Gebod 1

Gebod 2

Gebod 3

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| The third commandment |
|  | Dit gebod bestaat uit 2 delen: |
|  | 1. Een verbod, nl. dat we zijn naam niet onteren. |
|  | 2. Een gebod, nl. dat we zijn naam moeten eren. |
|  | **Het verbod** |
|  | De tong is een zondig lichaamsdeel, meer nog dan alle andere. Daarom is het derde gebod er om het in toom te houden. Het verbiedende deel heeft een sterk argument, nl. dat God de overtreders niet onschuldig zal houden. |
|  | We gebruiken Gods naam ijdellijk als we |
|  | (1) Die zonder Hem de toebehorende eer toe te kennen gebruiken. |
|  | (2) Als we zeggen dat we Hem kennen, maar er niet naar leven. |
|  | (3) In dagelijkse taal zonder ontzag Zijn naam gebruiken. |
|  | (4) Hem met onze lippen eren maar niet in ons hart zoals de hypocrieten die hem eren maar niet liefhebben en de bijgelovigen die zelfbedachte gebruiken houden maar God haten. |
|  | (5) Tot Hem bidden, maar er niet in geloven. |
|  | (6) De Bijbel gebruiken of beter misbruiken, maar er niet naar leven, in het bijzonder die er de spot mee drijven, ermee spelen, zijn zonden ermee probeert te verdedigen of zelfs het verdraait zodat figuurlijke teksten letterlijk worden genomen of vice versa. |
|  | (7) Wanneer we zweren bij Zijn naam, zonder erbij na te denken, waarvoor er een paar zogenaamde excuses zijn, zoals: |
|  | a. Ik zweer alleen kleine eden, dit is natuurlijk alsnog zonden. |
|  | b. Ik zweer alleen bij de waarheid, als die zonder na te denken is, is het nog steeds zonde. |
|  | c. Ik word niet geloofd als ik niet zweer bij mijn woorden, als je zo vaak moet zweren zul je op den duur ook niet meer geloofd worden, omdat zweren dan weinig voor je betekent. |
|  | d. Het is een gewoonte waarvan ik hoop dat God hem vergeeft, gewoonte is geen excuus voor zonde |
|  | (8) Vuige en verschrikkelijke vloeken gebruiken |
|  | (9) Meineed plegen met een valse eed |
|  | (10) Zogenaamd in Zijn naam zondigen |
|  | (11) Spreken om Zijn naam te schenden |
|  | (12) Een gelofte doen die on-Bijbels is |
|  | (13) Kwaad van God spreken |
|  | (14) Als we een gelofte niet uitvoeren |
|  | Als God ons in dit leven niet straft voor overtreding van het 3e gebod, waar vele voorbeelden van zijn, dan zal Hij ons niet onschuldig houden. |

Gebod 4

Gebod 5

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

Father is of different kinds; as the political, the ancient, the spiritual, the domestic, and the natural.

# Political father, the magistrate

Their place deserves honour. God has promoted kings, that they may promote justice. We have to pray for them, that they may be blessings.

# The grave, ancient father

These fathers have to be honoured for their seniority and especially (if they are pious) for their piety. Honour an old man who is serving God by reverencing and imitating him.

# The spiritual fathers, as pastors and ministers

These fathers are to be honoured in respect of their office, they are messengers of the Lord. Honour them by (1) giving them respect, (2) advocating for them and (3) believe and obey their doctrine.

# The domestic father, the master

Although a master might not be as qualified as he should be, the servant must not neglect his duty and honour him in a certain way. A servant should (1) obey his master in things that are lawful and honest, (2) be diligent in his service, (3) honour his master by being faithful and (4) serve him without replying. Meanwhile masters have to (1) take care to provide for their servants, (2) encourage them in their work, (4) not overburden them, (5) seek their spiritual good, (6) be very exact and punctual in agreements you make with them and (7) be careful with them in health and sickness.

# The natural father

Honour thy natural father. Children are to honour their parents by reverential esteem, inwardly, by fear mixed with love and outwardly, both in word and gesture. Secondly children have to show honour by careful obedience in (1) listening to their advice, (2) complying with their commands and (3) relieving their wants. Why should children honour their parents? (1) It’s God’s command, (2) they deserve it as respect for the love and affection they show to their children and (3) honouring your father and your mother is well-pleasing to the Lord.

If we should honour our earthly father, we should honour our heavenly Father even more. Our heavenly Father wants to be honoured by (1) obedience, (2) advocating of His cause, (3) ascribing honour of all we do to Him, (4) celebrating His praise and (5) suffering dishonour or even death for His sake. God is worthy of honour. Be living commentaries on this commandment, children by honouring their parents and parents have to act in that way, that they may gain honour from their children.

How should parents act to gain honour from their children? (1) Be careful to bring your children up in the fear and nurture of the Lord, (2) keep up parental authority, be kind but don’t spoil them, (3) provide for your children what is fitting, (4) put them to some lawful calling wherein they may serve their generation and act (5) lovingly and (6) prudently towards them.

How may a parent provoke his children to wrath? By (1) giving them abusing terms, (2) strike them without cause, (3) deny them the things that are absolutely needed, (4) by showing one child more love than another, (5) by doing anything that is shameful and unworthy and by (6) giving them commandments that are wrong to do. What a good parent should do is (7) pray much for them, (8) encourage the good things in your child and (9) set them a good example.

Gebod 6

Gebod 7

Gebod 8

# 5. The 8th commandment

# ‘’Thou shalt not steal’’ Exodus 20:15

Why is mankind inclined to steal? There are two kind of causes, the internal and the external causes.

# Internal causes:

-Unbelief. A man has a distrust of God’s providence, and therefore he provides himself with stolen goods.

-Covetousness. A man covets more than his own, and this itch of covetousness makes him scratch what he can from another.

# External causes:

-Satan’s solicitation. Judas was a thief, because Satan entered into him.

# There are two kinds of stealing:

-Stealing from God, which indicates the robbing of the Sabbath.

-Stealing from others:

--The highway thief, for example someone who takes a purse.

--The house-thief, steals his master’s cash or steals his wares. He is hypocrite to, as he pretends to be helping his master, whereas he helps himself.

--The thief that steals from his clients, by deceit and prevarication.

--The church-thief or pluralist, who holds several benefices, but seldom or never preaches to the people.

--The shop-thief, who steals in selling. He who uses false weights and measures steals from others what is their due.

--The usurer, who takes by extortion from others. He seems to help another by letting him have money in his necessity, but gets him into bonds, and sucks out his very blood and marrow.

--The trustee, who has the orphan’s estate committed to him, is deputed to be his guardian, and manages his estate for him; if he curtails the estate, and gets the fleece out of it for himself, and wrongs the orphan, he is a thief.

--The borrower, who borrows money from others, with an intention never to pay them again.

--The last sort of theft is, the receiver of stolen goods. The receiver, if he be not the principal, yet is accessory to the theft, and the law makes him guilty.

# What are the aggravations of this sin?

-To steal when there is no need; to be a rich thief.

-To steal sacrilegiously, to devour things to set apart to holy uses.

-To commit the sin of theft against checks of conscience, and examples of God’s justice.

-To rob the widow and orphan.

-To rob the poor.

# A man can be a thief to himself in this way:

-By niggardliness. The niggard is a thief, he steals from himself in not allowing himself what is needful.

-A man may rob himself by foolishly wasting his estate.

-He is a thief to himself, by idleness, when he mis-spends his time.

-A man may be a thief to himself by suretyship.

What is to be done to avoid stealing?

-Live in calling, the devil hires such as stand idle, and puts them to the pilfering trade. An idle person tempts the devil to tempt him.

-Be content with the estate that God has given you.

Gebod 9

Gebod 10