

Fame to God's Glory:

9th Commandment

Romans 13:8-10

Lord's Day October 9th, Anno Domini 2022

Puritan Reformed Church - Pastor David Reece

Scripture Reading - The Epistle of James

Acceptable Sacrifice of Praise - Psalm 15, 1

TEXT - ROMANS 13:8-10

8 Owe no one anything except to love one another, for he who loves another has fulfilled the law. 9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not bear false witness," "You shall not covet," and if there is any other commandment, are all summed up in this saying, namely, "You shall love your neighbor as yourself." 10 Love does no harm to a neighbor; therefore love is the fulfillment of the law.

DOCTRINE

Q145: What are the sins forbidden in the ninth commandment?

A145: The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own,[1] especially in public judicature;[2] giving false evidence,[3] suborning false witnesses,[4] wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth;[5] passing unjust sentence,[6] calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;[7] forgery,[8] concealing the truth, undue silence in a just cause,[9] and holding our peace when iniquity calleth for either a reproof from ourselves,[10] or complaint to others;[11] speaking the truth unseasonably,[12] or maliciously to a wrong end,[13] or perverting it to a wrong meaning,[14] or in doubtful and equivocal expressions, to the prejudice of truth or justice;[15] speaking untruth,[16] lying,[17] slandering,[18] backbiting,[19] detracting,[20] tale bearing,[21] whispering,[22] scoffing,[23] reviling,[24] rash,[25]

harsh,[26] and partial censuring;[27] misconstruing intentions, words, and actions;[28] flattering,[29] vainglorious boasting,[30] thinking or speaking too highly or too meanly of ourselves or others;[31] denying the gifts and graces of God;[32] aggravating smaller faults;[33] hiding, excusing, or extenuating of sins, when called to a free confession;[34] unnecessary discovering of infirmities;[35] raising false rumors,[36] receiving and countenancing evil reports,[37] and stopping our ears against just defense;[38] evil suspicion;[39] envying or grieving at the deserved credit of any,[40] endeavoring or desiring to impair it,[41] rejoicing in their disgrace and infamy;[42] scornful contempt,[43] fond admiration;[44] breach of lawful promises;[45] neglecting such things as are of good report,[46] and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.[47]

- 1) The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbors, as well as our own,[1] especially in public judicature;[2]
 - a) Phil. 4:8 - **Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy—meditate on these things.**
 - b) **Prophetic**
 - i) Prejudicing the truth in our own minds - self-deception.
 - ii) Prejudicing the truth by words - setting things up for the rejection of the truth by making falsehood seem reasonable and right while making truth look unreasonable and wrong. Suggesting that the truth is not **true, of good report, or praiseworthy.**
 - (1) Our words impact our own thoughts as well as the thoughts of those who hear them.
 - iii) Prejudicing the truth by actions - making the truth look wrong by your own sins (bad testimony) or by using abusive ad hominem or other invalid or unsound arguments. Satan and marketing efforts often use many of the same tactics. My sermon on Proverbs about the harlot in Proverbs 7 discusses the marketing tactics used to encourage prejudicing of the truth.
 - c) **Priestly**
 - i) Prejudicing the truth by wrongly valuing different things and setting wrong associations and ends with truth and falsehood.

- ii) Prejudicing the truth by speaking in such a way as to show that truth is not **pure, lovely, or praiseworthy**.
 - iii) Prejudicing the truth by acting in such a way as to show that truth is not **pure, lovely, or praiseworthy**.
- d) **Kingly**
- i) Prejudicing the truth by wrongly choosing things that are not **noble, just, virtuous, or praiseworthy**.
 - ii) Prejudicing the truth by failing to speak well of things that are **noble, just, virtuous, or praiseworthy**. Wrongly speaking well of things that are not **noble, just, virtuous, or praiseworthy**.
 - iii) Prejudicing the truth by failing to act in a way that is **noble, just, virtuous, or praiseworthy**. Prejudicing the truth by acting in a way that is not **noble, just, virtuous, or praiseworthy**.
- e) Prejudicing the truth to ourselves and others by what we produce and what we consume alone or with others, and by being around those who do not influence us to things that are **true, noble, just, pure, lovely, of good report, virtuous, or praiseworthy**.
- i) Companions - If you are not boldly telling people the truth, and if you are not being boldly told the truth, and you are not working on something good, then a companion is wasting your time and you are wasting theirs.
 - ii) Music and audio arts - If you are not learning, analyzing to teach, or being encouraged to what is **true, noble, just, pure, lovely, of good report, virtuous, or praiseworthy, then you are wasting your time**. If you are producing it, then you are wasting your time and the time of all who will listen.
 - iii) Movies, tv shows, youtube - see music
 - iv) Books, audiobooks, podcasts, lectures, sermons - see music
 - v) Games played and watched - see music
 - vi) Pictures and visual arts - see music
 - vii) Touching sensations and smells and tastes associated with things
 - (1) Holidays and pagan worship incorporate the senses in the beautification of evil.
 - (2) We should make our Christian virtues beautiful in the ways that God appoints so that we can show the beauties of the truth and remove all prejudicing of the truth wherever possible.

- f) What do we consume and produce? What music do we listen to? Does it shape our feelings and desires and view of the world so that we think on what is **true, noble, just, pure, lovely, of good report, virtuous, or praiseworthy? If not, then what are you doing?**
 - g) What can be consumed with analysis is different from what cannot - but there are things that objectively should never be consumed or produced as well as things that subjectively are unwise for certain individuals to consume or produce. Analysis for yourself is one thing, analysis for others is another thing.
 - i) If you are analyzing with others, then oftentimes they will not want you to be around. If it is no longer fun to consume while analyzing, and it is not profitable or interesting to analyze in light of the word of God, then it is not worth watching/listening for you.
 - h) If you want to produce content, you should never produce something edgy until you have produced excellent things that are simply **true, noble, just, pure, lovely, of good report, virtuous, and praiseworthy. Practice of the skill is not the time to meditate on edginess.** Once you have the craft down, then you can consider the wisdom of where to push. Being edgy is an intentional effort to change people's attitudes and to push on ambiguity. Transgression of boundaries is now boring. The edgy thing to do is to beautify the **true, noble, just, pure, lovely, of good report, virtuous, or praiseworthy.**
 - i) In production of things - If you cannot make things that are simple and beautiful, then you have no business moving on to the complex. Master the simple before moving on to the complex.
 - i) You have mastered the simple when people are willing to pay money to obtain the simple from you because of the way you make the simple product pleasant.
 - j) It is easy to say that something is nice. It means nothing until people show they mean it by a willingness to spend money with the thing created or time on consuming or using the thing created.
 - k) [1] I Sam. 17:28; II Sam. 1:9-10, 15-16; 16:3
 - l) [2] Lev. 19:15; Hab. 1:4
- 2) giving false evidence,[3] suborning false witnesses,[4] wittingly appearing and pleading for an evil cause, outfacing and overbearing the truth;[5]
- a) OUTFACE, verb transitive To brave; to bear down with an imposing front or

with impudence; to stare down.¹

- b) OVERBEAR, verb transitive - See Bear. To bear down; to repress; to subdue.²
 - c) [3] Prov. 6:16, 19; 19:5
 - d) [4] Acts 6:13
 - e) [5] Jer. 9:3, 5; Acts 24:2, 5; Psa. 3:1-4; 12:3-4
- 3) passing unjust sentence,[6] calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;[7]
- a) Rewarding the wicked - wrongly countenancing, commending, or rewarding. Failing in discountenancing, reproving, or chastising when called thereto.
 - b) Rewarding the righteous - Wrongly discountenancing, reproving, or chastising. Failing in countenancing, commending, or rewarding when called thereto.
 - c) [6] Prov. 17:15; I Kings 21:9-14
 - d) [7] Isa. 5:23
- 4) forgery,[8] concealing the truth, undue silence in a just cause,[9] and holding our peace when iniquity calleth for either a reproof from ourselves,[10] or complaint to others;[11]
- a) Concealing the truth when iniquity calls for reproof or complain to others.
 - b) Undue Silence in a just cause when iniquity calls for reproof or complaint to others.
 - c) Holding our peace when iniquity calls for a reproof or a complaint to others.
 - d) [8] Psa. 119:69; Luke 16:5-7; 19:8
 - e) [9] Lev. 5:1; Acts 5:3, 8-9; II Tim. 4:6
 - f) [10] I Kings 1:6; Lev. 19:17
 - g) [11] Isa. 59:4
- 5) speaking the truth unseasonably,[12] or maliciously to a wrong end,[13] or perverting it to a wrong meaning,[14] or in doubtful and equivocal expressions, to the prejudice of truth or justice;[15]
- a) [12] Prov. 29:11

¹ <https://webstersdictionary1828.com/Dictionary/outface> - 2022/10/09

² <https://webstersdictionary1828.com/Dictionary/overbear> - 2022/10/09

- b) [13] I Sam. 22:9-10; Psa. 52:1
 - c) [14] Psa. 56:5; John 2:19; Matt. 26:60-61
 - d) [15] Gen. 3:5, 26:7, 9
- 6) speaking untruth,[16] lying,[17] slandering,[18] backbiting,[19] detracting,[20] tale bearing,[21] whispering,[22] scoffing,[23] reviling,[24] rash,[25] harsh,[26] and partial censuring;[27]
- a) Speaking untruth vs Lying
 - b) SLA'NDERING, participle present tense: Defaming.³
 - c) BACK'BITING, noun: The act of slandering the absent; secret calumny.
 - d) DETRACT, verb transitive [Latin , to draw. See Draw and Drag.] - 1. Literally, to draw from. Hence, to take away from reputation or merit, through envy, malice or other motive; hence, to detract from, is to lessen or depreciate reputation or worth; to derogate from. - Never circulate reports that detract from the reputation or honor of your neighbor, without obvious necessity to justify the act.
 - e) TA'LEBEARING, noun: Officiously communicating information.
 - f) WHISPERING, noun: Speaking in a low voice; telling secretly; backbiting.
 - g) SCOFF'ING, noun: Deriding or mocking; treating with reproachful language.
 - h) REVIL'ING, noun: Reproaching; treating with language of contempt.
 - i) Rash, harsh, and partial censuring - not at the right time, not in the right form / not equitable, not appropriate toward the person (suggests scorn)
 - j) [16] Isa. 59:13
 - k) [17] Lev. 19:11 - 'You shall not steal, nor deal falsely, nor lie to one another.; Col. 3:9
 - l) [18] Psa. 50:20
 - m) [19] Psa. 15:3
 - n) [20] James 4:11; Jer. 38:4
 - o) [21] Lev. 19:16
 - p) [22] Rom. 1:29-30
 - q) [23] Gen. 21:9; Gal. 4:29
 - r) [24] I Cor. 6:10
 - s) [25] Mattt. 7:1
 - t) [26] Acts 28:4
 - u) [27] Gen. 38:24; Rom. 2:1

³ Ibid - slandering

- 7) misconstruing intentions, words, and actions;[28] flattering,[29] vainglorious boasting,[30] thinking or speaking too highly or too meanly of ourselves or others;[31] denying the gifts and graces of God;[32] aggravating smaller faults;[33] hiding, excusing, or extenuating of sins, when called to a free confession;[34]
- a) [28] Neh. 6:6-8; Rom. 3:8; Psa. 69:10; I Sam. 1:13-15; II Sam. 10:3
 - b) [29] Psa. 12:2-3
 - c) [30] II Tim. 3:2
 - d) [31] Luke 18:9, 11; Rom. 12:16; I Cor. 4:6; Acts 12:22; Exod. 4:10-14
 - e) [32] Job 4:6, 27:5-6
 - f) [33] Matt. 7:3-5
 - g) [34] Prov. 28:13; 30:20; Gen. 3:12-13; 4:9; Jer. 2:35; II Kings 5:25
- 8) unnecessary discovering of infirmities;[35] raising false rumors,[36] receiving and countenancing evil reports,[37] and stopping our ears against just defense;[38] evil suspicion;[39] envying or grieving at the deserved credit of any,[40] endeavoring or desiring to impair it,[41] rejoicing in their disgrace and infamy;[42]
- a) [35] Gen. 9:22; Prov. 25:9-10
 - b) [36] Exod. 23:1
 - c) [37] Prov. 29:12
 - d) [38] Acts 7:56-57; Job 31:13-14
 - e) [39] I Cor. 13:5; I Tim. 6:4
 - f) [40] Num. 11:29; Matt. 21:15
 - g) [41] Ezra 4:12-13
 - h) [42] Jer. 48:27
- 9) scornful contempt,[43] fond admiration;[44]
- a) [43] Psa. 35:15-16, 21; Matt. 27:28-29
 - b) [44] Jude 1:16; Acts 12:22
- 10) breach of lawful promises;[45] neglecting such things as are of good report,[46] and practicing, or not avoiding ourselves, or not hindering: What we can in others, such things as procure an ill name.[47]
- a) [45] Rom. 1:31; II Tim. 3:3
 - b) [46] I Sam. 2:24
 - c) [47] II Sam. 13:12-13; Prov. 5:8-9; 6:33