

FAMILY WORSHIP HELPS

WEEK 41

THIS WEEK'S FOCUS

QUESTION 41: *Where is the moral law summarily comprehended?*

ANSWER: The moral law is summarily comprehended in the Ten Commandments.



MONDAY



Praise: Sing Psalm 139C

Scripture: Read Exodus 20:1-17; 31:18; Deuteronomy 10:1-4

Key Thought: *God has given us a summary of His moral law.*

Questions:

- ☞ What is a summary?
- ☞ How did God deliver the Ten Commandments?
- ☞ How are the Ten Commandments divided?
- ☞ Can you think of any sin that is not forbidden by them?
- ☞ Is there an even shorter summary of the moral law given in the Scripture?

Prayer

Notes: We move now to the specific revelation of the moral law in its summary form through the Ten Commandments given by God to Moses on Mt. Sinai. A summary is a general statement. In reality, much more is included in every command than what is briefly expressed in Exodus 20:1-17, but the ten commandments give us a concise statement of the key principles of God's Law. Exodus 20:1 and 31:18 show how God delivered these laws to Moses directly, with His voice and with His own finger, powerfully carving these words into two tablets of stone. This points to the unchangeable and permanent nature of the commandments, as well as the desire of God for us to know His perfect will for His creatures. The Ten Commandments were presented in two tablets, or tables. The first four commandments, containing our duty to God, were on the first table. The last six, containing our duty to man, were inscribed on the second table. Considered together, these ten laws provide an exhaustive summary of righteousness. There is no sin that cannot be seen to fall somewhere under the purview of the Ten Commandments. Jesus has given us an even shorter summary of God's moral law that can be found in Matthew 22:37-39.



TUESDAY



Praise: Sing Psalm 139C

Scripture: Read James 2:8-12

Key Thought: *The Ten Commandments are comprehensive.*

Questions:

- ☞ Is it “good enough” to keep nine commandments and only break one? Explain.
- ☞ Can you think of examples in which one act of sin breaks more than one commandment?
- ☞ How many of the Ten Commandments did Adam and Eve break when they ate the forbidden fruit? (see Gen. 3)
- ☞ How does this aspect of the Law show you the depth of your sinfulness?

Prayer

Notes: Yesterday we noted that the Ten Commandments are called a summary because much more is included in every command than what is expressed. Today we will look at the comprehensive nature of the Ten Commandments. The *Westminster Confession* says that “one and the same thing, in diverse respects, is required or forbidden in several commandments.” James tells us that “whoever shall keep the whole law, and yet stumble in one point, he is guilty of all.” Here we see that the commandments hang together as a unit, so that to offend at one point is to break the whole Law. Try to think of examples of certain sinful acts which involve breaking more than one commandment. Look at the account of Adam and Eve’s transgression recorded in Genesis 3. Going through the Ten Commandments try to identify how their sin involved breaking virtually every one of them. Take some time to apply this to your own lives, seeking God’s help to understand how you have broken His Law in ways that perhaps you had never thought about before—then pray: asking forgiveness; confessing your inability to please God through obedience; and seeking His grace through Jesus Christ.



WEDNESDAY



Praise: Sing Psalm 139C

Scripture: Read Galatians 3:21; Ezekiel 36:27; Hebrews 8:10; 1 John 2:3-8

Key Thought: *The Ten Commandments are not outdated.*

Questions:

- ☞ Are the followers of Jesus required to obey the Ten Commandments?
- ☞ Why do some people teach that they are not?
- ☞ What Law did God promise He would write in the hearts of His people during the days of the Messiah?
- ☞ How do we know that we know Jesus?
- ☞ How does obeying the Commandments perfect the love of God in us?
- ☞ Why do the followers of Jesus obey the Ten Commandments?

Prayer

Notes: Last week we noted that there are some who teach that the moral law was not revealed until Moses received the Ten Commandments on Mount Sinai. This teaching was shown to be in error, since the Bible clearly shows that men understood that the specific actions forbidden by the Ten Commandments were sin, even as far back as the days of Cain and Abel. There are also those who maintain that the Ten Commandments were only valid until the time of Christ, and that those who follow Jesus today are not required or expected to obey them. This view is called “antinomianism.” The word *antinomian* literally means *against* (anti) *law* (nomos). It is not uncommon to hear Christians today say such things as “we are not under law but grace!” by which they mean that the “New Testament believer” is not expected to obey any particular standard or law—especially not the ten commandments, which were presumably intended only for “Old Testament believers.” It is not difficult, however, to see the error of this position, for Jesus Himself said, “If you love Me, you will keep My commandments.” Further, He left His disciples with explicit instructions to make disciples throughout the world, “teaching them to observe all things that I have commanded you.” John also teaches us that the evidence that we belong to Christ is obedience to His commands. We do not regard the moral law of God as a means of salvation, but as a pattern of life for those in whom Christ dwells. Since the Ten Commandments are rooted in the very character of God, it is only logical that His children would grow up to be like Him through conforming to this pattern. The followers of Jesus are indeed expected to obey the Ten Commandments, just as He Himself did, in order to grow in Christ-likeness.



THURSDAY



Praise: Sing Psalm 139C

Scripture: Read Hebrews 10:1-9; Acts 10:9-16

Key Thought: *God gave Israel ceremonial laws, which have all been fulfilled in Christ.*

Questions:

- ☞ Are there some laws that God gave to Israel in the Old Testament that we are not expected to obey today? Which ones? Why?
- ☞ What was the purpose of the ceremonial worship laws?
- ☞ What was the purpose of the clean/unclean laws?
- ☞ How were these ceremonial laws fulfilled in Christ?

Prayer

Notes: The *Westminster Confession of Faith* (19.3) says, “Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, His graces, actions, sufferings, and benefits; and partly of

divers instructions of moral duties. All which ceremonial laws are now abrogated under the new testament.” Though the moral law, summarized in the ten commandments, continues as a rule of obedience for God’s people under Christ, the ceremonial laws given to Israel have been abolished. These ceremonial laws are of two kinds: (1) those pertaining to worship and sacrifice, which pointed to certain truths about the coming work of Christ for His people, and (2) those pertaining to specific moral duties, such as recognizing clean and unclean animals and strict separation from non-Israelites, which pointed to the fact that the Messiah would come through the Jews. The first type of ceremonial laws were fulfilled through the sacrificial work of Christ for us. The second type were abolished when He took down the wall of separation between Jew and Gentile, calling all men everywhere to repent and believe the gospel.



FRIDAY



Praise: Sing Psalm 139C

Scripture: Read Deuteronomy 4:5-8; Exodus 22:1-28

Key Thought: *God gave Israel judicial laws, which provide a standard of righteousness for nations according to God’s wisdom.*

Questions:

- ☞ Did Israel have other laws besides the moral and ceremonial laws?
- ☞ What did Moses say about these laws in Deuteronomy 4:5-8?
- ☞ What were some of these civil or political laws?
- ☞ Are these laws based on eternal principles of justice?
- ☞ How should modern nations seek to apply them?

Prayer

Notes: Discuss the questions above in light of the *Westminster Confession of Faith* (19.4) which says, “To them [Israel] also, as a body politic, He gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.” “General equity” refers to the basic principles behind the laws, which have lasting value because they come from God.



Note: Only five lessons per week are included. You are encouraged to lead your family in worship seven days a week. On weekends, you may want to review or build upon the lessons from the previous week, discuss the sermon from Sunday morning, or work on questions from the Catechism or memory verses. These lesson suggestions are intended to provide a simple framework for parents to build upon. You are not limited to this content. The habit of morning and evening family worship is the biblical ideal. We hope you can use these lessons as a starting point for the development of a blessed practice of family worship in your home.