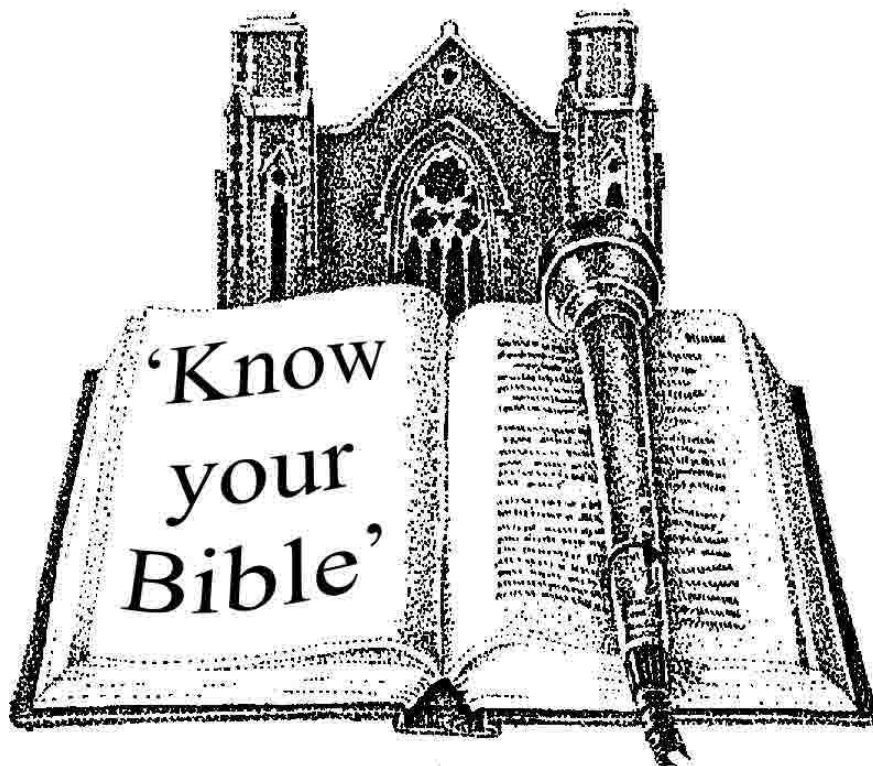


A summary of the Christian Duty “The Ten Commandments” (The Shorter Catechism Questions 39-97)

Sermon Notes by Stuart Olyott



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(The Shorter Catechism Questions 39 - 97)

Table of Contents of Study Notes by Stuart Olyott

	Sermon Title	Page
1	Q39 What is the duty which God requires of man? Q40 What did God at 1 st reveal to man for the rule of his obedience? Q41 Where is the moral law summarily comprehended? Q42 What is the sum of the Ten Commandments?	3
2	Q42 What is the sum of the Ten Commandments? Q43 What is the preface to the Ten Commandments? Q44 What does the preface to the Ten Commandments teach us?	5
3	Q45 Which is the First Commandment? Q46 What is required in the 1 st Commandment? Q47 What is forbidden in the 1 st Commandment? Q48 What are we specially taught by the words before me in the 1 st Commandments?	7
4	Q49 Which is the Second Commandment? Q50 What is required in the 2 nd Commandment? Q51 What is forbidden in the 2 nd Commandment? Q52 What is the reason annexed to the 2 nd Commandment?	9
5	Q53 Which is the Third Commandment? Q54 What is required in the 3 rd Commandment? Q55 What is forbidden in the 3 rd Commandment? Q56 What is the reason annexed to the 3 rd Commandment?	11
6	Q57 Which is the Fourth Commandment? Q58 Which day of the seven has God appointed to be the weekly Sabbath? Q59 What is required in the 4 th Commandment?	13
7	Q60 How is the Sabbath to be sanctified? Q61 What is forbidden in the 4 th Commandment? Q62 What is the reason annexed to the 4 th Commandment?	15
8	Q63 Which is the Fifth Commandment? Q64 What is required in the 5 th Commandment? Q65 What is forbidden in the 5 th Commandment? Q66 What is the reason annexed to the 5 th Commandment?	17

	Sermon Title	Page
9	Q67 Which is the Sixth Commandment? Q68 What is required in the 6 th Commandment? Q69 What is forbidden in the 6 th Commandment?	19
10	Q70 Which is the Seventh Commandment? Q71 What is required in the 7 th Commandment? Q72 What is forbidden in the 7 th Commandment?	21
11	Q73 Which is the Eighth Commandment? Q74 What is required in the 8 th Commandment? Q75 What is forbidden in the 8 th Commandment?	23
12	Q76 Which is the Ninth Commandment? Q77 What is required in the 9 th Commandment? Q78 What is forbidden in the 9 th Commandment?	25
13	Q79 Which is the Tenth Commandment? Q80 What is required in the 10 th Commandment? Q81 What is forbidden in the 10 th Commandment?	27
14	Q82 Is any man able perfectly to keep the Commandments of God?	29
15	Q83 Are all transgressions of the law equally heinous? Q84 What does every sin deserve?	30
16	Q85 What does God require of us that we might escape his wrath and curse due to us for sin? Q86 What is faith in Jesus Christ?	31
17	Q85 What does God require of us that we might escape his wrath and curse due to us for sin? Q87 What is repentance unto life?	33
18	Q85 What does God require of us that we might escape his wrath and curse due to us for sin? Q88 What are the outward means where by Christ communicated to us the benefits of redemption?	35
19	Q89 How is the word made effectual to salvation? Q90 How is the word to be read and heard, that it may become effectual to salvation?	37
20	Q91 How do the sacraments become effectual means of salvation? Q92 What is a sacrament? Q93 Which are the sacraments of the New Testament?	39
21	Q94 What is Baptism? Q95 To whom is Baptism to be administered	41
22	Q96 What is the Lord's Supper? Q97 What is required to the worthy receiving of the Lord's Supper	43

A summary of Christian Duty (Shorter Catechism - continued) No 1

- Question 39: What is the duty which God requires of man
Answer The duty which God requires of man is obedience to his revealed will¹.
- Question 40: What did God at first reveal to man for the rule of his obedience?
Answer The rule which God at first revealed to man for his obedience was the moral law.²
- Question 41: Where is the moral law summarily comprehended
Answer The moral law is summarily comprehended in the Ten Commandments³
- Question 42: What is the sum of the Ten Commandments?
Answer The sum of the Ten Commandments is; To love the Lord our God with all our heart, with all our soul, with all our strength and with all our mind; and our neighbour as ourselves⁴.

1. Micah 6:8. 1 Samuel 15:22
2. Romans 2:14-15, 10:5
3. Exodus 31:18. Deuteronomy 10:4
4. Matthew 24:37-40

The first part of the catechism tells us what to believe – doctrine.
The second part tells us how to behave – duty.
Doctrine and duty must never be separated. Hebrews 11:6, James 2:22.

It is our duty to obey God.
He is our Creator, and has a right to our obedience.
We are mere creatures, and have no right to live as **we** please.
The will of our Creator is the rule by which we ought to live.

God revealed His will to Adam.
This is summarised in the Ten Commandments.
These, in turn, are summarised in the two commandments of Christ.

How we know God revealed His will to Adam

Romans 2:14-15.

- the Gentiles do not have the law, in any written form
- yet they attempt to keep the commandments contained in the law
- this proves they have some consciousness of the law
- so we conclude they have “the work of the law written in their hearts”
- if this is true of fallen men, how much more was it true of unfallen man – Adam.
- renewed man has the law in his heart, how much more unfallen man - Adam.

Why God revealed the moral law again.

Because of sin

- Sinful man has tried to get rid of his inner sense of God's law.
 - John 3:19, Romans 1:21, 25 and 28
- They did not succeed, and are without excuse.
 - Romans 1:20-21 and 32. 2:1.
- But God gave the law again that they might clearly see their sins and sin.
 - Romans 3:20, Galatians 3:19.
- In this way God's people are brought to see acceptance with God, not by means of their works, but by means of the Saviour.
 - Galatians 2:16.

Why we study the law *after* studying about the Lord Jesus Christ.

It would not be wrong to do it the other way round.

After all:

- God gave the law before He gave His Son.
- The law, as we have seen, is designed to bring people to the Saviour.

But there are good reasons for our order of study:-

- we do not want to give the impression that the law is more important than the Saviour; He must have the pre-eminence.
- we do not want to give the impression, even remotely, that the law can save.
- we do not want to give the impression that when you become a believer in Christ that you can forget about the law
 - right is still right.
 - The believer is "not being without law towards God, but under the law to Christ".
1 Corinthians 9:21
 - Christ brings His people back to the law, although they were not saved by it.
John 14:21.

Let us be clear:-

We are NOT studying

The ceremonial law - which was fulfilled by Christ's coming.

The civil law - given to Israel as a nation a state.

We ARE studying:

The MORAL law:

- which makes plain what is the duty of every man at every time.
- the unchanging demands of God.

A summary of Christian Duty (Shorter Catechism - continued) No 2

- Question 42 What is the sum of the Ten Commandments?
Answer The sum of the Ten Commandments is to love the Lord our God with all our heart, with all our soul, with all our strength, and with, all our mind; and our neighbour as ourselves (1)
- Question 43 What is the preface to the Ten Commandments?
Answer The Preface, to the Ten Commandments is in these words, I am the Lord your God. Which have bought you out of the land of Egypt, out of the house of bondage (2)
- Question 44 What does the preface to the Ten Commandments teach Us?
Answer The preface to the Ten Commandments teaches us, that because God is the lord, and our God, and Redeemer, therefore we are bound to keep all his Commandments (3)

(1) Matthew 22:37-40... (2) Exodus 20:2. (3) Joshua 24:18. Luke 1:74-75. 1 Corinthians 6:20. 1 Peter 1:15-19.

This part of the catechism makes plain 2 important truths:-

1. Love is the fulfilling of the law,

Some people teach that there is a conflict between law and love. They say that although this law may tell us to do one thing, love may cause us to do a completely different thing.

NO!

- the Bible's teaching is this. The law lays down what is right and true. Love moves a person to do that right thing. See Romans 13:8-10.
- how can love, and obeying-commands, be in conflict? "You shall love..." is a command.
- Jesus said that on the two Commandments to love hangs all the law...!
- our renewed hearts love God, and men, but we are not left to decide for ourselves how that
- love is to show it self. The New Testament is full of commands for Christians,
- the facts are that love for God shows itself in obedience. John 14:15, 15:10,
- 1 John 2:3-5, 3:18, 21-22, 4:7, 5:3.
- and love for men shows itself in law keeping. Romans 13:8-10.
- our Lord Jesus Christ loved perfectly, yet fully kept the law. Hebrews 4:15. 1 John 3:4.

Perfect love to God and man = equals = perfect law keeping.

2. Redeemed people must keep—the law.

Some people teach that Christians do not need to keep the Ten Commandments. They say the Jews needed to, to be saved. We are saved another way, and have no need. They say Christ kept the law on our behalf; so we do not need to.

NO!

- such reasoning is false. The preface makes it plain that the law was given to people already God's people, already saved, already redeemed.
- such reasoning overlooks the important New Testament truth. Christ did not only die for us, but we died with him. We are dead to sin (transgression of the laws and alive to God) walking with Him, and gladly obeying Him. Romans Chapters 6 and 7
- such reasoning Sometimes quotes Romans 6:14 - "you are not under the law but under grace", but, forgets that that verse is teaching why sin (transgression of the law) should not have dominion over us!
- such reasoning is damnable. A professing Christian who flouts the, law of God is a lost person. Romans 6:16-17, 7:4.
- such reasoning overlooks the fact that a believer alone has an inward impetus to keep the law of God, who is his Redeemer. Romans 7:6. 1 Corinthians 6:20.

Further things to say about the law, before we study the commandments one by one.

- The Ten Commandments tell us the **whole** will of God.
We do not need to add additional Commandments in order to live godly lives.
- The order of the Commandments is important. All of them teach our duty to God.
The more directly, a Commandment is concerned with God, the higher up the table it is.
- The law is a unity. To Break One Commandment is to break them all. James 2:10
To break the tenth is to break the first. Colossians 3:5.
The Ten Commandments stand or fall together.

A summary of Christian Duty (Shorter Catechism - continued) No 3

- Question 45 Which is the first commandment?
Answer The first commandment is, "You shall have no other gods before me". (Exodus 20:3)
- Question 46 What is required in the first commandment?
Answer The first commandment requires us to know (1 Chronicles 28:9) and acknowledge God to be the "only" true God, and our God (Deuteronomy 26:17) and to worship and glorify him accordingly. (Matthew 4:10. Psalm 29:2)
- Question 47 What is forbidden in the first Commandment?
Answer The first Commandment forbids denying, (Psalm 14:1) or not worshipping and glorifying the true God as God, (Romans 1:21) and our God; (Psalm 81:10-11) and the giving of that worship and glory to any other, which is due to him alone. (Romans 1:25-26)
- Question 48 What are we specially taught by these words (before me) in the first Commandment?
Answer These words (before me) in the first Commandment teach us, that God, who sees things, (Hebrews 4:13) takes notice of, and is much displeased with, the sin of having other god. (Deuteronomy 32:16, Ezekiel 8:5-18)

We now come to the Ten Commandments one by one.

The first commandment is concerned with the OBJECT of true worship.

It is the true and living God, and none other, who is to be worshipped and served. Only when this is established can we consider the proper manner, attitude, and time of true worship - 2nd 3rd, 4th Commandments.

Some people think it does not matter which religion you have. They consider them all to be much the same thing.

If God was just the result of our imagination, this would be so. But as there is but ONE true and living God, we must see to it that He ALONE is worshipped and served.

You cannot worship Him unless you know Him as He really is.

You cannot do this unless you have some knowledge of the Bible

- some people know very little of the Bible, but believe what they know. They are only keeping this commandment very imperfectly.
- some people know something of the Bible, but deny what they know. They are definitely and rebelliously breaking the first Commandment.

God must be supreme in everything.

We are to acknowledge and glorify Him in the WHOLE of our life.

- Church. We should attend one where He is worshipped as Scripture reveals Him.
- Education. We should not be satisfied with a system which teaches about God's universe without relation to God; or where error is taught as truth.
- in family life; at work; as Christian citizens; in art; etc – we should openly acknowledge the supremacy of God.

The WHOLE of our life is to be worship of God; and to be lived in His fear.

We May not treat false religions as true, or false gods the same as the true God.

God is not the greatest amongst many, He is the ONLY.

He has ruled how He is to be worshipped and served.

Everything else is a breaking of this Commandment.

This rules out:-

- any attempts to harmonise Christianity with other religions - freemasonry, Bah'ai, syncretism in all its forms.
- any form of cooperation whatever with those who use the name Christian, but who do not believe the faith once delivered to the saints. 2 John 1:10.
- any silence concerning the error of the cults and other sects mushrooming all around us.
- any religious neutrality in Any area whatever;

For the WHOLE of life is to be lived EXCLUSIVELY for God,
There is to be no other Supreme –every other 'god' is to be rejected.

- this one commandment alone shows how depraved and sinful humanity is.
- any serious attempt to obey this Commandment will be greeted with horror by unconverted men and women.
- nonetheless holiness lies along this road.

A summary of Christian Duty (Shorter Catechism - continued) No 4

- Question 49 Which is the second Commandment?
Answer The second Commandment is, "You shall not make for your self a carved image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: you shall not bow down to them nor serve them: for I the LORD your God am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of those who hate Me, but showing mercy to thousands of those who love Me and keep My Commandments". (1)
- Question 50 What is required in the second Commandment?
Answer The second Commandment requires the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God has appointed in His word. (2)
- Question 51 What is forbidden in the second Commandment?
Answer The second Commandment forbids the worshipping of God by images, (3) or any other way not appointed in his word. (4)
- Question 52 What are the reasons annexed to the second Commandment?
Answer The reasons annexed to the second Commandment are, God's sovereignty over us, (5) His propriety in us, (6) and the zeal He has to His own worship. (7)

(1) Exodus 20:4-6. (2) Deuteronomy 32:46, Matthew 28:20, Acts 2:42. Deuteronomy 12:32.
(3) Deuteronomy 4:15-19. (4) Deuteronomy 12:31-32. (5) Psalm 95:2-3, 6. (6) Psalm 45:11.
(7) Exodus 34:13-14.

The 1st Commandment told us **WHO** is to be worshipped.

The 2nd Commandment (Question 49) tells us **HOW** He is to be worshipped

- what form worship is to take; what its ingredients are to be.

2 important principles are taught here:-

1. God is to be worshipped in the way decided by Himself. (Question 50).

We may not worship God as we please, but only as He pleases

- this is clearly the whole point of the Commandment.

But we can only find out what pleases Him from His WORD.

- Is there clear warrant from the Word to include something in worship? - do so.
- Is there NO clear warrant? - how dare you assume this thing pleases God?
What presumption! It cannot be done!

- Is it forbidden? - it cannot be done!
 - We have unmistakably clear warrant for prayer the ministry of the Word; the administration of baptism and the Lord's Supper; and the singing of Psalms. These are essentials.
 - We have some warrant for the use of instruments, and the singing of hymns.
 - We have NO warrant for anything else whatever to be an ingredient in worship.

2. We may not introduce into the worship of God anything else whatever (Qestion 51)

But the second Commandment is broken today in a number of ways:-

= the essentials are kept, but their place in worship is reduced.

= things for which we have less clear warrant are given a bigger place in worship (Voluntaries; more and more hymns).

= things which are incidental to the worship are ornamented, and become important to the worship (buildings become decorated, crosses and coloured windows appear; the minister's clothes; the table; the office-bearers' seats...).

= things for which there are no warrant are introduced (read prayers; processions, choirs and soloists; candles).

= things which are specifically forbidden become accepted (repetitious prayers, altars, statues, religious pictures – i.e., pictures supposedly of Christ which are falsehoods, detrimental to His worship as God, and derogatory of the Scriptures and the Holy Spirit).

Why this teaching is to be taken seriously (Qestion 52).

= this is amply brought out by reference to the Scripture proofs of Question and Answer 52.

= simple, .Scriptural worship is vastly different from wicked man's superstitious ideas about worship; and what a means of grace it is!

= we do not need to be ashamed for adopting simple Scriptural worship - for it is what God Himself has appointed!!

How the 3rd Commandment is broken.

Whenever we think or speak of God, but do so in a way which is not worthy of HIM of Whom the Scriptures speak, we have broken this commandment:-

- when we use His name profanely; irreverently; lightly; glibly. Deuteronomy 28:58.
- when we honour Him with our lips, but our heart is either far from Him, or set on some sin. Isaiah, 29:13-14, Ezekiel 33:31. (formalism).
- when we have a religious tradition which keeps us from a proper attitude to God. Mark 7:7, 13. (traditionalism).
- when we disbelieve what God has said about His own Person and work. (modernism)
- when we make vows to Him (Psalm 66:13-14) which we do not keep.
- when we murmur at His dealings with us. Genesis 18:25.
- when we pray to Him, but doubt Him. 1 John 5:10.
- when we treat anything to do with God inappropriately (Bible jokes; careless exegesis etc...)

It is plain that this commandment is concerned with that aspect of worship which no-one can discern except God. Men may take little action or none at all. Hence God pledges His righteous judgement of all who are guilty of breaking this commandment. Exodus 20:7.

How the 3rd Commandment is kept.

A woman takes her husband's name - but has done this in vain if she does not behave and live as that man's wife should.'

She must seek to discover what is expected of a wife taking that name - and then seek to be that.

NOT as Titus 1:16. Roman 2:24.
BUT as James 1:22-25.

A word about OATHS.

- = It is proper to swear by God's Name for weighty reasons; for the sake of the truth which He reckons sacred; and in a proper manner. Deuteronomy 6:13. 10:20, Romans 1:9. 2 Corinthians 1:23. Philippians 1:8. 1 Thessalonians 2:5, 10.
See especially Matthew 26:63-64 where Jesus consented to an oath form.
- = Our Lord in Matthew 5:33-37 is condemning all irreverent, needless, disguised and surreptitious swearing, and the untruthfulness and falsehood which lie behind this practice and give rise to it.
- = Simplicity, honesty and forthrightness are commanded us; but it is proper to swear by God's Name in the way we have already mentioned, and this is not a breaking of the 3rd Commandment.

A summary of Christian Duty (Shorter Catechism - continued) No 6

The 1st, 2nd and 3rd Commandments deal with the Object, manner and attitude to true worship. The 4th Commandment regulates the proportion of time to be specifically thus spent. The first 3 questions on this in the Shorter Catechism are:-

- Question 57 Which is the fourth Commandment?
Answer The fourth Commandment is, - "Remember the Sabbath day to keep it holy. Six days you shall labour, and do all your work; but the seventh day is the Sabbath of the LORD your God: in it you shall do no work, you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates: for in six days the Lord made heaven and earth, the sea, and all that is in them, and rested on the seventh day: Therefore the LORD blessed the Sabbath, and hallowed it". (1)
- Question 58 What is required in the fourth Commandment?
Answer The fourth Commandment requires the keeping holy to God such set times as he has appointed in his word: expressly one whole day in seven, to be a holy Sabbath to himself (2)
- Question 59 Which day of the seven has God appointed to be the weekly Sabbath?
Answer From the beginning of the world to the resurrection of Christ, God appointed the seventh, day,, of the week to be the weekly Sabbath; and the first day of the week ever since to continue to the end of the world, which is the Christian Sabbath. (3)

(1) Exodus 20:6-11. (2) Deuteronomy 5:12-14. (3) Genesis 2:2-3. Acts 20:7 1 Corinthians 16:2.

There are here two things which we particularly need to consider:-

1. How we know that the Commandment to keep the Sabbath is still in force.

= We saw in Talk no.1 that the law of God is written on man's heart BY NATURE.

Unfallen man - Adam - had the same law as was later written.

It is God's unchangeable law for the world. It is given to man AS MAN; is binding on all men; and is in force as long as man exists. So the 4th Commandment is not a ceremonial or judicial law which is temporary, but part of the PERMANENT law of God.

= The Sabbath is one of the creation ordinances - commands or mandates given at creation; to meet man's deepest needs AS MAN; and not withdrawn at the Fall.

These are - procreation; replenishing of the earth; subduing it, dominion over the creatures; labour, the weekly Sabbath; and marriage.

- all the others are still in operation. How can it be said that one isn't?

- Two creation ordinances are mentioned in the 4th commandment. How can it be argued that one of these (work) is still in force, where as the other, in the same Commandment isn't?

= The Ten Commandments are a unity. God wrote all ten with His own finger, and thus showed they, stand in a class by themselves. They stand or fall together.

If one is abrogated - so are they all. If one still applies - so do they all:

How can you argue to keep nine and a half of them, but to drop half a Commandment???

A summary of Christian Duty (Shorter Catechism - continued) No 7

We have learned that the 4th Commandment is still in force and that Sunday is the day to be kept in obedience to this command.

But HOW is Sunday to be kept?

Question 60 How is the Sabbath to be sanctified?

Answer The Sabbath is to be sanctified by a holy resting All that day, even from such worldly employments and recreations as are lawful on other days; (1) spending the whole time in public and private exercises of God's worship (2) except so much as is to be taken up in the works of necessity and mercy. (3)

Question 61 What is forbidden by the fourth' Commandment?

Answer The fourth Commandment forbids the omission or careless performance of the duties required; (4) and the profaning the day by idleness, or doing that which is in itself sinful (5) or by unnecessary thoughts, words, or works, about our worldly employments or recreations. (6)

Question 62 What are the reasons annexed to the fourth Commandment?

Answer The reasons annexed to the fourth Commandment are, God's allowing us six days of the week for our own employments, (7) his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath-day. (8)

1. Exodus 20:8-11, Nehemiah 13:15-22, Leviticus 23:3.
2. Exodus 16:25-28, Psalm 92: title, Isaiah 66:23, Luke 4:16, Acts 20:7.
3. Matthew 12:1-13.
4. Ezekiel 22:26, Amos 8:5, Malachi 1:13.
5. Ezekiel 23:38 Acts 20:7-9.
6. Isaiah 58:13, Jeremiah 17:24-26.
7. Exodus 20:9 and 31:15-16.
8. Genesis 2:3; Exodus 20:11 and 31:17, Leviticus 23:3.

HOW is Sunday to be kept?

NOT:-

- = in copying the Pharisees. Sunday is the God-ordained day of rest. But we are not to impose upon it Mosaic regulations which have passed away, like Exodus 35:2-3 and Numbers 15:32-36; nor a man-made list of do's and don'ts, like in Matthew 12:1-2.
- = in working. All that comes under the Bible meaning of the word "work" (earning your living; recreation, the thought which goes into both, etc.) is to be laid aside. Nor are we to cause others to do these things. This is not because these things are sinful or unholy, but because God has commanded that they are to be done on the other six days of the week. Exodus 20.
- = in doing nothing. God's rest after creation is not inactivity, but a ceasing from one sort of activity (John 5:17). Sunday is to be a holy resting from one set, of objectives, in order as we to pursue other objectives, as we now see:-

BUT :-

- = in coming together with other Christians, in formal assemblies, and informally. Acts 2:1 Acts 20:7. John 20:26. Proverbs 27:17. Romans 1:12.
- = in coming together specifically for edification - building up in the things of God. This is brought about particularly by the preaching of the Word, and the Lord's Supper, both of which should figure in a church's weekly Sunday pattern. Acts 20:7
- = in evangelism. The day of Pentecost began with a Christian assembly for mutual help and encouragement, but the Spirit's coming also consecrated the day to evangelism, and is a pledge of His blessing in this connection. Acts ch.2
- = in works of mercy. It is lawful to do good on the Sabbath days, especially to save life, to heal and to work for the spiritual welfare of others... See Luke 9:6, Matthew 12:5,10-13, Luke 13:10-17, 14:1-6, John 5:6-9,16-17.
- = in works of necessity. We must not narrow these down just to those things which are necessary for our survival! The Sabbath was made for man - for his welfare. Mark 2:27. Keeping the Sabbath, and our best interests, are not opposites. See Matthew 12:1-8 11-12.

All this is the clear teaching of the Word of GOD.

Now read:-

- 1 John 2:4-6. "...keep His Commandments" and "walk just as He walked..."
- Luke 12:48. "...to whom much is given from him much will be required..."
- Romans 14:12. "...each of us shall give account of himself to God..."
- 2 Corinthians 5:9-10 "...be well pleasing to Him. for we must all appear before the judgement seat of Christ..."

A summary of Christian Duty (Shorter Catechism - continued) No 8

- Question 63 Which is the fifth Commandment?
Answer The fifth Commandment is, "Honour your father and your mother; that your days may be long upon the land which the LORD your God is giving you". (1)
- Question 64 What is required in the fifth Commandment?
Answer The fifth Commandment requires the preserving the honour, and performing the duties, belonging to even one in their several places and relations, as superiors, (2) inferiors, (3) or equals. (4)
- Question 65 What is forbidden in the fifth Commandment?
Answer The fifth Commandment forbids the neglecting of, or doing any thing against, the honour and duty which belongs to every one in their several places and relations (5)
- Question 66 What is the reason annexed to the fifth Commandment?
Answer The reason annexed to the fifth Commandment is a 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.

- (1) Exodus 20:12 (2) Ephesians 5:21-22 6:1, Romans 13:1. (3) Ephesians 6:9, 1 Peter 2:17.
(4) Romans 12:10. (5) Ezekiel 34:2-4. Matthew 14:4-6. Romans 13:7.
(6) Deuteronomy 5:16. Ephesians 6:2.

We shall look at this Command generally; then particularly.

Generally.

The family - the original institution.

- = When God created man, the family was the only institution of communal life.
- = After the fall, two other institutions were given - Church and State.
- = The Churches work is to teach the Gospel; and to exercise a spiritual government over those who profess faith in Christ. It is only for some men.
- = The State is given to encourage goodness, and to restrain lawlessness and evil in the world. It is for all men.

The family - the pattern for other institutions.

- = If man had not fallen, all members of the human family would have belonged to the same spiritual body (the Church), and to the same political body (the State). Family, Church and State would have been one and the same,

- = Sin has broken up this unity. So now, in addition to the God-given authority of parents, we have the God-given authority of elders (over the church), and the God-given authority of civil rulers (over the state). Both of these are to be obeyed in their respective areas of authority. Hebrews 13:7, 17. Romans 13:1-7.
- = in other words, there has been a God-given extension of parental authority into church and state, which is why spiritual and civil rulers are sometimes called 'fathers' in the Bible. Isaiah 49:23, 1 Corinthians 4:15.
- = The fifth Commandment, then, is more than just a rule about obeying authority in the family. It is a command about obeying all God-given authority (as the Catechism rightly brings out).

Important principles to remember.

- = All authority is delegated by God, Who alone has absolute authority.
- = Rulers in one area are not to intrude their rule into another area.
- = When rulers give commands which God has not authorised them to give, they are not to be obeyed.
- = Obedience to God-given authority carries God's blessing, as the fifth commandment makes plain.
- = If authority breaks down in the original institution (the family), it will break down in the other two (church and state). Therefore we now look at the family in slightly more detail:-

Particularly.

Children are to honour their parents.

- = By respecting them in attitude, word, and action. Deuteronomy 27:16, Leviticus 19:3.
- = By obeying them. Proverbs 1:8. Ephesians 6:12. Luke 2:51. Colossians 3:20.
- = By caring for them. John 19:26-27.

The reasons why children should honour their parents.

- = God commands it. Exodus 20:12.
- = God is well-pleased with it. Colossians 3:20.
- = And parents generally deserve it. 2 Corinthians 12:14-15.

Parents are to act honourably to their children.

- = By teaching-them. Deuteronomy 6:4-9, Ephesians 6:4, 2 Timothy 3:15-17.
- = By ruling them. Genesis 18:19, Hebrews 12:5-10, 1 Timothy 3:4-5, 12.
- = By praying for them. Job 1:1-5. 1 Peter 3:7.
- = By providing for them. 2 Corinthians 12:14b.

All of this adds up to a relationship of harmony, love, and mutual benefit. But when the fifth commandment is broken, none of this will 'live long'.

A summary of Christian Duty (Shorter Catechism - continued) No 9

We now come to the sixth Commandment.

Man is made in the image of God, and therefore human life is sacred.

Question 67 Which is the sixth Commandment?

Answer The sixth Commandment is, "You shall not murder "(kill). (1)

Question 68 What is required in the sixth Commandment?

Answer The sixth Commandment requires all lawful endeavours preserve our own life, (2)
and the life of others. (3)

Question 69 What is forbidden in the sixth Commandment?

Answer The sixth Commandment forbids the taking away of our own life, (4) or the life of
our neighbour unjustly, (5) or what so ever tended there unto. (6)

(1) Exodus 20:13

(2) Ephesians 5:28-29

(3) 1 Kings 18:4, Psalm 82:3-4.

(4) Acts 16:28

(5) Genesis 9:6

(6) Proverbs 24:11-12

This commandment is NOT about:-

= killing animals. The covenant with Noah is still in operation. It permits us to eat animals.

The same covenant forbids the killing of man, who is different from the animals, as he' is in the image of God. Genesis 9:1-7.

= manslaughter. There are occasions when an individual kills, and yet has not broken this Commandment Manslaughter is not murder. Deuteronomy 19:4-6, 11-13.

= capital punishment. The state has, as .a delegated power from God, the right and duty to execute murderers - a power not given to individuals. Genesis 4:15.

See Exodus 21:14. Romans 13:1-7, Acts 25:11, Luke 23:41.

= warfare. God has similarly given to the state the right and duty to wage war in certain circumstances. When a citizen kills in a legitimate war, he has not broken this Commandment. Romans 13:1-7, 1 Peter 2:13-17 etc...

This commandment IS about:-

Murder - the wilful and premeditated assault on human life.

It is correctly translated "You shall do no murder".

God forbids the act - actual murder.

God forbids those sins which can and do lead up to the act - mental murder.

Actual murder consists of:-

- the personal act. Genesis 4:8-10, 2 Samuel 20:10,
- acts which are intended to result in death. 2 Samuel 11:15. 18:17. 1 Kings 21:9-10, John 18:30.
- consenting to murder. Acts 22:20
- taking away that which is necessary for life. Deuteronomy 24:6.
- obvious negligence which proves fatal. Exodus 21:28-30.

When does life begin? – at conception. Luke 1:35, 42-43. Genesis 38:9-10.
Who may end life? – Only God, providentially or judicially.

Mental murder consists of:-

- anger. Genesis 49:6, Matthew 5:21-22.
- envy. Genesis 4:6, 8. 37:20. Matthew 27:18. Galatians 5:21.
- hatred. Ezekiel 35:5, 1 John 3:15.

Some further things to say:-

- = ALL that is said about the killing of others applies equally to the killing of ourselves
 - we, too, are in the image of God,
- = God hates murder, Psalm 55:23. Revelations 21:8. We must not do anything that tends towards it, but rather the opposite. Our interests are to be:-
 - the propagation of life... Genesis 9:1, 7.
 - the sustenance of life... Genesis 8:22, 9:2b, 3.
 - the protection of life... Genesis 9:2a, 5-6.

Life is more than the body, and death is more than the dissolution of body.
This command should motivate us to evangelise. James 5:20

A summary of Christian Duty (Shorter Catechism - continued) No 10

- Question 70 Which is the seventh Commandment?
Answer The seventh Commandment is, "you shall not commit adultery". (Exodus 20:14)
- Question 71 What is required in the seventh Commandment?
Answer The seventh Commandment requires the preservation of our own, and our neighbour's chastity, in heart, speech, and behaviour. (Matthew 5:28, 1 Corinthians 7:2-7, 34, 36. Colossians 4:6. 2 Timothy 2:22. 1 Peter 3:2)
- Question 72 What is forbidden in the seventh Commandment?
Answer The seventh Commandment forbids all unchaste thoughts, and actions. (Matthew 5:28, 15:19. Ephesians 5:3-4)

We cannot understand what adultery is until we are clear about marriage:-

Marriage is an ordinance of God.

= God created man male and female, with sexual desire. He commanded procreation, and instituted marriage as the only place where this is to occur, before the Fall.

Genesis 1:27-28, 2:18-25.

= The Lord Jesus Christ declared that men and women united in marriage are united by GOD.
Matthew 19:4-6.

- So :-
- sexual desire is not wrong in it self, but is to be fulfilled in marriage.
 - marriage must not be looked upon as a useful custom, but as a divine institution. It is not man's idea, but God's idea for men.
 - men and women are God's creatures, and have no right to enter into any relationship with each other, except marriage, which God has ordained.
 - no State has a right to have a law of marriage which is different from that which is taught in Gods Word.

Marriage is to be a lifetime-union between one man and one woman.

= Its original institution makes this clear. Genesis 2:18-25.

= The words of the Lord. Jesus Christ makes this clear. Matthew 19:3-9.

The Bible permits divorce in certain Oases, but only very, very reluctantly.

It nowhere commands, encourages or approves of divorce.

In fact God hates divorce. Malachi 2:16.

Marriage is for life, all separation is contrary to God's order. Matthew 19:8.

Marriage is given for clear reasons.

= For satisfying companionship and mutual help. Genesis 2:18.

= For the increase of the human race. Genesis 1:28.

= For the prevention of uncleanness. 1 Corinthians 7:2, 9.

= For the good of human society - which depends on the stability of the family.

(5th commandment)

Marriage has certain restrictions upon it.

= It is honourable and lawful in all people. Hebrews 13:4. Some are not capable of marriage.

Others choose to remain single for the Gospel's sake - but must have the gift of self-control to stay so, for to remain single is to remain chaste. To remain single is quite lawful, but is neither

- inferior or superior to the married state. Matthew 19:11-12, 1 Corinthians 7:1-9.
- = A Christian, however, may only marry a fellow-believer. 1 Corinthians 7:39.
 - = Nobody may marry a close relative - that is anybody closer than a cousin, even if that relative is only a relative of your deceased partner. (Leviticus 18:6-23, 20:10-21 still applies, because it refers to permanent relationships not to the temporary ceremonies of the Jews).

Marriage has certain rules.

- = It cannot be entered by private consent, but requires a public wedding ceremony, This was Biblical practice, which Jesus endorsed. John 2:1-11.
It is unthinkable that there should be physical union before such a ceremony is performed - see Matthew 1:18.
- = It sets up a new relationship which has priority over all previous relationships. Genesis 2:24, Matthew 19:4-6.
- = ONLY in marriage may physical union of man and woman take place:-
 - this is true, even if a couple must wait a long time before being married. See Jacob's example-- Genesis 29:15-30.
 - the act of physical union makes two people ONE. 1 Corinthians 6:15-20, Matthew 19:5-6.
 - ANY departure from God's order is prohibited and condemned, which is precisely what this 7th Commandment is about. Genesis 20:2-18, Exodus 22:19. Leviticus 18:20. Matthew 19:8, 1 Corinthians 6:9-10. 18. 2 Peter 2:6. Hebrews 13:4.

Some further things to say.

- = Adultery is not just acts which contradict the Bible teaching on marriage, but starts as thoughts. Matthew 5:28. James 1:14-15.
- = The effects of adultery are both now and hereafter:-
 - in a believer it defiles the Spirit's Temple and Christ's Body. 1 Corinthians 6:15, 19.
 - it is degrading. Jeremiah 5:8.
 - it destroys. Proverbs 5:11, 6:26, 7:23.
 - it leads to eternal damnation, unless repented of. Proverbs 7:26. 9:18. 22:14, 1 Corinthians 6:9. Hebrews 13:4. 2 Peter 2:9-10.
- = Therefore we need to take definite steps to avoid all impurity.
We Need:-
 - to watch our own hearts, which are so evil. Proverbs 4:23, Matthew 15:18-20
 - to discipline our eyes. Genesis 3:6, Job 31:1. 2 Peter 2:14....
 - to be careful about our company. Proverbs 5:8, 1 Corinthians 15:33, Ephesians 5:0-6.
 - to be modest in our dress, remembering that clothing is a divine institution, and thus has the strength of a Commandment. Genesis 3:21, Proverbs 7:10, 1 Timothy 2:9-10, 1 Peter 3:2-4.
 - to put to death everything which stirs up our lust. Romans 8:11. 1 Thessalonians 5:22 2 Timothy 2:22. 1 Peter 2:11.
 - .beware of the pollution of many films, plays, books, pictures, magazines,
 - .beware of the evils of unnecessary physical contact, petting, dancing.
 - .beware especially of idleness. 2 Samuel 11:4, Ezekiel 16:49.
 - * to ALL that we can which will increase in us the fear of God. Proverbs 16:6.
This means giving ourselves to the means of grace, and especially to the understanding of the Holy Scriptures. Psalm 119:9-11.

"...as He who called you is holy, you also be holy in all manner of conduct (living); because it is written, Be holy; for I am holy." 1 Peter 1:15-16.

A summary of Christian Duty

(Shorter Catechism - continued) No 11

- Question 73 Which is the eighth Commandment?
Answer The eighth Commandment is, "you shall not steal". (1)
- Question 74 What is required in the eighth Commandment?
Answer The eighth Commandment requires the lawful procuring and furthering the wealth and outward estate of ourselves and others. (2)
- Question 75 What is forbidden in the eighth Commandment?
Answer The eighth Commandment forbids what so ever does or may unjustly hinder our own or our neighbour's wealth or outward estate. (3)

(1) Exodus 20:15

(2) Genesis 30:30. 47:14, 20. Exodus 23:4-5. Deuteronomy 22:1-4, Proverbs 27:23. Leviticus 25:35. Philippians 2:4.

(3) Proverbs 21:17. 23:20-21. 28:19. Ephesians 4:28. 1 Timothy 5:8.

We have a God-given right to own property.

- God Himself is the ultimate owner of all that exists. Psalm 24:1-2. Psalm 89:11. 1 Chronicles 29:11.
- We own nothing, except what He has given into our keeping. 1 Timothy 6:7. 1 Corinthians 4:7. 1 Chronicles 29:12-14. Matthew 6:24-34.
- This right to own private property is clearly taught in Scripture, not the least in this Commandment itself. Exodus 20:15, 17. Deuteronomy 23:24-25, 22:1-4. Acts 5:4
 - the evils of sinful men in the capitalist system should not blind us to this truth.
 - we should not forget that the sharing of "all things common" in Acts 2:44-45 was only temporary, and done on a voluntary basis; and does not deny the right to private property.

There are 2 God-approved ways of obtaining property.

- It may be given to us. Numbers 36:7-9, 2 Corinthians 12:14b, Ephesians 4:28, Philippians 4:18.
- We may earn it by our labour. Ephesians 4:28, Acts 20:34, 1 Thessalonians 2:9, 4:11-12.
 - This does not rule out fair trading, and certain forms of investment, as a few minutes reflection will show.
 - Property or money obtained in this way is not evil.
 - It is not wealth itself, but trust in riches, and the love of money, which Scripture condemns. Mark 10:24-25. 1 Timothy 6:10

This Commandment forbids the unlawful obtaining of property.

Has it been given to you? Have you earned it? If not, it is stolen.

The cause of stealing.

- the inward corruption of the human heart, Mark, 7:20-23, showing itself in unbelief (of Matthew 6:33 for example), and covetousness (see Joshua 7:21).
- so stealing is an abhorrent sin, not a 'disease'.

The forms of stealing.

Anything which breaks the principles we have noted:-

- direct theft
- defrauding another of what is rightfully his, however done (e.g., unfair trading, extortion, subtlety etc...)
- borrowing, but not returning. Psalm 37:21.
- receiving stolen goods. (hot is stolen.)
- gambling,
- sloth and idleness, 2 Thessalonians 3:10.
- excess leisure, Proverbs 21:17, 23:20-21.
- waste. Proverbs 18:19.
- finding's keeping. Deuteronomy 22:1-4.

The results of stealing.

- it leads easily to worse sins, See 'John 12:6 and 13:27.
- it calls down God's anger. Romans 1:18.

How to avoid stealing.

- = Go to work.
Proverbs 28:19. 1 Thessalonians 4:11-12, Ephesians 4:28.
- = Be content - trusting God to provide.
Hebrews 13:5. 1 Timothy 6:6-11. Philippians 4:19. Matthew 6:33.

A summary of Christian Duty (Shorter Catechism - continued) No 12

- Question 76 Which is the ninth Commandment?
Answer The ninth Commandment is "you shall not bear false witness against your neighbour"... (1)
- Question 77 What is required in the ninth Commandment?
Answer The ninth Commandment requires the Maintaining and promoting of truth between man and man and of our (2) own and our neighbour's good name, especially in witness bearing.
- Question.78 What is forbidden in the ninth Commandment?
Answer The ninth Commandment forbids what so ever is prejudicial to truth, or injurious to our own or our neighbour's good name. (3)

1. Exodus 20:16.
2. Proverbs 14:5, 25. Zechariah 8:16. 1 Peter 3:16. 3 John 1:12.
3. Leviticus 19:16. 2 Samuel 17:28. Job 27:5. Psalm 15:3. Romans 3:13

Truth is WHAT ACTUALLY IS.

Truth is sacred.

- The Triune God is 'the truth', the one great Certainty, the great Fact.
Psalm 31:5, John 1:14, 17, 14:6,17, 15:26, 16:13, 17:3, 1 John 1:5, 5:6, 20.
- All untruth or falsehood is therefore a contradiction of what God is, and is wrong.
This is why God cannot lie. To do so would be to deny Himself. Romans 3:4, Titus 1:2, 2 Timothy 2:13, Hebrews 6:18.
- God is consistent with Himself. All His ways are truth. Deuteronomy 32:4.
Psalm 111:7-8, Isaiah 25:1.
- The Devil is the opposite of this. Genesis 2:17. John 8:44-45. 2 Thessalonians 2:11.
- Untruth is the hallmark of ungodliness. 1 John 2:21.
It characterises the old nature - Ephesians 4:22-25, Colossians 3:9-10.
It characterised Judas - Luke 22:3, 48.
It excludes from heaven - Revelation 21:27. 22:15.
- Truth is the insignia of godliness. John 8:31-32, 1 Thessalonians 2:13, Galatians 5:7, 2 Timothy 2:18. 3:7-8. 2 Thessalonians 2:10-12.
- So God demands truthfulness.
Exodus 20:16. 23:1, 7. Zechariah 8:16-17. Ephesians 4:25. Colossians 3:9.
This means speaking WHAT ACTUALLY IS. Leviticus 19:16.

Falsehood cannot be justified.

= Lies are recorded in Scripture, but not approved.

Jacob - Genesis 27:18-19, 24.

Rahab - Joshua 2:1-7, Hebrews 11:31 James 2.25

(the New Testament verses commend her faith and motive, but not her lie).

= We are entitled to conceal or with hold part of the truth from those who have no right to know it (but not other wise Leviticus 5:1) but we are NOT entitled to speak contrary to fact.

The midwives were under no to tell Pharaoh the whole truth, and told only part. Exodus 1:15-22.

Joshua was under no obligation to tell the enemy what he was doing, and took advantage of their failure to interpret the action of retreat for what it really was. Joshua 8:3-29.

Samuel told the truth, but concealed the main purpose of his visit to Jesse by not telling all.
1 Samuel 16:1-5.

Elisha's statement appears to be false, but when all the facts are known it is seen to be true,
2 Kings 6:8-23.

3 rules.

- Think before you speak. Proverbs 10:19.
- Remember that a small spark can kindle a great fire. James 3:5.
- Consider the Judgement. Matthew 12:35-37. Romans 14:12. 2 Corinthians 5:10.

A summary of Christian Duty (Shorter Catechism - continued) No 13

Question 79 Which is the tenth Commandment?

Answer The tenth Commandment is, “you shall not covet your neighbour’s house, you shall not covet your neighbour’s wife, nor his male servant, nor his female servant, nor his ox, nor his ass, nor anything that is your neighbours (1)

Question 80 What is required in the tenth Commandment?

Answer The tenth Commandment requires full contentment with our own condition, (2) with a right and charitable frame of spirit toward our neighbour, and all that is his. (3)

Question 81 What is forbidden in the tenth Commandment?

Answer The tenth Commandment forbids all discontentment with 'our own estate, (4) envying or grieving at the good of our neighbour, (5) and all inordinate motions and affections to anything that is his. (6)

(1) Exodus 20:17. (2) 1 Timothy 6:6, Hebrews 13:5. (3) Job 31:29, Romans 12:15.
1 Corinthians 10:24. 13:14-7. 1 Timothy 1:5. (4) 1 Kings 21:4. Esther 5:13. 1 Corinthians 10:10.
(5) Galatians 5:26. James 3:14, 16. (6) Deuteronomy 5:21. Romans 7:7-8, 13:9, 1 Peter 2:1.

'To covet' means 'to desire eagerly, to delight in, to consider precious
This Commandment forbids us to covet things which are not ours.

This Commandment is different.

- the other nine are concerned with both outward action and inward desire.
- this Commandment speaks of inward desire only.
- it was this Commandment which brought the Pharisee Paul to see his own sin. Philippians 2:6, Romans 7:7.
- it shows us that God's law goes further than man's.
- They can only look on outward actions, but God demands a pure heart.

How covetousness begins.

- it begins with a dissatisfied heart; with lack of contentment.
- a person looks at another's things, and wants them himself.
- the mistake is to think that the quality of your life is something to do with the amount of things you possess. See Luke 12:15, 23.
- modern media spread this illusion - that life will be 'great' if you can only have something newer, bigger, better, different!

Where covetousness leads.

- it causes a person to be wholly taken up with this world, the here and now, the things that can be seen and felt. He becomes more interested in earth than heaven: the visible more than the invisible.
- sinful desire leads to sin itself (James 1:14-15, 1 Timothy 6:10), and the other nine Commandments are broken in principle and in fact: -
 1. Mammon is his god
 2. and he bows down to it: Colossians 3:5.
 3. so his heart is not in the worship of the true God.
 4. the love of things affects his keeping of the Sabbath.
 5. personal profit militates against family duty,
 6. and leads to all sorts of murderous thoughts.'
 7. the love of this world and uncleanness are closely linked.
 8. possessions soon matter more than how you came by them.
See Joshua 7:16-26.
 9. objects become more valuable than the truth.
- yes, covetousness strangles spiritual life. Matthew 13:22. Mark 4:19.
- and brings a person to certain damnation. Psalm 10:3. Ephesians 5:5. 1 Timothy 6:9.

The way covetousness is overcome.

- Use your God-given abilities and opportunities to honestly acquire wealth and property. (Talk on 4th and 8th Commandments, and Proverbs 10:4).
- God gives more to some than others. Do not be jealous (Galatians 5:26, James 3:14-16), but thankfully accept what He has given you, trusting that His will for you is best. Romans 8:28. Psalm 34:10. Psalm 84:11. .
- Remember that eternal reward is not linked to how much you have, but what you do with what you have - seek to be a good steward. Matthew 25:14-30. .
- Consider that "things" can never satisfy (for eternity is in our heart Ecclesiastes 3:4, 5:10), and are only temporary any way. How much better it is to have "solid joy and lasting treasure"! Matthew 6:19-21. Luke 12:15, 23, 29-32. 2 Peter 3:12-13, Colossians 3:1-3.
- In short, the only answer to covetousness is the cultivation of Christian contentment. Genesis 15:1, Philippians 4:11-12, 1 Timothy 6:6. Hebrews 13:5.

A summary of Christian Duty (Shorter Catechism - continued) No 14

We have been looking at the Ten Commandments in detail.
We must now ask:-

Question 82 Is any man able perfectly to keep the Commandments of God?
Answer No mere man since the fall is able in this life perfectly to keep the
 Commandments of God, (1) but does daily break them in thought word, and deed.
 (2)

(1) Ecclesiastes 7:20. 1 John 8:10. Galatians 5:17.
(2) Genesis 31:21. 6:5. 8:21. Romans 3:9-21 James 3:2-13

No mere man can keep the Law,

= the unconverted can't.
Ecclesiastes 7:20. Psalm 51:5, Genesis 6:5, Ephesians 2:1. 4:19.

= the converted can't.
Romans 7:22-25. Galatians 5:17. James 3:2. 1 John 1:8, 10.

= only Jesus.
Romans 5:19. Hebrews 4:15. 7:26. 1 Peter 2:22. 1:19. 3:18.

Two errors to condemn.

Perfectionism.

= The Roman Catholic church teaches that some men and women ("saints") have done more than God requires, and that their extra 'merits' can be drawn on by ordinary Christians, to make up what they lack. This is a lie.

= Many Evangelicals teach that believers may 'learn the secret' of a higher life, and have 'victory over sin'. This teaching is ruled 'out' by Romans 6-8 which teaches the following truths about a true Christian:-

- he is not ruled by sin, but nor is he free from it.
- he no longer knows anything of reigning sin, but suffers excruciating agony from surviving sin - for the fixed principle of his undivided heart is that he does not want to sin.
- he is at war with sin; whereas the unconverted are at peace with it.
- sin lives in him, but he does not live in sin, like the lost.
- he is enraptured by God's law, and frustrated by sin in his members.
- the problem can only be solved when he is no longer on this earth.
- yet because sin's dominion is broken the whole principle of his life is different, and he is more and more holy in life and behaviour.
- his mind is set on God; it is in his members that the trouble lies.

Antinomianism.

= This teaches that because Christ satisfied the demands of the Law for us, we who are saved by Him do not need to keep the Law. BUT:-

- when Christ died, we died with Him, We are dead to sin (transgression of the law), and alive to God (walking with Him and gladly obeying Him Romans 6 & 7.)
- we are plainly taught that a professing believer who flouts the law of God is a lost person. Romans, 6:16-17. 7:4, 8:12-14
- a true believer loves the law of God, and endeavours to bring holiness to completion. Romans 7:6, 22. 2 Corinthians 7:1.

Two points to grasp.

The truth about salvation

= Law-keeping cannot be done, and so cannot save. There would be no hope if it were not for the fact that God justifies the ungodly!

- my sin is laid to Christ's account - He is treated as if He had sinned my sin. Read 2 Corinthians 5:21.
- His perfect righteousness is laid to my account. God treats me as if I had never sinned. I am treated as if I had lived Christ's perfect life. Read 2 Corinthians 5:21 again.

The truth about sanctification

- There is a quick-way to it. It can never be complete in this life.
- It is a question of becoming OUTwardly what you have already, become INwardly,
- This involves war and work - discipline. Romans 8:13. Philippians 12:2-13.
- The chief means are God's Word; and the providences He brings into our lives. 2 Timothy 3:16-17, Hebrews 12:10-11.

A summary of Christian Duty (Shorter Catechism - continued) No 15

We have seen that all of us are sinners, lawbreakers.

We must now ask:-

Question 83 Are all transgressions of the law equally heinous?

Answer Some sins in themselves, and by reason of, several aggravations, more heinous in the sight of God than others. (1)

Question 84 What does every sin deserve?

Answer Every sin deserves God's wrath and curse, both in this life, and that which is to come. (2)

(1) Ezekiel 8:6, 13-15. Psalm 78:17, 32, 56. John 19:11. 1 John 5:16.

(2) Lamentations 3:39. Matthew 25:41. Galatians 3:10 Ephesians 5:6.

Some sins are more wicked than others.

- Scripture mentions 'great sins'. Exodus 32:21, 30-31. 1 Samuel 2:17. 2 Kings 17:21.
- It also mentions 'mighty sins' and 'crying sins'. Amos 5:12. Genesis 18:21.
- Under the ceremonial law different sins required different offerings, e.g., the sin offering was greater than the trespass offering (Leviticus ch 1-7), and there was no provision at all for presumptuous sins. Numbers 15:30-31.
- One sin cannot be forgiven.' Matthew 12:31, Hebrews 6:4-8. 1 John 5:16.
- One sin at least cannot be repented of - suicide.
- Some sins have greater punishments than others. Matthew 23:14.

So we conclude:-

- some sins, in and of themselves, are worse than others.
- the greater your light and privileges, the greater your sin.
Matthew 11:20-24, 12:41-42, Luke 12:41-48.

Every sin deserves God's wrath and curse. Galatians 3:10.

In this life...

- God's wrath does not remain hidden. Deliberate sinners are given up by God to uncleanness, to vile affections, to a reprobate mind, to reap the awful consequences of their chosen path. Romans 1:18-32.

- God's judgements frequently fall on nations, communities, individuals, and professed believers. Amos ch 1-2, Genesis 19:23-28, Acts 12:20-23, Acts 5:1-11.

In that which is to come...

- there is to be a day of wrath, and of the revelation of the righteous judgement of God. Romans 2:5. Hebrews 9:27.
- the proof of this is that God has already appointed the judge! Acts 17:31.
- no-one will be absent from the judgement. 2 Corinthians 5:10. Hebrews 9:27.
- all sins, will be called into account. Daniel 7:10, Revelation 20:12.
- the wicked will be excluded from heaven, Revelation 22:15, and consigned to punishment. Revelation 21:8, Matthew 25:30, 46.
- this punishment will be uninterrupted and eternal. Matthew 18:8-9, Mark 9:43, 48. Luke 16:26. 2 Thessalonians 1:9. Revelation 14:11. 20:10.
- it will consist of pangs of conscience, anguish, despair, weeping and gnashing of teeth. Matthew 8:12. 13:50. Mark 9:43-44, 47-48. Luke 16:23, 28. Revelation 14:10.

BUT

Repentant believers of the Gospel are assured that "Christ has redeemed us from the curse of the law, having become a curse for us." Galatians 3:13

A summary of Christian Duty (Shorter Catechism - continued) No 16

We have seen that because we are lawbreakers we deserve God's' wrath and curse.

Question 85 What does God require of us, that we may escape his wrath and curse due to us for sin?

Answer To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ repentance unto life, (1) with the diligent use of all the outward means where by Christ communicates to us the benefits of redemption. (2)

Question 86 What is faith in Jesus Christ?

Answer Faith in Jesus Christ is a saving grace, (3) where by we receive and rest upon him alone for salvation, as he is offered to in the gospel. (4)

(1) Acts 20:21.

(2) Proverbs 2:1-5, 8:33-36, Isaiah 55:3, 2 Peter 1:10

(3) Ephesians. 2:8 Hebrews10:39.

(4) Isaiah 26:3-4, John 1:12, Galatians 2:16 Philippians 3:9.

Faith is God's gift.

- it is brought about by God's **Word**, Romans 10:14, 17. and by God's **Spirit**, 1 Corinthians 12:3, 1 John 5:4,
- you must have it to be saved John 3:16, 18. Hebrews 10:39. 1 Peter 1:5. You cannot have it unless God gives it to you. Ephesians 2:4-10. This proves that all salvation is by His free grace.

Faith rests on facts.

The facts. Romans 4:24-25, 10:9-10

- Jesus Christ is the Son of God. John 20:31, Acts 9:20.
- He died, was buried, and was raised the third day. 1 Corinthians 15:1-5.
- On the grounds of what He has done, and on that alone, men and women may have salvation. Romans 3:19-28, 2 Corinthians 5:19, 1 Peter 2:24, 3:18

What is done with the facts.

- they are received as the Word of God, 1 Thessalonians 2:13, 1 John 5:7-10.
- they are understood and assented to. Acts 17:2-4. Acts 18:4, 19.
- all other supposed ways of salvation are abandoned. Philippians 3:3-8, 1 Corinthians 1:21-24.
- all confidence in good deeds is forsaken. Titus 3:5, Ephesians 2:9, Romans 3:28,
- the person believing the facts puts his personal trust in a Person - the Lord Jesus Christ. Acts 15:11. 16:31. John 1:12, 3:16, 4:42. Galatians 2:20. 2 Timothy 1:12.

Faith makes a person differ

These differences will be more obvious in some than others, for faith may be weak, or strong. Matthew 6:30. 8:10. Luke 17:5, Romans, 4:19-20.

However; true faith can never be finally extinguished: Luke 22:31-32. Ephesians 6:16. 1 John 5:4-5.

Let us just take some examples, from Hebrews chapter 11:-

- he is certain of realities he cannot see. Vs 1
- he reckons walking with God to be the most important thing in his life. Vs 5
- he obeys God, even when he, cannot see where this will lead. Vs 8, 17-19
- he is more interested in heaven than in this passing world. Vs 9-10. 13-16.
- he has confidence in the face of death. Vs 21:22.
- he is not afraid to be different in his standards. Vs 24-25, 27
- he forsakes his sins and follows Christ. Hebrews 12:1-2.

A summary of Christian Duty (Shorter Catechism - continued) No 17

Question 85 What does God require of us, that we may escape his wrath and curse due to us for sin?

Answer To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ repentance unto life

Question 87 What is repentance unto life?

Answer Repentance unto life is a saving grace, (1) where by a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, (2) does, with grief and hatred of his sin, turn from it unto God, (3) with full purpose of, and endeavour after, new obedience, (4)

Why repentance is needed.

- God commands it. Acts 17:30.
- It is the response demanded of those who hear the Gospel. Acts 2:38
- Without repentance there is:-
 - no finding of God, Zechariah 1:3-4;
 - no forgiveness of sins, Luke 24:47, Acts 3:19, 5:31.
 - no entry into the kingdom of heaven, Matthew 4:17;
 - no eternal life, Acts 11:18;
 - no escape from God's judgment upon sin, Acts 17:30-31,
 - no salvation, 2 Corinthians 7:10.
- In short, unless men and women repent, they will perish. Luke 13:3, 5.

What repentance is.

It is NOT:-

- a mere confession of sin. Proverbs 28:13.
- remorse. A person may be sorry for his sins because of their consequences, but not because GOD is offended. Judas and Esau had that sort of sorrow (Matthew 27, 3-5, Hebrews 12:17), but such sorrow works death, and is not to be confused with repentance (2 Corinthians 7:9-10)

It IS:-

- something DONE, not something felt. It is TURNING. Acts 3:19 Acts 26:20
- it is turning FROM dead works, Hebrews 6:1; wicked ways, 2 Chronicles 7:14, transgressions, Ezekiel 18:30-31; evil ways, Ezekiel 33:11; iniquities, Daniel 9:13.

This is done with real sorrow, grief for sin, and self-hate. 2 Corinthians 7:9-10, Ezra 9:6, Job 42:6.

- it is turning TO the living God, Jeremiah 3:22, Acts 14:15, 26:18, 1 Thessalonians 1:9. by faith in Christ, Acts 20:21, Mark 1:15. (Compare the following pairs of verses;- Acts 3:19 / 4:4. 10:43 / 11:18. 17:30 / 17:34. 26:18 / 26:20).
- this is done wholeheartedly, 2 King 23:25. Joel 2:12. and humbly, .Jonah 3: 6 . 2 Chronicles, 7:14. James 4:8-10.
- such repentance is God's gift. Jeremiah 31:18-19. Acts 5: 31. 11:18. 2 Timothy 2:25.

How repentance behave

- it finds encouragement in God's character: His grace, Joel 2:13, His patience, 2 Peter 3:9, His kindness, Romans 2:4.
- it is heartened because God never despises repentant sinners, Psalm 51:17, Luke 15:7,10; but receives them in Christ. Matthew 9:13.
- It is followed by restitution, and a permanently changed life. Luke 19:8. Ezekiel 33:14-15. Matthew 3:8. Acts 26:20.

A summary of Christian Duty (Shorter Catechism - continued) No 18

- Question 85 What does God required of us, that we may escape His wrath and curse due to us for sin?
- Answer To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, (1) with the diligent use of all the outward means where by Christ communicates to us the benefits of Redemption. (2)
- Question 88 What are the outward means where by Christ communicates to us the benefits of redemption
- Answer The outward and ordinary means where by Christ communicates to us the of redemption, are his ordinances, (3) especially the word, sacraments prayer; (4) all of which are to be made effectual to the elect for salvation. (5)

- (1) Acts 20:21
(2) Proverbs 2:1-5, 8:33-36. Isaiah 55:3. 2 Peter 1:10.
(3) Matthew 28:19-20.
(4) Acts 2:42, 46-47.
(5) 1 Corinthians 3:6

To be save, a person needs the inward graces of faith and repentance, as we saw.
But by what means does God give these things?
How are they communicated to those whom God purposes to save?

It is by certain OUTWARD MEANS which God has ordained :-

The means of grace.

- Roman Catholicism teaches that the means of grace automatically bring about bringing about inward graces, except where there is something faulty in the way they are administered or received.

But the Bible teaches that outward ordinances DO NOT automatically bring about a spiritual change in those who partake of them. See Romans 2:28-29. Mark 4:14-20. Luke 18:9-14. Acts 8:13, 23

- Some groups of professing Christians behave as if there is virtually no connection between the outward means and the inward graces. They neglect the sacraments and systematic exposition, and sometimes gathered prayer and Gospel preaching.

This overlooks the fact that the means of grace are commanded by Christ, Matthew 28:18 - 20. and that there is a DEFINITE connection between them and our spiritual good. See Romans 10:14, 17. 1 Peter 2:2. Ephesians 4:11-16. 1 Corinthians 10:16-17, 11:26-30.

The means of grace, than, do not benefit all who partake of them. Yet in all normal circumstances there is no spiritual benefit without them.

- the difference is that some partake of them with hard hearts, but others with faith. Hebrews 3:13 – 4:2.
- the SAME ordinance may have opposite effects on those who partake of it. It leaves nobody neutral. They are either spiritually helped or spiritually harmed. 2 Corinthians 2:16.

The DILIGENT use of the means of grace.

- We have learned that the inward graces are brought about, under God, by the outward means. There can be no outward means unless we bother to employ them. To neglect to do this is to mutilate ourselves spiritually.
- We also learn that spiritual progress is not linked to the rare, special, strange, or unusual - but to the ORDINARY means of grace which God has ordained. All else is unnecessary, superfluous, and a waste of time and resources.
- The greatest need of the hour is not something new, bigger, or 'better'; but the more diligent use of those means which God has ORDAINED to be the means of bringing His purposes to pass. It will be noticed that **all** these means centre on the life and witness of the LOCAL CHURCH.

A summary of Christian Duty (Shorter Catechism - continued) No 19

God brings about inward graces in His people by using OUTWARD MEANS.
These means are God's -ordinances - especially the word, sacraments and prayer.

Question 89 How is the word made effectual to salvation?
Answer The Spirit of God makes the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation. (1)

Question 90 How is the word to be read and heard, that it may become effectual to salvation?
Answer That the word may become effectual to salvation, we must attend: there unto with diligence, (2) preparation, (3) and prayer, (4) receive it with faith (5) and love, (6) lay it up in our hearts, (7) and practice it in our lives. (8)

1. Nehemiah 8:8. Psalm 19:7-8. Acts 20:32, Acts 26:18. 1 Corinthians 14:24. Romans 1:16. Romans 10:13-17. 15:4. 2 Timothy 3:15-17.
2. Proverbs 8:34.
3. 1 Peter 2:1-2.
4. Psalm 119:18.
5. Hebrews 4:2.
6. 2 Thessalonians 2:10.
7. Psalm 119:11.
8. Luke 8:15, James 1:25.

The Word.

- the Word is more important than the sacraments 1 Corinthians 1:17.
 - they do not by themselves convey a clear message to those who witness them.
 - they depend on the Word - and cannot be understood without it.
 - but the Word is intelligible in itself.
- the reading of the Word is important.
 - it prepares a person for Gospel preaching. Acts 8:30-35,
 - it confirms true preaching. Acts 17:11-12.
 - It points us to Christ. John 5:39. Luke 24:27, 45-46.
 - it increases our spiritual strength. Acts 18:24. Romans 15:4.
- the preaching of the Word is supremely important.
 - it is the ordained means by which sinners are converted.
1 Corinthians 1:21, Romans. 10:17, Matthew 28:18-20. 2 Timothy 3:15.
 - it is the ordained means by which saints are built up.
Acts 2:42. 13:1. 11:22-26. Ephesians 4:11-16. 1 Timothy 3:2. 1 Timothy 5:17

NOTHING must be allowed to displace preaching, or to remove it from its supreme position.

HOW to hear the Word of God. Luke 8:18a.

Before hearing.

- Sins are to be forsaken. 1 Peter 1:23 – 2:3. James 1:21.
- Wrongs are to be put right. Matthew 5:23-24.
- Prayer is to be made. Psalm 119:18.

During hearing.

- Discriminate! 1 Corinthians 14:29. 1 Thessalonians 5:21-22, 1 John 4:1.
- What is OF God, receive as FROM GOD HIMSELF. Acts 10:33 Acts 17:11, 1 Thessalonians 2:13, Hebrews 4:2. James 1:21,
- Work!!
Make a disciplined effort to grasp the teaching, as you can progress. Hebrews 5:11-6:3.

After hearing.

You've used your ears. Now use your:-

- Eyes. Acts 17:11
Was what you heard entirely Scriptural? LOOK to see.
- Head. Hebrews 2:1. Luke 9:44. Psalm 1:2.
Deliberately think on what you heard – as if you were still listening.
Determine not to let it slip.
- Heart. Psalm 119:11. Proverbs 2:1
Seek that the Word should become part of you.
Hide it in your heart.
- Lips. Luke 24:14, Deuteronomy 6:6-7.
Talk about it.
Especially amongst your Christian friends; and at home.
- Hands and feet. Deuteronomy 6:8-9, James 1:25,
Obey. Bring forth fruit:
In keeping of God's Word there is great reward.

A summary of Christian Duty (Shorter Catechism - continued) No 20

God brings about inward graces in His people by using OUTWARD MEANS.
These means are God's ordinances – especially the word, sacraments and prayer.
We now look at the sacraments:-

- Question 91 How do the sacraments become effectual means of salvation?
Answer The sacraments become effectual means of salvation, not from any virtue in them, or in him that does administer them, (1) but only by the blessing of Christ, and the working of his spirit in them that by faith receive them. (2)
- Question 92 What is a sacrament?
Answer A sacrament is an. holy ordinance instituted by Christ, where in, by sensible signs Christ, and the benefits of the new covenant, are represented, (3) sealed, and Applied to believers, (4)
- Question .93 Which are the sacraments of the New Testament?
Answer The sacraments of the New Testament are, Baptism (5) and the Lord's Supper(6)

1. 1 Corinthians 3:6-7.
2. Matthew 3:11, 1 Peter 3:21.
3. 1 Corinthians 11:26, 12:13
4. Genesis 17:7, 10, Exodus Ch 12, Romans 4:11, 1 Corinthians 11:23-26.
5. Matthew 28:19.
6. Matthew 26:26-28, 1 Corinthians 11:23.

Only two sacraments.

These are many ordinances

These are acts which Christ has commanded, and which are of perpetual obligation
- such as the preaching of the word, prayer, fellowship, church discipline etc....

Some ordinance are sacraments.

For an ordinance to be a sacrament, it must be:-

- commanded by Christ
- of perpetual obligation
- an outward and visible sign of an inward and invisible grace
- a seal to confirm and strengthen the faith of those who receive it.

Only Baptism and the Lord's Supper are sacraments.

- only these meet the requirements above,
- Rome is wrong to teach that there are seven sacraments - baptism; confirmation; penance; matrimony; the mass, ordination; extreme unction.

How the sacraments become effective.

- Rome teaches that as God's power rests in the sacrament itself, all that is necessary for it to bring about inward graces :-
 - (i) - It must be administered in the right way.
 - (ii) - It must be administered with the right intention.
- NO! - a sacrament may be administered in the right way, and do the person concerned no good whatever. Acts 8:13, 23 1 Corinthians 11:29-30.
 - the validity of the sacrament does not depend on who administers it. (Judas baptised, John 4:2. John 6:64. but on how it is received. 1 Corinthians 11:28
- Of course we should aim to administer the sacraments correctly: but we should be clear that they derive their power from:-
 - the fact they are Divine institutions. Matthew 28:19-20, 1 Corinthians 11:23-26.
 - the Spirit, who causes our hearts to grasp the spiritual realities which the symbols-represent John 16:15, 1 Corinthians 2:9-16.

4 things to know about the sacraments.

They are signs, in fact action pictures, motion symbols, representing inward and invisible graces. Romans 6:1-6; 1 Corinthians 11:23-26.

They are seals that certify the genuineness of the benefits we receive from Christ.
When someone uses an official seal to which he has no right, he brings down judgment upon himself. 1 Corinthians 11:28-29.

They are sensible signs and seals, "visible sermons" detected by the senses, declaring the Gospel in a different form. They are the only pictures allowable or necessary in God's church.

They are solemn, because those partaking of them will either be blessed or judged.
We should note that they are local church ordinances, (the sign of entry; and the sign of continuing union and communion), and that we have no authority to administer them in any other context whatever.

A summary of Christian Duty (Shorter Catechism - continued) No 21

We have considered the two sacraments in general.
We now look at baptism in particular:-

Question 94 What is baptism?

Answer Baptism is a sacrament, where in, the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, (1) does signify, and seal our In grafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's

Question 95: To whom is baptism to be administered?

Answer Baptism is not to be administered to any (that are out of the visible church) till they profess their faith in Christ, and obedience to him: (3) (but the Infants of such as are members of the visible church are to be baptized). (4)

**The phrases in brackets are the only parts of the Shorter Catechism not in accord with the Word` of God.

(1) Matthew 28:19.

(2) Romans 6:4, Galatians 3:27

(3) Acts 2:38, 8:36-37

(4) Acts 2:38-39. Genesis 17:10, Colossians 2:11-12 1 Corinthians.7:14.

God has spoken on this subject. Let us outline what He has said.

1.Baptism is commanded.

- Matthew 28:19-20, Mark 16:15-16. Christ commands that every convert is to be baptism as long as the Gospel is preached. We dare not look on baptism as "a non-essential".
- These commands...and Acts 10:44-48. show that Spirit-baptism does not set aside water-baptism.

2.The subjects of baptism are to be believers.

- The terms of the Lord's commands prove this, and show it is to be an immediate act.
- The examples in the Acts show the very same thing. Acts 2:41. 8:5, 12. 8:36-39. 9:18. 10:34-48. 16:14-15, 18:8, 19:5.

Household baptisms recorded in the New Testament do not disprove believers' baptism, but, in fact, confirm it. Acts 16:32-34. 16:15, 40. 1 Corinthians 1:16. 16:15

Infant baptism. In the New Testament there is no command to baptize infants, no example of it; and no passage implying it (not even 1 Corinthians 7:14)
Those who seek to prove it from, the bible turn to the Old Testament to do so.

- they maintain that baptism has come in the place of circumcision. That this is NOT so is made plain by Galatians, Acts ch 15, 16:3, Colossians 2:11-12,
- they maintain that covenant children are entitled to the covenant, sign. But the receiving of the covenant sign has never depended on your being in the covenant, but on the precise terms of the command of God.
- so It was that infant baptism was unknown in the earthly church, but came in as men's notions .were substituted for God' s Word.
- there is no record of anybody coming to believe in infant baptism through the Bible ALONE.

3.The mode of baptism is immersion.

- this is indisputably the meaning of the Greek word. "baptizo", then and now- It is incapable of being translated. 'pour' or 'sprinkle'.
- this is the mode certainly used in the New Testament. Matthew 3:13-17. John 3:22-23. John 4:1-2, Acts 8:38-39,
- no other mode can symbolise what baptism is Intended to symbolise. Romans 6:4-5, Colossians 2:12.
- although infant baptism grew up fairly early in the churches, there was no significant departure from the Scriptural mode for 1300 years.

4.The meaning of baptism is union with Christ.

- this is plainly set forth in Romans 6:1-11. Colossians 2:9-15.
- such baptism is the divinely-ordained badge of discipleship, and the visible sign of entry into Christ's church, as the New Testament examples show.

"Baptism not for infants" is a detailed and shrewd examination of the Biblical, theological and historical arguments for infant baptism, by T.E. Watson; and is highly recommended.

A summary of Christian Duty (Shorter Catechism - continued) No 22

We are looking at the outward means by which God brings about inward graces.
We come to the other sacrament - the Lord's Supper.

Question 96: What is the Lord's Supper?

Answer The Lord's Supper is a sacrament, where in, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; (1) and worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace. (2)

Question 97: What is required to the worthy receiving of the Lord's Supper?

Answer It is required of them that would. worthily partake of the Lord's Supper, that they examine them selves of the knowledge to discern, the Lord's body; (3) of their faith to feed upon him, (4) of their repentance, (5) love, (6) and new obedience; (7) lest, coming unworthily, they eat and drink judgment to them selves. (8)

- | | |
|-------------------------------------|--------------------------------|
| 1. Luke 22:19-20 | 5. 1 Corinthians 11:31 |
| 2. 1 Corinthians 10:16-17, 11:23-26 | 6. 1 Corinthians 10:16-17 14:1 |
| 3. 1 Corinthians 11:28 -29 | 7. 1 Corinthians 5:7-8 |
| 4. 2 Corinthians 13:5 | 8. 1 Corinthians 11:27-29 |

The Lord's Supper is also known as the Lord's table. (1 Corinthians 10:21); Breaking of Bread (Acts 2:42, 20:7); and the Eucharist, or Thanksgiving (1 Corinthians 10:16, see Matthew 26:27).

There are four accounts of its institution –

Matthew 26:26-29; Mark 14:22-25. Luke 22:17-20 and 1 Corinthians 11:23-26.

- its chief marks are SIMPLICITY and SOLEMNITY
- there are two elements distributed - bread and wine
- the Lord is not physically present, except at the first supper
- no miracle takes place

Two false views, and the true one.

Transubstantiation is taught by the Roman Catholic church:-

- in the 'miracle of the mass' there is a mysterious change of substance; the bread and wine are changed into physical body and blood of Christ.
- the only transubstantiation in the Bible is in John 2:1-11, where the wine-taster knew, without being told, that a miracle was performed. Note; the 'accidents' of the water did not remain the same!

Consubstantiation is taught by the Lutherans, and implied in the C of E liturgy:-

- the bread and wine remain as bread and wine, but the actual physical, body and blood of Christ become present 'in, with and under' them.
- when an iron bar is heated up, the bar is still there - but the heat comes in and is also there.

Both these views teach that the mere act of eating ensures we partake of Christ in the

sacrament - "after a corporal and carnal manner".

The truth is:-

- at the first supper Christ's body and blood were not changed; nor were they in any sense in the bread and wine; but were there in Christ Himself - . Matthew 26:27-28.
- He is physically absent from, the supper now - the only things physically present are the bread and wine.
- only those who partake of these in the right spirit (by faith) benefit ...by the supper, which is why the New Testament stresses our 'worthy receiving'.
- this emphasis on 'worthy receiving' would not be necessary if, the mere act of eating guaranteed we partook of Christ in the sacrament.
- this proves that the ONLY real eating and drinking of Christ's body and blood is after a spiritual manner.

The worthy receiving of the Lord's supper.

It is not a question of being 'good enough' to come - that is impossible. Romans 3:23, It means coming in a fitting frame of mind and heart.

It is certain that all who do not come in this way will be judged. Corinthians 11:29-30.

We are to examine ourselves:-

- am I in the faith? 2 Corinthians 13:5
- am I right with my fellow believers, whose union with me is portrayed at the table? 1 Corinthians 10:16-17

We are to be aware of the import of what we are doing:-

- enacting a living memorial to Christ's Person and work; to His saving mercy. Matthew 26:26-29. 1 Corinthians 11:24-25.
- proclaiming the Lord's death. 1 Corinthians 11:26.
- discerning the Lord's body - that is, symbolising a death different from every other death. 1 Corinthians 11:29.
- coming to Him, communing with Him, and considering what benefits are secured for us by his body and blood. 1 Corinthians 10:16-17.
- anticipating His return and the final glories. 1 Corinthians 11:26. Mark 14:25. Luke 22:14-18,
- and therefore joining together in thanksgiving. 1 Corinthians 10:16. 11:24-25.

Two important points.

= Worthy eating is demanded; but the table is for sinners saved by Christ's atonement, and a sense of unworthiness should not keep us away, Psalms 51:17, Luke 18:10-13.

= Such eating and drinking is to be an integral part of our Christian lives within the local church. Acts 2:42 Acts 20:7. When we come Scripturally, we partake of Christ by faith, and are thus greatly strengthened and helped. 1 Corinthians 10:16.