

## IV.

**Government of God.**

## LESSON XVII.

## LAW.

1. All of God's creation is subject to law. Each combination of the mineral kingdom is combined according to a law of definite proportions. See Lesson II, paragraph 9.

2. The vegetable kingdom is also subject to law. Some vegetables were made to live in the water, others on the land. Some plants were created to live and thrive in the frigid zones, some in the temperate zones, while others were made to live only in the torrid zone. Should the water lily be transferred to dry land, and the rosebush to the pond, neither could live, but would soon wither and die. Should plants from the torrid zone be transplanted to the frozen regions of the north, and plants from the frigid zones to the equatorial regions, they would soon die; because it is impossible for plants to live and thrive unless they are allowed to remain in the place and have the nourishment designed for them by the Creator. This is an unvarying law of the vegetable kingdom.

3. The animal kingdom is likewise subject to natural law. Some animals live in the water, others on the land. Some thrive in warm climates, others in the cold. No animal created to live in the water could live on the dry land, nor could any made to live on land exist in the water. No polar bear could live long in the torrid zone, any more than a monkey could in the regions of the poles. A hen might say that she had as good a right to dive and swim in the water as a duck, and she might attempt it, but she would soon find out that her fate was sealed, unless some higher being would rescue her from the watery grave. Thus it is evident that the animal kingdom is also subject to unchangeable laws, which they must obey in order to live and thrive.

4. Man likewise became subject to natural, physical and moral law in consequence of creation. See Lesson XVIII.

5. "The harmony of creation depends upon the perfect conformity of all beings, of everything animate and inanimate, to the law of the Creator. God has ordained laws for the government, not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabit the earth, is amenable to moral law." Patriarchs and Prophets, page 52.

### QUESTIONS.

1. To what is all creation subject? See paragraphs 1, 5.
2. Explain how the vegetable kingdom is subject to natural law.
3. What would be the result if these natural laws were set aside?
4. What law must creatures living in the water and such as live upon the dry land obey, in order to live and thrive?
5. Explain why animals from the torrid zone cannot live in the frigid zone, and vice versa.
6. What would be the result if they should change places?
7. Is man also subject to natural and physical law?
8. To what special law is man amenable, to which other creatures of earth are not?

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### LESSON XVIII.

#### ORIGINAL RELATIONS AND ORIGINAL LAW.

1. By the creation of intelligent beings, relations come into existence that existed before only in the mind of God; namely,

*First.*—Relations between the Creator and man and other intelligent beings.

*Second.*—Mutual relations between man and man, or between other intelligent beings.

2. Wherever intelligent creatures are found, there such relations will be found to exist. These relations may be called original relations.

3. Out of these relations grow moral duties of created intelligences to their Creator and to one another; therefore, these rela-

tions become the basis of the law that reveals the duty of moral beings to their God and to one another. Whenever the relations are the same, on this or on any other planet, there the laws growing out of these relations must be the same.

4. The general law revealing the duty of moral intelligences to their Creator and to one another under these relations is summarily expressed in the decalogue; for,

*First.*—In the first four commandments is revealed the duty of moral beings to their Creator. Ex. 20:3-11.

*Second.*—In the last six will be found their duty, to another, made known. Ex. 20:12-17.

5. Since these relations will continue unaltered as long as the Creator and intelligent beings exist, therefore the law growing out of these relations must remain as long as creation exists. Matt. 5:17-19; Luke 16:17.

6. Since both the Father and Son were united in creation, therefore they together originated these original relations and consequently the law growing out of them. John 10:30; 1:1-3; Heb. 1:1, 2.

### QUESTIONS.

1. What relations came into existence in consequence of the creation of intelligent beings?

2. Name these two relations.

3. Where will such relations be found?

4. What grows out of these relations?

5. Name the commandments that grow out of relations between the Creator and intelligent beings.

6. What commands are based upon the mutual relations that moral beings sustain one to another?

7. Are the original relations, as far as we can understand, the same in other worlds as in our world?

8. If the relations are the same, what can be said of the law governing other worlds?

9. Will these relations ever change? If not, will the law growing out of them ever change?

10. Who originated these relations? Paragraph 6.

11. Then who is the author of the law growing out of them?

## LESSON XIX.

## GOD'S CONSTITUTIONAL LAW, THE DECALOGUE.

1. God himself spoke and wrote his own law, and therefore it is pre-eminently the law of God. Deut. 4:12, 13; Ex. 20:1-17.

2. The first four commandments reveal man's duty to his Creator, as follows:

The first forbids the worship of any thing created, and requires the worship of the Creator only. Verse 3.

The second prohibits the worship of images or the works of man's hands, instead of rendering homage to God. Verses 4-6.

The third requires all to revere and honor the name of God. Verse 7.

The fourth defines how time is to be used; viz., six days for labor, and the seventh for rest and worship of the Creator. Verses 8-11; Isa. 66:22, 23.

3. The last six commands reveal man's duty one to another; to wit:

The fifth reveals the duty of children to parents. Ex. 20:12.

The sixth protects the lives of all. Verse 13.

The seventh preserves the virtue of the human family. Verse 14.

The eighth protects the property of all. Verse 15.

The ninth prohibits lying. Verse 16.

The tenth forbids coveting. Verse 17.

4. The first four commands are based on love to God, and the last six upon love to one another. Matt. 22:36-40.

5. A copy of this law was kept in the ark of the earthly sanctuary. Deut. 10:1-5.

7. The original copy of this law is kept in the temple of heaven. Rev. 11:19.

8. The ten commandments should be committed to memory. Deut. 6:6.

## QUESTIONS.

1. Who spoke and wrote the law of ten commandments?
2. What does the first commandment mean?
3. Explain the second precept.
4. Tell what is meant by the third command.

5. What does the fourth command teach us?
6. What duty is revealed in the fifth command, and how long is that duty obligatory upon children?
7. What is protected by the sixth command? By the seventh? By the eighth?
8. What does the ninth command prohibit? And the tenth?
9. What will lead man to keep these commandments? See paragraph 4; 1 John 5:3.
10. Where on earth was this law preserved? Where is the original copy kept?

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## LESSON XX.

### REWARDS AND PENALTIES.

1. A penalty is attached to every violation of the natural and moral laws of God. This is true of the vegetable and animal kingdom; for when a plant or an animal is removed from its natural element or environment, its death is sealed, though it may live on for a time. See lesson XVII.

2. The same is true of man as a moral, intelligent being. For every deviation from or transgression of natural law, he must suffer the penalty; from it there is no escape.

3. The blessings promised for obedience to God's moral law are: First, mercy in this life to those who love and keep the commands of God. Ex. 20:6.

Second, long life hereafter, and possessions—land. Verse 12.

4. The penalty threatened those who transgress God's law is: First, the iniquity is to be visited upon them and their children in this life. Verse 5; Lam. 5:7.

Second, no days—no life—and no possessions hereafter to those who do not obey God's law. Ex. 20:12; Eze. 18:4, 20.

5. God's will is expressed in his law. Rom. 2:18; Ps. 40:8.

6. God's will is the same in heaven as on earth; therefore, his law must be the same on every planet. Matt. 6:10; Ps. 103:20.

7. The principles of the decalogue lie at the foundation of God's government throughout his universe; therefore, it is as great a sin for angels or other intelligent beings to transgress God's law as for man, and every transgressor will have to suffer the penalty for his sin. John 8:44; Eze. 28:12-19; 2 Pet. 2:4.

## QUESTIONS.

1. Is there a penalty attached to the deviation from the natural law governing the vegetable and animal kingdoms? If so, state it.

2. Is there a penalty for the violation of moral law? If so, what is it? Eze. 18:4, 20.

3. What is promised to those who obey God's law, in this life? What hereafter?

4. What is the penalty in this life for the transgression of God's law? What will they suffer hereafter?

5. What can be said about God's law as a rule for other moral beings besides man? Paragraphs 5, 6, 7.

6. Will the same penalty be visited upon angels as well as man who may transgress this law? Paragraph 7.

## LESSON XXI.

## KINGDOM OF GOD:

1. The essential factors necessary to a kingdom are: First, territory; second, subjects; third, law; fourth, ruler; fifth, his throne.

2. The following will prove that this world belongs to the kingdom of God:

*First.*—God created the earth, the territory; therefore it belongs to him. Ex. 19:5.

*Second.*—God created man, therefore the human race make up the subjects of his kingdom. Gen. 1:26, 27.

*Third.*—God, as creator, had the sole right to govern, and therefore he gave man the constitutional law of his government; viz., the ten commandments. Ex. 20:1-17; 24:12.

*Fourth.*—As creator, he also has right to rule over other intelligences. Ps. 103:19, 22.

*Fifth.*—His throne is in paradise, the third heaven. 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2.

3. All other worlds inhabited by intelligent beings are his dependencies. Heb. 11:3; Rev. 12:12; Job 38:4, 7.

4. The true God alone has the sole right to rule over the uni-

verse, and that because he is the creator of all in the universe. Ps. 103:19.

5. Those who are willing to submit to his government, obey his law, will ever enjoy the blessings of peace, happiness and long life as long as God lives. Ex. 19:5; Matt. 25:34; Isa. 9:6, 7.

6. Those who will not be subject to God's government, and who refuse to obey his laws, are condemned to everlasting destruction. Deut. 27:26; Matt. 25:41, 46.

### QUESTIONS.

1. Name those things which go to make up a kingdom.
2. Show how the earth is territory of God's kingdom.
3. Who are the subjects? Give text.
4. What is the constitution, or law, of God's kingdom? Repeat it.
5. Who is the rightful owner, and where is his throne? Two proof-texts wanted.
6. What relation do other worlds inhabited by intelligent beings sustain to God's kingdom?
7. Prove how God alone is the sole owner of the universe.
8. On what condition may God's subjects ever live and be happy?
9. What is the fate of those who refuse to submit to God's government? Reference wanted.

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### LESSON XXII.

#### REVIEW QUESTIONS ON LESSONS XVII TO XXI.

1. Explain how both the vegetable and animal kingdoms are amenable to law? Lesson XVII, paragraphs 2, 3.
2. Tell in what sense man is subject to a higher or moral law.
3. What relations came into existence at creation, first, between the Creator and intelligent beings, and second, between these moral intelligences themselves?
4. Are these relations changeable or unchangeable?
5. Explain the laws growing out of these relations. Are these laws subject to change? If not, why not?

6. Do these relations and laws growing out of them pertain only to man, or do they exist wherever moral intelligences are found?

7. What law grows out of the relation between God and intelligent beings?

8. What commands are based upon relations between moral intelligences?

9. Who originated these relations? Then who must be the originator of the law growing out of these relations? Lesson XVIII, paragraph 6.

10. What is God's constitutional law? How was it given, and how preserved on earth? Where is the original copy of it?

11. What follows the violation of nature and moral law? Lesson XX, paragraphs 1-4.

12. What is promised to those who obey God's moral law?

13. What is the penalty for transgressing it?

14. Do these principles apply to all intelligent beings wherever found?

15. What are the necessary factors to constitute a kingdom?

16. Explain how this earth has the necessary things to constitute the kingdom of God.

17. What relation do other worlds sustain to God's kingdom?

18. Who, then, is the Universal Ruler, and why?

19. Upon what conditions may intelligent beings become subjects of God's kingdom?

*Note.*—It might be well to have a written examination at this time to ascertain how well the lessons have been learned and understood.