

The Fourth Commandment.

38. Which is the Fourth Commandment?

Thou shalt honor thy father and thy mother, that it may be well with thee, and thou mayest live long on the earth.

39. What does this mean?

We should fear and love God that we may not despise our parents and masters, nor provoke them to anger, but give them honor, serve and obey them, and hold them in love and esteem.

40. Who are parents and masters?

Father and mother and all those who, by God's ordinance, are placed over us in home, state, school, and church.

B. H. Gen. 41, 43. Joseph. —2 Kings 2, 12. Elijah. — 1 Cor. 4, 15. Paul.

41. What is forbidden in the Fourth Commandment?

We should not despise our parents and masters, nor provoke them to anger.

42. How is this done?

By not respecting their dignity and will, and provoking them to just anger by disobedience or any kind of wickedness.

Proverbs 23:22 (NKJV) Listen to your father who begot you, And do not despise your mother when she is old.

66) Prov. 30, 17. The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.

67) Rom. 13, 2. Whosoever therefore resisteth the power resisteth the ordinance of God; and they that resist shall receive to themselves damnation.

68) 1 Pet. 2, 18. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.

B. H. 1 Sam. 2, 12. The sons of Eli. —2 Sam. 15. Absalom. —2 Kings 2, 23. 24. The boys at Bethel.

43. What is enjoined in the Fourth Commandment?

We should give honor to our parents and masters, serve and obey them, and hold them in love and esteem.

44. How is this done?

When we truly regard them as God's representatives, of our own accord do for them what we can, obey them in all things in which God has placed them over us, and esteem them as a precious gift of God.

69) Eph. 6, 2. 3. Honor thy father and mother; which is the first commandment with promise: That it may be well with thee, and thou mayest live long on the earth.

70) Col. 3, 20. Children, obey your parents in all things; for this is well pleasing unto the Lord;

71) Prov. 23, 22. Hearken unto thy father that begat thee, and despise not thy mother when she is old.

72) 1 Tim. 5, 4. Let them learn to requite their parents; for that is good and acceptable before

God.

Titus 3:1 (NKJV) Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,

73) Hebr. 13, 17. Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you.

74) Rom. 13, 1. Let every soul be subject unto the higher powers. For there is no power but of God; the powers that be are ordained of God.

Romans 13:7 (NKJV) Render therefore to all their due: taxes to whom taxes are due, customs to whom customs, fear to whom fear, honor to whom honor.

75) Lev. 19, 32. Thou shalt rise up before the hoary head, and honor the face of the old man.

76) Acts 5, 29. We ought to obey God rather than men.

B.H. Gen. 46, 47. Joseph. —Ruth 1, 16. Ruth. — 1 Kings 2, 19. Solomon. — Luke 2, 51. Jesus.

The Fifth Commandment.

45. Which is the Fifth Commandment?

Thou shalt not kill.

46. What does this mean?

We should fear and love God that we may not hurt nor harm our neighbor in his body, but help and befriend him in every bodily need.

47. What is forbidden in the Fifth Commandment?

That we should not hurt nor harm our neighbor in his body; that is, we should do or say nothing whereby his life may be destroyed, shortened, or embittered, and bear no anger or hatred against him in our hearts.

77) Gen. 9, 6. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man.

78) Matt. 26, 52. All they that take the sword shall perish with the sword.

79) Rom. 13, 4. He beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

80) Rom. 12, 19. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is Mine; I will repay, saith the Lord.

81) Matt. 5, 21, 22. Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

82) 1 John 3, 15. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him.

83) Matt. 15, 19. Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. Dent. 22, 5. (Killing through carelessness.)

B. H. Gen. 4, 8. Cain. — Gen. 37, 31-34. Joseph's brothers. —2 Sam. 11, 15. David. — Matt. 26, 51. Peter. — Jer. 18, 18.— Acts 7, 54.

48. What is enjoined in this Commandment?

That we should help and befriend our neighbor in every bodily need, and hence be merciful, meek, and forgiving towards him.

84) Is. 58, 7. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?

85) Rom. 12, 20. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire on his head.

86) Matt. 5, 5. 7.9. Blessed are the meek: for they shall inherit the earth. Blessed are the merciful; for they shall obtain mercy. Blessed are the peacemakers; for they shall be called the children of God.

87) Matt. 5, 25. Agree with thine adversary quickly while thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison.

B. H. Gen. 14, 12, etc. Abraham. — 1 Sam. 26. David. — Luke 10, 33. The good Samaritan. — Matt. 25, 31-46. The Judgment,

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¹⁰⁵ **To fatherhood and motherhood God has given the special distinction, above all estates that are beneath it**, that he commands us not simply to love our parents but also to honor them. With respect to brothers, sisters, and neighbors in general he commands nothing higher than that we love them. Thus he distinguishes father and mother above all other persons on earth, and places them next to himself. ¹⁰⁶ For it is a much greater thing to honor than to love. Honor includes not only love but also deference, humility, and modesty, directed (so to speak) toward a majesty hidden within them. ¹⁰⁷ It requires us not only to address them affectionately and reverently, but above all to show by our actions, both of heart and of body, that we respect them very highly and that next to God we give them the very highest place. For anyone whom we are whole-heartedly to honor, we must truly regard as high and great.

¹⁰⁸ Young people must therefore be taught to revere **their parents as God's representatives**, and to remember that, however lowly, poor, feeble, and eccentric they may be, they are their own father and mother, given them by God. They are not to be deprived of their honor because of their ways or their failings. Therefore, we are not to think of their persons, whatever they are, but of the will of God, who has created and ordained them to be our parents. In other respects, indeed, we are all equal in the sight of God, but among ourselves there must be this sort of inequality and proper distinctions. God therefore commands you to be careful to obey me as your father and to acknowledge my authority....

¹⁴¹ In connection with this commandment there is more to be said about the various kinds of obedience due to **our superiors, persons whose duty it is to command and to govern. Out of the authority of parents all other authority is derived and developed.** Where a father is unable by himself to bring up his child, he calls upon a schoolmaster to teach him; if he is too weak, he enlists the help of his friends and neighbors; if he passes away, he confers and delegates his authority and responsibility to others appointed for the purpose. ¹⁴² Likewise he must have domestics (man-servants and maid-servants) under him to manage his household. Thus all who are called masters stand in the place of parents and derive from them their power and authority to govern. In the Scriptures they are all called fathers because in their responsibility

they act in the capacity of fathers and ought to have fatherly hearts toward their people. So from ancient times the Romans and other peoples called the masters and mistresses of the household *patres et matres familias* (that is, house-fathers and house-mothers). Again, their princes and overlords were called *patres patriae*⁴ (that is, fathers of the country) to the great shame of us would-be Christians who do not speak of our rulers in the same way, or at least do not treat and honor them as such.

¹⁴³ What a child owes to father and mother, the entire household owes them likewise. Therefore man-servants and maid-servants should take care not only to obey their masters and mistresses, but also to honor them as their own parents and do everything that they know is expected of them, not from compulsion and reluctantly but gladly and cheerfully; and they should do it for the reason just mentioned, that it is God's commandment and is more pleasing to him than all other works. ¹⁴⁴ They ought even to be willing to pay for the privilege of service and be glad to acquire masters and mistresses in order to have such joyful consciences and know how to do truly golden works. **These works in the past have been neglected and despised; instead, everybody ran in the devil's name into monasteries, on pilgrimages, and after indulgences, to their own hurt and with a bad conscience.**

¹⁴⁵ If this truth could be impressed upon the poor people, a servant girl would dance for joy and praise and thank God; and with her careful work, for which she receives sustenance and wages, she would gain a treasure such as all who pass for the greatest saints do not have. Is it not a wonderful thing to be able to boast to yourself, "If I do my daily housework faithfully, that is better than the holiness and austere life of all the monks"? ¹⁴⁶ You have the promise, moreover, that you will prosper and fare well in everything. How can you lead a more blessed or holy life, as far as your works are concerned? ¹⁴⁷ **In the sight of God it is really faith that makes a person holy; faith alone serves him, while our works serve the people.** ¹⁴⁸ Here you have everything that is good — shelter and protection in the Lord and, what is more, a joyful conscience and a gracious God who will reward you a hundredfold. You are a true nobleman if you are upright and obedient. If you are not, you will have nothing but the wrath and displeasure of God; there will be no peace in your heart, and eventually you will have all kinds of trouble and misfortune.....

¹⁶⁷ In addition, it would be well to preach **to parents on the nature of their office**, how they should treat those committed to their authority. Although the duty of superiors is not explicitly stated in the Ten Commandments, it is frequently dealt with in many other passages of Scripture, and God intends it to be included in this commandment in which he speaks of father and mother. ¹⁶⁸ God does not want to have knaves or tyrants in this office and responsibility; nor does he assign them this honor (that is, power and authority to govern) merely to receive homage. Parents should consider that they owe obedience to God, and that, above all, they should earnestly and faithfully discharge the duties of their office, **not only to provide for the material support of their children, servants, subjects, etc., but especially to bring them up to the praise and honor of God.** ¹⁶⁹ Therefore do not imagine that the parental office is a matter of your pleasure and whim. It is a strict commandment and injunction of God, who holds you accountable for it.

¹⁷⁰ The trouble is that no one perceives or heeds this. Everybody acts as if God gave us children for our pleasure and amusement, gave us servants merely to put them to work like cows or asses, and gave us subjects to treat them as we please, as if it were no concern of ours what they learn or how they live. ¹⁷¹ No one is willing to see that this is the command of the divine

Majesty, who will solemnly call us to account and punish us for its neglect, nor is it recognized how very necessary it is to devote serious attention to the young.¹⁷² **If we want qualified and capable men for both civil and spiritual leadership, we must spare no effort, time, and expense in teaching and educating our children to serve God and mankind.** We must not think only of amassing money and property for them.¹⁷³ God can provide for them and make them rich without our help, as indeed he does daily. But he has given and entrusted children to us with the command that we train and govern them according to his will; otherwise God would have no need of father and mother.¹⁷⁴ **Therefore let everybody know that it is his chief duty, on pain of losing divine grace, to bring up his children in the fear and knowledge of God, and if they are gifted to give them opportunity to learn and study so that they may be of service wherever they are needed.**

¹⁷⁵ If this were done, God would richly bless us and give us grace so that men might be trained who would be a benefit to the nation and the people. **We would also have soundly instructed citizens, virtuous and home-loving wives who would faithfully bring up their children and servants to be godly.**¹⁷⁶ Think what deadly harm you do when you are negligent in this respect and fail to bring up your children to usefulness and piety. You bring upon yourself sin and wrath, thus earning hell by the way you have reared your own children, no matter how devout and holy you may be in other respects.¹⁷⁷ Because this commandment is disregarded, God terribly punishes the world; hence there is no longer any civil order, peace, or respect for authority. We all complain about this state of things, but we do not see that it is our own fault. Because of the way we train them, we have unruly and disobedient subjects....

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¹⁷⁹ *“You shall not kill.”*

¹⁸⁰ We have now dealt with both **the spiritual and the civil government, that is, divine and paternal authority and obedience.** In this commandment we leave our own house and go out among our neighbors to learn how we should conduct ourselves individually toward our fellow men. Therefore neither God nor the government is included in this commandment, yet their right to take human life is not abrogated.¹⁸¹ **God has delegated his authority of punishing evildoers to civil magistrates in place of parents;** in early times, as we read in Moses,² parents had to bring their own children to judgment and sentence them to death. Therefore what is forbidden here applies to private individuals, not to governments.

¹⁸² This commandment is simple enough. We hear it explained every year in the Gospel, Matthew 5,3 where Christ himself explains and summarizes it: We must not kill, either by hand, heart, or word, by signs or gestures, or by aiding and abetting. It forgives anger except, as we have said, to persons who occupy the place of God, that is, parents and rulers. **Anger, reproof, and punishment are the prerogatives of God and his representatives, and they are to be exercised upon those who transgress this and the other commandments.**

¹⁸³ The occasion and need for this commandment is that, as God well knows, the world is evil and this life is full of misery. He has therefore placed this and the other commandments as a boundary between good and evil. There are many offenses against this commandment, as there are against all the others. We must live among many people who do us harm, and so we have reason to be at enmity with them.¹⁸⁴ For instance, a neighbor, envious that you have received from God a better house and estate or greater wealth and good fortune than he, gives vent to his irritation and envy by speaking ill of you.

Augsburg Confession, XXVIII. THE POWER OF BISHOPS

¹ Many and various things have been written in former times about the power of bishops, and some have improperly confused the power of bishops with the temporal sword. ² Out of this careless confusion many serious wars, tumults, and uprisings have resulted because the bishops, under pretext of the power given them by Christ, have not only introduced new forms of worship and burdened consciences with reserved cases¹ and violent use of the ban, but have also presumed to set up and depose kings and emperors according to their pleasure. ³ Such outrage has long since been condemned by learned and devout people in Christendom. ⁴ On this account our teachers have been compelled, for the sake of comforting consciences, to point out **the difference between spiritual and temporal power, sword, and authority, and they have taught that because of God's command both authorities and powers are to be honored and esteemed with all reverence as the two highest gifts of God on earth.**

⁵ Our teachers assert that **according to the Gospel the power of keys or the power of bishops is a power and command of God to preach the Gospel, to forgive and retain sins, and to administer and distribute the sacraments.** ⁶ For Christ sent out the apostles with this command, "As the Father has sent me, even so I send you. Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained" (John 20:21-23).

⁸ **This power of keys or of bishops is used and exercised only by teaching and preaching the Word of God and by administering the sacraments (to many persons or to individuals, depending on one's calling). In this way are imparted no bodily but eternal things and gifts, namely, eternal righteousness, the Holy Spirit, and eternal life.** ⁹ These gifts cannot be obtained except through the office of preaching and of administering the holy sacraments, for St. Paul says, "The gospel is the power of God for salvation to everyone who has faith."² ¹⁰ Inasmuch as the power of the church or of bishops bestows eternal gifts and is used and exercised only through the office of preaching, it does not interfere at all with **government or temporal authority.** ¹¹ **Temporal authority is concerned with matters altogether different from the Gospel. Temporal power does not protect the soul, but with the sword and physical penalties it protects body and goods from the power of others.**¹

¹Tappert, T. G. (2000, c1959). *The book of concord : The confessions of the evangelical Lutheran church* (The Confession of Faith: 3, VII-, 11). Philadelphia: Fortress Press.

196. How does God forgive sins?

He does not impute their sins to sinners, or, in other words, He declares sinners righteous. (Justification.)

2 Cor. 5, 21. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.

Rom. 8, 33. Who shall lay anything to the charge of God's elect? It is God that justifieth.

B. H. Matt. 18, 23-35. The wicked servant.

197. Who receives this forgiveness?

Although it has been procured for all men, and is offered by the Gospel to all that hear it, yet only those who believe the Gospel and thus accept the forgiveness of sins actually become partakers of such forgiveness.

381) 2 Cor. 5, 19. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the Word of reconciliation.

382) Gen. 15, 6. Abram believed in the Lord; and He counted it to him for righteousness.

383) Rom. 4, 5. To him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness.

B. H. Luke 18, 9-14. The publican.

198. What, then, do we, together with our Church, confess regarding the forgiveness of sins, or justification?

That we receive forgiveness of sins and are justified before God, not by our works, but by grace, for Christ's sake, through faith.

384) Rom. 3, 22-25. There is no difference; for all have sinned, and come short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

199. Can every believer be sure of the forgiveness of sins and of his salvation?

Yes, he can and should be, because God's promise is sure.

385) 2 Tim. 1, 12. I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

386) Rom. 8, 38. 39. I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

200. Why must we ever firmly maintain this Article especially?

Because it is the chief article of Christian doctrine, by which the Christian Church distinguishes itself from all false religions, and which gives all the glory to God alone, and affords enduring comfort to poor sinners.

B.H. Matt. 9, 1--8. The man sick of the palsy.