

SELECTED WRITINGS: BOOK V

Keeping the Commandments: 1st thru 5th



*THE
EVERLASTING
GOSPEL*

I AM THE WAY, THE TRUTH,
AND THE LIFE
JOHN 14:6

The Truth About God

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*Shaded section credited to Ellen White.

MIRACULOUS POWERS

"A missionary who had been sent to a strange land to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people who had received impressions from the word of God, assembled. He began his discourse, and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within, shut to the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises, scarcely left one square inch of glass in the five windows by which the house was enlightened. While this was going forward, a person came with a pistol to the window opposite to the place where the preacher stood (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him), presented it at him, and snapped it, but it only flashed in the pan! As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect: 'These outrageous people seek not you, but me; if I continue in the house they will soon tear it down, and we shall all be buried in the ruins; I will therefore, in the name of God, go out to them, and you will be safe.' He then went towards the door: the poor people got round him and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door, at which a whole volley of stones and dirt was that instant discharged; but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages

became instantly as silent and as still as night; he walked forward, and they divided, to the right and to the left, leaving a passage of about four feet wide, for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand, or spoke one word, till he and his companion had gained the uttermost skirts of the mob. The narrator who was present on the occasion goes on to say: 'This was one of the most affecting spectacles I ever witnessed; an infuriated mob without any visible cause (for the preacher spoke not one word), became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction; they stared and stood speechless; and after they had fallen back to right and left to leave him a free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation; but he passing through the midst of them, went his way. Was not the God of missionaries in this work?'

By reference to the "Life of Adam Clarke," it will be seen that the "missionary" referred to above, was no other than Clarke himself. From page 209 we take the following:

"During the whole time of his (Clarke's) passing through the mob, there was a death-like silence, nor was there any motion, but that which was necessary to give him a free passage! Either their eyes were holden that they could not know him; or they were so over-awed by the power of God that they could not lift a hand, or utter a word against him. The poor people finding all was quiet, came out a little after, and passed away, not one of them being either hurt or molested! In a few minutes the mob seemed to awake as from a dream, and finding that their prey had been plucked out of their teeth, they knew not how, attacked the house afresh, broke every square of glass in the windows, and scarcely left a whole tile upon the roof. He afterwards learnt that the design of the mob was to put him in the sluice of an overshot water-wheel, by which he must necessarily have been crushed to pieces."

SUMMARY

BIBLE STUDY

By the patriarchal age is meant the period from Adam to Moses. By moral obligation is meant the duty to observe the precepts of the moral law. The following statement of the apostle Paul relates to this very point, and covers precisely this period of time:

**"For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of Him that was to come."
Rom.5:13,14.**

Death reigned from Adam to Moses. But the reign of death is proof that sin also reigns; for death owes its empire to sin, and holds its power as a grant from sin. Sin is the supreme ruler, and death is only a subordinate ruler, holding its dominion at the hands of sin. And so the apostle, in **verse 21**, represents sin as the real ruler. Thus he says: **"Sin hath reigned unto death."** So the reign of death from Adam to Moses is, according to Paul, positive and tangible proof that sin not only existed during that entire period, but that it even reigned.

But death is only the shadow which sin casts. The presence of death furnishes, therefore, incontestable evidence that sin is also present. And so the apostle makes these two statements: 1. **"Until the law sin was in the world."** That is, sin, having entered by Adam's transgression, remained in possession till the law entered.

2. **"Death reigned from Adam to Moses."** That is, death was able to cut down Adam, and to bear undisputed sway over all the human family during the whole period of the patriarchal age; one man alone, Enoch, being excepted. Heb.11:5.

What, therefore, does Paul mean when he says, **"Sin is not imputed when there is no law?"** One of two answers must be returned. 1. Though sin was in the world from Adam to Moses, yet God did not impute it to those who committed it, because there was no law which they transgressed in sinning; or, 2. the fact that sin was in the world before the law entered by the proclamation of the Lawgiver, shows that the law was really present all the time, and taking cognizance of human conduct; for sin cannot be imputed where there is no law.

One of these two views must be true. And we can determine which is true by one simple test. God either did, or did not, impute sin to men in the patriarchal age. If he did not then impute it to the transgressor, the first view is correct, and the law did not exist from Adam to Moses. But if God did impute men's transgression to them during that age of the world, then the law did exist, and men were held guilty for transgressing it.

But it is certain that God did impute sin to the world of mankind during the patriarchal age. The guilt of murder was certainly imputed to Cain. Gen.4. Sin lay at his door. The voice of his brother's blood cried to God from the ground. And the ground was cursed because of Cain's transgression. God did impute the sins of the antediluvians to them, for he determined to destroy the world of mankind by a flood of waters, and he executed this determination (Gen.7): an awful proof, 1. That sin was imputed in that age; 2. And that, therefore, God's law did exist; for sin is

not imputed when there is no law. Again, the case of Sodom furnishes another proof that sin was imputed to men in the patriarchal age. **"The men of Sodom were wicked and sinners before the Lord exceedingly." Gen.13:13.** The cry of Sodom came up before God, and their sin was very grievous to him. Gen.18:20. Righteous Lot, dwelling among them, vexed his righteous soul from day to day with their UNLAWFUL deeds. 2Pet.2:8. When God could bear with Sodom no longer, he rained upon it fire and brimstone from himself out of heaven, and the smoke of Sodom went up as a great furnace. Gen.19. So sin was imputed to the Sodomites, and the law did exist to take notice of their transgressions, or sin could not have been imputed to them.

Certainly these are most convincing proofs that the sins of men were imputed to them during the patriarchal age, and hence they furnish a positive testimony that the law did then exist; for otherwise sin could not have been imputed. Yet Paul, wishing to prove the same point, passes over all these mighty facts, and seizes upon another still more mighty and convincing. Paul's proof that sin was imputed to men before the entrance of the law, and that the law of God did therefore exist from Adam to Moses, is found in the fact that death reigned with undisputed sway during the whole period, showing, 1. That sin was imputed to all mankind, for all died. 2. And thus determining the fact that the law of God did exist during this period, because sin was imputed to all.

"The law entered that the offense might abound." Romans 5:20. Sin was in the world from the transgression of Adam till the law entered. The law did not enter because the lawgiver expected to put an end to sin by its entrance. He did not misjudge with respect to the effect its entrance would produce. It entered that the offense might abound. Not that God was pleased with sin, and wished to increase its force or its amount. He only wished that the law should cause it to show itself to its full extent, and with all its malignity and wickedness. Sin existed in the world as an all-pervading disease that could not be cured. The law entered to manifest the deadly character of that disease by rousing it into fierce

action. Afterward came the great physician, Jesus Christ, with the power to take out the venom of sin, and to restore health to those who were ready to accept it on his terms.

One thing is certain, that what constituted sin before the entrance of the law, did continue to constitute it afterward. Sin then showed itself in its utmost magnitude; but it was the same evil thing which God hates as when it did not so fully manifest itself. To use the figure of Paul elsewhere recorded, death killed men by its sting, sin, and the strength by which it strikes the blow, comes from the law of God. 1Cor.15:56. Wherever, therefore, death exists, it is proof that sin also exists; and wherever sin exists, there exists the law of God. Sin is the transgression of the law, and without the law there can be no transgression. 1John 3:4; Rom.4:15. It follows, therefore, that the existence of death in our world is proof of the existence of the law, for death is the consequence of breaking the law of God. The universal prevalence of death before the public entrance of the law is, therefore, positive proof that the law of God did exist as the great rule of right during the patriarchal age. Death could not strike down men, were it not that in the sight of God's law their lives were forfeited. Thus death, with his sting, sin, could not have struck down Adam, had not the law of God given strength to the blow. And the law would never have given this strength to death to strike the fatal blow, had not Adam broken that law. This is a convincing proof that the law did really exist at the beginning, and that Adam did not simply transgress a merely ceremonial and unimportant precept concerning the eating of fruit, but that his transgression, which forfeited his life and that of all who have life from him, was one involving direct rebellion against the principles of the moral law.

"Death reigned from Adam to Moses." But death can only reign when it is armed with its fatal dart, sin. And it can never wield that dart except when the law of God gives it strength to strike the blow. But the law will never give its assent to the death of any person until sin has caused that person's life to be justly forfeited. It is certain, therefore, that the moral

law is older than sin. And when Paul seized upon the fact that death reigned from Adam to Moses, to prove that sin was imputed to men, and that the law of God did therefore exist during that period, for without it sin could not have been imputed, he did seize upon the most mighty and convincing proof of the existence of these two great forces, the law of God, and its deadly antagonist, sin. Death is the wages of sin. Sin is the transgression of the law of God. Sin is therefore certainly older than death, and the law of God is, of necessity, older than sin. But death, the youngest of the three, did reign from Adam to Moses. Sin began its reign with Adam's transgression; and death began to reign in the destruction of mankind when Abel was murdered by Cain. But God's great rule of right existed before the first act of transgression, and will continue to exist when sin and death shall be destroyed in the gehenna of fire. Sin was certainly imputed to Adam, but it could not have been thus imputed had not the law of God then existed; **"for sin is not imputed when there is no law."** And not only did that imputation of sin cause death to seize Adam by the strength of the law, and deprive him of life, but by means of that one transgression, death has passed upon all mankind, though they do not sin as did Adam. Adam was placed upon probation in a state of perfect innocence, that he might become confirmed in virtue. In that trial he failed, and by that failure he forfeited his right to live. His posterity have a period of probation granted them in which to recover that lost innocence, and in the effort to recover it, to become confirmed in virtue. But our life is only a forfeited life, for it is derived from Adam after he had come under the sentence of death. And nothing can so attest the inflexible justice of the law of God, and its continued existence, as the fact that death cuts down all our race, though it was only the first man who, by his own personal act, forfeited the right to live. Our life is derived from that of Adam, and therefore treated by the law of God as forfeited; but in the Day of Judgment there will be a second attestation of the strict justice of the law, when every sinner shall die the second time for his own personal transgressions.

The law of God did therefore exist before death entered our world, and it will continue to exist when the second death shall have destroyed the whole world of sinners. But it is sufficient to say that the reign of death from Adam to Moses proves the existence and the authority of the law of God during that period of time.

But the book of Genesis does not contain the law of God. This is an undisputed fact. And because that the law is not found in Genesis, many hasty readers of the Bible earnestly contend that the law was unknown during the patriarchal age, i.e. from Adam to Moses. Now let us see what will follow from such reasoning. There is no precept in Genesis which says, "**Thou shalt love the Lord thy God with all thy heart.**" This precept, therefore, on which hangs all the law relating to our duty to God, was not obligatory upon the people who lived during the period embraced in the book of Genesis. There is no commandment in that book which says, "**Thou shalt love thy neighbor as thyself.**" And so this second precept, on which the other half of the entire law of God is suspended, did not exist during that age of the world. Again, there is no law recorded in the book of Genesis which forbids blasphemy, Sabbath-breaking, the neglect of parents, adultery, theft, false witness, or covetousness. And if the reasoning of our opponents be good, then these precepts were not in force in the period from Adam to Moses. But our opponents virtually reply that they will only maintain this kind of argument in the case of the Sabbath, and yield it in the case of all the other precepts enumerated. But why, if this be a good argument against the fourth precept of God's law, is it not a good argument in the case of the two great commandments on which all the law depends, and in that of all the precepts of the moral law named above?

But the book of Genesis plainly implies that there was a moral law in existence, though it does not enter that law upon its record. Thus, murder was a great crime in the case of Cain; Gen.4; the violation of the fifth commandment was a great sin on the part of Ham; Gen.9; adultery would have been such in the case of Joseph; Gen.39; and so of other

precepts. But while God's law does not appear in Genesis, not even in the form of the two great commandments, the existence of his law is expressly named. Thus Abraham is said to have obeyed God's voice, and to have kept his charge, his COMMANDMENTS, his STATUTES, and his LAWS.

And in the case of the Sabbath of the Lord, we have the most direct and forcible answer to render. We do not need to plead for it as we must for the two great commandments, no trace of either of which appears in Genesis. For when we go back to Paradise we find that God first rests upon the day himself, then having spent the day in refreshing rest (see Ex.31:17), puts his blessing upon the day because of that rest, and sets it apart to a holy use. Thus we have the explicit testimony of this ancient book that God appointed the seventh day in Paradise itself to a holy use. And though the book of Genesis contains no precept enjoining the sanctification of the Sabbath by mankind, it does contain direct testimony that such precept was given to Adam, the head and representative of the human family. Whatever, therefore, may be said respecting the other precepts of the moral law, it cannot be denied that there was a precept enforcing the observance of the Sabbath in the period from Adam to Moses.

But if the patriarchs were under obligation to observe the moral law, why does not the book of Genesis contain that law? How could those ancient men be expected to keep the commandments, if the book of Genesis which covers that period of time does not place those precepts upon record? These questions are asked with such earnestness that they must be answered very explicitly. Know, then, that the book of Genesis was written by Moses after the close of the period concerning which it treats, and long after all the persons whose lives are mentioned therein had gone down to the grave. **THE BOOK OF GENESIS WAS NOT THE RULE OF LIFE FOR THE PEOPLE DURING THE PATRIARCHAL AGE.** It is simply an extremely brief history of two thousand three hundred and seventy years, and was not written till about one hundred and thirty years after the last

event of which it treats had taken place. It is enough, therefore, if the violation of most of the commandments is alluded to as sin, even though the law be not recorded; and that one man is mentioned as keeping God's commandments; a sure proof, by the way, that God had commandments; and, in particular, that we learn that God appointed the seventh day to a holy use in memory of his own rest from the work of creation. We have ample proof that God's law existed during this time, though the book of Genesis, written long after the patriarchs were dead, does not contain that code. And now let us consider the circumstances of the patriarchal age with respect to the knowledge of the law of God. The following remarkable passage sheds great light on this point:

"For there is no respect of persons with God. For as many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show THE WORK OF THE LAW WRITTEN IN THEIR HEARTS, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel." Rom.2:11-16.

This passage presents particularly the case of those who have never had the written law of God. It was written with direct reference to the heathen nations, but it makes statements which shed great light on the condition of mankind in the patriarchal age. Here are several points worthy of serious consideration:

1. Man has by nature a copy of the law of God upon his heart. Even the Gentiles, in the darkness of heathenism, have this most precious code written upon their hearts.

2. The existence of this law within the hearts of men is made by Paul the foundation of conscience. It is that inherent principle in man's nature that instinctively determines right from wrong.

3. Nor does this idea of the existence of the law by nature in the hearts of men conflict with the great promise of the new covenant, **"I will put my law in their inward parts" (Jer.31:33)**, for men have by nature only a marred and partially-obliterated copy. For there exists also in the human heart the carnal mind, which **"is enmity against God, for it is not subject to the law of God, neither indeed can be."** Rom.8:7. What the new covenant proposes to do for men is, to take away the carnal mind and to give them a perfect copy of the law of God upon the tables of the heart.

4. In confirmation of the apostle's statement that **"the work of the law"** is in the hearts of men **"by nature,"** take this fact: When the moral law is read, precept by precept, there is something in every breast which responds, "That is right." And here is, no doubt, the grand difference between the fall of man and that of angels. The fall of man left within his nature a copy of the law, though marred, and in part obliterated. The fall of the angels was so much less excusable, and their sin was against so much greater light, that their moral ruin was complete, and no part of the principles of God's law remained in their nature. Theirs was strictly total depravity, and their recovery was absolutely impossible. But man retained a copy of the law of God, imperfect indeed, but sufficient to give existence to conscience, and to preserve to man a moral nature capable of loving right and hating evil.

5. Man in his fallen condition has in his heart, **"by nature," "the work of the law."** Yet that copy of the law which he possesses is a marred one, inasmuch as the new covenant promises to write the law in the heart, i.e., to give a perfect copy of it in place of that one marred by the fall. Or rather, to perfectly restore that half-obliterated copy already existing there.

6. The very fact that man possesses by nature a copy of the law of God, though marred by the fall, clearly indicates that the first man in his unfallen condition had a perfect copy of that law upon his heart. For the new covenant, in restoring man from the ruins of the fall, gives him a perfect transcript of the law upon his heart. The fall did not put the law into man's heart. It only marred the copy he had there by virtue of his original uprightness. And the great work of conversion, when fully wrought, simply restores what man lost by the fall. There can be, therefore, no mistake on this point, that the first man Adam, in his innocency, had a perfect copy of the law of God in his heart. And in this respect, he was like the second Adam, who says of himself, **"I delight to do thy will, O my God: yea, THY LAW IS WITHIN MY HEART."** **Ps.40:6-8; Heb.10:5-9.**

7. Thus we see that the first Adam had a perfect copy of the law of God upon his heart; but, sinning against God, he marred that perfect work, and could only transmit to his posterity a defaced and partially-obliterated copy; but the second Adam, having that law in its perfection upon his heart, and never, in a single particular, marring it, he transmits to all his people a perfect copy of that divine law, writing it by his Spirit upon their hearts.

8. What is worthy of special observation is this: The law upon Adam's heart, and upon the hearts of all men, by nature, is THE SAME LAW that God himself proclaimed to his people. Here is the proof: 1. Those who obey this code, Paul says, **"do by nature the things contained in the law."** 2. He tells us that they have **"the work of the law written in their hearts."** So God's law upon stone, and man's copy by nature upon the heart, are the same, only as sin has marred the writing upon the heart, and rendered it more or less imperfect.

9. When the apostle speaks of those that sin **"in the law,"** he refers to those who have the written law of God; and when he speaks of those that sin **"without the law,"** he refers to those that have only the law as

nature has given it to them upon their hearts. The conscience accuses or approves, according as they refuse, or as they hearken to the voice of this solemn monitor, **"the work of the law written in their hearts."**

10. And now observe that this law of God to which every man is subject, and which God has planted in every man's nature, is to be the rule of the Judgment. If we read connectedly verses 12 and 16, omitting the parenthesis, as the rules of language authorize us to do in all such cases, we have the following expressive declaration: **"As many as have sinned in the law shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my gospel."**

11. And in the day of Judgment the men that shall be justified at its awful tribunal, will be simply the doers of the law of God. Faith justifies the penitent sinner. Faith, which produces good works, is that whereby the Christian maintains his justification. But in the Judgment, works alone will be sought, and then **"the doers of the laws shall be justified,"** and all others found wanting.

Certainly, these facts from the epistle to the Romans have a most important bearing upon the subject before us. Adam had a perfect copy of the law of God upon his heart. After this transgression he still retained that copy, though partially effaced by his departure from God. And all the posterity of Adam in the patriarchal age had each a copy of the law of God in his heart. We may well understand that sin was in the world before the proclamation of the law; and we may be sure that when the law of God did enter it was no new rule of conduct, but God's ancient and invariable standard of right. The law did not come in as a usurper, nor as a new ruler, but as man's rightful sovereign, asserting its long-despised authority.

Nor were men in the patriarchal age merely accountable to God for this copy of his law upon their hearts. It was an age of great light; in some respects of far greater light than the age in which we live. Though man was expelled from Paradise, God did not remove Paradise from the earth.

He placed cherubim, and a flaming sword which turned every way to keep the way of the tree of life. Gen.3:22-24. There is no reason to suppose that Paradise was removed from the earth till the time of the flood. And thus in the sight of the antediluvians remained the garden of God and the tree of life, and the visible glory of the Almighty. Such a people surely were not in darkness respecting divine truth.

Again, Adam lived nine hundred and thirty years. He was the common father of mankind, and the rightful ruler and governor among men. The interest to see him, among the sons of men, must have been very great. And that interest, instead of diminishing, must have increased in intensity as century after century rolled by. Now to Adam the events of creation were almost those of personal observation. Many events of the sixth day passed under his own notice. And the Creator's act of resting upon the seventh day was to him a matter of personal knowledge. And when he placed his blessing upon that day because he had rested upon it, and when, by solemn appointment, he set it apart to a holy use, Adam stood as the representative of mankind to receive that divine precept, and to promulgate it to his posterity. And we may be sure that Adam instructed his children, to the latest period of his life, in the events of the creation week, and in the sad history of the loss of Paradise. Nor can we justly question the fact that Adam, as the rightful governor of mankind, repeated, with all the solemnity of divine authority, the words of the Creator addressed to himself as the representative of the human family, when he appointed to a holy use the day on which he rested from the work of creation.

When Adam was six hundred and eighty-seven years of age, Enoch began his three hundred years' walk with God. And we do know from the New Testament that he had clear light even concerning the second advent of Jesus Christ. Jude 14,15. This man, as the contemporary of Adam through the greater part of his own godly life, was not ignorant of the events of the creation week, nor unaware that the Creator had set apart to a holy use the day of his rest from that work of infinite power.

And he did not in this plainly-understood duty disobey the divine appointment, for it is said of him that he **"walked with God."** And certain it is that an age of the world in which two such men as Adam and Enoch were contemporary for three hundred years, must have been an age wonderfully enlightened with the light of Heaven. Fifty-seven years after Adam had given his last counsels to his sons, God took Enoch to himself.

He **"was not found,"** says Paul, **"because God had translated him."** **Heb.11:5.** The translation of Enoch made some stir in the world; and search was made for him, as it was afterward under like circumstances for Elijah. He was not found, for he had been taken to the presence of God.

But what an age was that for knowledge of divine truth, and especially for the knowledge of everything pertaining to the creation of the world. And still Paradise remained upon the earth. And as if the long life of Adam were not enough to instruct men in divine truth, they had Enoch for almost three hundred years of its closing period; and fifty-seven years after Adam's death God took Enoch to himself.

And it is easy to show that all the knowledge of divine truth possessed by the first man could be transmitted readily to that man who bears, in the Bible, the honored appellation of **"the friend of God,"** and whose family God chose as the depositaries of his law and of his Sabbath. **2Chron.20:7; Isa.41:8; James 2:23.** For Adam lived till Lamech was fifty-six years of age. Lamech lived till Shem was ninety-three. And Shem lived till Abraham was a hundred and fifty years of age.

Enoch lived upon earth till Methuselah was three hundred years of age. Methuselah lived till Shem was ninety-eight years old, and Shem, as we have seen, till Abraham was a hundred and fifty. Thus are we brought down even to the old age of Abraham. And when we see with what facility the knowledge of divine truth could be transmitted from Adam to Abraham, we may well believe that Abraham was ignorant of none of the great truths pertaining to the origin of all things. He certainly could not

have been ignorant of the sanctification of the seventh day. And that he was not disobedient to the precepts of God's law, we have the direct testimony of the Most High, who says of him, **"Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws."** Gen.26:5. And of his family government he bears the following honorable testimony: **"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment."** Gen.18:19. Such was the family selected to be the depositaries of divine truth, and we shall next find the Sabbath of the Lord in the possession of this people as an ancient institution.

SUMMARY

THE FIRST COMMANDMENT

"Thou shalt have no other gods before me."

"Love, the basis of creation and of redemption, is the basis of true education. This is made plain in the law that God has given as the guide of life. The first and great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:30. To love Him, the Infinite, the Omniscient One, with the whole strength and mind and heart, means the highest development of every power. It means that in the whole

being—the body, the mind, as well as the soul—the image of God is to be restored.”

I AM Jehovah thy God. . . . Thou shalt have no other gods before Me." Ex. 20:2, 3.

To have Jehovah alone as God is to love Him with all the heart and soul and mind and strength. It therefore plainly follows that anything by which any part of the heart or the soul or the mind or the strength is turned from God, is devoted to anything other than to God, is in itself to have another God than Jehovah. And this is what is forbidden in the First Commandment, **"Thou shalt have no other gods before Me."**

One of the chief gods which it is natural for men to have before the Lord is **"the god of this world," "the spirit that now worketh in the children of disobedience."**

One prominent phase of the worship of **"the god of this world,"** is the worship of Mammon, or riches. And this is not by any means least, tho it is the last one in the list; for is it not written, **"The love of money is the root of all evil"?**

This is so wrapped up with the phase of **"the pride of life,"**—ambition, self-exaltation, self-aggrandizement, glorious—that it is, in great measure, inseparable from it. For there is nothing which gives worldly glory so quickly, so easily, and so abundantly as money; and there is nothing that gives power so quickly and so easily as does money. All this, simply because mankind is naturally so worshipful of Mammon. And yet it is all idolatry; it is all a denial of the true God; it is a breaking of the First Commandment, which says, **"Thou shalt have no other gods before Me."** For, says Jesus: "Ye can not,"—not, Ye ought not; not, Ye shall not; but,—**"Ye can not serve God and Mammon."**

Since the true worship of God is to love God with all the heart, and all the soul, and all the mind, and all the strength; and anything that draws away either the heart, soul, mind, or strength to it, and comes between man

and the true worship of God, is another god; so the allowing of money, the desire for money, the love of money, to come between a man and his true service to God, is the worship of Mammon. And to allow the desire for money, the love of money, to separate a man from true Christian thoughtfulness, and care of mankind temporarily and eternally, is the worship of Mammon; it is to have another god than the Lord, it is to break the First Commandment.

The distinction may be clearly drawn by saying that the keeping of the First Commandment is the being right, and doing right, with no thought whatever, at any time, as to what it will cost. No amount of money can ever have any consideration whatever in any question of serving God; in any question of loving God with all the heart, or our neighbor as ourself. And yet everybody knows that "What will it cost?" does have a positive bearing with the vast majority, even of professed Christian people, upon the exercise of their love to God with all the heart, and their neighbor as themselves.

But to allow this question to have any bearing whatever is the worldly way. It **"is not of the Father, but of the world."** For with the world the first question is always, "What will it cost?" "How much can I make?" In all the dealing, all the traffic of business relationship in the world, the way of the world, and the inquiry of the world, is only, "How much can I make?" And if more can be made by oppressing the neighbor, the oppression takes precedence of the love of the neighbor, and the neighbor is deliberately robbed.

MONOPOLY, ITS RESULT

If a neighbor begins business of the same order as that of a man who has already begun, he is deliberately underbidden, undersold, that, if possible, he may be crushed completely out of business, in order that the first one may be left alone, to have all, in order that he alone may be rich, and have the worldly glory of his little kingdom of the crossroads. And those that have succeeded most fully at this form gigantic combinations

to crush out, or absorb, all lesser ones, until there remains but one vast combination drawing tribute from all the people in the nation, and even of the whole world.

But God has written of it all that **"he is a proud man" "who enlargeth his desire as hell, and is as death, and can not be satisfied, but gathereth unto him all nations, and heapeth unto him all people," "that coveteth an evil covetousness to his house, that he may set his nest on high, that he may be delivered from the power of evil."** But **"shall not all these take up a parable against him, and a taunting proverb against him, and say, Woe to him that increaseth that which is not his! how long?" "Shall they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them? Because thou hast spoiled many nations, all the remnant of the people shall spoil thee."** See Hab. 2:5-9.

This is all **"the pride of life,"** which **"is not of the Father, but of the world."** It is all Mammon-worship. And since the literal, original meaning of the word *"mammon"* is **"that in which one trusts,"** it is particularly appropriate that these various combinations, which crush out all individuality and demand tribute of all peoples, should be called "trusts."

Yet the most gigantic of the "trusts" is but the extreme of that trick of trade held by the individual by which, to get the trade, he undersells and crowds out the man across the way.

The most gigantic *"trust"* is but the extreme of that trick in trade by which the individual or the little partnership or corporation asks more for a thing when there is no competition than would be asked if there were competition. Whomsoever, without competition, demands a greater price than he knows that he would take if there were competition, is an exactor of unjust gain. And **"he that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor."** Prov. 28:8.

The most gigantic "trust" is but the extreme of that trick in trade on the part of the individual by which, through his beating down, or "jewing," he tries his best to get a thing for less than he knows that it is worth. **"It is naught, it is naught, saith the buyer; but when he is gone his way, then he boasteth."** Prov. 20:14.

The organizer of the president of the "trust" who boasts in his enormous gain is no more an idolater and a sinner in this thing than is the individual who, in his degree, and to the extent of his power, does the same thing precisely. If he had the ability, or the power, of the organizer or the president of the "trust," he would be doing precisely the same things that he is doing now, only in the larger measure that would be his, as the head of a mighty corporation. And so certainly is it true, as written, "In the world, the god of traffic is the god of fraud."

All such is but the worship of Mammon, it is idolatry; it is to have another god before the Lord; it is not of the Father, but is of the world; it is neither loving God with all the heart nor the neighbor as the self. **"If I have made gold my hope, or have said to the fine gold, Thou art my confidence; if I rejoiced because my wealth was great, and because mine hand had gotten much. . . . this also were an iniquity to be punished by the judge; for I should have denied the God that is above."** Job 31:24-28. And this equally and as really as if I were a worshiper of the sun and the moon.

There is a better way; it is the way of the keeping of the commandment of God. **"Thou shalt have no other gods before Me."** It is the way of Christianity: **"All things whatsoever ye would that men should do to you, do ye even so to them."** You know that you do not like to have a man work a scheme upon you, by which he requires you to pay for a thing more than he would take for it if there were competition. You know that you would not like to have people "jew" you down to take for a thing less than you know that it is worth. Put yourself in the other man's place—and stay there. Look at things from his side, and continue to do

so. **"Look not every man on his own things, but every man also on the things of others." This is Christianity; it is the keeping of the First Commandment. Yea, it is the keeping of all "the law and the prophets."**

Nor is it hard to do this. It is the easiest thing in the world for him who has the heart to do it. And God gives the heart to do it; as it is written: **"A new heart also will I give you, and a new spirit will I put within you."**

IDOLATRY IN GIVING

A further method of manifesting idolatry in the worship of Mammon is in giving away the money that has been so obtained. There is just as much idolatry in giving away money that is obtained by idolatry, as there is in getting it by idolatry. Not all Mammon-worshippers are misers; only a very few of them. Many of them are abundant givers, and these have just as much satisfaction in giving away the money as they had in getting it, because it is further indulgence of the same idolatry.

The poor man is oppressed and robbed in the increased prices; small dealers are oppressed and robbed entirely out of business in order that a few in the great combinations may draw to themselves the tribute of all the people. And where that is done, gifts of millions will be made to colleges and universities, hundreds of thousands to business, thousands to churches, etc., etc. and the givers further pride themselves upon the world's idolatry of that "great benevolence." But there is not a particle of benevolence in any gift that is thus made, it is sheer idolatry.

THE VALUE OF GIFTS

We say it with emphasis, for it is applicable to people who are not millionaires, as truly as to those who are: All the value of our giving as measured by the Lord, in perfect justice and righteousness, rests altogether upon the basis upon which we make or obtain our money. If my money is not made honestly, not a cent that I ever give away will stand to my credit, in righteousness, and in justice it can not. I robbed

another man to get it; it is his still, and when I give it away, it is his money that I give away.

And this is another reason why the two mites of the poor widow, that day when she gave it, was more than all that the wealthy put in of their abundance. We know that the Mammon-worshipers in Christ's day were like the Mammon-worshipers in this day. They would crowd down in the dealing when the people were selling to them; and they would round up on the price when people were to buy of them, and thus at both ends they increased their gains.

Then they would put great offerings into the temple treasury of the Lord, and take credit to themselves because they gave "**so much to the cause.**" But that poor widow, who, because of these men who devoured widow's houses and for a pretense made long prayers, was reduced to a pittance honestly gotten, but by the hardest,—the widow, who, out of her love to the Lord, gave what little she had left after she had passed through the devouring hands of these men—when she came into the temple of the Lord, giving the little that she had, she gave more than all the others together. Every particle of it was honest. Every particle of it came from honest effort. And that was a gift that measured according to righteousness in the sight of God. There is such a thing as honest dealing, and it can be practiced in this world. And whatever means is not acquired in that way, how much soever of it may be given, it can not be counted as the gift of him who gave it. It will be counted to those widows and the poor whom he has ground down to get it, to the laborers whose wages he ground down to the lowest notch to increase or to preserve his great gains.

GOD WILL RIGHTEOUSLY ADJUST MATTERS

This is why God says to the laborers, **Be patient unto the coming of the Lord. The husbandman waiteth for the precious fruits of the earth, and hath long patience for it. Be ye also patient; your labor is not in vain.** God knows the just wages that you earn, and of just how much of it

you are robbed. And in the day of reckoning He will return it to you in full justice and righteousness.

Be ye patient. Serve God. **"Obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God: and whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ."** **Colossians 3:22-24.**

In that day God will distribute justly all the rewards of labor. He is the righteous God. The Christian can cheerfully bear to be ground down, robbed, and oppressed; he can wait for the day of great distribution in righteousness; for he knows that in that day he will receive all that his honest toil every earned, and he shall have the eternal glory of it. Even tho in this world some Mammon-worshiper absorbed it, and made a great gift of it, and got the worldly, fleeting glory of it; yet since from the beginning it belonged in righteousness to him who was defrauded of it, in righteousness it, with all the fruits of it, will be reckoned to him to whom in righteousness from the beginning it belonged.

This is the word and the message of God to the robbed, oppressed, and defrauded workingmen everywhere to-day, who are clamoring for a more equitable distribution of the fruits of their labor: **"Fear God, and keep His commandments."** No righteous distribution can be made by force and violence. In that way, an iniquitous and bad condition can only be made more iniquitous and worse. **"Sanctify the Lord of Hosts Himself, and let Him be your fear, and let Him be your dread."** **"Be ye also patient; stablish your hearts, for the coming of the Lord draweth nigh."** Then shall every man receive his own reward according to his own labor.

"I am the Lord thy God. Thou shalt have no other gods before Me."

SUMMARY

THE SECOND COMMANDMENT

"Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them."

"Like the first is the second commandment, "Thou shalt love thy neighbor as thyself." Mark 12:31. The law of love calls for the devotion of body, mind, and soul to the service of God and our fellow men. And this service, while making us a blessing to others, brings the greatest blessing to ourselves. Unselfishness underlies all true development. Through unselfish service we receive the highest culture of every faculty."

PART ONE

The first commandment runs through the entire Decalogue. It is indeed the basis of all the other commandments, and they are all but the drawing out of this one. It teaches love to God with the whole being; and **"love is the fulfilling of the law." Rom. 8:10.** To keep God's commandments is to love Him. 1 John 5:3. He that keeps the whole law, and yet offends in one point, is guilty of all. James 2:10. Conversely, whoever really keeps one, keeps all, for the law is a unit; it is not ten

separate items, but one word, given by one God. If one could keep nine parts of the law, or ninety-nine hundredths of it, and yet transgress the other part, he would show that his seeming obedience was not really obedience, but only will worship. The disregarding of one precept would show that he did not respect the authority of the lawgiver, but that he simply pleases himself, as well in his seeming obedience as in his disobedience.

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments." Ex. 20:5.

A PERVERSION OF THE COMMANDMENT

Before we deal at length with the positive teaching of this commandment, we must notice a common misunderstanding of it. There are some who attempt to cover up their failure in some points, by an excess of zeal in something else; or else they would divert attention from something which they are transgressing, by exaggerating some other commandment, and thus making it seem impossible to keep it. They will say, **"You do not keep this,"** thereby implying that they are justified in not keeping the other. But the fact that some one steals is no excuse for somebody else to kill. It is imagined by some that the second commandment forbids the making of anything whatever that is like something else. So they will either say that we cannot keep it, or else when one talks to them about the fourth commandment, for instance, they will evade the matter by pointing to some picture in your possession, and saying, **"You do not keep the second commandment."**

Now we must allow God to interpret His own law, and we must not accuse Him of inconsistency, or of violating it. Only a few days after this commandment was spoken, God called Moses up into the mountain, and gave him directions to make a sanctuary and vessels for service, and said to him: **"Look that thou make them after their pattern, which was shown thee in the mount."** Ex. 25:40. And we are expressly told that these things were **"patterns of things in the heavens."** Heb. 9:23. Moreover by God's express command the walls of the sanctuary were covered with pictures of cherubim, and there were two figures of cherubim, images made of beaten gold, upon the ark, which itself was a representation of God's throne. This is sufficient to show us that the second commandment does not mean that we shall make no image of anything; indeed if some people's interpretation of the commandment were correct, it would largely stop the manufacture of machinery, or implements of agriculture. No two could be made alike, because the second would be a likeness of the first. One could not have the buttons of his clothes the same pattern. But the commandment does not descend to such absurdities. The essence of the commandment lies in the words, **"Thou shalt not bow down thyself to them nor serve them."** Nothing is to be made with the idea of worshipping it.

The Roman Catholic Bible has, **"Thou shalt not adore them,"** instead of **"Thou shalt not bow down to them,"** and then the people are taught that it is no sin to bow down before an image. We are told that they do not worship or adore these images, but that they use them as reminders of God or of saints whom they reverence. But the commandment says literally, according to the Hebrew, **"Thou shalt not do obeisance to them,"** not bow down to nor recognize images in any way whatever as worthy of reverence. And it also forbids making any image to remind us of God; for every such thing must necessarily be infinitely below Him, and therefore must degrade the worshipper.

CHANGING THE TRUTH INTO A LIE

This commandment grows naturally out of the first. That forbids having any God but one; this forbids the attempt to represent Him in any way whatever. We are to worship Him in person, and not some substitute for Him, nor to attempt to worship Him through something else. In the fourth chapter of Deuteronomy we are told why this is so. **"The Lord spoke unto you, out of the midst of the fire; ye heard the voice of the words, but saw no similitude; only ye heard a voice." "Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the Lord spoke unto you in Horeb, out of the midst of the fire; lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, the likeness of anything that creepeth on the ground; the likeness of any fish that is in the waters beneath the earth; and lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them." Deut. 4:12, 15-19**

"No man hath seen God at any time," therefore no man can make a representation of Him. We read that outside the Holy City, among the lost, is **"whosoever loveth and maketh a lie."** And whoever makes any image to represent God, makes a lie, because it is a misrepresentation of Him. The maker and the worshipper of a graven image has a lie in his right hand. Isa. 44:20. In the first chapter of Romans we read of the heathen that they changed the truth of God into a lie. The truth is set forth in verses 16-20. It is that the invisible things of God, namely His everlasting power and divinity, are seen in everything that He has made. But none of these things are a likeness of God. The truth was changed into a lie when men assumed that the things which reveal God were God Himself, or representations of Him.

There is a vast difference between Pantheism and God's omnipresence, but the heathen did not discern it. **"When they knew God, they**

glorified Him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things." Romans 1:21-23.

Here we see how necessary this commandment is to-day, and in this country, as well as in Africa, China, or any other land, and that it is as really broken in so-called Christian nations, as in the openly heathen countries. God looks upon the heart, and understands the thought afar off, and what one purposes to do is counted as the act itself. Nay, what one has not definitely purposed to do, and is not conscious that he will do, is counted as the act already done, if the thing that he has in his mind naturally leads to it. If we have in us the spirit which would result in open sin, that is sin, for **"the thought of foolishness is sin."**

IMAGINATION AND IMAGE MAKING

Notice that before the heathen changed the truth of God into a lie by making images to represent Him, they **"became vain in their imaginations,"** trusting in themselves that they were wise. The work of the Spirit of God is to cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and to bring into captivity every thought to the obedience of Christ. 2 Cor. 10:4, 5. Every one, therefore, who has vain thoughts,-the imaginations of his own heart,-who trusts in his own wisdom, which is foolishness in the sight of God, is essentially an idolater.

How few have thought of the connection between an image and imagination. Before a man makes a molten or graven image, he has the form of it in his mind. The evil does not consist merely in the image made, but in the imagination of it, **"We know that an idol is nothing." 2 Cor. 8:4.** And the reason why it is nothing is that it is the product of an empty thought. Therefore "they who make them are like unto them," for

he who thinks nothing, is nothing; and every thought that is not of God is a vain thought.

This is why those who profess themselves to be wise become fools. They could not think that they themselves were wise if they had the true knowledge of God. When men lose the knowledge of God, they really know nothing at all. Therefore the difference between those who make and bow down to images, and those who trust in the imagination of their own heart, is only one of outward form and circumstance.

The truth is that God's power and presence are revealed in every created thing. The lie is that every creature is a god. Men assume that the force exerted through matter is inherent in the matter. From this it is but a natural step to conclude that the power manifest in man is inherent in him, and therefore that he himself is a god. This, instead of being elevating, is most degrading, as shown in the facts set forth in the first of Romans. Men become like that which they worship, so when they worship and serve the creature instead of the Creator, they inevitably fall to the level and even below the level of the lowest creature.

SEEING THE INVISIBLE IS THE ONLY SAFEGUARD

Is it not clear that this commandment forbids every vain thought, that it provides for a perfect mind, a perfect heart? Its message is identical with that to be given the last days as a preparation for the revelation of the power and glory of God in the clouds of heaven at the second coming of Christ. That message is, "Behold your God!" This commandment teaches us to behold God in all His manifestations; and whoever does this can never be so foolish as to attempt to make an image of Him.

But some one will say, "**We cannot see Him.**" Nevertheless we are to see Him, even though He is invisible. For it is the invisible things of God that are clearly seen in the things that He has made.

It was because men could not see God, that they made images to represent Him, and every one who does not see God in His works has in

himself the essential elements of the transgression of the second commandment. **"Blessed are the pure in heart, for they shall see God,"** not merely in the future, but now. **"The heavens declare the glory of God, and the firmament showeth His handiwork."** God's fingermarks are upon everything that He has made. Everywhere we see the traces of His hand. We see not simply where He has been working, but we see Him actively at work. One may say with Job: **"Behold I go forward, but He is not there; and backward, but I cannot perceive Him; on the left hand where He doth work, but I cannot behold Him; He hideth Himself on the right hand that I cannot see Him."** But He is there nevertheless, for He says, **"Do not I fill heaven and earth?"** And the sole business of our lives is to behold Him, and get acquainted with Him. This is the only safeguard against the violation of the second commandment.

Whoever gets acquainted with God, must be lost in wonder and adoration, and it is not possible for him to think of making something to represent Him, for he sees that He is an infinite God, with an infinite variety of manifestations. He learns that God is all, and he himself is nothing. As he looks at the revelation of God, he sees as it were God expanded before his eyes, and the more he sees of Him the more fully he realizes that there is yet infinitely more to see. Now since one must necessarily see the whole of a thing before he can make an image of it, it is plain that no one who sees God as revealed in His works can ever be so foolish as to think of making an image of Him.

In this commandment therefore we see that which is said of the whole law; it is **"perfect, converting the soul;"** it is, **"pure, enlightening the eyes."** God's "Thou shalt," or "Thou shalt not," is not an arbitrary decree which he issues, leaving the entire responsibility of performance with us, but is the statement of what will be the result if we allow Him to have His way with us. He has charged Himself with our salvation, and even as He is in Christ, reconciling the world to Himself, not imputing their trespasses onto them, so He Himself becomes responsible for the obedience of

every one who sees and acknowledges Him. **"In all thy ways acknowledge Him, and He shall direct thy paths."**

PART TWO

VISITING INIQUITY

We have studied the part of the commandment which contains the direct precept, and must give a little attention to the last part, **"I, the Lord thy God, am a jealous God; visiting the iniquities of the fathers upon, the children unto the third and fourth generation of them that, hate Me, and showing mercy unto thousands of them that love Me, and keep my commandments."**

How many have ignorantly proclaimed the injustice of this, and have railed against God for punishing the children for the iniquities of the fathers. But God does not do this, and His commandment does not say that He does. God says of the wicked man, **"If he beget a son that seeth all his father's sins that he hath done, and considereth, and doeth not such like, . . . he shall not die for the iniquity of his father, but shall surely live. As for his father, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo; even he shall die in his iniquity, yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all My statutes, and both done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him."** Eze. 18:14-20.

THE NEW BIRTH, THE WAY OF ESCAPE

God does not punish one person for another's sins. Note what the commandment says: **"Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate**

Me." "By one man sin entered into the world," and death did not pass upon all men because of his sin, but "for that all have sinned." Rom. 5:12.

There was one Man who did not sin, and who knew no sin, and death did not pass upon Him. He went into the grave a victor over it. This One was the Son of God's love. He comes to all, and as many as receive Him, to them He gives power to become the sons of God, so that any and every child of Adam may be the Son of God's love, even as Christ is. **"For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous."** Rom. 5:19. Even as the heaven is higher than the earth, and God's life and love are stronger than death, so the birth from above frees from all the consequences of being born from beneath. Though a man be born of the most degraded parents, he may through the Holy Spirit inherit all the goodness of God. By the exceeding great and precious promises of God, we are made partakers of the Divine nature, having escaped the corruption that is in the world through lust.

GOD'S WAY IS EQUAL

We see therefore that God does not punish any person for the sins of another. He Himself most expressly declares that the son shall not bear the iniquity of the father. His grace provides for deliverance even in this present life from the physical infirmities that we have inherited from our first birth. The term "visiting iniquity" evidently means punishment for sin, and this punishment for the sins of the fathers comes only upon those who commit the same sins. This is made very emphatic.

The question naturally arises, Why only to the third and fourth generation of them that hate Him? The answer is indicated in the statement itself. It is because sin is self-destructive, and haters of God in the full sense of the term, would entirely run out in three or four generations. When the line of demarcation is distinctly drawn between the righteous and the wicked, so that all on the one side are wholly

devoted to God and filled with His Spirit, and all on the other side have sold themselves to Satan and have rejected God and His Spirit, the Lord will come to confer immortality upon the one class, and to destroy the other.

But this will be no arbitrary action. Those in the first class are not taken to heaven without seeing death, simply because they happen to be living when the Lord comes, but because they have in there the element of life, and if the Lord should not come they would continue living indefinitely, even in mortal flesh. The Lord, by conferring immortality upon them, and taking them to heaven, simply grants them the privilege of continuing their life under infinitely better conditions.

On the other hand, those who have rejected the Lord have rejected life, and have chosen death, as He says: "**All they that hate Me love death.**"

SIN IS SELF-DESTRUCTIVE

The destruction of the wicked is not the cutting short of their probation. When all the wicked of all generations are brought to judgment, in the day of the Lord, no one will be lost who could possibly be saved, neither will any possible future generation be cut off; for so completely will the wicked have rejected the principles of life, that there could be no succeeding generation. If the Lord should reserve judgment, the wicked would destroy themselves by their vices and by violence. They would prey upon one another, and each one would be preyed upon by his own vices, until none were left.

So we see that the coming of the Lord is literally to the last generation of this earth. Righteousness is everlasting, but sin is only for a time. There can be no such thing as sin continuing throughout eternity, and therefore no such thing as an immortal sinner. "**Sin, when it is finished, bringeth forth death.**" Sin destroys itself in destroying the sinner. "**The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever.**" So God will not always chide, neither will He keep His anger for ever, but His mercy is "**from everlasting to everlasting.**"

Thousands of generations will, in the ages to come, be the recipients of His mercies, which are daily new.

GOD'S JEALOUSY OUR SALVATION

God is from everlasting to everlasting, and man becomes like that which he worships. We "beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." God is a jealous God, but this by no means indicates that He has any selfish sensitiveness for His own dignity. His jealousy is our salvation. The Apostle Paul says: **"I am jealous over you with godly jealousy; for I have espoused you to one husband that I may present you as a chaste virgin to Christ. But I fear, lest by any means, as the serpent beguiled Eve through his subtlety so your minds should be corrupted from the simplicity that is in Christ."** 2 Corinthians 11:2-4.

God is, and there is no other. And we can be, only as we are in Him. Therefore He is jealous when He sees men given to idolatry, jealous for their sakes because He sees them going to nothing. **"For all the gods of the heathen are idols,"** literally "nothing." When the work for which Christ has ascended into the heavens is accomplished, He will **"fill all things."** Eph. 4:10. And then there will be no room in the universe for idols or their worshippers. They shall be as though they had not been.

A great mistake is made by most people, in reading this commandment, in that they think the jealousy to be limited to visiting iniquity. Read carefully, and you will see that His jealousy is manifested, not only in visiting iniquity, but else in showing mercy to thousands of generations of them that love Him and keep His commandments. How foolish unbelief and fear see discouragement in that which is for our comfort and hope! Instead of cringing and cowering with dread at the thought that God is a jealous God, we should rather rejoice with exceeding great joy; for it assures us that He who is the Almighty will effectually guard us from the arts of the cunning foe, who seduces in order to destroy.

Because the words are so familiar through frequent repetition, that we often take no thought of their meaning, we need to have our attention specially called to the fact that this commandment speaks love and mercy. The law is love, and they who love God keep His commandments. **"This is the love of God, that we keep His commandments."** Upon such His mercy is seen, because they do not shake it off. They find His mercy in their loving obedience to His commandments, for **"in keeping of them there is great reward."**

Lost in the contemplation of the infinite greatness of God, His worshippers absorb Him until they are completely swallowed up in Him, then whoever looks at them can see not them, but God who is all and in all. God is jealous for the glory and welfare of His people; He desires their minds to be clear, their souls purified, and their lives continued throughout eternity.

SUMMARY

THE THIRD COMMANDMENT

"Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." Ex. 20:7

"Jesus gives a lesson upon oath-taking, saying, **"Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil."** The third commandment condemns the profane swearer, but the spirit of the precept reaches farther still, and forbids that the name of God be introduced into the conversation in a careless or irreverent manner. Many, even of the professed followers of Christ, are in the habit of using lightly the name of God, and, even in their prayers and exhortations, do not use the Supreme name with a proper solemnity."

"I AM the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage."

"Thou shalt have no other gods before me." Ex. 20:2, 3.

"Thou shalt worship the Lord thy God, and Him only shalt thou serve." Matt. 4:10.

"The first of all the commandments is, Hear, O Israel; the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Mark 12:29, 30.

When Moses, at the command of the Lord, said to Pharaoh: **"Thus saith the Lord God of Israel, Let my people go,"** Pharaoh, in rebellion, said: **"Who is the Lord, that I should obey His voice to let Israel go? I know not the Lord, neither will I let Israel go." Ex. 5:1, 2.**

If, in reverence, Pharaoh had asked, in an honest iniquity: **"Who is the Lord, that I should obey His voice to let Israel go?"** his question would have been respected by the Lord. For when the Lord first appeared to Moses in the wilderness of Sinai, and sent him into Egypt for the deliverance of the people, provision was made for the answer of just such a question. For Moses said to Him: **"When I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is His name? what shall I say unto them?" Ex. 3:13.**

This supposed question, "**What is His name?**" is only, in different form, Pharaoh's question, "**Who is the Lord?**" And, in expectation of the asking of that question, "**God said unto Moses, I AM THAT I AM.**" And "**thus shalt thou say unto the children of Israel, I AM hath sent me unto you.**" Verse 14.

It is true that Pharaoh did not know the Lord. But that, of itself, was not against him; for that is the condition of every man, at first. Pharaoh's mistake was in exalting himself upon his ignorance, and supposing that he knew enough without God, and in refusing to receive the knowledge of Him. For, equally with any other man in the world, Pharaoh could have received the knowledge of God. For God had sent into Egypt, for all who were there, the revelation of himself: "**I AM THAT I AM.**"

This expression, "**I AM THAT I AM,**" is the revelation of God. It reveals Him in His self-existence—"**I AM;**" and in His character—"**I AM THAT I AM**"—I AM THAT WHICH I AM—I AM WHAT I AM. "**This is my name forever, and this is my memorial unto all generations.**" Ex. 3:15.

In believing in God it is not enough to believe in the self-existent One. He is more than that—He is more than existence: He is character. And in believing in Him it is not enough to believe that He is: we must believe WHAT He is. As it is written, "**He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him.**"

His name embraces both these thoughts. And His name is not known unless these two thoughts—self-existence and character—are known. As to existence, His name is "I AM;" and as to character, "I am what I am."

What is He, then, in this which He is? What is His name as to character? This question is answered in full by the Lord himself. He has revealed not only that He is, but He has revealed what He is; and this in order that all men may know Him; may know His name in its fullness, and as it is in truth. For again He said to Moses: "**I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee. . .**

. And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. Ex. 33:19; 34:5.

And in proclaiming this His name, "**the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**" Ex. 34:6, 7.

This is what He is. When He said, "**I AM THAT I AM. . . . This is my name forever,**" this is what He said. And when He passed by before Moses and proclaimed this, His name, He only said in more words what He said at the first, "**I AM THAT I AM. . . . This is my name forever.**"

The words, "**The Lord, The Lord God,**" express self-existence, as do the words "I AM." All the rest of the words of that glorious name express His character, as do the words, "I AM THAT [THAT WHICH, or WHAT] I AM."

And what a Person is thus revealed!

"**Merciful,**" full of mercy, which is the disposition to treat persons, even offenders, better than they deserve. The disposition is the very heart's core of the person. And He is full of the disposition, it is His very nature, to treat all the people of this world, forever, better than they deserve. For this is His name; and His name is but expressive of His nature; for His character is but himself. Then it is himself to treat all people better than they deserve. And He takes pleasure in those who hope in this, His disposition to treat them better than they deserve.

It is man's natural disposition to treat offenders just as they deserve; to get back at them; to render evil for evil; to "teach them a lesson." And this disposition is so natural to man, it is so entirely his own, that it is difficult for him to conceive that it is really God's disposition to treat him better than he deserves. Men think that God wishes to treat them as they

deserve. They think of Him as if He were waiting for an opportunity to treat them fully, and in vengeance, as they deserve. Thus they are afraid that He will; and so are afraid of Him.

But such is not God; such is not the God revealed in the Bible. He is merciful—full of the disposition to treat offenders better than they deserve. It is His very nature to do so; and He never can do otherwise; for, in order to do otherwise, He would have to cease to be what He is, and would therefore have to cease to be God.

But that is only one item of His glorious name.

"Gracious;" extending favor to all people, everywhere, and forever. And this is what He is; and He can not be anything else; for He can not cease to be. He is **"the same yesterday, and to-day, and forever."**

"Long-suffering, and abundant in goodness and truth." And this long-suffering is especially that none shall perish; because He is **"not willing that any should perish, but that all should come to repentance."** Accordingly, the long-suffering of our Lord is salvation, and since His long-suffering is salvation, His name, then, is Salvation. This is what He is, and He can not be anything else.

"Keeping mercy for thousands." And this is not simply thousands of thousands, but thousands of generations; for it is written: **"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations."** Deut. 7:9.

"Forgiving iniquity and transgression and sin." Note that it is not written, **"I will forgive;"** but, He is "forgiving." It is not stated even in the form of a promise, as if it were, **"I will forgive;"** it is stated in the form of a present actuality: He is **"forgiving iniquity and transgression and sin."** Note also that this is not merely what He is DOING, but it is what He IS, in His very nature and character. To be everlastingly forgiving is His very essence, and He can not be anything else; for He is God.

"And before whom no man is clear of guilt." Our common translation of this clause is very poor, in making the Lord say that He **"will by no means clear the guilty,"** when every thought of the Bible, from the fall of man to the end, is that He DOES clear the guilty; that He longs to save all; for all are guilty. For **"what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. . . . But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God."** Rom. 3:19, 21-23.

The true sense is given in the German translation: **"Before whom no man is guiltless."** And the Vulgate (Latin translation) expresses the thought that "no person is innocent by, or of, himself" before God.

This is His name. And it is written, **"My people shall know my name." Isa. 52:6.** And this is known in Christ; for when He came into the world in man's stead, He said, **"I will declare thy name unto my brethren."** Only thus can the name of God be known. To know His name is to know Him. Therefore, only thus can He be known, as it is written: **"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."** Matt. 11:27.

The knowledge of God is obtained only by revelation; and Jesus Christ is the only revelation of God. To know the name of God; to know God as thus revealed; to worship Him according to this revelation; to have Him, and Him alone, as God, loving Him with all the heart, and all the soul, and all the mind, and all the strength,—this, and this alone, is the true keeping of the First Commandment.

But when He is thus known,—known as He is revealed,—whosoever thus knows Him never wishes any other god, and so, delightedly, keeps the First Commandment.

And so, whereas without Christ the First Commandment speaks in the stern voice of reproof and condemnation, yet in Christ it is turned into the blessed and glorious promise fulfilled, **"I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage;" "Out of Egypt have I called my son;" "Thou shalt have no other gods before me."**

SUMMARY

THE FOURTH COMMANDMENT

"Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

"The papacy has attempted to change the law of God. The fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. An intentional, deliberate change is presented: "He shall think to change the times and the law." The change in the fourth

commandment exactly fulfills the prophecy. Here the papal power openly sets itself above God.”

The record tells us what God did on the seventh day as distinctly as it relates what he did on the six days of creation which preceded it. His work was wrought in six days. On the seventh day he rested from that work. He did not rest because of weariness, for the Creator of the heavens and the earth cannot be wearied. Isa.40:28. He made the seventh day his rest-day in order that he might set up an everlasting memorial of his creative work. For when he had rested upon the day, he blessed it, and sanctified or hallowed it. He blessed the seventh day because he had rested upon it, which shows that the day of God's rest was past when he blessed the seventh day. He did not bless the day because he was about to rest upon it, but because he had rested upon it. So it is evident that the blessing was placed upon the seventh day for time to come in honor of what God had done upon that day. And thus also with respect to the sanctification of the seventh day. God sanctified it because he had rested upon it. He did not sanctify the day because he purposed to rest upon it, but because he had rested upon it. The sanctification cannot be placed upon a day after it has ceased to exist. And hence God did not sanctify the first seventh day of time because he had made it his rest-day, for when he had thus rested, the day had expired; but he sanctified the seventh day for time to come, in memory of his own rest on that day from the work of creation.

To sanctify is to set apart, or appoint to a holy use. And here we learn at the very beginning of the Bible that God appointed the seventh day to a holy use. He did it because that in it he had rested from all his work. So it is incontestable that the seventh day was appointed to a holy use in order that God's rest from creation might be remembered. And this appointment must have been made to Adam and Eve, for they were the ones who had the days of the week to use. The fact, therefore, is undeniable that God bade Adam set apart the seventh day for sacred rest in memory of his own rest upon that day.

Here, then, we find the memorial of the creation of the heavens and the earth. The seventh day was set apart to a holy use because God had rested upon it from all his work which he created and made. So the creation which called the elements into existence, and the making of the earth out of those elements, are here distinguished from each other, and both are included in the commemorative rest. He rested from the six days of creation. God made his works to be remembered; and no sooner was his work complete than he set up a lasting memorial of that work. He hallowed every seventh day, that man might remember God, his creator. And that man might grasp the great truth that God, in his infinite power, spoke into existence, from nothing, the heaven and the earth, he ordained, at the very beginning, one grand act of obedience by which his faith in that truth should be declared, and his love for it made manifest. The observance of the Creator's rest-day is that act of obedience by which we declare our faith in God as the creator of the heavens and the earth.

To profess faith in God as the creator of all things, and to pay no attention to the memorial which he ordained to keep the work of creation in lasting remembrance, is to have, in this respect, a dead faith. We thus profess to know God; but in works we deny him. We have faith without works. Our faith in the one God, who, by his sovereign power, framed the worlds out of materials which did not before exist, is like the faith of the devils, a dead faith, because that grand act of obedience which was ordained to express that faith, we do not perform. And we are not to think that there is no need of this effort to maintain faith in the one God who in six days created heaven and earth, and rested on the seventh.

The world is full of atheism. The Sabbath is the grand bulwark against that fatal error. Its observance by the people of God is a solemn protest against atheism, and a public confession, by works corresponding to their faith, that they believe the record of the creation of the heavens and the earth. The atheist has no faith in the record of the creation. To him the

rest-day of the Creator is of no account whatever. But, with men believing the Bible record of the creation, the case is different. They confess their faith in the six days of the Creator's work, and his rest upon the seventh, and that he set apart the day because he had rested upon it. If their works correspond with their faith, they will regard the rest-day of the Lord. Can the Christian, who believes the record of the creation, and the atheist, who denies the existence of the Creator himself, both act alike in disregarding the rest-day of the Lord? See the believer in the record of the first seven days of time. When the seventh day, which the Creator set apart in memory of his own rest on that day, arrives, he lays aside all labor, and rests from all his work. Every one understands the act. But the atheist continues his labors as on other days. His works are consistent with his unbelief. But what shall be said of those Christians who imitate in their works the conduct of the atheist? Surely, the observance of the Creator's rest-day is the proper act of obedience by which we manifest our faith in God as the creator. And whatever the intention, the violation of the rest-day of the Lord is practical atheism.

God set apart the seventh day in Paradise. This proves that the observance of the Sabbath is not a carnal ordinance, for it was instituted before sin entered our world. It was not ordained to commemorate the flight of Israel to Egypt, for the children of Israel did not flee out of Egypt till more than two thousand years after this. It was not an institution ordained for the Jews, for it began with the human race, and thus preceded the existence of the Hebrew people for many ages. But the most remarkable fact that appears in this record is, that this memorial was needed even in the garden of God. Though man could converse with God face to face, yet every week, by the most impressive act, Adam was called to remember and acknowledge God as his creator. The rest-day of God was set apart, not as a mere rest from wearisome toil, for Adam had almost as little occasion for rest from weariness in Paradise, as had the Creator from his work of infinite might, but as a day when man should desist from everything else and think of God.

And even the very manner of this observance was exactly calculated to bring to remembrance the grand fact that distinguished God from all other beings, viz., the fact that he had created the heavens and the earth. He must rest as God rested, and on the very day that he rested. And thus doing, God, his creator, could never be forgotten, nor the relation which God sustains to all other beings, and to all things, ever pass out of mind. It was a day of worship in the highest sense, in that it reminded man of his relation to God and kept the great facts respecting the origin of all things vividly before the mind. Man must rest on that day, not because he specially needed rest on account of weariness, nor because rest on a certain day of the week is better calculated to give him relief than resting upon some other day would be. But he must rest in memory of what the Creator did, that he might not forget his infinite obligation to that great Being who had given him existence.

The record in Gen.2:1-3, is worthy of our most careful attention for the remarkable distinctness, brevity, and freedom from ambiguity, which characterize it.

1. It is certain that God rested upon the first seventh day of time.
2. That he did not bless and sanctify the day because he was about to rest upon it, but because he had rested upon it.
3. And hence it was not the first seventh day of time which he blessed and set apart, for that had expired when he performed these acts.
4. And thus it is evident that the blessing and sanctification related to the seventh day for time to come.
5. This was done because God had rested upon that day, showing that it was in memory of that event.
6. God placed his blessing on the day, thus making it a more precious day than any other.
7. He appointed the day to a holy use, thus making it obligatory upon Adam and his posterity to observe it.
8. And it is also to be observed that he did not bless the institution of the Sabbath, and sanctify that as a movable thing which could be placed upon one day or another, just as it might best suit the circumstances. Nothing is said of a Sabbath institution. God rested the seventh day. God blessed the seventh day. God set apart the seventh day

to a holy use. 9. This indeed made the Sabbath. Or, if the reader chooses to use the expression, this was the setting up of the Sabbath institution. But the seventh day was the recipient of all the things which God conferred. The rest, the blessing, and the sanctification, pertained to that alone. When, therefore, some other day is taken, every element that constitutes the Sabbath is left out of the account and lost. When another day is taken, we get that which God never rested upon; and as he blessed the seventh day because he had rested upon it, when we take some other day besides that of God's rest, we take a day which God has not blessed. As he sanctified the day on which he rested, and which he had for that reason blessed, when we take one of the six days which God employed in the work of creation, we take a day which has not one element of the Sabbath institution pertaining to it. Certainly there are but seven days in the week. The first six days God did not rest. On the seventh day he did rest. These facts can never be changed. We cannot place the blessing and sanctification on any day only the one of God's rest, for they are conferred upon it because of that rest. And we cannot change the rest from the day on which he rested to one on which he wrought in creation. Not even Omnipotence can do this. And thus the definite seventh day stands out with the utmost distinctness.

It cannot, therefore, be denied, except by doing violence to the sacred narrative, that the creation of the heavens and the earth was immediately followed by the establishment of a divine memorial of that grand event. And it is evident that this memorial is to be observed as an act of obedience whereby our faith in the creation of the heavens and the earth is shown to be a living faith. Those who profess faith in this great truth do thereby acknowledge themselves under obligation to manifest that faith by observing the memorial ordained by the Creator for that very purpose. Those who neglect this memorial, render their faith in this fundamental doctrine of the Bible a dead faith. God's great bulwark against atheism was never so much needed as in the last days of our world's history. We have come down some six thousand years from

Paradise. Darkness now covers the earth, and gross darkness the people. Surely, an institution that was needed in Paradise, when man conversed face to face with God, is needed a thousand fold more in these days of awful apostasy and atheism. We have not yet ceased to be under sacred obligation to the almighty Creator, and it is in the highest degree proper that we, by the observance of that institution which he has ordained for the very purpose, should humbly acknowledge that obligation.

SUMMARY

FIFTH COMMANDMENT

"HONOR thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee."

"Shall children consult only their own desires and inclinations irrespective of the advice and judgment of their parents? Some seem never to bestow a thought upon their parents' wishes or preferences, nor to regard their matured judgment. Selfishness has closed the door of their hearts to filial affection. The minds of the young need to be aroused in regard to this matter. The fifth commandment is the only commandment to which is annexed a promise, but it is held lightly and is even positively ignored by the lover's claim. Slighting a mother's love, dishonoring a father's care are sins that stand registered against many youth."

PART ONE

This is the first commandment of the second table of the law of God, the first commandment in relation to our duties toward our fellow-men, the first commandment following it with promise, it is in fact the only commandment following it with promise, it is in fact the only commandment of the ten, with promise. To the second table of the law this commandment stands in the same relation that the first commandment stands to the first table. As to honor God alone is the first duty of every conscious, intelligent soul, so to honor parents is the first duty of every man in relation to his fellow-men. To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength," is the first of all the commandments; to **"love thy neighbor as thyself"** is the second of all the commandments, and is **"like unto"** the first. And the first of all duties under the second of all the commandments is given in this commandment, **"honor thy father and thy mother."**

Nor does the obligation of this commandment cease when the young man or the young woman becomes "of age." We know that in the practice of most people nowadays, its obligation ceases long before that time, and we know that this evil will grow worse and worse, because the Scripture has foreseen it so. **"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, . . . disobedient to parents."** And **"evil men and seducers shall wax worse and worse, deceiving, and being deceived."** 2 Tim. 3:1, 2, 13. But although this commandment is so regarded in the practice of men, it is not so regarded in the will of God, for it is written, **"Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen."** This being so, it is certainly true that this age, and this nation, is fast becoming one of the most cursed ages and nations that time itself has seen. To cite but one illustration out of multitudes that might be given and which will readily recur to any thinking person: It does not require that a person shall be beyond middle age to easily

remember the time when a parent's "**last will and testament**" was considered a sacred thing and children would hardly think of breaking it any more than they would think of rifling the grave. Whereas now about the least sacred thing that a parent can leave when he dies is his last will and testament. It is only expected and looked upon by the children as a thing to be criticized; it is only heard to be found fault with. It matters not though each of the children may have been left an amount sufficient to make him independently rich, or even a millionaire, it only seems to increase the spirit of vandalism unless they get it all.

The obligations of this commandment do not cease, neither when children become "of age," nor at the death of the parents, nor at any other time while men live. And these obligations and the way in which we have met them will meet us in the Judgment. Even though we have no parents living, the obligation to honor them still remains, because we should constantly honor their memory, and seek ever to do that which will be an honor to them were they living, and men may at any time do that which would disgrace their parentage, and thousands often do. The commandment to honor thy father and mother is of no narrower compass, nor of any shorter duration, than is any other part of the law of God, and blessed is he who does it.

Yet it is clear from the word of God that the responsibility for the transgression of this commandment rests not altogether upon the children, but it does rest in a much greater measure than is generally supposed upon the parents themselves. Nor is it alone from the word of God that this may be discerned. Let a child or a youth publicly commit some act of impropriety, and instantly it reflects upon the parents, in the question, "Whose boy is that?" or, "Whose girl is that?" and, when the information is given, in the remark, "Well, he [or she] has been very poorly brought up." This is exactly the way in which the word of God views it. That word is, "**Train up a child in the way he should go; and when he is old, he will not depart from it.**" **Prov. 22:6.** Now the commandments of God are "*the way*" in which every person "*should go*,"

and this shows that whether men will go in that way or not depends much upon the way in which they are trained, and the training devolves altogether upon the parents. Therefore we say it is clear by the word of God that the responsibility for the wickedness of children rests not altogether nor even in the greatest measure, upon themselves, but that it does rest in a much greater measure than many realize upon the parents. This is shown by many instances in the Bible, of which we shall give two—one on each side of the question.

Eli was high-priest over the house of God. He had two sons. **"Now the sons of Eli were sons of Belial; they knew not the Lord."** **"Wherefore the sin of the young men was very great before the Lord; for men abhorred the offering of the Lord."** **"Now Eli was very old, and heard all that his sons did unto all Israel; and how they lay with the women that assembled at the door of the tabernacle of the congregation. And he said unto them, Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons; for it is no good report that I hear: ye make the Lord's people to transgress."** 1 Sam. 2:12, 17, 22-24. **"And the Lord said to Samuel, Behold, I will do a thing in Israel, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house; when I begin, I will also make an end. For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."** Chap. 3:11-14.

"His sons made themselves vile, and he restrained them not." Why, did he not talk to the young men? Of course he did. Did he not tell them not to do so? Undoubtedly. Did he not tell them they were doing wrong? To be sure he did. But this was not enough. Although he did all this, yet **"he restrained them not."** Something more than mere words was needed there, as is often the case in many other families. No doubt Eli

used enough words, too many, in fact, under the circumstances, but he did not use enough authority. He seems to have been one of those parents who love their children so much that they cannot bear to correct them in any other way than by smooth, would-be-persuasive words, and so in reality let the children take the reins into their own hands and drive everything before them, doing as they please. But to all such parents God says, as he did to Eli: **"Therefore kick ye at my sacrifice and at mine offerings, which I have commanded in my habitation; and honorest thy sons above me?"** While children must honor parents, the parents must honor God; but when parents honor their children above God, there is then neither honor of God, nor parental authority in the family—the children have then usurped both. **"Wherefore the Lord God of Israel saith, I said indeed that thy house, and the house of thy father, should walk before me forever; but now the Lord saith, Be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed."** 1 Sam. 2:29, 30.

Now here is the other case. **"And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him."** Gen. 18:17-19.

"He will command his children, . . . and they shall keep the way of the Lord." Eli **"said unto them"** and **"his sons made themselves vile."** Abraham **"will command his children . . . and they shall keep the way of the Lord . . . that the Lord may bring upon Abraham that which he hath spoken of him."** Eli **"said unto them,"** and **"his sons made themselves vile,"** and the Lord could not bring upon him that which he had spoken of him and his house; for, although the Lord had said indeed that his house should walk before him forever, **"but now the Lord saith, Be it far from me."** If Abraham had not commanded his children and his

household, they too would not have kept the way of the Lord, and then the Lord could never have brought upon Abraham that which he had spoken of him.

And in all this there is inculcated the additional and important lesson, that, although the commandment demands of the children that they honor their parents, it equally demands of the parents that they by an assertion of parental authority, in the fear of God, shall show themselves worthy of honor, and not, by lack of proper discipline, honor their children above God, and so cause themselves to be despised by their children.

PART TWO

"AND, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Eph. 6:4.

Nurture signifies, "The act of nourishing or nursing, tender care, education, instruction." Admonition signifies, "Gentle or friendly reproof; counsel against a fault or error; instruction in duties."

This shows that the Lord has given directions for the training, the bringing up, of children. This is only to be expected, because God has given one of the ten commandments especially to children, and whenever the Lord has given commandment, he has also given directions how to fulfill the requirements of it. But, the first duty toward the fulfillment of the fifth commandment devolves upon the parents. The above text shows the same thing. But this is evidently true from the very nature of the case, because it is the duty of every responsible being to honor God above all. But for a considerable length of time the child is irresponsible and incapable of knowing God, or of knowing of him. If, therefore, the child is to know of God, and his one obligation and relationship to him, it is evident that he must be taught. But there is no one to teach him but his parents. Consequently the first steps taken by a child toward the fulfillment of his duty toward God, or his duty toward man in obedience to God, must be taken under the guidance of his

parents. In other words, the parents must stand virtually in the place of God to the child until he reaches the age of responsibility himself. And it is the duty of the parents to see that when the child reaches the age of responsibility, he shall be prepared to fulfill the obligations that devolve upon him, in the fear of God.

This is what is involved in the words, **"Train up a child in the way he should go, and when he is old he will not depart from it;"** and also in the text which stands at the head of this article, **"Bring them up in the nurture and admonition of the Lord."** The way in which he should go is in the way of the commandments of God; for saith the Lord: **"Thus saith the Lord, thy Redeemer, the Holy One of Israel; I am the Lord thy God which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:17, 18.** The way of the commandments of God is the way of peace, for, **"Great peace have they that love thy law; and nothing shall offend them." Ps. 119:165.** And, **"Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." Isa. 26:3.** Therefore it is certain that **"the way"** in which the child is to be trained up so that he may not depart from it when he is old, is the way of the commandments of God; the **"nurture and admonition of the Lord"** in which the parents are to bring up the children, is that which is found in following the directions of the word of God. What these directions are, we shall now endeavor to set forth.

There is given us in the Scripture a notable instance in illustration of the point which we here wish to develop. Paul wrote to Timothy: **"I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."** Now unfeigned faith is one of the very graces that is connected with the great aim of the law of God. For, **"Now the end [the purpose] of the commandment is charity out of a pure heart, and of**

a good conscience, and of faith unfeigned." 1 Tim. 1:5. And here we find this great grace in a straight line to the third generation, and that too in a country and in an age that was as corrupt as any since the flood, and his father a Gentile too. How did it ever come about that this unfeigned faith was found in Timothy? It was not born in him, that is certain, for says the Scripture, **"Foolishness is bound in the heart of a child." Prov. 22:15.** How then happened it? Here is how: **"And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3:15.** There is the whole secret revealed. **"From a child he had known the Scriptures."** He had been trained up in the way that he should go. He had been brought up in the nurture and admonition of the Lord.

What then says the Scripture about this? If we can find the course that was followed by which Timothy was brought to the grace of unfeigned faith, we may know what to do with our children that theirs may be the same happy experience. **"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy sons' sons; specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Deut. 4:9, 10.** Of all the times, therefore, which that people were to remember, they were specially to remember the day that they stood before Sinai and heard the words of God. And of all the things which they were diligently to remember, and to teach their children, they were specially to remember and teach the words which they heard from the voice of God, the day when they stood before Sinai. And those words which above all were to be specially remembered and taught, were the ten

commandments. These were the specialty therefore in Timothy's instruction.

Further, the instructions are: **"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:5-7. "Thou shalt teach them diligently."** The margin reads, Hebrew, **"Thou shalt whet or sharpen them diligently,"** etc. On this word Dr. Clarke remarks that it signifies **"to repeat, iterate, or do a thing again and again; hence to whet or sharpen any instrument, which is done by reiterated friction or grinding."** There is the secret of the successful teaching of the commandments of God. To do it over and over, again and again. Not however in the way of having the child learn them by rote, and then stop at that. A parrot can be taught that much, and a child may be taught these things in such a way that he will learn them in about such a way as a parrot would, and with not much more of an intelligent understanding than a parrot might have to repeat them. But that is not the idea of these directions. It is, by constant instruction and watching to instill the principles of the law of God into the mind of the child and cause them to become a part of the very texture of his being and conduct; that his conduct even though a child may be regulated by these principles in the fear of God.

Of course this will not be accomplished by only a word now and then, nor by an hour's exercise in Sabbath-school on the Sabbath. No man thinks of sharpening a dull axe by a few turns of the grindstone once a week, but, as many a boy can testify, that is a task that is accomplished by steady and persistent application until the angle of the axe edge is so evenly drawn that a few circles of the whetstone will refine the edge to an almost perfect keenness. Now this is precisely what the Lord directs that the parents shall do to the minds and hearts of their children by the

application of the words and principles of the commandments of God. It is that the minds of the children shall be so keenly sharpened by the application of the principles of the word of God that they shall be able instantly to discern, to choose, and to do the right. But thousands of fathers will take more pains to sharpen an old rusty axe than they will to sharpen the minds of their own children to know and do the right.

Nor is this so hard a thing to do as is often imagined, if only it be done in the right way. That which makes it so hard for many is that they attempt to do it by set tasks rather than by making it a part of life itself. They attempt to do the teaching by set lessons apart from the regular conduct of life, rather than by making the lessons and the principles a part of the practical conduct of the daily life itself. Many a mother will teach her little daughter the first commandment, **"Thou shalt have no other gods before me,"** and the child can learn it by rote in a few minutes, and by repeating it a few days can recollect it at any time; and then just as likely as not while the child is repeating the commandment, the mother is dressing her up in all the frills and ruffles and ribbons that the latest and loudest demands of fashion may demand, and just because it is the fashion. At the very moment when the child is repeating the commandment the mother perhaps is preparing to pierce the child's ears like an Ishmaelite, or "bang" her hair like a savage, and all because it is fashionable and because everybody else does so. That is to say, the child is taught to say, **"Thou shalt have no other gods before me,"** and at the same time is taught to do as the world does, and to seek to please the world, to do as others do, because they do it, to make and keep fast friendship with the world. But all such teaching of the commandments of God is vain. **"Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4:4.** To teach the child to say, "Thou shalt have no other gods before me," and then teach the child to do the ways of the world and to seek to please the world, is only to teach him to put **"the god of this world"** above the true God; to obey the god of this world

instead of the God of Heaven; and to seek to please the god of this world rather than the God of love, of truth, and of righteousness.

Such a way of doing is not by any means to teach the commandments of God diligently unto the children; it is not to train up the children in the way they should go; nor is it to bring them up in the nurture and admonition of the Lord. When the children are taught to say the commandments of God, it is equally the parents' duty to teach them to do the commandments which they have been taught. But to do this successfully the principle of obedience to God, and the love of his commandments, must be woven into the texture of the daily life of the parents. The fear of God must be before the parents, and his honor that which they shall seek above all and endeavor to promote. If our teaching shall not be sustained by our daily practice, we cannot expect that our teaching shall be sustained by the practice of our children. **"Therefore shall ye lay up these my words in your heart and in your soul, . . . and ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up. . . . That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11:13-21.**

SUMMARY

PROMISES TO LIVE BY

John 14:15 If ye love me, keep my commandments.

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

1 John 5:3 For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Romans 8:3, 4 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

1 John 4:8 He that loveth not knoweth not God; for God is love.

Luke 16:13 No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

Matthew 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.

1 John 5:2 By this we know that we love the children of God, when we love God, and keep his commandments.

Mark 7:20 And he said, That which cometh out of the man, that defileth the man.

Philippians 2:4 Look not every man on his own things, but every man also on the things of others.

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