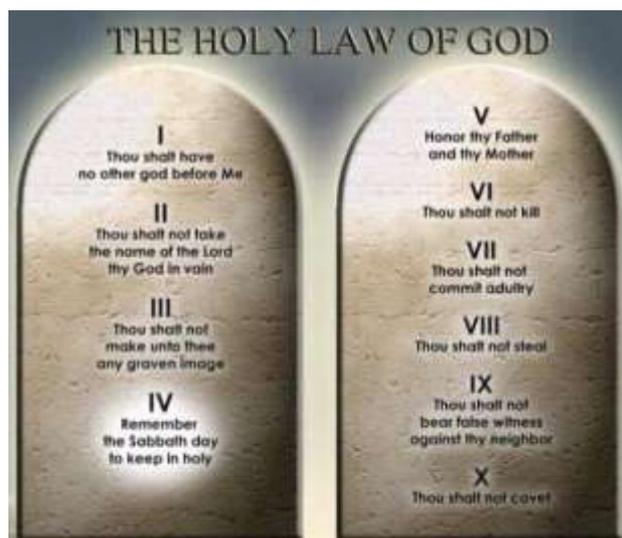


“3AM” MINISTRIES



THE SEVENTH COMMANDMENT OF GOD



“3AM” MINISTRIES – UGANDA
threeministries@gmail.com

1. what is to commit?
2. what is adultery? Man's helpless to obey the 7th commandment.
3. In what ways do people commit adultery?
4. Fornication
5. Homosexuality
6. Lesbianism.
7. Spiritual Adultery or fornication
8. Violation of the 7th commandment as an end time event.

“Thou shalt not commit adultery”

Wednesday February 7, 2017
The Seventh Commandment of God
Exodus 20:14
“Thou shalt not commit adultery.”

In the Bible, the whole duty of man is defined. Solomon says, "...Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13

“In love, with a desire to elevate and ennoble us, God provided for us a standard of obedience. In awful majesty, amid thundering and lightning, he proclaimed from Mount Sinai his ten holy precepts. This law reveals the whole duty of the human family; the first four precepts define our duty to God, and the last six our duty to man...

..God requires perfection of character from His children. He demands that His law be remembered and meditated upon, that unswerving obedience be rendered to its requirements. "And now, Israel," he asks, "what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and his statutes." But sin entered this world, and by yielding to the temptations of the enemy, man became degraded and sinful. His ability to distinguish between right and wrong was lost; his power to obey was weakened. Full of sin, he was of himself unable to meet God's standard of righteousness. {ST, March 4, 1897 par. 4}

Like for the rest of the Ten Commandments, God requires us to keep the Seventh Commandment. He requires us to commit no adultery. But who is capable of keeping this commandment-“Thou shalt not commit adultery?” The one who knows our helpless condition whispers in your ear and says “...For without me ye can do nothing. John 15:5”

Man’s Helpless condition to Keep the Seventh Commandment .

God saw man's hopeless condition. He looked with sorrow upon the world, which was steadily growing more and more degraded and sinful. He could not change His law to meet man's deficiencies; for He says,

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"My covenant will I not break, nor alter the thing that is gone out of my lips." But in His great love for the human race, in His desire that man should not be left to meet the penalty of his transgression, but that he should be elevated and ennobled, He "gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ laid aside His royal robes, and came to this earth, *bringing with Him a power sufficient to overcome sin.* He came to live the law of God in humanity, that by partaking of his divine nature, we also might live that law. {ST, March 4, 1897 par. 5}

God cannot change the principles of His Kingdom to meet the failure of man to keep the Seventh Commandment. But in His great love for you and me who are transgressors of the Seventh Commandment, in His desire that we should not be left to meet the penalty of breaking His law of which the Seventh Commandment forms part, He "gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Christ laid aside His royal robes, and came to this earth, *bringing with Him a power sufficient to overcome the breaking of the Seventh Commandment.*

My beloved friend, if you therefore commit adultery, you transgress also seventh commandment. For adultery is the transgression of the seventh commandment.

But ye know that Jesus Christ was manifested to take away our sins; to give us also victory over the breaking of the seventh commandment. and in him is no this transgression

Therefore, Whosoever abideth in Christ and Christ in Him committeth no adultery: whosoever committeth adultery hath not seen him, neither known him.

The Details of the Seventh Commandment.

“Thou shalt not commit adultery. Exodus 20:14”

What is to commit?

To answer this question or to understand this phrase, you do not need a PHD in theology; you do not need human wisdom neither do you need to seek after philosophers for interpretation. The Bible is its own interpreter.

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What you need as you read the scriptures is only God's guidance not human wisdom. *For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:* The various terminologies, figures, metaphors, parables, similitudes, etc., are seen to either be explained in their immediate connected words, or the terms in which they are expressed are found defined in other scriptures; and when thus explained can be literally understood. See Isaiah 28:10

Biblical meaning of the word “commit” in the context of the 7th commandment.

The Bible says, “Who knowing the judgment of God, that they which commit such things are worthy of death, *not only do the same*, but have pleasure in them that do them. Romans 1:32”

The above scripture tells us that “to commit” is “to do.” that is to say to commit such evils as described in Romans 1:29-31 is to do such evils. Therefore, to commit adultery, is to do adultery. More emphasis is given in Leviticus 5:17. The bible says:

“And if a soul sin, and commit any of these things which are forbidden to be done by the commandments of the LORD; though he wist it not, yet is he guilty, and shall bear his iniquity.

From the above scripture, to “commit” is to “do or to act.” The forbidden thing in this context of the seventh commandment is adultery.

What is adultery?

The Bible defines adultery as follows:

“But as a wife that committeth adultery, which taketh strangers instead of her husband! Ezekiel 16:32”

The above scripture tells us that to commit adultery is take a stranger instead of the real husband.

In other words, adultery is the violation of the marriage bed or sexual intercourse by a married person with someone other than their spouse.

Leviticus 20:10

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And the man that *committeth adultery with another man's wife*, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

Proverbs 6:27-29

Can a man take fire in his bosom, and his clothes not be burned? Can one go upon hot coals, and his feet not be burned? *So he that goeth in to his neighbour's wife; whosoever toucheth her shall not be innocent.*

God does not hold one guiltless or innocent who *goeth in to his or her neighbour's wife or husband for lustful purposes*. He or she who does this guilty of adultery and thus is a transgressor of the 7th Commandment.

The interconnection of the 7th commandment with the 6th commandment.

Proverbs 6:32

“But whoso *committeth adultery* with a woman lacketh understanding: *he that doeth it destroyeth his own soul. A wound and dishonour* shall he get; and his reproach shall not be wiped away. whosoever committeth adultery destroyeth his own soul, he woundeth his soul. in other words he murders or kills himself. Isn't murder the transgression of the 6th commandment? Absolutely.

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. James 2:10-11

Ways in which people commit Adultery.

1. Putting away a woman and marrying another.

Mark 10:2-11

“And He arose from thence, and cometh into the coasts of Judaea by the farther side of Jordan: and the people resort unto him again; and, as he was wont, he taught them again.”

And the Pharisees came to him, and asked him, *Is it lawful for a man to put away His wife?* tempting him.

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And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept.

But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; And they twain shall be one flesh: so then they are no more twain, but one flesh. *What therefore God hath joined together, let not man put asunder.*”

“And in the house his disciples asked him again of the same matter. And he saith unto them, whosoever shall put away his wife, and marry another, committeth adultery against her. Mark 10:2-10-11”

2. Putting away the husband and marrying another

Mark 10:12

“And if a woman shall put away her husband, and be married to another, she committeth adultery.”

3. Marrying A Divorced woman

Matthew 5:31-32

“It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: *and whosoever shall marry her that is divorced committeth adultery.*

...A woman may be legally divorced from her husband by the laws of the land and yet not divorced in the sight of God and according to the higher law. There is only one sin, which is adultery, which can place the husband or wife in a position where they can be free from the marriage vow in the sight of God. Although the laws of the land may grant a divorce, yet they are husband and wife still in the Bible light, according to the laws of God. {17MR 156.1}

I saw [saith Ellen G. White] that Sister Johnson as yet has no right to marry another man, but if she or any other woman should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses. {17MR 156.2}

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I saw that Sister Johnson was not free to marry again. {17MR 156.3}

NB: Sister Johnson was a wife to Victor Johnson who used to drink constitutionally. This accursed habit of using tobacco had led him to irresistible hankering for strong drink and his wife had suffered much on his account and eventually divorced.

Jesus Corrected Misconceptions of Marriage.

Among the Jews a man was permitted to put away his wife for the most trivial offenses, and the woman was then at liberty to marry again. This practice led to great wretchedness and sin. **In the Sermon on the Mount Jesus declared plainly that there could be no dissolution of the marriage tie except for unfaithfulness to the marriage vow.** "Every one," He said, "that putteth away his wife, saving for the cause of fornication, maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." {AH 340.3} Matthew 5:31-32

When the Pharisees afterward questioned Him concerning the lawfulness of divorce, Jesus pointed His hearers back to the marriage institution as ordained at creation. "Because of the hardness of your hearts," He said, Moses "suffered you to put away your wives: but from the beginning it was not so." He referred them to the blessed days of Eden when God pronounced all things "very good." Then marriage and the Sabbath had their origin, twin institutions for the glory of God in the benefit of humanity. Then, as the Creator joined the hands of the holy pair in wedlock, saying, A man shall "leave his father and his mother, and shall cleave unto his wife: and they shall be one," He enunciated the law of marriage for all the children of Adam to the close of time. That which the eternal Father Himself had pronounced good was the law of highest blessing and development for man. {AH 340.4}

Jesus came to our world to rectify mistakes and to restore the moral image of God in man. Wrong sentiments in regard to marriage had found a place in the minds of the teachers of Israel. They were making of none effect the sacred institution of marriage. Man was becoming so hardhearted that he would for the most trivial excuse separate from his wife, or, if he chose, he would separate her from the children and send her away. This was considered a great disgrace and was often

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accompanied by the most acute suffering on the part of the discarded one. {AH 341.1}

4. Lusting after a woman

Matthew 5:27-28

“Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

This commandment(7th) forbids not only acts of impurity, but sensual thoughts and desires, or any practice that tends to excite them. Purity is demanded not only in the outward life, but in the secret intents and emotions of the heart. Christ, who taught the far-reaching obligation of the law of God, declared the evil thought or look to be as truly sin as is the unlawful deed. {SD 62.2}

When the thought of evil is loved and cherished, however secretly, said Jesus, it shows that sin still reigns in the heart. The soul is still in the gall of bitterness and in the bond of iniquity. He who finds pleasure in dwelling upon scenes of impurity, who indulges the evil thought, the lustful look, may behold in the open sin, with its burden of shame and heartbreaking grief, the true nature of the evil which he has hidden in the chambers of the soul. The season of temptation, under which, it may be, one falls into grievous sin, does not create the evil that is revealed, but only develops or makes manifest that which was hidden and latent in the heart. As a man "thinketh in his heart, so is he"; for out of the heart "are the issues of life." The heart in which Christ dwells, will be so filled, so satisfied, with His love that it will not be consumed with longing to attract sympathy and attention to itself. And through the surrender of the soul to God, His wisdom can accomplish what human wisdom fails to do. {SD 62.3}

So long as life shall last, there will be need of guarding the affections and the passions with a firm purpose. Not one moment can we be secure except as we rely upon God, the life hidden with Christ. {SD 62.4}

The nearer we live to Jesus, the more will we partake of His pure and holy character; and the more offensive sin appears to us, the more exalted and desirable will appear the purity and brightness of Christ.

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Wednesday Bible study
February 14, 2018
Further study about the 7th Commandment.

Proverbs 6:23-25

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life: To keep thee from the evil woman, from the flattery of the tongue of a strange woman. Lust not after her beauty in thine heart; neither let her take thee with her eyelids.

Leviticus 18:20

“Moreover thou shalt not lie carnally with thy neighbour's wife, to defile thyself with her.

18:22 Thou shalt not lie with mankind, as with womankind: it is abomination.”

Other Evil Sexual Practices In connection with the 7th commandment.

Incest

Incest is a sexual relationship between close relatives or next of kin. The Bible condemns this evil practice.

Leviticus 18:6

“None of you shall approach to any that is near of kin to him, to uncover their nakedness: I am the LORD.

a) With your mother or father

The nakedness of thy father, or the nakedness of thy mother, shalt thou not uncover: she is thy mother; thou shalt not uncover her nakedness.

Leviticus 18:7

The nakedness of thy father's wife shalt thou not uncover: it is thy father's nakedness. Leviticus 18:6

What is meant by uncovering the nakedness?

Leviticus 20:11

And the man *that lieth with his father's wife hath uncovered his father's nakedness*: both of them shall surely be put to death; their blood shall be upon them.

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1 Corinthians 5:1 It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

5:2 And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.

5:3 For I verily, as absent in body, but present in spirit, have judged already, as though I were present, [concerning] him that hath so done this deed,

5:4 In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ,

5:5 To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

5:6 Your glorying [is] not good. Know ye not that a little leaven leaveneth the whole lump?

5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened [bread] of sincerity and truth.

5:9 I wrote unto you in an epistle not to company with fornicators:

5:10 Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world.

5:11 But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat.

5:12 For what have I to do to judge them also that are without? do not ye judge them that are within?

5:13 But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

b) with your sister

18:9 The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, [whether she be] born at home, or born abroad, [even] their nakedness thou shalt not uncover.

18:11 The nakedness of thy father's wife's daughter, begotten of thy father, she [is] thy sister, thou shalt not uncover her nakedness.

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c) With your grand children

18:10 The nakedness of thy son's daughter, or of thy daughter's daughter, even their nakedness thou shalt not uncover: for theirs [is] thine own nakedness.

18:17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her son's daughter, or her daughter's daughter, to uncover her nakedness; for they are her near kinswomen: it is wickedness.

d) With your aunt

Thou shalt not uncover the nakedness of thy father's sister: she is thy father's near kinswoman. Thou shalt not uncover the nakedness of thy mother's sister; for she is thy mother's near kinswoman. Leviticus 18:12-13

And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. Leviticus 20:19

e) With your uncle

18:14 Thou shalt not uncover the nakedness of thy father's brother, thou shalt not approach to his wife: she is thine aunt.

f) With your daughter-in-Law

Thou shalt not uncover the nakedness of thy daughter in law: she is thy son's wife; thou shalt not uncover her nakedness. Leviticus 18:15

And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their blood shall be upon them. Leviticus 20:12

g) With you brother's wife.

Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. Leviticus 18:16

And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless. Leviticus 20:21

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h) With your wife's sister.

18:18 Neither shalt thou take a wife to her sister, to vex [her], to uncover her nakedness, beside the other in her life [time].

i) With mother- in-law

And if a man take a wife and her mother, it is wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you. Leviticus 20:14

j) With Animals Or Beast

18:23 Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.

And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them. Leviticus 20:15-16

k) Homosexuality

Romans 1:26

For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:

1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.

1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

l) Lesbianism

Ministers and the 7th commandment

Sin is sin even when the seducer is a minister.--If the sisters were elevated and possessing purity of heart, any corrupt advances, even from their minister, would be repulsed with such positiveness as would never need a repetition. Minds must be terribly befogged by Satan when they can listen to the voice of the seducer because he is a minister, and

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therefore break God's plain and positive commands and flatter themselves that they commit no sin. Have we not the words of John: "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him"? What saith the law? "Thou shalt not commit adultery." When a man professing to keep God's holy law, and ministering in sacred things, takes advantage of the confidence his position gives him and seeks to indulge his base passions, this fact should of itself be sufficient to make a woman professing godliness to see that, although his profession is as exalted as the heavens, an impure proposal coming from him is from Satan disguised as an angel of light. I cannot believe that the Word of God is abiding in the
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hearts of those who so readily yield up their innocency and virtue upon the altar of lustful passions.--2T 457, 458. {PaM 59.3}

Avoiding appearances of Adultery.

My sisters, avoid even the appearance of evil. In this fast age, reeking with corruption, you are not safe unless you stand guarded. Virtue and modesty are rare. I appeal to you as followers of Christ, making an exalted profession, to cherish the precious, priceless gem of modesty. This will guard virtue. If you have any hope of being finally exalted to join the company of the pure, sinless angels and to live in an atmosphere where there is not the least taint of sin, cherish modesty and virtue. Nothing but purity, sacred purity, will stand the grand review, abide the day of God, and be received into a pure and holy heaven. {CH 611.2}

The slightest insinuations, from whatever source they may come, inviting you to indulge in sin or to allow the least unwarrantable liberty with your persons, should be resented as the worst of insults to your dignified womanhood. The kiss upon your cheek, at an improper time and place, should lead you to repel the emissary of Satan with disgust. If it is from one in high places, who is dealing in sacred things, the sin is of tenfold greater magnitude and should lead a God-fearing woman or youth to recoil with horror, not only from the sin he would have you commit, but from the hypocrisy and villainy of one whom the people respect and honor as God's servant. He is handling sacred things, yet hiding his baseness of heart under a ministerial cloak. Be afraid of anything like this familiarity. Be sure that the least approach to it is

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evidence of a lascivious mind and a lustful eye. If the least encouragement is given in this direction, if any of the liberties mentioned are tolerated, no better evidence can be given that your mind is not pure and chaste as it should be, and that sin and crime have charms for you. You lower the standard of your dignified, virtuous womanhood and give unmistakable evidence that a low, brutal, common passion and lust has been suffered to remain alive in your heart and has never been crucified. {CH 612.1}

As I have been shown the dangers of those who profess better things, and the sins that exist among them, --a class who are not suspected of being in any danger from these polluting sins,--I have been led to inquire,

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Who, O Lord, shall stand when Thou appearest? Only those who have clean hands and pure hearts shall abide the day of His coming. {CH 612.2}

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Wednesday February 21, 2018
The Seventh Commandment of God
Exodus 20:14
“Thou shalt not commit adultery.”

Spiritual Adultery

Jeremiah 3:6 The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot.

Do the words of this Scripture have a literal or nonliteral sense? A literal interpretation of the words in this scripture would be preferred as long as they contextually make "good sense." But since the literal meaning violates "the simple laws of nature" that is to say; Israel cannot play a harlot(commit adultery) with a literal mountain, the words in the scripture has to be interpreted in a figurative sense.

A similar case is given in Jeremiah 3:9. It reads:

“And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

Can you commit adultery with stones and stocks? Literally, it is impossible. It cannot happen in nature. This must be symbolic.

Symbols always have a "figurative meaning," When used in prophecy, symbols could have, for example, the following significance: mountains, meaning governments; beasts, kingdoms; waters, people; The language used in Jeremiah 3:6 is figurative. The adultery is not literal but spiritual. Mountains, according to Daniel 2:35, 44; Jeremiah 51:25, denote kingdoms and any kingdom must have a king.

It therefore means that Israel is committing spiritual adultery with the kings of the earth. Spiritual adultery is beyond an unlawful connection with the kings of the earth. Let us find out.

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What Is Spiritual Adultery?

We defined literal adultery as the violation of the marriage bed or sexual intercourse by a married person with someone other than their spouse. Let us look at this account in a spiritual sense.

Ephesians 5:22-23

5:22“Wives, submit yourselves unto your own husbands, as unto the Lord.

5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

A wife and a husband must be united as one body, but who do these spiritually represent?

Who is the husband?

Isaiah 54:5

“For thy Maker is thine husband; the LORD of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called.

For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Ephesians 5:23

Jesus Christ is the Husband.

Who is the wife or woman?

Isaiah 54:6

Speaking to Israel, the Bible says; “For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.

The church is presented in a similitude of a woman, thus a church is a wife and its Head Jesus Christ is the Husband. In this case therefore, spiritual adultery is when a church abandons its head(husband) - Jesus Christ the creator and gets espoused unto other husbands which can be the kings of the earth, gods, etc.

The church is the wife or the woman

The close relation of the church to Christ is represented under the figure of marriage. The Lord had joined His people to Himself by a solemn covenant, He promising to be their God, and they pledging themselves

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to be His, and His alone[Jeremiah 31:33]. The Bible thus says in Ephesians 5:24 that; “Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.”

The church too must be subject to her husband in everything. for this reason, Apostle Paul, addressing the church, says; "***I have espoused you to one husband***, that I may present you ***as a chaste virgin*** to Christ." [2 Corinthians 11:2.]

Before we look at Spiritual adultery by the entire church, I would like to first address the spiritual adultery practiced by individual members making up the church.

Spiritual Adultery At A Personal Level.

Romans 7:1-4

7:1 Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth?

7:2 *For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband*

Let us find answer these questions if we are to follow carefully.

1. To whom does the apostle speak in this chapter?
 - *"I speak to them that know the law."*
2. What are such expected to know about the law?
 - *"That the law hath dominion over a man so long as he liveth."*
3. What illustration is being given?
 - *"The woman which hath an husband is bound by the law to her husband so long as he liveth."*

7:3 So then if, while [her] husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

More questions.

4. **What takes place when the husband dies?**
 - *"If the husband be dead, she is loosed from the law of her husband."*

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5. **If while her husband was alive she should be married to another man, what would the law call her? "**
 - *An adulteress."*
6. But what if her husband be dead?
 - *"She is no adulteress, though she be married to another man."*
7. Why not?
 - *"She is free from that law."*

...The law of God says of man and woman, "They two shall be one flesh." It is adultery for either one to be married to another while the other is living. The law will not sanction such a union...That law holds the woman to the man as long as he lives. If while her husband lives she shall be united to another man, she will find herself under the condemnation of the law...

But if her husband dies, she may be united to another, and be perfectly free from any condemnation. She is then "free from the law," although the law has not changed in one particular. Least of all has it been abolished; for the same law that bound her to the first husband and which condemned her for uniting with another in his lifetime, now unites her to another and binds her to him as closely as it did to the first. If we hold to this simple illustration, we shall have no difficulty with what follows. {April 16, 1896 EJW, SITI 243.47}

8. What personal application is made of this illustration?

- Romans 7:4 Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, *even to Him who is raised from the dead*, that we should bring forth fruit unto God.

“That ye should be married to another” means that there must have been the first husband. The bible says that the second husband is *even to Him who is raised from the dead*,

9. Who is the second husband who is raised from the dead?

- Jesus Christ.
10. Shall we then be married to Jesus Christ when there is the first husband? Anyway, who is the first husband?

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As in the illustration there are four subjects, **the law, the woman, the first husband, and the second husband so also in the application.** We are represented as the woman. This is clear from the statement that we are "married to another, even to him who is raised from the dead," which is Christ. He therefore is the second husband. The first husband is indicated in verse 5: "When we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." Death is the fruit of sin. The first husband, therefore, was the flesh, or "the body of sin." {April 16, 1896 EJW, SITI 244.1}

11. How do we prove that sin is the first husband?

The answer is in Romans 7:5 "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

When we were in the flesh something which is sin did work in our members to bring forth fruit unto death. But what brings death? It is sin. and what was working or reigning in the body? It is sin. So, if you were obedient to sin, wasn't it then your master or husband? This why the bible asks this question in Romans 6:16

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Shall we be married to Jesus Christ while the first husband(sin) is still alive?

The law of marriage is that the two parties to it "shall be one flesh." How is it in this case? The first husband is the flesh, the body of sin. Well, we were truly one flesh with that. We were by nature perfectly united to sin. It was our life. It controlled us. Whatever sin devised, that we did. We might have done it unwillingly at times, but we did it nevertheless. Sin reigned in our mortal bodies, so that we obeyed it in the lusts thereof. Whatever sin wished, was law to us. We were one flesh. {April 16, 1896 EJW, SITI 244.3}

To be married to Christ, we must divorce from the first husband. But is it possible?

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There comes a time in our experience when we wish to be free from sin. It is when we see something of the beauty of holiness. With some people the desire is only occasional; with others it is more constant. Whether they recognize the fact or not, it is Christ appealing to them to forsake sin, and to be joined to him, to live with him. And so they endeavor to effect a separation. But sin will not consent. In spite of all that we can do, it still clings to us. We are "one flesh," and it is a union for life since it is a union of our life to sin. There is no divorce in that marriage. {April 16, 1896 EJW, SITI 244.4}

How can separation from the first husband(sin) be effected?

There is no hope of effecting a separation from sin by any ordinary means. No matter how much we may desire to be united to Christ, it cannot be done while we are joined to sin; for the law will not sanction such a union, and Christ will not enter into any union that is not lawful. **If we could only get sin to die, we should be free, but it will not die. There is only one way for us to be freed from the hateful union, and that is for us to die.** If we wish freedom so much that we are willing to be crucified, then it may be done. In death the separation is effected; for it is by the body of Christ that "we" become dead. We are crucified with him. The body of sin is also crucified. But while the body of sin is destroyed, we have a resurrection in Christ. The same thing that frees us from the first husband, unites us to the second. {April 16, 1896 EJW, SITI 244.5}

The union with the second husband can not take place while the first husband is living; and in this case the marriage is so perfect, the two parties being literally one flesh and blood, that one can not die without the other; therefore we must needs die with sin, before we can be separated from it. But we die in Christ, and as he lives, although he was dead, we also live with him. But in his life there is no sin, and so the body of sin is destroyed, while we are raised. Thus in death we are separated from the first husband, sin, and united to the second husband, Christ. {April 23, 1896 EJW, SITI 259.1}

...Now we see how it is that we are dead to the law. We died in Christ, and were raised in him. But "if any man be in Christ, he is a new creature; old things are passed away; behold, all things are

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become new. And all things are of God." 2 Cor. 5:17, 18. Now we may be united to Christ, and the law will witness to the union, and sanction it. For not only is the first husband dead, but we also died, so that, although alive, we are not the same creature that we were before. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. We are one. The same law that formerly declared us to be sinners now binds us to Christ. {April 16, 1896 EJW, SITI 244.6}

...Now if we be dead with Christ, we believe that we shall also live with him." We can see how apt this is when we know that it is our death with Christ that frees us from the union with the monster sin, and unites us in marriage to Christ. People get married in order to live together. So we become united to Christ in order that we may live with him here and in the world to come. If we would live with him in the world to come, we must live with him in this world. E. J. W. {April 16, 1896 EJW, SITI 244.10}

Now that the union with Christ has been effected, we serve in newness of spirit and not in the oldness of the letter. In marriage, the woman is to be subject to the husband. So when we were united to sin, we were in all things subject to sin. For a time it was willing service; but when we saw the Lord, and were drawn to him, the service became irksome. We tried to keep God's law, but were bound, and could not. But now we are set free. Sin no longer restrains us, and our service is freedom. We gladly render to Christ all the service that the law requires of us. We render this service because of the perfect union between us. His life is ours, since we were raised only by the power of his life. Therefore our obedience is simply his loyalty and faithfulness in us. {April 16, 1896 EJW, SITI 244.7}

How does spiritual adultery come in all the descriptions above?

By the illustrations given above, satan might put an insinuation in your mind that you are right to remain married to what we have been describing as the first husband.(sin).

Before sin came, man was to obey the law of God. He was subject to God. He was given the Ten Commandments. Was he allowed to be espoused to other gods or worship graven images? Not at all. Not even

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once. Before, we became servants of sin, we were initially subject to Christ. “*For thy Maker is thine husband*...was the instruction unto us.

“*I have espoused you to one husband,*” say apostle paul, “that I may present you as a chaste virgin to Christ.”

[2 Corinthians 11:2.]

We can finally conclude and say that when you cherish sin of any form you become a servant to sin. In other words, sin reigns over you. Sin becomes your husband and not Christ. You become married to another husband who is not your spouse and this is spiritual adultery.

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Wednesday February 21, 2018

Further study about The Seventh Commandment of God

Exodus 20:14

“Thou shalt not commit adultery.”

Spiritual Adultery

How did Ancient Israel commit spiritual adultery?

Jeremiah 3:1

“They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? shall not that land be greatly polluted? *but thou hast played the harlot with many lovers*; yet return again to me, saith the LORD.

Jeremiah 3:6

The LORD said also unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? She is gone up upon every high mountain and under every green tree, and there hath played the harlot.

Jeremiah 3:7

“And I said after she had done all these things, *Turn thou unto me*. But she returned not. And her treacherous sister Judah saw it.

The bible says that Israel is gone up upon every high mountain(king or government) and there she has played an harlot(committed spiritual adultery).

What did she do before going up to the kings of the earth?

- She left her Husband.

How do we know this?

- Since God said “Turn thou unto me.”

But did she return? No, She returned not.

In the Bible, the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, He promising to be their God, and they pledging themselves to be His, and His alone. He declares, “I will betroth thee unto me forever; yea, I will

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betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies.” [Hosea 2:19.] And again, “I am married unto you.” [Jeremiah 3:14.] And Paul employs the same figure in the New Testament, when he says, “I have espoused you to one husband, that I may present you as a chaste virgin to Christ.” [2 Corinthians 11:2.] {GC88 381.1}

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. **The sin of Israel in departing from the Lord is presented under this figure;** and the wonderful love of God which they thus despised is touchingly portrayed. “I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine.” “And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown.” “As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord;” “as a wife that committeth adultery, which taketh strangers instead of her husband.” [Ezekiel 16:8, 13-15, 32; Jeremiah 3:20.] {GC88 381.2}

What are the steps to spiritual adultery?

I would call your attention from the days of Josiah the king when backsliding Israel went up upon every high mountain and under every green tree and to every stone and stock and there played she a harlot, to her apostasy at Jordan to see how both spiritual and literal adultery crept into the camp. Ellen G. White writes in PP 454.2

“At first there was *little intercourse* between the Israelites and their heathen neighbors, but after a time Midianitish women *began to steal into the camp*. Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter. It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry. These motives were studiously concealed under the garb of friendship,

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so that they were not suspected, even by the guardians of the people.
{PP 454.2}

How is the above applicable to modern Israel?

No new methods have occurred. The backsliding of modern Israel is the same as for ancient Israel. Let us compare from the table below.

Ancient Israel	Modern Israel
At first there was <i>little intercourse</i> between the Israelites and their heathen neighbors	So, little intercourse first existed with the professed people of God leading in Protestantism and apostate churches.
But after a time, Midianitish women <i>began to steal into the camp</i> .	Leaders of apostate churches started coming to preach on the pulpits of the conference churches.
Their appearance excited no alarm, and so quietly were their plans conducted that the attention of Moses was not called to the matter.	It seemed normal for apostate leaders to preach on the pulpits of the conference. Their appearance excited no alarm
It was the object of these women, in their association with the Hebrews, to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into idolatry.	Little did the conference system know that the infiltration of Sunday keeping churches into the conference system is to seduce them into transgression of the law of God, to draw their attention to heathen rites and customs, and lead them into Sunday worship
These motives were studiously concealed under the garb of friendship, so that they were not suspected, even by the guardians of the people.	Jesuits will never open up their agenda. in the garb of promoting religious liberty, their motives have been studiously concealed so that they are not suspected
It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His judgments upon the nation...{PP 458.2}	So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. {PP 458.2}

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It was by associating with idolaters and joining in their festivities that the Hebrews were led to transgress God's law and bring His judgments upon the nation. So now it is by leading the followers of Christ to associate with the ungodly and unite in their amusements that Satan is most successful in alluring them into sin. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." 2 Corinthians 6:17. God requires of His people now as great a distinction from the world, in customs, habits, and principles, as He required of Israel anciently. If they faithfully follow the teachings of His word, this distinction will exist; it cannot be otherwise... {PP 458.2}

Satan seduced Israel into licentiousness before leading them to idolatry. We therefore see that spiritual fornication starts with friendship of the church with the heathen or worldling or the kings of the earth. When this friendship starts, God immediately warns and by the way, at this point, the church will have already started leaving the her Husband.

...By the apostle James those who assimilate to the world are addressed as "adulterers and adulteresses." [James 4:4.] {4SP 233.2} The bible says;

"Ye adulterers and adulteresses, 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

What if a religious a religious just joins those who are Harlots, is it also spiritual adultery?

Before answering this question, I would ask you this question, did God call it spiritual adultery when ancient Israel joined heathen rites and customs?

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...**The warnings given to the Hebrews against assimilating with the heathen were not more direct or explicit than are those forbidding Christians to conform to the spirit and customs of the ungodly.** Christ speaks to us, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. "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. The followers of Christ are to separate themselves from sinners, choosing their society only when there is opportunity to do them good. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God. While we pray, "Lead us not into temptation," we are to shun temptation, so far as possible. {PP 458.2}

The spirit of prophecy says;

“Please read the third chapter of Jeremiah. This chapter is a lesson for modern Israel. Let all who claim to be children of God understand that He will not serve with their sins any more than He would with the sins of ancient Israel. God hates hereditary and cultivated tendencies to wrong (Letter 34, 1899){4BC 1154.9}

Is it spiritual adultery to join harlot associations?

1 Corinthians 6:15

“Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

This is what most leaders of religious systems have done. They have taken the members of Christ, and have registered them in ecumenical groups such as *the World Communion Of Churches And Inter-Religious Council* and in so doing, they have made them members of a harlot.

After becoming members of a harlot, do they still remain members or a wife of Christ and Christ their husband?

No, why not?

1 Corinthians 6:15

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What? know ye not that he which is joined to an harlot is one body? for two, saith he, shall be one flesh.

Once you are members of harlot ecumenical groups, you become married to them and become one flesh. Jesus Christ who was your one husband is excluded. You are no more one flesh with Jesus Christ, but now you are one body with a harlot. Is it clear my friend? It is therefore spiritual adultery to join harlot ecumenical groups.

What did God say unto ancient Israel when she departed from Him?

Jeremiah 3:7

“And I said after she had done all these things, *Turn thou unto me*. But she returned not. And her treacherous sister Judah saw it.

Jeremiah 3:8

And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

3:10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

3:11 And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah.

Have you heard religious systems justifying themselves for joining harlot ecumenical groups?



Why Adventists Participate in UN and Ecumenical Meetings
October 8, 2015
ADVENTISTREVIEW

“Seventh-day Adventist believers shower me with questions when they learn that I have represented the Adventist Church in the United Nations and at meetings of **CHRISTIAN ECUMENICAL ORGANIZATIONS....** My answer is simple: **It is legitimate for all people of goodwill to unite to save lives, to protect lives, and to affirm the importance and sacredness of life.** It is even urgent for **all people to partner to make this world a better place for all human beings,** contributing to better health, education, and humanitarian work in all dignity, freedom, justice, **peace, and fraternity...** **That said, unity is not a bad word.** Adventists value unity just as God does.”

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3:12 Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; [and] I will not cause mine anger to fall upon you: for I [am] merciful, saith the LORD, [and] I will not keep anger for ever.

3:13 Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

3:14 Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

Spiritual adultery in the early church

The apostolic church is represented as a chaste virgin clad in white linen. The history of the seven churches of the second and third chapters of Revelation, describes the decline. The first love was lost, and that made it easy to commit fornication. The church tolerated those who held false doctrines, and certain sects of philosophers who applied the reason of the Greeks to the study of God's Word. The simplicity of early days was changed for worldly habits, teachings, and ways of living. The inward change may be read in the outward manifestations in the churches of Pergamos and Thyatira. Paganism walked bodily into the church, and the leader of Paganism claimed the once pure church as his bride. A false spirit of prophecy, false interpretation of the Scriptures, the exaltation of reason, the love of worldly ways, the desire for money and positions in the government, and finally a demand for the crown itself,-these are what wrought the change from purity, simplicity, and gentleness, to the condition of the prostitute. {1905 SNH, SSP 292.2}

The change was not wrought in a day. For Margin five centuries after Christ sent out His first disciples, the transformation was going on. Again and again during that time, Christ, like a true husband, sought the return of His church. "Thou hast played the harlot with many lovers; yet return again to Me, saith the Lord. Lift up thine eyes unto the high places, and see where thou hast not been lien with. In the ways hast thou sat for them, as the Arabian in the wilderness; and thou hast polluted the land with thy whoredoms and with thy wickedness. Therefore the showers have been withholden, and there hath been no latter rain; and thou hast a whore's forehead, thou refusedst to be

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ashamed. . . . And I said after she hath done all these things, turn thou unto Me." Harken unto the pleading of Jehovah with His church, and judge whether or not He views the plagues with pleasure. "Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever." But the church heeded not the call to return. Through the days of Constantine she made greater advances until she took her seat on the beast. "This was Mystery, Babylon the Great, the mother of harlots, and abominations of the earth." She who had once been a golden cup in the Lord's hand, filled with the wine of His love, which heaven through her had offered to the world, turned from Him, decked herself with worldliness, and held to the lips of her admirers a golden cup full of poison. She had fallen, and those who drank of her wine fell also. {1905 SNH, SSP 292.3}

What was the origin of the falling away or of the great apostasy?

The condition of Christianity for two or more centuries following the accession of Constantine the Great, to the Roman throne may be learned from the message delivered to the church of Pergamos. The ten years' persecution, which took place during the reign of Diocletian, failed to accomplish the design of its instigator, and a wonderful reaction followed...Naturally the number of converts increased rapidly, and church buildings multiplied. Officers in the church, under favor of the government, spread themselves like the green bay tree...God watched the church as it trod this dangerous path to worldly exaltation, and to Pergamos He sent this message: ... {1905 SNH, SSP 53.2}

Revelation 2:12-15

“And to the angel of the church in Pergamos write; These things saith he which hath the sharp sword with two edges;

2:13 I know thy works and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

2:14 But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a

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stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

2:15 So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

During the period of ecclesiastical history, when the message to Pergamos is applicable, **the church was guilty of idolatry and fornication.** Lest Christians should misunderstand the application, and be led to deny the charge, the Spirit of God cites them to the experience of Balaam with Balac, the king of the Moabites, at a time when Israel was about to enter the promised land. The following quoted paragraphs throw light on the work of Balaam in teaching Balac to cast a stumbling-block before Israel:- {1905 SNH, SSP 54.1}

"Balaam was once a good man and a prophet of God; but he had apostatized, and had given himself up to covetousness; yet he still professed to be a servant of the Most High. He was not ignorant of God's work in behalf of Israel; and when the messengers (from Balac) announced their errand, he well knew that it was his duty to refuse the reward of Balac, and to dismiss the ambassadors. But he ventured to dally with temptation, and urged the messengers to tarry with him that night, declaring that he could give no decided answer till he had asked counsel of the Lord. Balaam knew that his curse could not harm Israel. . . . The bribe of costly gifts and prospective exaltation excited his covetousness. He greedily accepted the offered treasures, and did not change his course when met by the angel. While professing strict obedience to the will of God, he tried to comply with the desire of Balac." {1905 SNH, SSP 55.1}

If in reading this paragraph the word "Balaam" is replaced by the "Church," in the fourth and fifth centuries, and for "Balac" is read "Constantine," or "the Roman Emperor," the exact history of the church is portrayed. The church had known God, but it became covetous; while it still professed allegiance to the Most High. The church, tempted by the rich offers of the government, parlied with its ambassadors and refused to declare the statutes of Jehovah, and remain a separate and peculiar people. The union of Church and State was formed in order to

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obtain the privileges and protection of the civil power. {1905 SNH, SSP 55.2}

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel?—By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, “The mystery of iniquity doth already work.” [2 Thessalonians 2:7.] During the lives of the apostles the church remained comparatively pure. “But toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts . . . came forward and new-modeled the cause.” [ROBINSON, IN HISTORY OF BAPTISM.] **To secure converts, the exalted standard of the Christian faith was lowered,** and as the result “a pagan flood, flowing into the church, carried with it its customs, practices, and idols.” [GAVAZZI'S LECTURES, P. 290.] As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many “remained in substance pagans, especially worshiping in secret their idols.” [GAVAZZI'S LECTURES, P. 290.] {GC88 384.5}

Spiritual Adultery in protestant churches.

Many of the Protestant churches are following Rome's example of iniquitous connection with “the kings of the earth;” the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. ...{GC88 383.1}

Has not the same process been repeated in nearly every church calling itself Protestant? As the founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new-model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, carries "with it its customs, practices, and idols." {GC 385.1}

A profession of religion has become popular with the world. *Rulers, politicians, lawyers, doctors, merchants, join the church as a means of*

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securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshipers array themselves in costly and fashionable attire...

A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church-records, and fashionable sins are concealed under a pretense of godliness. God looks down upon these apostate bodies, and declares them daughters of a harlot. **To secure the favor and support of the great men of earth, they have broken their solemn vows of allegiance and fidelity to the King of Heaven.** {4SP 234.1} They therefore have committed spiritual adultery or fornication.

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Wednesday March 7, 2018

Further study about The Seventh Commandment of God

Exodus 20:14

“Thou shalt not commit adultery.”

Spiritual Adultery

Ezekiel 16:32

“But as a wife that committeth adultery, which taketh strangers instead of her husband!

16:33 They give gifts to all whores: but thou givest thy gifts to all thy lovers, and hirest them, that they may come unto thee on every side for thy whoredom.

16:34 And the contrary is in thee from other women in thy whoredoms, whereas none followeth thee to commit whoredoms: and in that thou givest a reward, and no reward is given unto thee, therefore thou art contrary.

16:35 Wherefore, O harlot, hear the word of the LORD:

16:36 Thus saith the Lord GOD; Because thy filthiness was poured out, and thy nakedness discovered through thy whoredoms with thy lovers, and with all the idols of thy abominations, and by the blood of thy children, which thou didst give unto them;

16:37 Behold, therefore I will gather all thy lovers, with whom thou hast taken pleasure, and all [them] that thou hast loved, with all [them] that thou hast hated; I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness.

16:38 And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy.

16:39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take thy fair jewels, and leave thee naked and bare.

16:40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

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16:41 And they shall burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more.

Introduction of heathens to our institutions is spiritual adultery

Let not God's people in any of our institutions sign a truce with the enemy of God and man. The duty of the church to the world is not to come down to their ideas and accept their opinions, their suggestions, but to heed the words of Christ through His servant Paul, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" This means in a special sense marriage with unbelievers, but it covers more ground than this: it means in our instrumentalities ordained of God, in our institutions for health, in our colleges, in our publishing houses. {TM 271.1}

Through association with the world, our institutions will become unsubstantial, unreliable; because these worldly elements, introduced and placed in positions of trust, are looked up to, as teachers to be respected, in their educating, directing, and official position, and they are sure to be worked upon by the spirit and power of darkness; so that the demarkation becomes not distinguished between him that serveth God and him that serveth him not. The parable is given by Jesus Christ in regard to the field in which it was supposed had been sown pure wheat, but the entrusted ones look upon the field with disappointment, and inquire, "Didst not thou sow good seed in thy field? from whence then hath it tares?" The Master of the vineyard answered, "An enemy hath done this." {SpTA06 4.2}

Christ's example in making associations

The question may be asked, Are we to have no union whatever with the world? The word of the Lord is to be our guide. Any connection with infidels and unbelievers which would identify us with them is forbidden by the word. We are to come out from them and be separate. In no case are we to link ourselves with them in their plans or work. **But we are not to live reclusive lives.** We are to do worldlings all the good we possibly can. Christ has given us an example of this. When invited to

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eat with publicans and sinners, He did not refuse; for in no other way than by mingling with them could He reach this class. But on every occasion He gave them talents of words and influence. He opened up themes of conversation which brought things of eternal interest to their minds. And this Teacher enjoins us, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." On the temperance question take your position without wavering. Be as firm as a rock. Be not partakers of other men's sins. Acts of dishonesty in business deal, with believers or unbelievers, should be reprov'd; and if they give no evidence of reformation, come out from among them and be separate. {FE 482.2}

The union of church and state.

We have come to a time when God's sacred work is represented by the feet of the image in which the iron was mixed with the miry clay. God has a people, a chosen people, whose discernment must be sanctified, who must not become unholy by laying upon the foundation wood, hay, and stubble. Every soul who is loyal to the commandments of God will see that the distinguishing feature of our faith is the seventh-day Sabbath. If the government would honor the Sabbath as God has commanded, it would stand in the strength of God and in defense of the faith once delivered to the saints. But statesmen will uphold the spurious sabbath, and will mingle their religious faith with the observance of this child of the papacy, placing it above the Sabbath which the Lord has sanctified and blessed, setting it apart for man to keep holy, as a sign between Him and His people to a thousand generations. The mingling of churchcraft and statecraft is represented by the iron and the clay. This union is weakening all the power of the churches. This investing the church with the power of the state will bring evil results. Men have almost passed the point of God's forbearance. They have invested their strength in politics, and have united with the papacy. But the time will come when God will punish those who have made void His law, and their evil work will recoil upon themselves (MS 63, 1899). {4BC 1168.8}

Come Out Of Babylon.

Jeremiah 51:6 Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity;

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for this [is] the time of the LORD'S vengeance; he will render unto her a recompense.

Jeremiah 51:7 Babylon [hath been] a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad.

51:8 Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed.

51:9 We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up [even] to the skies.

51:10 The LORD hath brought forth our righteousness: come, and let us declare in Zion the work of the LORD our God.

51:11 Make bright the arrows; gather the shields: the LORD hath raised up the spirit of the kings of the Medes: for his device [is] against Babylon, to destroy it; because it [is] the vengeance of the LORD, the vengeance of his temple.

51:12 Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the LORD hath both devised and done that which he spake against the inhabitants of Babylon.

51:13 O thou that dwellest upon many waters, abundant in treasures, thine end is come, [and] the measure of thy covetousness.

Contact us on

+256 700874248 +256 752264622 +256 704120103

+256 788041341 +256 756155980 +256 778734288

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Or email us on

threeministries@gmail.com

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starting from
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