**“Studies in Romans. The Law and Judgment” The Signs of the Times, 21, 48.**

E. J. Waggoner

A few words may suffice to bring to mind what we have already studied. The first chapter of Romans may be briefly summed up as setting forth the condition of those who know not God, and the way in which they lost their knowledge, together with the fact that they are wholly without excuse. Then, just as we are ready to hold up our hands in horror at their wickedness, and to launch forth severe condemnation upon them, the apostle turns to us, and shuts our mouths with the stinging words, “Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things.” And so the second chapter proceeds to show that all will be subjects of God’s righteous judgment, “for there is no respect of persons with God.” Thus we are brought to a confirmation of the fact that God is impartial, by a comparison of the {SITI December 5, 1895, p. 755.1}

**Two Classes in the Judgment. Romans 2:12-16**

“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.” {SITI December 5, 1895, p. 755.2}

**Questioning the Text**

What proves that there is no respect of persons with God? {SITI December 5, 1895, p. 755.3}

“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.” {SITI December 5, 1895, p. 755.4}

What is to become of the ones who have sinned without law? {SITI December 5, 1895, p. 755.5}

They “shall also perish.” {SITI December 5, 1895, p. 755.6}

How shall those perish who have sinned without law? {SITI December 5, 1895, p. 755.7}

“Without law.” {SITI December 5, 1895, p. 755.8}

What of those who have sinned in the law? {SITI December 5, 1895, p. 755.9}

They “shall be judged by the law.” {SITI December 5, 1895, p. 755.10}

When shall this be? {SITI December 5, 1895, p. 755.11}

“In the day when God shall judge the secrets before God.” {SITI December 5, 1895, p. 755.12}

What will simply hearing the law not do for men? {SITI December 5, 1895, p. 755.13}

“For not the hearers of the law be just before God.” {SITI December 5, 1895, p. 755.14}

Who alone shall be justified. {SITI December 5, 1895, p. 755.15}

“The doers of the law shall be justified.” {SITI December 5, 1895, p. 755.16}

But what of the men who have never heard the law? {SITI December 5, 1895, p. 755.17}

“These, having not the law, are a law unto themselves.” {SITI December 5, 1895, p. 755.18}

What do they show by their actions? {SITI December 5, 1895, p. 755.19}

“Which show the work of the law written in their hearts.” {SITI December 5, 1895, p. 755.20}

What shows that even without the law they have some knowledge of what the law requires? {SITI December 5, 1895, p. 755.21}

“Their conscience also bearing witness.” {SITI December 5, 1895, p. 755.22}

How do they regard the different actions done by themselves. {SITI December 5, 1895, p. 755.23}

“Their thoughts the meanwhile accusing or else excusing one another.” {SITI December 5, 1895, p. 755.24}

By whom will the secrets of men be judged? {SITI December 5, 1895, p. 755.25}

“God shall judge the secrets of men by Jesus Christ.” {SITI December 5, 1895, p. 755.26}

In accordance with what will the judgment be? {SITI December 5, 1895, p. 755.27}

“According to my Gospel.” {SITI December 5, 1895, p. 755.28}

Without Law, and in the Law.-Although it is quite certain that when the Lord comes the second time there will be no people on the earth who have not heard the preaching of the word, it is a fact that thousands and millions have died without ever having seen or heard of the Bible. They are the ones to whom the apostle refers as “without law.” Yet it is plainly set forth that they are not absolutely without law, but only without the written law. The fact that they have some knowledge of the law is stated in the verses following, and is proved by the fact that they are counted sinners; but “sin is not imputed where there is no law.” Romans 5:13. {SITI December 5, 1895, p. 755.29}

All Sin Punished.-Whether we have had the written law or not, all are alike counted sinners. “The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men.” Romans 1:18. The heathen are declared to be without excuse; and if they who have not the written law are without excuse, they who have the law in their hands are of course far more inexcusable. God is just. “We know that the judgment of God is according to truth against them which commit such things.” Yet all who sin, whether in the law or without the law, are to be punished. This is sufficient to show that “without law” does not mean without any knowledge of God. The first chapter settles that. The trouble with too many who read this statement that all shall be punished, and who think that it does not seem just, is that they forget, or are ignorant of, what is contained in the first chapter. It is a great mistake to take any single verse of the Bible and separate it from its connection. {SITI December 5, 1895, p. 756.1}

They Shall Perish.-That is declared to be the fate of the wicked. The apostle Peter tells us that the world is “reserved unto fire against the day of judgment and perdition of ungodly men.” 2 Peter 3:7. What is meant by “perish?” It means just the opposite of living forever. On one occasion some people told Jesus of the Galileans whose blood Pilate had mingled with their sacrifices, and Jesus replied, “Except ye repent, ye shall all likewise perish.” Luke 13:1-3. Again we read, “The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away.” Psalm 37:20. Therefore the statement that those who sin shall perish means that they shall die, that they shall be utterly extinct, that “they shall be as though they had not been.” Obadiah 16. {SITI December 5, 1895, p. 756.2}

Strict Impartiality.-That means strict justice. Sinners will be punished, whether they live in heathen lands or in so-called Christian lands. But no one will be judged by that of which he knew nothing. God does not punish men for violation of a law of which they knew nothing, nor does he hold them accountable for light that they have not had. It is very plain that those who have the law must know many things that are not known to those who do not have it in written form. All men have light enough to know that they are sinners; but the written word gives those who have it a knowledge of many particulars of which those are ignorant who do not have it. Therefore God in his justice does not hold the latter accountable for many things for which the former will be judged. “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.” The man who has rejected light, whether it be little or much, is obviously guilty. {SITI December 5, 1895, p. 756.3}

The Root of Sin.-To some it seems unjust that those who have had but comparatively little light should suffer death for their sins, the same as those who have sinned against the greatest light. Their difficulty arises from the fact that they do not consider what sin really is. God alone is good. Luke 18:19. He is the source of goodness. Whatever goodness ever appears in man is only the working of God in him. But he is also the source of life. With him is the fountain of life. Psalm 36:9. God’s life is righteousness; therefore there can be no righteousness apart from the life of God. Now it is evident that if a man rejects God, he effectually cuts himself off from life. It matters not that he has had but comparatively little knowledge of God, if he rejects that light he rejects God, and thus rejects life. And by rejecting the little that he has seen of God, he shows that he would reject God in any case. Sin is simply separation from or rejection of God; and that means death. {SITI December 5, 1895, p. 756.4}

Justified.-Here is another term the meaning of which should be settled once for all. We have seen that righteousness means conformity to the law of God, and so we shall understand it throughout the book of Romans and the whole Bible. Romans 2:13 shows that “just,” or “justified,” means the same thing. Who are the justified ones?—They who do the law. We need not here stop to consider the fact that is stated later, that there are no doers of the law; all we are concerned with now is the statement that to be justified means to be in a condition of harmony with the law of God. The matter of how men get into such a condition will be considered later. Let is not be forgotten that “just means “righteous,” and that both mean a state of harmony with the law of God, which is his life. {SITI December 5, 1895, p. 756.5}

Hearing and Doing.—“Not the hearers of the law are just before God, but the doers of the law shall be justified.” That is, it makes no difference how much a man knows; his knowledge will not justify him. People who have had great advantages are very prone to look with contempt upon those who have been less favored, and to feel pride because of their own superior knowledge, forgetting that their superior knowledge only makes their own shortcomings the more marked. The man who knows much and does wrong is obviously more blameworthy than the one who knows only little. “Take heed therefore how ye hear.” Luke 8:16. “Be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.” James 1:22-25. {SITI December 5, 1895, p. 756.6}

A Law unto Themselves.—“These, having not the law, are a law unto themselves.” They have not the written law, and so they are their own law. “Which show the work of the law written in their hearts.” So the law that they are unto themselves is nothing different from the written law. This statement is the same as that in the first chapter, namely, that “that which may be known of God is manifest in them.” God has revealed himself, and therefore his law, not only *to* every man, but *in every* man. Christ is God, and he is “the true light which lighteth every man that comet into the world.” John 1:9. In the judgment even the heathen will stand self-condemned. {SITI December 5, 1895, p. 756.7}

Accusing and Excusing.—“Their thoughts the meanwhile accusing or else excusing one another.” The French have a proverb to the effect that “he who excuses himself accuses himself.” This is a true proverb. No man thinks of excusing himself if he does not think that he is at fault. If a thing be right, it needs no excuse. And so in the statement that the heathen either excuse or else accuse one another for the things that they do, we find evidence that their conscience continually condemns them. Even in the things which they try to make themselves believe are right, they show that they know that they are wrong. {SITI December 5, 1895, p. 756.8}

A Parenthesis.-The reader will note that verses 13, 14, 15 are thrown in by way of explanation, to show that, although the heathen are said to sin without law, and to perish without law, they are not absolutely without law, but only without the written law. This needs to be noted in order not to become confused in following the apostle’s statement about the judgment. The connection is found by reading verses 12 and 16 together, thus: “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;” “in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel.” {SITI December 5, 1895, p. 756.9}

Judged by Jesus Christ.-God shall judge the secrets of men by Jesus Christ. Christ is the representative of the Godhead in all things,—in creation, in redemption, and in judgment. “The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father.” John 5:22, 23. “He hath appointed a day, in the which he will judge the world in righteousness by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.” Acts 17:31. The fact that the judgment will be conducted by Christ, “who gave himself for our sins,” who died to redeem men, and who is our Advocate with the Father, the propitiation for our sins, “and not for ours only, but also for the whole world,” is assurance to all men that the judgment will be conducted with the utmost fairness. {SITI December 5, 1895, p. 756.10}

According to the Gospel.-The judgment is according to the Gospel. This is additional evidence that love is always combined with justice. In fact, the justice of God is always love itself, for God is love, and he can never be anything else but love, for he can not deny himself. And he is always just. His mercy appears even in his judgments. “O give thanks unto the Lord; for he is good; for his mercy endureth forever.... To him which divided the Red Sea into parts; for his mercy endureth forever; and made Israel to pass through the midst of it; for his mercy endureth forever; but overthrew Pharaoh and his host in the Red Sea; for his mercy endureth forever.” Psalm 136:1-15. Since the righteousness of God-the law-is revealed in the Gospel, and men are judged by the law, it is plain that the Gospel is not omitted in the judgment. The Gospel is in reality nothing else but the law of God in Christ. {SITI December 5, 1895, p. 757.1}

“My Gospel.” -Paul says, “God shall judge the secrets of men by Jesus Christ according to my Gospel.” What does he mean by “my Gospel”? Is it that he has a Gospel that is peculiarly his own, or from himself?—By no means. Let him explain himself. “But I certify you, brethren, that the Gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.” Galatians 1:11, 12. The Gospel which Paul preached was the word which he had received from the Lord Jesus Christ himself; and therefore his statement in the text before us is the same as saying that this judgment will be according to the word of the Lord. E. J. W. {SITI December 5, 1895, p. 757.2}

**“Studies in Romans. Form and Fact” The Signs of the Times, 21, 49.**

E. J. Waggoner

In the first chapter, it will be remembered we have a representation of the case of the heathen. In the second, as far as already studied, we have the case made general. Now the verses immediately before us, we have in unmistakable language the direct, personal charge. {SITI December 12, 1895, p. 771.1}

**“Thou Art the Man.” Romans 2:17-24**

“Behold, thou art called a Jew, and restest in the law, and makest thy boast of God,and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest they boast of the law, through breaking the law dishonorest thou God? For the name of God is blasphemed among the gentiles through you, as it is written.” {SITI December 12, 1895, p. 771.2}

**Questioning the Text**

To whom does the apostle now address himself? {SITI December 12, 1895, p. 771.3}

“Behold, thou art called a Jew?” {SITI December 12, 1895, p. 771.4}

in what does the one called a Jew rest? {SITI December 12, 1895, p. 771.5}

“And restest in the law.” {SITI December 12, 1895, p. 771.6}

Of what does he boast? {SITI December 12, 1895, p. 771.7}

Makest thy boast of God.” {SITI December 12, 1895, p. 771.8}

What does he know? {SITI December 12, 1895, p. 771.9}

“And knowest his will.” {SITI December 12, 1895, p. 771.10}

How is it that he knows God’s will? {SITI December 12, 1895, p. 771.11}

“Being instructed out of the law.” {SITI December 12, 1895, p. 771.12}

Knowing the will of God through being instructed out of the law, what is he able to do? {SITI December 12, 1895, p. 771.13}

“Triest the things that differ,” marginal reading. {SITI December 12, 1895, p. 771.14}

Of what does his knowledge of the law give him confidence? {SITI December 12, 1895, p. 771.15}

“Are confident that thou thyself art a guide of the blind, a light of them which are in darkness an instructor of the foolish, a teacher of babes.” {SITI December 12, 1895, p. 771.16}

What, and what only, does he have in the law? {SITI December 12, 1895, p. 771.17}

“Hast the *form* of knowledge and of the truth in the law.” {SITI December 12, 1895, p. 771.18}

What questions imply that he has not the *fact* or the truth of the law? {SITI December 12, 1895, p. 772.1}

“Dost thou steal?” “Dost thou commit adultery?” “Dost thou commit sacrilege?” “Through breaking the law dishonorest thou God?” {SITI December 12, 1895, p. 772.2}

What shows that these leading question are really positive charges of breaking the law? {SITI December 12, 1895, p. 772.3}

“For the name of God is blasphemed among the gentiles through you, as it is written.” {SITI December 12, 1895, p. 772.4}

A Professed Jew.-Are professed Christians to throw away this portion of the book of Romans as not applicable to them, since it is addressed to a professed Jew? By no means. Professed Christians are the very ones who are meant by the apostle. Read the description: Thou “restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law; and art confident that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the truth in the law.” Whom does he address? Every one who professes to know the Lord, no matter by what name he is called; every one who thinks himself fully qualified to instruct others in the way of the Lord. {SITI December 12, 1895, p. 772.5}

“Called a Jew.” -It should not be overlooked as a trifling matter that the apostle does not say, “Behold, thou art a Jew,” but, “Behold, thou art called a Jew.” People are not always what they are called, nor what they call themselves. Beginning with the seventeenth verse the apostle settles the question of who are Jews. Before we have finished the chapter it will seem that by using the word “called” he meant to intimate that the one addressed and described in the following verses is not really a Jew, and is not considered so by the Lord. {SITI December 12, 1895, p. 772.6}

Claiming to Be Jews.-In Revelation 2:9 we read, “I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.” And again, “Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.” Revelation 3:9. From this we see that to be a Jew indeed is so high an honor that many will falsely claim it. Yet the people called Jews have been held in contempt by the greater part of the world, for many hundred years. At no time and in no part of the world, since the New Testament was written, has it ever been an object for anybody to claim that he was a Jew, in the common acceptation of the term. The Jews as a class have never been in such honor that it would benefit one’s prospects to be called one. But it has been and is very often an advantage for a man to be known as a Christian, and very many have falsely made the claim, in order to better their business prospects. {SITI December 12, 1895, p. 772.7}

Jew and Christian.-It is not straining the text at all to say that when “Jew” is used in these verses, it means what is now known as “Christian.” This will be apparent if we consider what a real Jew is. We may quote enough to show that from the beginning a true Jew was one who believed in Christ. Of the head of the race the Lord Jesus said, “Your father Abraham rejoiced to see my day; and he saw it, and was glad.” John 8:56. He believed in the Lord, and it was counted to him for righteousness; but righteousness comes only through the Lord Jesus. Moses, the leader of the Jews, esteemed “the reproach of Christ greater riches than the treasures in Egypt.” Hebrews 11:26 The rebellious Jews in the wilderness tempted and rejected Christ. 1 Corinthians 10:9. When Christ came in the flesh, it was “his own” that received him not. John 1:11. And to crown all, Christ said that no one could believe the writings of Moses unless he believed on him. John 5:46, 47. Therefore it is evident that no one is or ever has been a real Jew unless he believes in Christ. He who is not a Jew indeed is of “the synagogue of Satan.” {SITI December 12, 1895, p. 772.8}

“Salvation Is of the Jews.” -Jesus said to the woman of Samaria at the well of Jacob, “Ye worship ye know not what; we know what we worship; for salvation is of the Jews.” John 4:22. Christ himself was “made of the seed of David according to the flesh,” and was therefore a Jew; and there is no other name than his “under heaven ... whereby we must be saved.” No other people on earth, besides the Jews, have ever had so high a name. No other people have been so highly favored of God. “For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?” Deuteronomy 4:7, 8. {SITI December 12, 1895, p. 772.9}

Resting in the Law.-As stated in the verse last quoted, the Jews had committed to them the most perfect law in the universe, God’s own. It was called “the testimony,” because it was for a witness against them. They were not taught that they could get righteousness out of it, although it was perfect, but the contrary. Because it was so perfect, and they were sinners, it could have nothing but condemnation for them. It was designed only to drive them to Christ, in whom alone they could find the perfect righteousness that the law requires. “The law worketh wrath” (Romans 4:15), and Christ alone saves from wrath. But they “rested in the law,” and therefore rested in sin. They “trusted in themselves that they were righteous.” Luke 18:9. They found no righteousness, “because they sought it not by faith, but as it were by the works of the law.” Romans 9:31, 32. {SITI December 12, 1895, p. 772.10}

Boasting of God.-This is something different from making one’s boast in the Lord. Psalm 34:2. Instead of rejoicing in the Lord’s salvation, the Jews boasted over their superior knowledge of God. They did indeed have more than others, but they had nothing that they had not received, yet they boasted as though they had not received it. They glorified themselves, rather than God, for the knowledge that they had; and therefore they put themselves in the condition of the heathen who “when they knew God, glorified him not as God, neither were thankful, but became vain in their imaginations.” Whatever reader is inclined to censure the ancient Jews for their vain boasting, let him remember how he himself has often felt on comparing himself with the inhabitants of heathen countries, and with the “lowest class” in his own land. {SITI December 12, 1895, p. 772.11}

God’s Will His Law.-The apostle says that the Jew knows the will of God, because he is instructed out of the law. This is sufficient to show that the law of God is his will. Indeed, no argument should be needed on this point. The will of any government is expressed in its law. Where there is an absolute ruler, his will is always law. God is an absolute ruler, although not an arbitrary one, and as his will is the sole rule of right, it follows that his will is law. But his law is summed up in the Ten Commandments; therefore the Ten Commandments contain a summary statement of the will of God. {SITI December 12, 1895, p. 772.12}

The Form of Knowledge and Truth.-Although the Ten Commandments contain a statement of the will of God, which is the perfection of wisdom and truth, they are only a statement, and not the thing itself, just the same as a picture of a house is not a house, although it may be a perfect picture. Mere words written in a book or graven in stone have no life; but we know that the law of God is life everlasting. Only in Christ can the living law be found, since he is the only manifestation of the Godhead. Whoever has the life of Christ dwelling in him, has the perfect law of God manifest in his life. But he who has only the letter of the law, and not Christ, has only the form of knowledge and of truth. Thus, the law is often rightly said to be a photograph of the character of God. But a photograph or other picture is only the shadow of the reality; it is not the very substance. He who has Christ has both the form and the substance, since one can not have a thing without also possessing its form. But he who has only the statement of the truth, without Christ who alone is the Truth has the form of godliness without the power thereof. {SITI December 12, 1895, p. 772.13}

Hard Questions.-In verses 21-23 the apostle asks some hard questions. “Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? thou that makest thy boast of the law, through breaking the law dishonorest thou God?” Let each soul that has been wont to pride himself upon the correctness of his life answer these questions for himself. It is easy and natural for a man to pride himself upon his “morality.” Men who are not Christians comfort themselves with the thought that they live “moral” lives, and that therefore they are as well off as though they were Christians. Let all such know that there is no morality except conformity to the law of God. Everything that is in any respect below the standard of that law is immorality. Knowing this, let them see if they have perfectly kept that law. {SITI December 12, 1895, p. 772.14}

“Dost Thou Steal?” -Most people will say, “No; I am honest in all my dealing.” Very well, but let us not decide the case offhand. Let us examine the Scripture. It says, “The law is spiritual.” Romans 7:14. “The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” Hebrews 4:12. No matter how correct we are in our outward acts, if in spirit or thought we have transgressed, we are guilty. The Lord looks at the heart, instead of the outward appearance. 1 Samuel 16:7. Again, it is just as wrong to steal from God as to steal from man; have you given God his due? Have you dealt in a perfectly honest way with him? Hear what he says: “Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse; for ye have robbed me, even this whole nation.” Malachi 3:8, 9. Does this mean you? Have you rendered to God that which is his due in tithes and offerings? If not, what will you answer when the word of inspiration asks, “Thou that preachest a man should not steal, dost thou steal?” {SITI December 12, 1895, p. 773.1}

“The Law Is Spiritual.” -In the fifth chapter of Matthew the Saviour has set forth the spirituality of the law. He says that unless our righteousness shall exceed the righteousness of the scribes and Pharisees, we can not enter the kingdom of heaven. What was their righteousness? He said to them, “Ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.” Matthew 23:28. Therefore, unless we are righteous inwardly, we are nothing. God desires “truth in the inward parts.” Psalm 51:6. Following on in the fifth chapter of Matthew, the Saviour shows that one may break the sixth commandment, which says, “Thou shalt not kill,” by the utterance of a single word. He also shows that we may break the seventh commandment which says, “Thou shalt not commit adultery,” by a look and a thought. The same principle of course obtains with all the commandments. This being the case, it becomes one to be very careful about saying that he has perfectly kept the law. {SITI December 12, 1895, p. 773.2}

Some have said that the Ten Commandments are a very low standard, and that a man might keep them all and still not be worthy of admission into respectable society. Such know nothing about the law. As a matter of fact, a man may break all the commandments, and still figure as a shining light in the “best society.” {SITI December 12, 1895, p. 773.3}

The Name of God Blasphemed.—“The name of God is blasphemed among the gentiles through you, as it is written.” Who has done this? The one who teaches the law, and who says that one who teaches the law and who says that one should not take the name of the Lord in vain. When David sinned in the case of Uriah’s wife, God said to him, “By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.” 2 Samuel 12:14. That is, he was a professed follower of the Lord, and by his violation of the law of the Lord he had given unbelievers a chance to say, “There, that is a specimen of Christianity.” Who is there that can say that as a professed follower of the Lord he has always correctly represented the truth? Who is there that must not admit to himself and God that, either by his words or actions, he has very often misrepresented the truth which he professed? Who is there that has not by his failures, either in teaching or acting, given people a miserably inadequate idea of what true godliness is? In short, who is there that must not say yes to the apostle’s question, “Through breaking the law, dishonorest thou God?” And since thus the name of God is blasphemed through professed Christians, who is there that can declare himself guiltless before God’s law? E. J. W. {SITI December 12, 1895, p. 773.4}