

Calvary Chapel  Philadelphia



# CHILDREN'S MINISTRY TEACHER'S PACKET

2nd Grade

## Sunday Morning

Study 6

*Commandments 8-10*

# Commandments 8-10

The Objective is the key concept for this weeks lesson. It should be the main focus of the study

These are the key verses that you will find helpful in teaching your study this week. The “Main passage” is the basis of the study, where the other verse support the objective of the lesson.

These are the books of the Bible we will be memorizing. New books for this month are in bold. If a student can memorize all the books up to this month’s books, you may give them a prize from the “reward box” found on your cart.

An introductory activity or question that will settle the class, draw their attention to the study and prepare their hearts for God’s Word.

**Objective** This lesson will look at the eighth, ninth, and tenth commandments and show that all sin is wrong, no matter how “bad” we think it is.

## Key Verses

Exodus 20:15-17—Main Teaching Passage

Titus 1:2

Hebrews 13:5

## Books to Memorize

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, **Judges, Ruth, 1&2 Samuel, 1&2 Kings**

## Hook

On your cart will be food dye and cups. Fill 2 cups with water. Tell the class that we will be pretending that the food dye is poison. Put one drop in the first cup and five drops in the second cup. Ask the class if anyone would be willing to drink a cup with five drops of poison. Then ask if they would drink the cup with one drop, pointing out that there is less poison than in the other cup.

Poison is bad for you, whether you drink a lot or a little. The same way, sin is bad and can hurt you, whether it is what we sometimes think of as a “big sin” or “little sin.”

What does the Bible say? This is where we will read a passage or series of passages that teach on the subject of the day.

# BOOK

We've spent the last few weeks studying the Ten Commandments. We learned that the first four commandments are about our relationship to God, while the final six deal with the way we treat other people. Today we are going to look at the last three of these commandments.

The eighth commandment tells us not to steal. Stealing means taking something that doesn't belong to you, no matter how valuable or important that thing is. Whether you are robbing a bank or taking a pencil without asking, stealing is wrong. Stealing also includes borrowing something that's not yours without permission.

In the ninth commandment, we are told not to lie. Lying is anything we say or don't say that is not true. That includes not just bold lies, but half-truths, misleading statements, exaggerating, or leaving out important parts of the truth. The Bible says God cannot lie (Titus 1:2), and so lying goes against God's very character.

The final commandment says not to covet. The word "covet" means to desire after something in a way that is sinful. When you want something so badly that you would do anything to get it, treat it as more important than God, think that you deserve it more than its owner, or are unhappy without it, that's coveting. Hebrews 13:5 tells us that we should be content with what we have because we have Jesus as our Savior, and nothing could be better than that.

# LOOK

Oftentimes, we think of sins like stealing or lying on a scale. Sure we know that it's wrong to take a bar of candy from our friend, but maybe we think it's not a big deal, since at least we aren't robbing a bank. Or maybe we know that we shouldn't lie about our schoolwork, but don't think it's a big deal if we stretch the truth a little to make ourselves sound cooler in front of our friends. While there are differences between these actions, stealing a candy bar is just as much a sin as stealing money. Sin is sin, and whether it seems like a big deal or not, it's wrong in God's eyes.

With sins like lying and stealing, we often try to find "loopholes" that make our sinful action okay. With stealing, we might take something that doesn't belong to us, but reason that it's okay as long as we return it without anyone knowing that it's gone. Or perhaps we steal something thinking that the owner has enough already and won't miss it or would probably say yes if we asked. Yet in all of these cases, we are still stealing. The ninth commandment doesn't say, "Don't steal anything important." It tells us not to steal at all.

The interpretation/exegesis of the passage. What does this passage mean? How does this passage apply to my life?

## LOOK (Continued)

We can do the same thing with lying. Say for example that you were told to clean your room, but instead you just pushed everything under your bed. It would be a lie to say to your parents that you cleaned your room, but you might say something like, “There’s nothing on the floor,” or “I pretty much cleaned everything.” While there might technically be some truth in these words, the purpose behind them is to trick your parents, and so they are just as much a lie as saying you cleaned your room.

Sometimes we treat coveting like it’s not a sin at all. We might think, “I know it would be wrong to actually steal this toy I want, but it’s fine for me just to wish I could take it.” While it is certainly okay to want things, our desires must never become something that make us ungrateful, angry, or jealous. When we covet something, we are basically saying that all the good things God has given us are not enough, that we aren’t happy with what we have and won’t be happy unless we get what we want. And especially as believers, coveting is basically saying that Jesus dying on the cross and saving us from sin is not enough for us, that we need more to be happy. We can’t ever say that stealing, lying, or coveting is no big deal. It all matters to God.

## TOOK

As a class, review the books of the Bible Genesis-2 Kings.

Review the lesson by asking the class if “little sins” are any less wrong than big sins. Think of examples of way we might do some of these things and treat them as if it were no big deal.

**Pray:** Thank the Lord for giving us instructions to live by in His Word. Ask Him to help us not to steal, lie, or covet.

**Parent Question:** What is coveting and why is it wrong?

What is my response to this passage of Scripture? How should my life change according to what this passage teaches me? What are the practical things I can do throughout the week to make this true in my life?

# FURTHER STUDY

## Commentary on Exodus 20:15-17 by David Guzik

4. ([Exo 20:15](#)) The eighth commandment: **You shall not steal.**

**“You shall not steal.”**

a. **Not steal:** This command is another important foundation for human society, establishing the right to personal property. God has clearly entrusted certain possessions to certain individuals, and other people or states are not permitted to take that property without due process of law.

b. **Not steal:** We can also steal from God. Of course, this demands we honor God with our financial resources, so we are not guilty of robbing Him ([Malachi 3:8-10](#)). But we can also rob God by refusing to give Him ourselves for obedience and His service, because He bought us and owns us: *knowing that you were not re-deemed with corruptible things, like silver or gold...but with the precious blood of Christ* ([1 Peter 1:18-19](#))

i. [1 Corinthians 6:20](#) gives the same idea: *For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

c. **Not steal:** [Ephesians 4:28](#) gives the solution to stealing. *Let him who stole steal no longer, but rather let him labor, working with his hands what is good, that he may have something to give him who has need.*

5. ([Exo 20:16](#)) The ninth commandment: **You shall not bear false witness.**

**“You shall not bear false witness against your neighbor.”**

a. **You shall not bear false witness against your neighbor:** The primary sense of this command has to do with the legal process. Yet it is common to speak in an *informal* court, where what we say is taken seriously and truth or error matters for us and for others.

i. In an extended sense, we can break the ninth commandment through slander, tale bearing, creating false impressions, by silence, by questioning the motives behind someone's actions, or even by flattery.

ii. “Slander...is a lie invented and spread with intent to do harm. That is the worst form of injury a person can do to another. Compared to one who does this, a gangster is a gentleman, and a murderer is kind, because he ends life in a moment with a stroke and with little pain. But the man guilty of slander ruins a reputation which may never be regained, and causes lifelong suffering.” (Redpath)

iii. “Talebearing...is repeating a report about a person without careful investigation. Many, many times I have known what it is to suffer with that. To repeat a story which brings discredit and dishonor to another person without making sure of the facts, is breaking this commandment...How many people, especially Christian people, revel in this, and delight in working havoc by telling tales about others. To excuse the action by saying they believed the report to be true, or that there was no intention to malign, is no justification.” (Redpath)

iv. Inappropriate *silence* may also break this command. “When someone utters a falsity about another and a third person is present who knows that statement to be untrue but, for reasons of fear or being disliked, re-

mains quiet, that third person is as guilty of breaking this law as if he had told a lie.” (Redpath)

v. “Neither bear it, nor hear it; raise, nor receive wrong reports of another; [do not] make a lie, nor love it when it is made.” (Trapp)

b. **You shall not bear false witness against your neighbor:** The New Testament puts it simply. *Do not lie to one another, since you have put off the old man with his deeds* ([Colossians 3:9](#)). Lying and false representations belong to the old man, not to the new life we have in Jesus.

i. “How very strange that we have ever come to think that Christian maturity is shown by the ability to speak our minds, whereas it is really expressed in controlling our tongues.” (Redpath)

ii. “What a startling revelation it would be if a tape recording could be played of all that every church member has said about his fellow members in one week!” (Redpath)

iii. Satan is always there to encourage a lie ([John 8:44](#); [Acts 5:3](#)); and Jesus Himself was the victim of *false witness* ([Mark 14:57](#)); in some ways, we might say this was the sin that sent Jesus to the cross.

6. ([Exo 20:17](#)) The tenth commandment: **You shall not covet.**

**“You shall not covet your neighbor’s house; you shall not covet your neighbor’s wife, nor his male servant, nor his female servant, nor his ox, nor his donkey, nor anything that is your neighbor’s.”**

a. **You shall not covet:** All the first nine commands focus more on things we do; the tenth deals straight with the heart and its desires.

i. Literally, the word for **covet** here means, *to pant after*. “Hebrew *hamad*, ‘desire’, is in itself a neutral word. It is only when misdirected to that which belongs to another that such ‘desire’ becomes wrong.” (Cole)

ii. Covetousness works like this: the eyes look upon an object, the mind admires it, the will goes over to it, and the body moves in to possess it. Just because you have not taken the final step does not mean you are not in the process of coveting right now.

b. **Your neighbor’s house...wife...ox...donkey:** Covetousness can be expressed towards all sorts of things; it is the itch to have and to possess what someone else has. It speaks of a dissatisfaction with what we have, and a jealousy towards those who have something better.

i. [Hebrews 13:5](#) puts it well: *Let your conduct be without covetousness; be content with such things as you have. For He Himself has said, “I will never leave you nor forsake you.”*

ii. This last commandment is closely connected with the first commandment against idolatry: *For this you know, that no... covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God* ([Ephesians 5:5](#)).

iii. Jesus gave a special warning about covetousness, which explained the core philosophy of the covetous heart: *And He said to them, “Take heed and beware of covetousness, for one’s life does not consist in the abundance of the things he possesses.”* ([Luke 12:15](#))