

“God is Great, Beer is Good, &
People Are Crazy”:
The Ten Commandments

Grad & Career Fall ‘11

Desire for Life

The Sixth Commandment

Human Life as the Image of God

“What the sixth commandment basically says is that life and death are God’s business. He is Lord of life and death, and we may not take life without his authorization. Rather, we must respect life as an aspect of our reverence for God. We should especially respect human life because it is the image of God, that image that grounds the first prohibition of bloodshed in Scripture (Gen. 9:5-6)” – John Frame, *The Doctrine of the Christian Life*

Sixth Commandment & Ethics

“No murder.”

- War vs. Pacifism
- Abortion
- Stem Cell Research
- Euthanasia
- Suicide
- Capital Punishment
- Health & Safety
- Environment
-

Jesus' Take On "Murder"

²¹ "You have heard that it was said to the people long ago, 'You shall not murder, and anyone who murders will be subject to judgment.' ²² But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell.

Jesus' Take on "Murder"

²³ "Therefore, if you are offering your gift at the altar and there remember that your brother or sister has something against you, ²⁴ leave your gift there in front of the altar. First go and be reconciled to them; then come and offer your gift.

²⁵ "Settle matters quickly with your adversary who is taking you to court. Do it while you are still together on the way, or your adversary may hand you over to the judge, and the judge may hand you over to the officer, and you may be thrown into prison. ²⁶ Truly I tell you, you will not get out until you have paid the last penny.

- Matthew 5:21-27

Life & Death

- What is Life?
 - **Physical** – narrow meaning of “you shall not murder”
 - **Emotional** – anger is the root of murder
 - **Relational** – anger keeps us from reconciliation with others
 - **Spiritual** – our lack of forgiveness affects our worship.
 - **Eternal** – our misunderstanding of the commandments can have eternal consequences.

Reflection Question

- What does your utopian society look like?
 - *An utopian society is one where everyone does everything they can to promote life.*

Desire for Life

- **Physical** – what can you do to promote physical health for yourself? and provide for the physical well being of others?
- **Emotional** – what can you do to improve your emotional well-being? and encourage others' emotionally?
- **Relational** – what relationships do you need to seek out for yourself? And what relationship do you need to offer others?
- **Spiritual** – how can you encourage your own relationship with God? And how can you encourage others' spiritual lives?
- **Eternal** – how can you live more with a sense of the eternal? And how can you help others' enter into eternal life with God?

How can I personally live the
life that I desire AND live in
the utopian society I desire?

Jesus “the Author of Life”

“You handed him over to be killed, and you disowned him before Pilate, though he had decided to let him go. ¹⁴ You disowned the Holy and Righteous One and asked that a murderer be released to you. ¹⁵ You killed the *author of life*, but God raised him from the dead. We are witnesses of this.” – Peter in Acts 3:14-15

Jesus “the Bread of Life”

“I am the living **bread** that came down from heaven. Whoever eats this **bread** will live forever. This **bread** is my flesh, which I will give for the **life of the world.**”

Jesus “the Resurrection and the Life”

“I am the resurrection and the life. The one who believes in me will live, even though they die; ²⁶ and whoever lives by believing in me will never die. Do you believe this?”

Thomas Watson,
The Ten Commandments

“Oh! What care should be taken of the immortal soul! I would request but this of you, that you take as much care for the saving of your souls as you do for getting an estate. Nay, do but take as much care for saving your souls as the devil does for destroying them. Oh! How industrious is Satan to damn souls! How does he play the serpent in his subtle laying of snares to catch souls! How does he shoot the fiery darts! He is never idle; he is a busy bishop in his diocese; he ‘walketh about seeking whom he may devour.’ 1 Peter 5:8. Now is it not a reasonable request to take as much care for saving your souls as the devil does for destroying them?”

C.S. Lewis, *The Weight of Glory*

It may be possible for each to think too much of his own potential glory hereafter; it is hardly possible for him to think too often or too deeply about that of his neighbour. The load, or weight, or burden of my neighbour's glory should be laid daily on my back, a load so heavy that only humility can carry it, and the backs of the proud will be broken. It is a serious thing to live in a society of possible gods and goddesses, to remember that the dullest and most uninteresting person you talk to may one day be a creature which, if you saw it now, you would be strongly tempted to worship, or else a horror and a corruption such as you now meet, if at all, only in a nightmare.

All day long we are, in some degree, helping each other to one or other of these destinations. It is in the light of these overwhelming possibilities, it is with the awe and the circumspection proper to them, that we should conduct all our dealings with one another, all friendships, all loves, all play, all politics. There are no ordinary people. You have never talked to a mere mortal. Nations, cultures, arts, civilization—these are mortal, and their life is to ours as the life of a gnat. But it is immortals whom we joke with, work with, marry, snub, and exploit—immortal horrors or everlasting splendours. This does not mean that we are to be perpetually solemn. We must play. But our merriment must be of that kind (and it is, in fact, the merriest kind) which exists between people who have, from the outset, taken each other seriously—no flippancy, no superiority, no presumption.

And our charity must be a real and costly love, with deep feeling for the sins in spite of which we love the sinner—no mere tolerance or indulgence which parodies love as flippancy parodies merriment. Next to the Blessed Sacrament itself, your neighbour is the holiest object presented to your senses. If he is your Christian neighbour he is holy in almost the same way, for in him also Christ vere latitat—the glorifier and the glorified, Glory Himself, is truly hidden.

