

THE LAST TWO COMMANDMENTS
IN
LUTHER'S LARGE CATECHISM

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FROM THE AUTHOR

The Small and Large Catechisms of Martin Luther are included among the Confessional Writings of the Lutheran Church. Lutheran pastors are pledged to preach and teach according to them. This includes the sections dealing with the Ninth and Tenth Commandments.

There is, however, disagreement among us concerning these two commandments. Therefore this disagreement should be examined and resolved.

This present writing is one of several which I have done on the decalog.

In the June, 1961 issue of LUTHERAN SYNOD QUARTERLY, I had some "Comments on Question 257 and Commandments 7, 9 and 10"

In May 1963 an article in the LUTHERAN SENTINEL "The Distinction between the Sixth, Seventh, Ninth and Tenth Commandments".

In 1963 I mimeographed and published 77 pages entitled YOUR NEIGHBOR'S PLACE, A DEFENSE OF THE LUTHERAN DIVISION OF THE DECALOG AND AN EXPOSITION OF THE SEVENTH, NINTH AND TENTH COMMANDMENTS.

In 1965 I mimeographed and distributed ten pages on the translation of the Third Commandment in Luther's Small Catechism.

In 1966 I mimeographed and published 92 pages entitled AN INQUIRY INTO THE VERB OF THE NINTH AND TENTH COMMANDMENTS.

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THE LAST TWO COMMANDMENTS IN LUTHER'S LARGE CATECHISM

Nils C. Oesleby

The format of the Large Catechism has surely influenced many Lutherans to conclude that there is no difference between the Ninth and Tenth Commandments. These two must share one chapter, whereas each of the other eight commandments has a chapter to itself. And this last chapter is about the shortest in the Large Catechism, getting only 7½ percent of the space, whereas the Eighth Commandment gets 13% and the Fourth gets 25%.

Secondly although there are five references to "these commandments", there is also a reference to "this last commandment" and to "this commandment".

Thirdly, Luther uses the general word "property" (German, Gut) quite freely both here and under the Seventh Commandment. Mezger writes, "In the Ninth and Tenth Commandments, God forbids the same thing... to covet our neighbor's property". (Geo. Mezger, LESSONS IN THE SMALL CATECHISM, 1940, St. Louis, p. 52-53).

Fourthly, Luther fails to supply a suitable term of classification for the items mentioned in the Tenth Commandment. Koehler writes that in the Ninth Commandment a single object is mentioned, and in the Tenth Commandment a number of objects are mentioned. (E.W.A. Koehler, A SHORT EXPLANATION OF LUTHER'S SMALL CATECHISM WITH ADDITIONAL NOTES, River Forest, Ill. 1946-63, p. 96)

Fifthly, Luther's emphasis is largely on the disgrace connected with the transgression of the Seventh Commandment, and the lack of disgrace connected with the transgression of the Ninth and Tenth Commandments.

Sixthly, there is a difficult sentence wherein Luther states why God added these two commandments. The first reason is "that it may be esteemed as sin and forbidden to desire or in any way to aim at getting our neighbor's wife or possessions". (Concordia Triglotta, St. Louis, 1921, p. 665). But in the same sentence Luther goes beyond this and says, "and especially because under the Jewish government man-servants and maid-servants were not free as now...." This sounds as though the importance of a slave to his master were greater than the importance of an employee to his employer.

Seventhly, we read "Thus these commandments are especially directed against envy and miserable avarice...." as if this outshadowed every other consideration.

Theologians have made varying estimates of the similarity of these two commandments. Prof. E.L.Arndt wrote, "The object, to which is directed the forbidden desire in the Ninth Commandment is not only the house of the neighbor, but everything he has". (Report of the Convention of the Minnesota-Dakota District of the Lutheran Church-Missouri Synod, 1900) (My translation). Thus there would be no difference between the two. J.W.C.Jesse wrote, "These two commandments, which to all intents and purposes are identical". (CATECHETICAL PREPARATIONS, Part 1, St. Louis, 1919, p.101.)

Others have taught, one or less confidently, that the Ninth Commandment forbids the "act of covetousness", the Tenth "the condition of being covetous", or the "capacity for lusting". (E.W.A.Koehler, Wm. Dallmann, Erick Pontoppidan, Philipp Spener, John Francis Buddeus, Johan Gerhard.) Koehler writes, "It seems...." op. cit. p.96).

At the very first glance the Small Catechism indicates that the last two commandments differ substantially from each other. We see that they are given the same treatment as the other eight, each with its own numeral, each with its separate position in the line-up, each with its own sentence of exposition. The key word "house" in the Ninth Commandment is discerningly defined and distinguished by the word "inheritance". "Inheritance" is first of all title to land, but in these days of ecology we recognize it as a place in the environment with the opportunity to benefit from natural resources including water, air, sunshine, and even outer space.

In the Tenth Commandment of the Small Catechism there is a skillful consolidation in two steps of the items in the object of the verb, first consolidating "ox" and "ass" into "cattle", and secondly eliminating "anything that is his", thus leaving a set of three items, "wife, servants and cattle" which form a single category namely, living creatures that serve the neighbor. Furthermore Luther expounds the meaning of the verb, showing that it includes not only desire, but action consequent upon desire, and then that in contrast to such evil action there should be a beneficial action in helping him.

Thus the Small Catechism definitely and clearly distinguishes between the Ninth and Tenth Commandments. We need a new translation of the Ninth Commandment thus: You shall not desire to deprive your neighbor of his place (habitat, environment). And the Tenth Commandment You shall not desire to deprive your neighbor of the service of any living creature.

We now consider whether the Large Catechism agrees with such translation of the last two commandments.

The Large Catechism begins with two prefaces, Large and Small. In the Large Preface, Luther as elsewhere has some fine things to say about the Ten Commandments. For example, "Every morning and whenever I have time, I read and say, word for word, the Ten Commandments, the Creed, the Lord's Prayer, the Psalms, etc." (Triglotta p. 569). Luther does not write Nine Commandments, but Ten Commandments. Here as in many other places one finds reference to the commandments as being ten in number:

In the Short Preface the Commandments are listed thus: "THE TEN COMMANDMENTS OF GOD

1. Thou shalt have no other gods before Me.

2. Thou shalt not take the name of the Lord, thy God, in vain.

3. Remember the Sabbath-day to keep it holy".

(This is a poor translation! Luther's German text reads; "Du sollst den Feiertag heiligen". More attention will be given to this later on.

"4Thou shalt honor thy father and mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's house."

(It is to be observed that this commandment is given separate numeral and separate listing.)

"10. Thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his cattle, nor anything that is his."

(The German is more brief: "Du sollst nicht beghehren seines Weibes, Knecht, Magd, Vieh oder was sein ist".) (Triglotta p. 574-577)

Thus far it should be clearly evident and beyond dispute that Martin Luther is discussing no more and no less than ten commandments. If there are ten, they ought to be distinguishable, otherwise the number "ten" is a deceit. An authority on the catechism offers this very solution that Luther's motive for treating the Ninth and Tenth Commandments separately in the Small Catechism was "probably concern for the young that they would have been bewildered at finding no separate explanation for each commandment as long as they were held to number them separately in accordance with traditional practice". (M. Reu, CATECHETICS, Chicago, 1927, p. 338). We should be loath to accept such a judgment. Therefore it is important that we examine Luther's presentation very carefully so as to be clear, not only

on the true distinction between these two commandments, but also to recognize that Luther appreciated this distinction.

We now pass by the eight chapters of the Large Catechism wherein Luther treats of the first eight commandments. But in passing we stop a moment at the Fifth Commandment to notice that "we must not kill, neither with hand, heart, mouth, sign, gestures, help, nor counsel." And again at the Sixth Commandment, that "every kind of cause, incitement, and means, so that the heart, the lips, and the whole body may be chaste". (Triglotta p. 631,639). Luther is aware that every commandment of God is directed at the heart of man. A holy heart is not the exclusive scope of the Ninth and Tenth Commandments.

We come to the heading of the Ninth Chapter. It is "THE NINTH AND TENTH COMMANDMENTS". These are then given in two sentences. "Du sollst nicht begyhren deines Naechsten Haus. Du sollst nicht begyhren seines Weibes, Knecht, Magd, Vieh, oder was sein ist". This certainly indicates that there are two commandments here. And we mention again that in this chapter there is reference not only to "this commandment" and "this last commandment" but five times a reference to "these commandments".

But being assured that there are two commandments here, we want to know:

- (1) How, according to the Large Catechism, do they differ.
- (2) Why are they dealt with in one chapter instead of in two chapters.

In spite of the disturbing items indicated at the beginning of this paper, Luther indicates that there are two commandments by continuing the process of identifying and defining the objects of the verb as he has done in the Small Catechism more briefly. He positively defines "house" as "inheritance" as he has done in the Small Catechism. He does this twice in this chapter. He uses other terms also, namely, "estate, land, meadows, and real estate, a castle, city, duchy or any other great thing". He also refrains from certain terminology which he used under the Seventh Commandment such as "geld" (money), and "nahrung" (sustenance), and a reference to the cheating done by servants and tradesmen. He distinguishes these last two from the Seventh by the word "large" and by the fact that these are committed without disgrace. This also implies that they are large, for it is an axiom that the man who steals a fortune is admired, but the petty thief is despised. On the other hand Luther does continue the

use of the term "Gut" (property) which embraces the objects protected by the Seventh, Ninth and Tenth Commandments.

Luther definitely distinguishes "wife" in the Tenth Commandment from the reference to her in the Sixth Commandment by the use of the term "rich bride". Thus he indicates his appreciation of the economic value of the woman. He mentions "cattle" twice. On the other hand he refrains from committing himself as to the nature of "other possessions" in the phrase "cattle and other possessions" (das Vieh und ander Gut"). Thus while we might wish that Luther had been more explicit here, we must still conclude that he has distinguished between the commandments by his reference to the objects of the verb, in harmony with his work in the Small Catechism. This is important to notice in view of a statement, often quoted, which he made in 1525, "Some divide these two commandments, there is not much to the division; St. Paul includes them in one when he says, Romans 7, Thou shalt not covet. So then it is the covetousness that is forbidden". (Etliche teylen dies svey gepot, es ligt nicht viel an der teylung. S. Paul fasset es yn eines zun Rom. Am 7. do er spricht 'Du solt dich nicht lassen geluosten'. So wird nu da die lust verpoten.") (Luther's Works, Weimar Edition, Vol. 16, p. 525).

To summarize - Luther in this chapter has indicated that there are two commandments. He has done this by the numerals attached to them, by reference to them in the plural ("these"), and by his reference to the objects of the verb. Therefore according to the Large Catechism as well as according to the Small Catechism the Ninth Commandment may be translated: You shall not desire to deprive your neighbor of his place (habitat, environment) and the Tenth Commandment: You shall not desire to deprive your neighbor of the service of any living creature.

The second thing we want to know is Why they are dealt with in one chapter and not in two chapters. We can give four reasons for this.

- (a) Both commandments have the same verb.
- (b) Luther refers to the distinction between the natural law and the Old Testament civil-ceremonial law.
- (c) Luther says that the last two commandments are transgressed without shame or disgrace.
- (d) Luther says that these last two commandments are to be taken in their ordinary meaning.

(a) Both commandments have the same verb. It is fitting that this verb should be used in the decalog. Deuteronomy 5:21 has two different, synonymous verbs.

Those who would distinguish the last two commandments on the basis of the verb, place much emphasis on these two verbs. They suggest that they are not synonymous. However it can be shown that the additional verb of Deut. 5:21 means "desire" just as we shall see that the verb of Exodus 20:17 means "desire". Exodus 20:17 is the basic text of the decalog. Deut. 5:21 is the repetition, with expansion ("fields") and variation in several details. This verb, meaning desire, indicates that the commandments are from God. Rather than to discuss this verb in two chapters, it is convenient for Luther to consider both commandments in one chapter.

More should be said about this. The English word "covet" is an ambiguous word. In the King James Version "covet" is the translation of five Greek words in the New Testament. "Oregomai" in 1 Tim. 6:10; Philarguros in Luke 16:14; "pleonexia" in Luke 12:15. Here it seems to be evil for "Beware of covetousness". But in 1 Cor. 12:31 (zeal) seems to be good for "Covet earnestly the best gifts". The Hebrew verb of Exodus 20:17 is "chamad". This is used in Psalm 68:16, "This is the hill which God desireth to dwell in". This of course is good desire. The Septuagint translates "chamad" at Exodus 20:17 by "epithumeo". This is the Greek word used at Romans 7:7 and 13:9 and significantly also at Luke 22:15. "With desire, I have desired to eat this passover with you". The second verb of Deut. 5:21 is also translated "desire" at Psalm 45:11, "So shall the King greatly desire thy beauty for he is the Lord; and worship thou him."

To use "covet" in the commandments in the sense of sinful desire is to beg the question. The work of the commandment is to declare that the desire for certain specified objects is forbidden and being forbidden it is sinful.

The first English translation of Luther's Catechism had the word "desire" in the Ninth and Tenth Commandments. This first translation was A SHORT INSTRUCTION INTO CHRISTIAN RELIGION, BEING A CATECHISM SET FORTH BY ARCHBISHOP CRANMER IN 1548 TOGETHER WITH THE SAME IN LATIN TRANSLATION FROM THE GERMAN BY JUSTUS JONAS IN 1539. The German book which Justus Jonas had translated into Latin was Nuernberg Sermons for Children written by Andreas Osiander and Dominicus Slepner in 1533. This book included Luther's Small Catechism section by section in the sermons.

(b) The second reason why both these two commandments are quite naturally dealt with in one chapter is because both are affected by the distinction between the natural law and the civil-ceremonial law. Luther writes, "These two commandments are given quite exclusively to the Jews; nevertheless, in part they also concern

us." (Triglotta p. 663). Under the Third Commandment in the Large Catechism Luther has already dealt with this distinction. "As regards this external observance, this commandment was given to the Jews alone, that they should abstain from toilsome work, and rest, so that both man and beast might recuperate, and not be weakened by unremitting labor" and "However, this, I say, is not so restricted to any time, as with the Jews...." (Triglotta p. 603f).

In both catechisms this distinction is carried out by the reduction of the Bible text of Exodus 20:verses 8 to 11 to the Catechism text of a mere five words: "Du sollst den Feiertag heiligen". There is also a variation in the translation of the Hebrew word "shabbat" in the German Bible of Luther and the German catechism of Luther. In 1524-25 Luther wrote and published a lengthy discourse on the moral law and the ceremonial-civil law. "Where then the Mosaic law and the natural law are one, there the law remains and is not abrogated externally, but only through faith spiritually, which is nothing else than the fulfilling of the law (Rom. 3:31). This is not the place to speak about that, and elsewhere enough has been said about it. Therefore Moses' legislation about images and the sabbath, and what else goes beyond the natural law, since it is not supported by the natural law, is free, null and void, and is specifically given to the Jewish people alone". "It is as when an emperor or a king makes special laws and ordinances in his territory, as the Sachsenspiegel in Saxony, and yet common natural laws such as to honor parents, not to kill, nor to commit adultery, to serve God, etc., prevail and remain in all lands. Therefore one is to let Moses be the Sachsenspiegel of the Jews and not to confuse us Gentiles with it, just as the Sachsen-spiegel is not observed in France, though the natural law there is in agreement with it". (Luther's Works, AGAINST THE HEAVENLY PROPHETS IN THE MATTER OF IMAGES AND SACRAMENTS, Phil. Pa., Vol.40, p. 97f.)

And again, "Why does one then keep and teach the Ten Commandments? Answer: Because the natural laws were never so orderly and well written as by Moses. Therefore it is reasonable to follow the example of Moses. And I wish that we would accept even more of Moses in worldly matters, such as the laws about the bill of divorce, the sabbath year, the year of jubilee, tithes and the like". (ibid, p.98). "However the law of Moses concerns only the Jews...." (ibid p.99).

The very translation of the decalog by Luther indicates this important matter of the distinction between natural law and the ceremonial-civil law of the Jews. The English text of the Catechism and Bible does not show this as strongly as the German text. In the catechism he abbreviated and used other words in about 16 instances,

In the German Bible translation Luther transliterated the Hebrew word "shabbat" into the German word "Sabbattages", but in the Catechism he translated it into "Feiertag" which means both "day of rest" and "day of celebration".

In the citation from "AGAINST THE HEAVENLY PROPHETS" there is mention of the year of jubilee and the bill of divorce. The former concerns the redistribution of land so that every Israelite might have an inheritance. This was in the scope of the Ninth Commandment. The latter reference, "bill of divorce" concerns woman. This is within the scope of the Tenth Commandment. Thus Luther quite naturally considers both commandments together in one chapter because both have connotations of the ceremonial-civil law which must be distinguished from the natural law. In the translation of Exodus 20:17 there is a subtle suggestion of this distinction also. In the Bible Luther translates the verb by the German "sich geluesten" but in the catechism he uses the German word "begehren".

(c) The third reason why Luther should naturally consider both commandments in one chapter is that both are transgressed without shame or disgrace. His discussion of this occupies fully three quarters of this ninth chapter. In so doing he continues and expands the ideas expressed in the Small Catechism, where he used words which we translate "craftily", "show of right", "estrangle", "entice". (This is in line with Mark 10:19, "Do not defraud".)

In the Large Catechism we read, "Here it is also forbidden to alienate anything from your neighbor, even though you could do so with honor in the eyes of the world, so that no one could accuse or blame you as though you had obtained it wrongfully". "We pretend to be godly, know how to adorn ourselves most finely and conceal our rascality, resort to and invent adroit devices and deceitful artifices as though they were derived from the law codes; yea, we even dare impudently to refer to it, and boast of it, and will not have it called rascality, but shrewdness and caution. In this lawyers and jurists assist, who twist and stretch the law to suit it to their cause, stress words and use them for a subterfuge, irrespective of equity or their neighbor's necessity. And, in short, whoever is the most expert and cunning in these affairs finds most help in law, as they themselves say: Vigilantibus iura subveniunt (that is, The laws favor the watchful). This last commandment therefore is given not for rogues in the eyes of the world, but just for the most pious, who wish to be praised and be called honest and upright people". And continuing, we find expressions

such as "honorably before the world" and "as if you had done no one any wrong". (Triglotta p. 665f).

The fulfillment of desire with respect to the object and the procedure is here delineated. The objects are named. They are grouped together. For the Ninth Commandment - house, inheritance, land, meadows, real estate, duchy any great thing. For the Tenth - wife, servants, cattle, or what belongs to another. To obtain these the wicked person has a desire. Then he takes steps. He needs help. He gets it from lawyers and judges, by appeal to human law in defiance of divine law. And when he has gotten it, he lives in honor and respectability. It is perfectly natural that Luther should consider these matters in one chapter. We group them together today under the term social injustice.

(d) The fourth reason why Luther should naturally consider these matters in one chapter is that he "would allow these commandments to remain in their ordinary meaning" (Triglotta p.669). This suggests that there had been some extraordinary meaning which should be rejected and discarded. This extraordinary meaning would affect both Ninth and Tenth Commandments. The ordinary meaning would likewise affect both commandments.

Such a kind of distinction was referred to in one of our synodical convention essays, "First of all, Luther would follow the natural meaning of the words of Scripture. He rejected the practice common among medieval scholastic theologians, who attempted to find in each place of Scripture a fourfold meaning, namely the literal, the allegorical, the analogical and the tropological, thus producing endless confusion". (A.V.Kuster, LUTHER AND THE WORD OF GOD, Evangelical Lutheran Synod Report, 1964, p.34, Mankato, Minnesota).

A more direct way of looking at this is to examine the customary presentations of the decalog in the decades before Luther. One might report ten or more ways in which the objects of the verb were listed, defined and divided in the last two commandments. For example, John Hus had "house and wife" in the Ninth Commandment and "all the rest" in the Tenth Commandment. Many writers followed the sequence of Deuteronomy 5:21 with "wife" in the Ninth and "house, servants, cattle etc." in the Tenth. (cf. Johannes Goffcken, DER BILDER CATECHISMUS DES 15TEN JAHRHUNDERTS AND DIE CATECHETISCHEN HAUPTSTUECKE IN DIESER ZEIT BIS AUF LUTHER, Leipzig 1855). Thomas Aquinas and Nicholas de Lyra had "goods" in the Ninth, "wife" in the Tenth.

Luther himself had also had trouble with these last two commandments. In 1518 he wrote A BRIEF EXPOSITION OF THE TEN COMMANDMENTS. The Ninth Commandment was "You shall not desire (German, begeren) your neighbor's wife, daughter or maid". The Tenth was "You shall not desire (begeren) your neighbor's house or goods". (Weimar, 1, p. 251). "These last two commandments do not belong in the confession" (ibid, p. 253). In Latin he wrote, "ix You shall not covet (concupiscas) your neighbor's wife. x. You shall not covet (concupiscas) your neighbor's house, or servants or anything he has". (ibid p. 257). Again in 1518, "Commandments 9 and 10, Thou shalt not covet (Latin, concupiscas) your neighbor's house, neither desire (desiderabis) his wife, nor man-servant, nor maid-servant, nor ox, nor ass, nor anything that is his". (ibid p. 394).

In 1525, as cited earlier, he has "house" in the Ninth and "wife, servants and cattle" in the Tenth, and says, "Some divide these two commandments, there is not much to the division; S. Paul includes them in one when he says, Romans 7, Thou shalt not covet. So then it is the covetousness that is forbidden". (Weimar, vol 16, p. 525)

In 1528 he preached three series of sermons on the Catechism. His remarks were taken down briefly, in a mixture of Latin and German, by two of his students. (see Weimar edition, vol. 30-1, p. 9, 42, 83). Each time both commandments are treated in a single sermon, but in them he uses the expressions "ten" and "these last two commandments". He refers to the interpretation of these among the Jews, and to the action of Herod in taking his brother's wife, which he does also in the Large Catechism.

In 1529 in the catechisms, Luther does not repeat the remark of 1525 that "there is not much to the division". Later on, in 1535, he expresses himself as to the difficulty of the Mosaic decalogue. "For if we have Christ, we can easily establish laws and we shall judge all things rightly. Indeed we would make new decalogues, as Paul does in all the epistles, and Peter, but above all Christ in the gospel. And these decalogues are clearer than the decalogue of Moses, just as the countenance of Christ is brighter than the countenance of Moses. 2 Cor. 3:7-11)" (Luthers Works, 1960, 34p112f) Luther here does not mention Romans 7:7 but refers in general to Paul, Peter and Christ. Certainly there we can find passages which represent the substance of the Ninth and Tenth Commandments. Thus in Romans 13:9, not only "Thou shalt not covet", but also "if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love

thy neighbor as thyself"; Mark 10:19, "Do not defraud", Romans 12:13, "Be given to hospitality", Galatians 5:13, "By love serve one another" and Luke 6:31 "As ye would that men should do to you, do ye also to them likewise". From Wm. Beck's translation of Matthew 23: 23-24, "Woe to you Bible scholars and Pharisees, you hypocrites; You give a tenth of mint and dill and cummin but have neglected the more important things of the law: to be just, merciful and trustworthy". and of Luke 11:42, "But woe to you Pharisees, You give a tenth of mint, rue, and every vegetable, and you fail to be just and to love God." And Philipians 4:8 "Whatsoever things are just".

Often the emphasis in our circles has been on sinful desire. Thus in the Concordia Pulpit for 1934 a sermon on the Ninth and Tenth Commandments as for text John 12:1-6 in which Judas asks, "Why was not this ointment sold for three hundred pence, and given to the poor?" This might better serve for the Seventh Commandment. And in the C.P. for 1961 a sermon "The Ninth and Tenth Commandment-Aquisitiveness". In THE TEN COMMANDMENTS WILL NOT BUDGE, by B.A. Maurer, St. Louis, 1951, there are sixteen sermons. No. 12 is BEWARE OF COVETOUSNESS and is based on 1 Tim. 6:6. In LIVING OUR LIVES FOR GOD by Victor A. Bartelt, Milwaukee 1957, a sermon on the Ninth and Tenth Commandments has the theme: ARE YOU CONTENT? and text 1 Tim. 6:6 "But godliness with contentment is great gain".

The Large Catechism as well as the Small testifies that the last two commandments do not merely concern desire and contentment. Luther writes in the Large Catechism, "Therefore we allow these commandments to remain in their ordinary meaning, that it is commanded, first, that we do not desire (begehre) our neighbor's damage, nor even assist, nor give occasion for it, but gladly wish and leave him what he has, and besides, advance and preserve for him what may be for his profit and service, as we should wish to be treated". (Triglotta p. 669). These words agree very closely with the two sentences of exposition in the Small Catechism, "but help and be of service to him in keeping it". (ibid p. 541) and "But urge them to stay and do their duty". (ibid p. 543).

This then is the scope of these two commandments, and this is two-fold, though they be treated in one chapter. Here we may quote Dr. Henry Studtmann, President of the Texas District of the Lutheran Church-Missouri Synod, 1920-26, and President of Lutheran Concordia College, Austin, Texas 1926--: "That two commandments should direct their prohibitions against covetousness may seem somewhat strange, especially since, in their final analysis both the Sixth and Seventh Commandment have already touched on this feature. And yet one

can understand that the last two commandments should make two distinct and separate issues of covetousness when one considers that each, in its respective scope, deals with offences against the social orders that are so pronounced and so universal as to constitute world problems." (OUTLINES ON THE CATECHISM, mimeographed at St. Louis, about 1941, p. 16)

What are these world problems? For the Ninth Commandment it is who shall control the surface of the earth. George a Burton in *Archaeology and the Bible*, Phil. 1916, quotes the inheritance laws of Hammurapi, and of the Hittites and of the Assyrians. He says of the Old Testament laws, that they "are comparatively simple. We learn from Deut. 21:15-17 that a man's first born son received a double portion of his father's estate, i.e. twice as much as any other son." He refers also to Num. 27:8-11 and Num. 36:3-12 in which mention is made of daughters, brothers and father's brothers.

In our century there has been the campaign of communism to collectivize the use of land as well as the counter-reformation program called "Land for the Tiller" in Japan, South Korea, Taiwan, Iraq, Iran and South Vietnam. Lately we have an added dimension in the ecological struggle for power over rivers, lakes, oceans, the underground and the atmosphere, not to mention the moon and the stars. Men are concerned over the exploitation of oil, sulphur, salt, iron and copper deposits, in the destruction of forests, in the erosion of the soil, in the pollution of air and water. We publicize that abortion is murder and rightly so. But the child, when born, must have a place to live. This is the scope of the Ninth Commandment.

Men discuss chattel slavery and wage slavery, labor unions, cooperatives, the liberation of women, the vivisection of animals, the textinction of entire species of animals, birds, insects and sea life. The child born into this world needs the service of other living creatures. This is the scope of the Tenth Commandment.

Luther says, "This commandment is given not for rogues in the eyes of the world, but just for the most pious, who wish to be praised and be called honest and upright people, since they have not offended against the former commandments". (Triglotta p. 665-667). To whom does Luther direct these words if not to us?

Well then, a sermon text for the Ninth Commandment: "The Son of Man hath not where to lay his head". Matt. 8:20. And for the Tenth Commandment: "The Son of Man came not to be ministered unto but to minister and to give His life a ransom for many" Matt. 20:28. Amen.