

We sometimes have a narrow view of what is implied by God's commandments, when in reality, they cover a broad spectrum of concepts, as shown in Deut 19-22. I have listed a few words that are implied by the sixth commandment. Please arrange them in a sequence beginning with the most negative concepts and ending with the most positive concepts. Draw a line between the positive terms and the negative ones. Are there any terms that are neutral? If so, please circle them. See Mark 3:1-12 for an example of Jesus with righteous indignation dividing the line. Don't forget to consider St. John 15:13 and Eph 4:32, Ecc 7:20-23, Eph 4:26,27.

Hints: Start with the extreme **action** on both ends of the spectrum then fill in the **attitudes or thoughts**. Use Proverbs by Principle to find proverbs that correspond to each item in the spectrum. Since Proverbs often uses contrastive couplets, one reference may cover both sides of the virtue/ vice spectrum. (Example, “righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel, Proverbs 12:10) See also Deut 22:4,6-7.

Questions: Where would the passages of Luke 11:5-8 (importunate neighbor) or Luke 10:30-36 (Good Samaritan) fit into the spectrum? Can you explain how Matt 5:21-26 relates to this spectrum of vice and virtue?

Sixth Commandment Topics:

animosity
annoyance
forgiveness
hatred
benevolence
apathy, indifference
love
concern
murder
compassion
sacrifice
maliciousness
pity
anger, indignation

The Spectrum of Vice and Virtue in the Sixth Commandment

answers

Vice (Darkness)	Virtue(Light)
Murder (Deut 19:11-13)	Sacrifice(Deut 21:22-23, John 3:14,16,John 15:13,)
Hatred(Deut 19:4,11, Matt 5:21-26)	Love (Deut. 21:10-13, John 3:16, John 15:13)
Maliciousness, wrath	Benevolence (Deut 22:6-8,Luke 10:33-35,)
Animosity (21:15-17)	Kindness (Deut.22:1-3, Eph 4:26,27)
annoyance	Pity, Compassion, grief (Deut 20:4-9, Heb 3:10-12, 12:4-12, Ps 103:13)
Anger (14:17, Prov. 19:19, Prov 14:29)	Anger, indignation, (Mark 3:1-7, Heb 3:10-12, Ps 103:8-12, Jas 1:19:20)
Apathy, indifference (Deut22:4,6,7 ,Luke 10:31,32, Prov 12:10)	Concern (Luke 10:33-35, Prov 12:10)

Can You See The Opposites?

Bible Reference	One Word Summary of Vice (Mark 7:21-23)	Describes Evil (Vice)	The Ten Commandments (Deut 5:6-21)	Describes Good (Virtue)	One Word Summary of Virtue	Bible Reference
			1. Serve Only the Lord.	X	1. Humility	Deut 6:4, Mark 12:29-31
Deut 7:1-26	1. Pride	X	2. Make no graven image.			
Deut 8:1-9:5	Pride	X	3. Take not the Lord's name in vain.			
			4. Remember the Sabbath.	X	Humility	Deut 8:1-9:5, Mark 2:27
Deut 9:6-29	2. Rebellion		5. Honor your parents.	X	2. Obedience	Deut 10:1-18:22
Deut 19:1-22:8 Matt 5:21-26	3. Bitterness	X	6. Do not kill		3. Forgiveness	Deut 19:1-22:8
Deut 22:9-23:18 Matt 5:27-30	4. Defilement	X	7. Do not commit adultery.		4. Purity	Deut 22:9-23:18
Deut 23:19-25:12 Matt 5:31-48	5. Theft	X	8. Do not steal.		5. Diligence	Deut 23:19-25:12
Deut 25:13-26:9 Matt 6:1-18	6. Deceit	X	9. Do not lie.		6. Honesty	Deut 25:13-26:9
Matt 6:19-35	7. Covetousness	X	10. Do not covet.		7. Gratefulness	Deut 26:10-15

*Italicized words in table are implied by commandments.

The following steps describe how to interpret the previous chart:

- 1) The Ten Commandments were placed in the center column, [column 4].
- 2) It was determined if the commandment described something good [a virtue, column 5]

or evil [a vice, column 3]. An "X" was placed in appropriate column.

3) a one word summary of the vice or virtue was placed in column 2 and column 6 . The some of the virtues were *italicized* in column 6, because they are not explicitly stated in the commandments, but they are implied.

4) Finally, the appropriate chapters of Deuteronomy that describe the vice or virtue were added in columns 1 and 7.

Comments:

Note that the reference to the appropriate chapters are sequential. The reference atop column two, Mark 7:21-23, lists the same vices found in column two above: " For within, out of the heart of man proceed evil thoughts..., **adulteries**, ..., **murders**, **thefts**, **covetousness** , ...**deceit**...blasphemy, **pride**, foolishness... All these evil things come from within and defile the man." Mark 7:21-23. Jesus groups these vices with the traditions of men in Mark 7:7. Column two shows the kingdom of darkness. Column six compares to the Beatitudes of Matthew 5:3-12 (See Table 1 in Appendix). Column six shows the kingdom of light Matt 5:14-16. Jesus shows the relevancy of the Commandments by addressing them in the Sermon on the Mount Matt 5:17-6:35. "...I am not come to destroy (the law or prophets), but to fulfill. (Matt 5:17). The Commandment topics are shown in column one, rows seven through eleven.

Proverbs by Principle Introduction

Because the most of the book of Proverbs is arranged as a random sequence of topics, we sometimes find it difficult to find sound advice within its contents when sorely needed.

Proverbs by Principle is the book of Proverbs organized according to the Seven Virtues and Seven Vices. The Virtues and Vices are the Ten Commandments separated in to opposites. A Teacher's Guide briefly defines each category and selects illustrative examples throughout the Bible in both the Old and New Testament. A chart called "**Can You See the Opposites**" within the Teacher's Guide shows how the Virtues and Vices are related to the Ten Commandments. It should be noted that the separation of these proverbs is not possible without the help from the book of Deuteronomy which systematically separates the commandments in chapters 6- 27. The divisions of the commandments within the book of Deuteronomy can also be found in the Teachers Guide.

Proverbs by Principle is separated into the following contrastive categories: 1) humility and pride, 2) obedience and rebellion, 3) forgiveness and bitterness, 4) purity and defilement, 5) diligence and theft, 6) honesty and deceit , 7) gratefulness and covetousness.

The objective of proverbs by principle is to have a organized quick reference to God's wisdom when it is urgently needed for timely advice or counsel. Proverbs by Principle will assist parents in teaching and reinforcing morals to their children because the topics are readily arranged for quick reference. Three sub-categories are included within each Virtue or Vice topic:

- 1) Origins of the Virtue or Vice,
- 2) Examples of the Virtue or Vice,

3) Results of the Virtue or Vice.

An explanation of some classifications within Proverbs by Principle follows.

Deuteronomy 8:10-14 warns us that pride originates from forgetting God. Psalm 14:1 says that a fool has said in his heart there is no God... Therefore, a fool is one who is in the prideful state of forgetting God. Proverbs references to fools are classified under the pride category.

10:12_HATRED	25:18_A_FALSE_WITNESS
Hatred stirreth up strifes: but love cover- eth all sins.	A man that beareth false witness against his neighbour is a maul, and a sword, and a sharp arrow.
12:18_VICIOUS_SPEECH	26:20_TALEBEARING
There is that speaketh like the piercings of a sword but the tongue of the wise is health,	Where no wood is, there the fire goeth out: so where there is no talebearer, the strife ceaseth.
12:25_HEAVY\BURDENED_HEART	26:21_CONTENTION
Heaviness in the heart of man maketh it stoop, but a good word maketh it glad.	As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife,
14:17_ABRUPTNESS	28:25_PRIDE
He that is soon angry dealeth foolishly: and a man of wicked devices is hated.	He that is of a proud heart stirreth up strife: but he that putteth his trust in the LORD shall be made fat.
15:01_HARSH_WORDS	BITTERNESS EXAMPLES
A SOFT answer turneth away wrath: but grievous words stir up anger.	06:30-35_JEALOUS_RAGE
17:19_SIN\TRANSGRESSION	Men do not despise a thief, if he steal to satisfy his soul when he is hungry;
He loveth transgression that loveth strife and he that exalteth his gate seeketh destruc- tion.	31 But if he be found, he shall restore seven- fold; he shall give all the substance of his house.
18:21_DESTRACTIVE_SPEECH	32 But whoso committeth adultery with a woman lacketh understanding: he that doeth it destroyeth his own soul.
Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.	33 A wound and dishonour shall he get; and his reproach shall not be wiped away.
18:21_OFFENSIVE_SPEECH	34 For jealousy is the rage of a man: there- fore he will not spare in the day of vengeance.
Death and life are in the power of the tongue: and they that love it shall eat the fruit thereof.	35 He will not regard any ransom; neither will he rest content though thou givest many gifts.
22:16_GREED	11:12_INTOLERANCE
He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.	He that is void of wisdom despiseth his neighbour: but a man of understanding hold- eth his peace.
23:29-30_DRINKING	11:13_TALEBEARING
Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?	talebearer revealeth secrets: but he that is of a faithful spirit concealeth the matter.
30 They that tarry long at the wine; they that go to seek mixed wine.	11:17_CRUELTY
24:17-18_ANTAGONISM\HATRED	The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.
Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: 18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.	12:06 WAYLAYING(VENGFUL)
25:17_PERSISTENT_LOITERING	The words of the wicked are to lie in wait for blood: but the mouth of the upright shall de- liver them.
Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.	12:16_HASTINESS\VENGFUL
	A fool's wrath is presently known: but a pru- dent man covereth shame.

12:18_VICIOUS_SPEECH
There is that speaketh like the piercings of a sword but the tongue of the wise is health,

12:25_OVEREXTENSION
Heaviness in the heart of man maketh it stoop, but a good word maketh it glad.

14:01_DEMOLISHES_OWN_HOUSE
Every wise woman buildeth her house: but the foolish plucketh it down with her hands.

14:10_BITTER_EXPERIENCE
The heart knoweth his own bitterness; and a stranger doth not intermeddle with his joy.

14:13 OPPRESSION_OF_POOR
Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.

14:17_QUICK_TEMPERED(SHORT_FUSE)
He that is soon angry dealeth foolishly: and a man of wicked devices is hated.

14:19_INJUSTICE_(THEFT)
The evil bow before the good; and the wicked at the gates of the righteous.

14:20_PARTIALITY
The poor is hated even of his own neighbour: but the rich hath many friends.

14:21_HATES_NEIGHBOR
He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

14:29_IMPULSIVENESS<>
He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

15:18_ANTAGONISTIC<>
A wrathful man stirreth up strife: but he that is slow to anger appeaseth strife.

16:14_TYRANNICAL_RULE
The wrath of a king is as messengers of death: but a wise man pacify it.

16:27_FLAMING_LIPS
An ungodly man diggeth up evil: and in his lips there is as a burning fire.

16:28_WHISPERING(GOSSIP)
A froward man soweth strife: and a whisperer separateth chief friends.

17:01_STRIFE\ABUNDANCE<QUITENESS\H
UNGER
BETTER is a dry morsel, and quietness therewith, than an house full of sacrifices with strife.

17:05_MOCKERY_OF_POOR
Whoso mocketh the poor reproacheth his Maker: and he that is glad at calamities shall not go unpunished.

17:09_TALEBEARING
He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

17:17_ADVERSITY
A friend loveth at all times, and a brother is born for adversity.

17:22_BROKEN_SPIRIT
A merry heart doeth good like a medicine but a broken spirit drieth the bones.

18:13_HASTY_RESPONSE
He that answereth a matter before heareth it, it is folly and shame unto him.

19:12_LION-LIKE
The king's wrath is as the roaring of a lion; but his favour is as dew upon the grass.

19:13_ABRASIVE
A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

20:02_LION-LIKE_ANGER
The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

21:0925:24_BRAWLING_WOMAN
It is better to dwell in a corner of the housetop, than with a brawling woman in a wide house.

22:16_OPPRESSES_POOR
He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

24:17-18_ANTAGONISM
Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth: 18 Lest the LORD see it, and it displease him, and he turn away his wrath from him.

24:28-29_VENGEFUL_DECEIT
Be not a witness against thy neighbour without cause, and deceive not with thy lips.
29 Say not, I will do so to him as he hath done to me: I will render to the man according to his work.

25:08-10_HASTY_TO_STRIVE
Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour himself and discover not a secret to another:
10 Lest he that heareth it put thee to shame and thine infamy turn not away.

25:23_BACKBITING
The north wind driveth away rain: so doth an angry countenance a backbiting tongue.

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26:17_MEDDLES_WITH_STRIFE
He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

26:18-
19_FIREBRANDS\ARROWS_OF_DECEIT
As a mad man who casteth firebrands, arrows, and death,
19 So is the man that deceiveth his neighbour, and saith, Am not I in sport?

26:21_KINDLES_STRIFE
As coals are to burning coals, and wood to fire, so is a contentious man to kindle strife,

26:22_TALEBEARING
The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

27:10_SATURATION_WITH_KIN
Thine own friend, and thy father's friend forsake not; neither go into thy brother's house in the day of thy calamity: for better is a neighbour that is near than a brother far off.

27:15-16_CONTINUALIRRITATION
A continual dropping in a very rainy day and a contentious woman are alike.
16 Whosoever hideth her hideth the wind, and the ointment of his right hand, which bewrayeth itself.

27:19_INSENSITIVITY(CALLOUSNESS)
As in water face answereth to face, so the heart of man to man.

28:27_CALLOUS_TO_POOR
He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

29:20_HASTY_RESPONSE
Seest thou a man that is hasty in his words? there is more hope of a fool than of him.

29:22_STIRS_STRIFE
An angry man stirreth up strife, and a furious man aboundeth in transgression.

29:27_HATRED_OF_RIGHTEOUS
An unjust man is an abomination to the just: and he that is upright in the way is abomination to the wicked.

30:10_MALIGNING
Accuse not a servant unto his master, lest he curse thee, and thou be found guilty.

BITTERNESS RESULTS
06:34-35_HOPELESSNESS\UNFORGIVENESS
For jealousy is the rage of a man: therefore he will not spare in the day of vengeance.
35 He will not regard any ransom; neither will he rest content though thou givest many gifts.

11:04_HOPELESSNESS
Riches profit not in the day of wrath: but

righteousness delivereth from death.

11:17_TROUBLES_OWN_FLESH
The merciful man doeth good to his own soul: but he that is cruel troubleth his own flesh.

14:21_SINTRANSGRESSION
He that despiseth his neighbour sinneth: but he that hath mercy on the poor, happy is he.

14:29_ABOUNDING_FOLLY
He that is slow to wrath is of great understanding: but he that is hasty of spirit exalteth folly.

15:04_MISTRUST\UNFAITHFULLNESS
A wholesome tongue is a tree of life: but perverseness therein is a breach in the spirit.

16:14_MESSENGER_OF_DEATH
The wrath of a king is as messengers of death: but a wise man pacify it.

18:06_PUNISHMENT
A fool's lips enter into contention, and his mouth calleth for strokes.

18:08_DEEP_WOUNDS
The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

18:19_STRONG_CITY_RESISTANCE
A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.

19:10_CONTENTION
Delight is not seemly for a fool; much less for a servant to have rule over princes,

19:13_NUISANCE
A foolish son is the calamity of his father: and the contentions of a wife are a continual dropping.

19:19_PUNISHMENT\PERPETUAL_DELIVERANCE
A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do yet again.

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A man of great wrath shall suffer punishment: for if thou deliver him, yet thou must do yet again.

20:02_SIN AGAINST_SOUL
The fear of a king is as the roaring of a lion: whoso provoketh him to anger sinneth against his own soul.

21:13 BITTERNESS_TOWARD_POOR->>CURSE
Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

22:08_FAILURE
He that soweth iniquity shall reap vanity: and

the rod of his anger shall fail.

22:08_SORROW\FAILURE
He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

22:16_DESTITUTION
He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want.

22:24-25_ENSNAREMENT
Make no friendship with an angry man; and with a furious man thou shalt not go:
25 Lest thou learn his ways, and get a snare to thy soul.

25:08-10_HASTY_ACTIONS-
>>SHAME\INFAMY
Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame.
9 Detest thy cause with thy neighbour himself and discover not a secret to another:
10 Lest he that heareth it put thee to shame and thine infamy turn not away.

25:17_HATRED
Withdraw thy foot from thy neighbour's house, lest he be weary of thee, and so hate thee.

26:02_FAILURE
As the bird by wandering, as the swallow by

flying, so the curse causeless shall not come.

26:17_DOG_BITES
He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

26:22_DEEP_SCARS\WOUNDS
The words of a talebearer are as wounds, and they go down into the innermost parts of the belly.

27:17-18_IRRITATION\FUTILITY
Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.
18 Whoso keepeth the fig tree shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

28:17_GUILT\ISOLATION\ABANDONMENT
A man that doeth violence to the blood of any person shall flee to the pit: let no man stay him.

28:27 BITTERNESS_TOWARD_POOR-
>>CURSE
He that giveth unto the poor shall not lack: but he that hideth his eyes shall have many a curse.

29:20_HOPELESSNESS
Seest thou a man that is hasty in his words? there is more hope of a fool than of him