

the earth" because the beds of seas and rivers lie lower than the coasts and shores (Kalisch). This prohibition, literally understood, discouraged sculpture and painting amongst the Israelites. It was not meant to do so because several "graven images" were made by divine command for the tabernacle (Exod. 25: 18-20, 34; 26: 32; Num. 21: 8, 9). Compare also Num. 21: 8; 1 Sam. 6: 17; 1 Kings 7: 25; 10: 20.

5. Bow down to them. This commandment is violated by those who use images, pictures, crucifixes, &c. as "aids to worship," or who trust in charms, clairvoyance, &c., or anything apart from God's loving care for health or prosperity. (Isa. 44.) **A Jealous God**—Who will not transfer to another the honor due to Himself (Isa. 42: 8; 48: 11); nor tolerate the worship of any other god (34: 14); but who directs the warmth of his anger against those who hate him (Deut. 6: 15), with the same energy with which the warmth of His love (S. S. 8: 6) embraces those who love Him, except that love in the form of grace reaches much further than wrath. (K. and D.) No sin is so severely denounced as this (Lev. 20: 5; Deut. 27: 15); in regard to no other does God declare himself "jealous." "Jealousy is the shadow thrown where the sunshine of love is intercepted, and it is strong in proportion to the strength of the light. It operates in the heart exactly like the sense of justice in the reason. Justice expects a recompense when it has given service, and jealousy asks for love where it has given affection. Therefore, when God tells us that He is jealous, He implies that He condescends to love us, to look for a return, to desire more from us than outward service. When a man who confesses God begins to weary of spiritual intercourse with the Lord of spirits, when he can no longer worship one whose actual presence is realized because His voice is heard within, when the likeness of man or brute, or brightness of morning, or marvel of life or its reproductiveness, contents him as a representation of God the invisible, then his heart is beginning to go after the creature, to content itself with artistic loveliness or majesty, to let go the grasp as upon a living hand, by which alone the soul may be sustained when it stumbles, or guided when it would err."—(Chadwick.) **Visiting the iniquity of the fathers upon the children**—Remote descendants inherit the result of the sins of ancestors. "The human race is a living organism, in which not only sin and wickedness are transmitted, but evil as the curse of the sin and the punishment of the wickedness." (K. and D.) (Ex. 34: 7; Jer. 32: 18). Children are never punished for the personal guilt of their parents (Deut. 24: 16; 2 Kings 14: 5, 6; Ezek. 18: 4-20; Ex. 32: 33; Matt. 23: 32, 35; John 9: 2.) The same law which makes human progress possible through the inherited acquirements of past generations, makes a corresponding moral degradation necessary where ancestral sins have determined

the character of the heritage bequeathed. But it is possible to break this fatal entail. (Ezek. 18: 14-17.)

6. Unto thousands—R. V. Marg. "A thousand generations." (Deut. 7: 9.) The children of pious parents have very many precious promises. (Ps. 102: 28; 112: 2; Prov. 11: 21; 12: 7; 13: 22; Isa. 44: 3-5; 65: 23; Acts 2: 39; 1 Cor. 7: 14.)

7. The name—This involves all references to the Divine Being or matters concerning His person. **In vain**—This prohibits not merely false swearing, or perjury, but light and thoughtless use of the names and attributes of God. All profanity and silly exclamations, which are but thinly disguised oaths (Matt. 5: 34-47); and all irreverent treatment of sacred things. It does not forbid the solemn invocation of the name of God on fitting occasions. (Gen. 14: 22; 21: 23, 24; 1 Sam. 14: 44; Matt. 26: 63, 64). **Will not hold him guiltless**—An emphatic assertion of his heinous guilt in God's sight.

8. Remember—This implies that they already kept the Sabbath. (Ex. 16: 22.) Read also Isa. 58: 13, 14; Jer. 17: 24, 25; Ezek. 20: 11, 12, 20. **The Sabbath day**—"The rest day." But labor was to cease in order that the day might be fittingly celebrated. A religious activity of heart, mind and soul is enjoined. Disregard of the Sabbath day is often the first step in a career of wickedness (Lam. 1: 7; Ezek. 23: 28). Special promises are connected with keeping the Sabbath (Isa. 56: 2, 6, 7; 58: 13, 14; Jer. 17: 24, 25). Jesus kept the Sabbath (Mark 6: 2; Luke 4: 16, 31; 6: 6; 13: 10) and spent the day in preaching and healing. So we should occupy the time in religious duties and deeds of love.

9. This is not a command to work but an implied limitation of all servile labor to six days. (Ex. 31: 15; 34: 21; Lev. 23: 3; Luke 13: 14.)

10. A Sabbath unto the Lord thy God (R. V.)—A day of rest belonging to Him and kept in His honor. The injunction extends to all within the circle of the household, even the foreigner (Neh. 13: 16-19) and the dumb beasts.

11. In six days—God's work of creation was divided into six periods, and these are typical of the week-days. God's Sabbath still continues. He has ceased from His work of creation, but He is still engaged in dispensing the bounties of His providence. Christ's works of love and mercy were compatible with the Sabbath day because "My Father worketh hitherto and I work." When Sunday becomes a day of pleasure it ceases either to be holy or restful.

III. DUTIES MANWARD. 12. Honor thy father and thy mother—Obedience to this command lies at the foundation of well ordered society. Its principle extends to all who have any claim upon our respect and deference through relationship, age, social rank or office. (2 Kings 2: 12; 13: 14; Ps. 34: 11; 45: 10;