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The Book of the Law Found Again

The Key that Openeth and No
Man Shutteth

Volume Two

By G. G. RUPERT

Published by
UNION PUBLISHING COMPANY
Britton, Okla., U. S. A.

"THE ENSIGN OF ISRAEL"

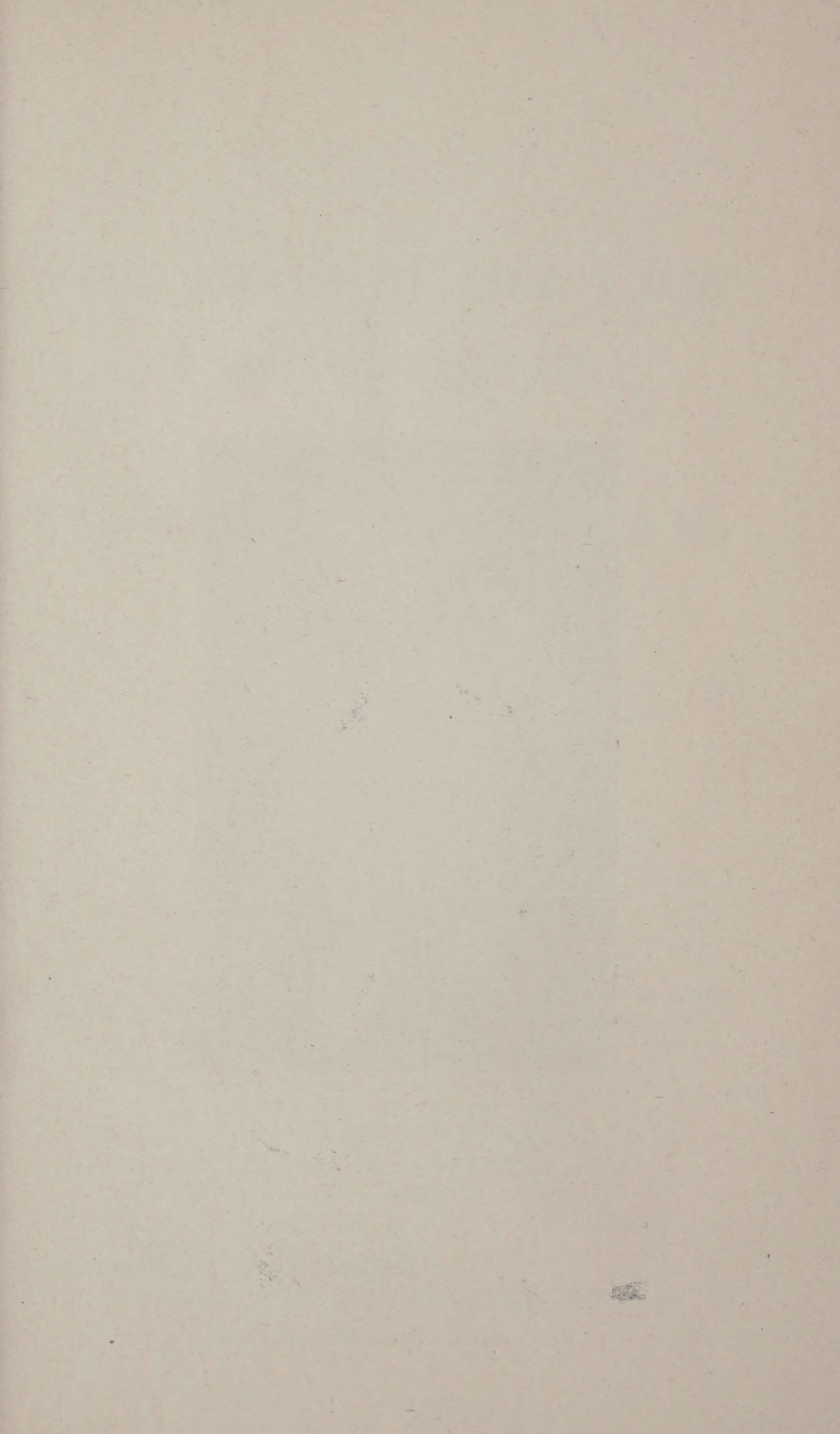
BLUE, STATUTES OF GOD; SCARLET, CHRIST THE SIN BEARER;
YELLOW, FAITH OF JESUS; PURPLE, PRIEST-KING'S ROBE;
WHITE, RIGHTEOUSNESS OF SAINTS

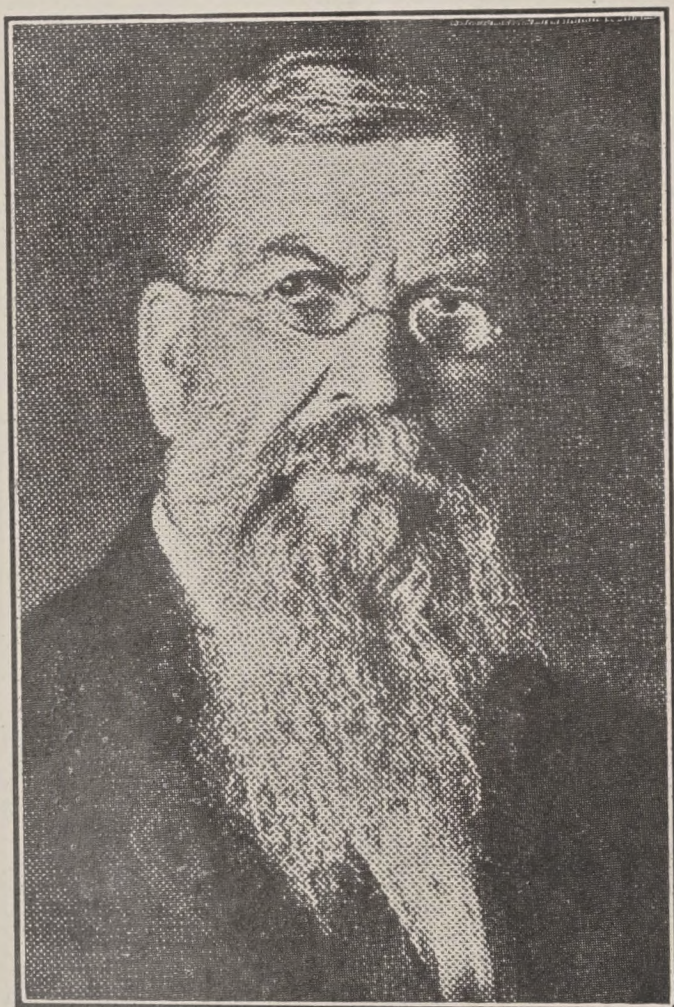


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Yours Truly,

G. G. Rupert

The Book of the Law Found Again

The Key that Openeth and No
Man Shutteth

Volume Two

By G. G. RUPERT

Author of "The Inspired History of the Nations," in three volumes, "The Yellow Peril," "Time, Tradition and Truth Concerning the End of the World," "Bible Atlas," "Bible Readings on Bible Doctrines," "The Two Covenants Between God and Man," and various smaller booklets on Bible Subjects

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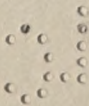
G. G. RUPERT

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READ THIS PREFACE FIRST

(Preface to Volume One.)

Said Christ to the Jews: "You have the **Key of Knowledge**, you will not go in yourselves, but you hinder those who would enter." Luke 11:52. John speaks of the Philadelphia Church thus: "He that hath the **key of David** that openeth and no man shutteth, and shutteth and no man openeth." Rev. 3:7. The Throne of David (Christ) we are told is located between the cherubims over the ark that contained the laws of God. Why, then, did the Jews, then above all other people, have the key of knowledge? Paul answers thus: "What advantage then hath the Jew, or what profit is there of circumcision? Much every way chiefly because unto them were committed the **oracles of God**." Rom. 3:2. But we ask again what was the oracles of God? Stephen says the **living oracles** were delivered unto them at Sinai, "that they might give them unto us." Acts 7:38. Thus it is easy to see that the laws given at Sinai were the oracles of God.

The place prepared by King Solomon in the temple for the ark to rest under the two Cherubims was called the oracle. First Kings 8:6. The instruction of Moses to the King on earth that ruled in the government of God on this Throne of the Lord, was to take a copy of this Book of the Law and read and meditate on it day and night that he might rule according to the will of God. Deut. 17:18, 19. Thus it is clear, **First, That the key to the throne of David** possessed by the Jews and the Philadelphia Church is the book of the law of Moses which "**openeth the door**" that leadeth into an understanding of the True Government of God's people. **Second**, the Philadelphia Church, being the Church that will constitute the remnant people they will teach those laws as written by Moses, not a part but the whole book as the key that opens the whole Scriptures of truth. **Third**, we learn from the above that the Jews were the race to whom God committed these lively oracles to give unto us. This shows God designed they should be a light to the World through which all Nations might receive the light of the Gospel, but in the place of them filling this important mission they lost sight of its true teaching and became blind to its truth. Hence they lost the

key they possessed and only stood in the way of those who would enter.

Fourth, the book is again found as it was in the days of King Hezekiah and also in the days of Ezra. This third and last finding is for the Remnant people of God.

God wants men and women now who will proclaim the truths of the book of the law and thus raise up the true Remnant of Israel that they may be prepared to meet David their King when he comes to rule on his own throne and govern a people who will be subject to his will. There never was but one man authorized to write legal precepts and that was Moses. All other writers of the Bible were but teachers of what laws he wrote. Never was there in the World a man aside from Moses so closely associated with Christ as he. Never was there a man who was a prophet like unto Christ so near as was Moses. The remnant people sing the song of Moses and the song of the Lamb. The things taught in this book are as sure of success as that God rules. The truth of God cannot fail, but happy is the man or woman who breaks the yoke now upon them and frees themselves from tradition and Babylonish errors, and comes out clear on the side of truth.

May God speed the circulation of this book everywhere till every true child of God may know the truth and be free.

AUTHOR.

PREFACE VOLUME TWO

Since writing what we now term Volume One of "The Book of the Law Found Again," we see and realize there is much more to the subject which the children of God should know at this age of the world, so we have written the second volume. I need not say it has required much study to do this, for the reader will realize that as they read. The information gained has well repaid for the effort, and we feel safe in saying this second volume will be appreciated by all who love the truth of God. We now ask the prayers of all God's children that this book may bring joy to many hearts.

AUTHOR.

THE BOOK OF THE LAW.

THE KEY THAT OPENETH AND NO MAN SHUTTETH.

CHAPTER I

THE TWO SONS OF ZEBEDEE AND THEIR RELIGION.

The names of these two boys were James and John. Their father was a fisherman by occupation. The record says when these two boys were found they, with their father, were mending their nets. Peter and Andrew were also brothers, who were the sons of Jonas. They were partners in fishing with Zebedee and his boys. They were also called to be fishers of men at the same time as were James and John. It is interesting to trace the training of these boys and why the Master called them to his work. One of the best ways to learn the greatness of these boys is to study their production of Scripture in later life. In doing this, we will note the Epistles of John first. Never have we seen so much in the writings and character of these boys as we now see. Therefore we try to give to the reader the merits of these writings as we enter into the search for truth contained in them. The pith, as we sum it all up, is to teach each individual reader **whether they are a child of the devil or a child of God—which?** The examination of the subject, as given by the Apostle, is a **critical one.** Examine it carefully and ask yourself the question, when through: To whom do I belong? If found to be a child of the devil, we urge a speedy effort on your part to be released from him before it is too late by following the rule laid down by the Apostle. In doing so, remember **there is but one way and one rule to follow to obtain that freedom.**

The Epistles of John on Obedience.

“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life;

“(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with the Son Jesus Christ.

"And these things write we unto you that your joy may be full."—First John 1:1-4.

The thought in the above introduction to the Epistles of John is: First: That in the beginning the Father and the Son were one in fellowship. Second: The Son, which in this is spoken of as the word, was from the beginning. Third: That word was seen, handled, and made manifest to the Apostles, which was from the beginning. Fourth: That eternal life was in Christ, which was from the beginning. Fifth. All who believed these things had the same fellowship and eternal life as that which existed between the Son and the Father in the beginning.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth:

"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—Verses 5-7.

This shows that this fellowship and eternal life with us and the Father and the Son depends on our walking in the light, as he is in the light. Says David, "Thy word is a light to my feet." Another says, "The entrance of thy word giveth light." It is on condition that we walk in the truth, that we are cleansed from all sin.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us.

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"If we say that we have not sinned, we make him a liar, and his word is not in us."—Verses 8-10.

The light, as we walk in it, shows us that we are born in sin and to say we are not in sin makes God a liar, for he has said that sin and death passed upon all men for that all have sinned.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

"And he is the propitiation for our sins: and not for our's only, but also for the sins of the whole world.

"And hereby we do know that we know him, if we keep his commandments.

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

“But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him.

“He that saith he abideth in him ought himself also so to walk, even as he walked.”—2:1-6.

God desires us not to sin, but if any does sin after walking in the light, then they have an advocate with the Father, Jesus Christ, the righteous. The test is, then, whether we are in him or not. Also that we now keep his commandments. “He that sayeth he knoweth him, and keepeth not his commandments, is a liar, and the truth is not in him.” Obedience is ever the test as to our standing before God. It is not our feeling or our saying we believe, neither some experience in healing, or some miraculous supposed happening, but remember it is ever and always obedience that settles the matter with God. He that abideth in him must walk as he walked. That is, do the things Christ did.

“Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

“Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.”—Verses 7, 8.

Says the Apostle, this is not something new, but the same we had from the beginning. No, there are no new commandments, but the same old commandments we had from the beginning. John says, “This old commandment is now new to us, because the true light now shineth upon it.” We often use the expression about some old thing as it is becoming new to us. So when the commandments are taught in their true light, which we have had from the beginning, they appear new to us.

“He that saith he is in the light, and hateth his brother, is in darkness even until now.

“He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.”—Verses 9, 10.

In this scripture the light and darkness are both explained. The light is to keep the commandments. Darkness is to break the commandments.

“But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes.

"I write unto you little children, because your sins are forgiven you for his name's sake.

"I write unto you, fathers, because ye have known him that is from the beginning. I write unto you, young men, because ye have overcome the wicked one. I write unto you, little children, because ye have known the Father.

"I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—Verses 11-14.

Note that it is stated here twice that Christ was from the beginning and the appeal is to those who have accepted Christ, that the word of God abideth in them. Thus showing they have obeyed that form of doctrine which was once delivered to the saints. Not some new doctrine, but that which was from the beginning, which the saints of God had known from the beginning.

"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.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—Verses 15-17.

The last statement here made is, he that doeth the will of God abideth forever. It is ever the doer. Faith, says James, without works is dead, being alone.

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.

"And this is the promise that he hath promised us, even eternal life.

"These things have I written unto you concerning them that seduce you.

"But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie and even as it hath taught you, ye shall abide in him."—Verses 24-27.

Passing over verses 16 and 17, which is an exhortation, the Apostle again reminds us of that which was from the beginning, which is the commandments which was with the Father and the Son. If those commandments, says the Apostle, remain in us, then we have the fellowship with the Father and the Son. He further says, this is the condition of eternal life which is promised us. We are also reminded that our teacher, the Holy

Ghost, teaches no lies, but the truth according to the word which abides in us.

“And now, little children, abide in him; that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

“If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.”—Verses 28, 29.

The person who abides in obedience has boldness in the day of his coming. The test of true righteousness is always the performance of the commandments of God. The Psalmist says, “All thy commandments are righteousness, and thy law is the truth.”

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.

“Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

“And every man that hath this hope in him purifieth himself, even as he is pure.

“Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

“And ye know that he was manifested to take away our sins; and in him is no sin.

“Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him.

“Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”—3:1-7.

Every man who embraces the hope of seeing him at his coming and being changed to immortality purifies himself, even as he is pure. This purifying process is by ceasing to break the commandments of God and doing that which is righteous. Christ came to take away our sins, not the law, but sin, which is the violation of the law, for in him was no sin. He was not a law breaker. If we abide in him we sin not, but if we sin we have not known him. The test of obedience is what determines whether we are what we claim to be or not. The man who is not willing to obey any commandment of the law of God is no Christian, no matter if they belong to all the churches in the land. The more of a profession they make the greater hypocrites they are. Said Christ, “Yea, rather blessed are they who hear the word of God and do it.” Many don't like to hear about the do religion. In fact the preaching of strict obedience to the commandments of God will kill any of the so-call-

ed revivals now in existence. That is not what they want. They want every thing else but the genuine **obedience**. The warning in verse eight is, not to be deceived by those who merely profess to be followers of God.

“He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

“Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

“In this the children of God are manifest,, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother.

“For this is the message that ye heard from the beginning, that we should love one another.

“Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother’s righteous.”—Verses 8-12.

The story is here plainly told how to detect one class from the other. Namely, if a person will not, or is not, keeping the commandments of God, he is a sinner, and has never been born of God, (converted). They are of the devil. A man who is converted cannot break the commandments of God because his seed abides in him. Says Peter, “that seed is the word of God by which we are converted.” I Peter 1:22. That word teaches obedience to the law of God, so that man cannot break the commandments of God as long as he regards the instructions of God. This is sanctification in its purity. It is all easy to argue sanctification in the abstract, but apply the test given, namely, if the person is willing to keep all the laws of God as written, the Sabbath not accepted, then we have evidence they are sanctified through the truth. If not willing, then we know they are not sanctified and do sin.

Note. The Apostle is not arguing whether a man can fall from grace in back-sliding. Neither is he arguing the point whether a man knows it all when he is converted, and if he violates in the least degree he is not sanctified. These points are all taken up in other scriptures, such as the text that says “If a man does sin after conversion he has an advocate,” and so on. But the point here is not whether a man is born of God at all, but it is whether he is of the devil or of God, which? That is the question here. It is decided by

his relation to the commandments of God. We are safe in saying that the person who opposes any of the commandments of God is of the devil. Those who are willing to be taught what the commandments require and accept them by obedience are of God. This is the message we have had from the beginning says the Apostle.

“Marvel not, my brethren, if the world hate you.

“We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death.

“Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him.”—Verses 13-15.

Love and hatred is a test of our obedience. Hate results in murder, which is a violation of the sixth commandment. Love of the brethren is an evidence that we have passed from death unto life, (converted). The devil and the world always hates loyalty to God’s law.

“Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

“But whoso hath this world’s good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

“My little Children, let us not love in word, neither in tongue; but in deed and in truth.

“And hereby we know that we are of the truth, and shall assure our hearts before him.

“For if our heart condemn us, God is greater than our heart, and knoweth all things.

“Beloved, if our heart condemn us not, then have we confidence toward God.

“And whatsoever we ask, we receive of him because we keep his commandments, and do those things that are pleasing in his sight.”—Verses 16-22.

The test of love is further given in plain language which, as Paul says, “Love is the fulfilling of the law.” Rom. 13:8. The last six precepts pertain to our duty to man, the first four to God. This, says Christ, is to “love the Lord our God with all the heart, and our neighbors as ourselves.”

“And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

“And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us.”—Verses 23, 24.

“Beloved, believe not every spirit, but try the spirits whether

they are of God: because many false prophets are gone out into the world.

"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God:

"And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of anti-christ, whereof ye have heard that it should come; and even now already is it in the world.

"Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world.

"They are of the world: therefore speak they of the world, and the world heareth them.

"We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

"Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

"He that loveth not knoweth not God; for God is love."

—4:1-8.

The above is a most important scripture and all should understand it. We are admonished to "try the spirits, whether they be of God" or not. Surely in our day this is necessary when, if it were possible, they would deceive the very elect. It says the test is this, "every spirit that confesseth that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ is come in the flesh is not of God, and this is the spirit of anti-christ." Verse four tells us how to test whether the spirit of Christ has come in our flesh or not. It says plainly, "Little children ye are of God, and have overcome them. For greater is he that is in you (your flesh) than he that is in the world. They are of the world, therefore they speak the things that are of the world, and the world heareth them. Hereby we know the spirit of truth and the spirit of error." Hence, Christ here, is spoken of as coming in the flesh. That is, he is to come in our flesh by his spirit, and aid us in doing that which we cannot do in our own strength. Namely, aid us in the keeping of the commandments of God, which the world cannot do because they are not born again. Verse 13 says, "Hereby know we that we dwell in him and he in us, because he hath given us of his spirit." Chapter five says, "By this we know that we love the children of God when we love God and keep his commandments. For this is the love of God that we keep his commandments.

and his commandments are not greivous." Ch. 5:2, 3. This power to overcome the world and keep the commandments of God is obtained by faith through Christ who gives us that power.

"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

"This is he that came by water and blood, even Jesus Christ; not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth.

"For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

"And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one.

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son.

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of the Son."—5:4-10.

The above scripture abounds with proof that all the Apostle has said is true, and the last statement is that **we have the witness within ourselves** that it is true. First, there are **three** in heaven, the Father, the Word (Christ), and the Holy Ghost. These three are one. They are united. Christ said, "Me and my Father are **one**" in unity. He also said, "He would send the Holy Ghost unto us which would lead us into all truth." So they are one in perfect harmony. There are also three **in earth**, says John, that **bear witness**. The spirit, the water, and the blood, and these three agree in one. So there are six mentioned of which **all agree in one**. The three in heaven witnessed to Christ being the Word that came and dwelt among us: First, by Christ being conceived by the Holy Ghost. Second, at his baptism there was a voice from heaven saying, "This is my beloved Son, in whom I am well pleased." And third, on the cross, when his blood was spilled for the world, the voice from heaven again was heard, and the sun refused to shine on the scene. These three witnesses on earth were all given to bear testimony to us that Christ was the Son of God. And last, says John, **we have the witness within ourselves**. We know the works of the flesh has been **destroyed in us** by his coming in the flesh in us. Thus

enabling us to do that which we could not do without him. Namely, **keep the commandments of God.** For, "The carnal mind is not subject to the law of God neither indeed can be." Rom. 8:8. Paul says, "Now the works of the flesh are manifest which are these: adultery, lasciviousness, witchcraft, variance, emulation, strife, sedition, heresy, drunkenness, idolatry, and sedition, which as I have told you before, that they which do such things cannot inherit the kingdom of God and Christ. But the fruit of the spirit is joy, peace, longsuffering, meekness, temperance, and faith." Gal. 5:19. Thus we see it is the same truth which has been from the beginning, not a new doctrine, not a new plan, not some side issue to tell whether we are sanctified or not, but **obedience is the test.** This obedience or disobedience is seen by the fruit we bear whether it is the **works of the spirit or the works of the devil** whether we are the **children of God or the children of the devil.** All is plain when the heart becomes in a condition it is willing to turn to **the Lord by obedience.** Don't be deceived in these last days as to who are followers of God and who are not. "Great peace have they that love thy law and nothing shall offend them," that is, **nothing in the law,** when presented, will be of the least objection to any child of God, but the children of the devil will argue against it and do all in their power to avoid its obligations. It is easy to know of what spirit we are of.

The Second Epistle of John.

"I rejoiced greatly that I found of thy children walking in truth, as we have received a **commandment from the Father.**

"And now I beseech thee, lady, not as though I wrote a new **commandment unto thee, but that which we had from the beginning, that we love one another.**

"And this is love, that we walk after his **commandments.** This is the **commandment, That, as ye have heard from the beginning, ye should walk in it.**"—Second John 4-6.

This Epistle is written to the Church as a whole as expressed by the **term Lady.** Again it is repeated that the **commandment is from the Father and from the beginning.** The beloved disciple is rejoiced to know that the children **walk in the truth.**

"For many deceivers are entered into the world, who confess not that **Jesus Christ is come in the Flesh.** This is a **deceiver and an antichrist.**

“Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward.

“Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son.

“If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed.”—Verses 7:10.

The warning given to the Church is to beware of deceivers. He calls them anti-christ. He tells us who are anti-christ, it is those “who transgresseth and abideth not in the doctrine of Christ,” and that doctrine is the keeping of the commandments. Also anti-christ are those who say Christ is not come into our flesh, to strengthen us so we can keep the commandments of God. Some say anti-christ is the Catholic Church, some say one thing and some say another. But the facts are, every one who in any way opposes obedience to the whole law of the Father as written either on stone or in a book by Moses, is anti-christ. Every one who says the law cannot be kept, or is abolished, or is not good, or is contrary to us, or is a yoke of bondage, or says the Sabbath is Jewish, or in any other way opposes the laws of God are anti-christ, and no evading it. Who will dare deny it? The beloved says, “If any man has this doctrine he has both the Father and the Son.” The last verses quoted are strong, namely, “If any come to you and bring not this doctrine, receive him not into your house, (congregation). Neither bid him God’s speed.” We cannot conscientiously bid a law-breaker God’s speed in his rebellion, for in so doing we become partakers of his evil deeds. Paul says, if any be a covetous man we are not to so much as to eat, (the Lord’s supper). This shows us that no law breaker who purposely violates any of God’s commandments are entitled to the communion of the Lord’s body. Some make the test as to whether you have been baptised by a minister who has been authorized by a certain denomination, as though the saving virtue was in their authority. Shame on such ignorance. Paul says let each “examine himself” and see that he does not eat and drink unworthy, for, “for that cause many are sickly and die among you.” Hypocrisy is a terrible thing. Ignorance like a dumb brute is another awful mistake, and what is still

worse, is for teachers to teach that their organization and membership to it, entitles one to partake of the communion unwarned as to the result. All such ignorance in any sect or creed will say anti-christ is the Catholic Church when they are equally guilty.

Three Boys.

James and John were the sons of Zebedee, Peter was their partner. We now see how the beloved John taught the law and obedience, if you will read the book of James, following this you will have another example. Then I read that when Peter was told by the Lord to arise and slay and eat all manner of beasts let down to him in the sheet, which represented the unclean Gentiles, he said, "Not so Lord, **for nothing common or unclean has ever entered my mouth.**" And further said, "I perceive that in every nation he that feareth God and **worketh righteousness** (keeps the commandments) **is accepted of him.**" This tells me that his parents had raised the boy to obey God and his commandments, and in his home, did not have his table filled with hog, turtles, rabbits, frogs and every abominable thing. It teaches me also that Christ knew where to get his disciples, among boys that had been trained right. Who will profit by this lesson of these boys and obedience?

Recapitulation.

First: **The witness within us** tells us that if our religion is of the right stamp it is always capable of proof. Paul, in speaking of Christ's righteousness, says, "But now the righteousness of God is manifest without the law, being witnessed by the law and the prophets." Rom. 3:20. Both the law and the prophets testified that Christ did everything required in the law and as taught by the prophets. Hence, he was righteous. John says in his Epistle, "He that is righteous **doeth righteousness** even as he is righteous," and "he that keepeth his commandments dwelleth in him, and he in him, and hereby we know that he abideth in us. By the spirit which he has given us."

The Witness Within Us.

It is our privilege to know our standing before God. He has given each individual the witness within them.

This standing is found out by self-examination. Paul says, "Examine your own selves whether ye be in the faith." Prove your own selves. II Cor. 13:5. John gives us many tests as follows: "Hereby we do know that we know him if we keep his commandments." 2:3. "But who so keepeth his word, in him verily is the love of God perfected," 2:5. "He that doeth the will of God abideth forever," 2:17. "Let that therefore abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father," 2:24. "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him," 2:29. "Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him, neither known him," 3:6. "He that commiteth sin is of the devil. For the devil sinneth from the beginning," 3:8. "Whosoever is born of God doth not commit sin. For his seed remaineth in him and he cannot sin because he is born of God," 3:9. "In this the children of God are manifest and the children of the devil. Whosoever doeth not righteousness is not of God," 3:10. "By this we know that we love the children of God, when we love God and keep his commandments," 5:2. "For this is the love of God that we keep his commandments," 5:3. "And this is love that we walk after his commandments. This is the commandment ye have heard from the beginning. Ye should walk in it," Second Epistle 6. "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come unto you any and bring not this doctrine, receive him not into thy house, (congregation). Neither bid him God's speed, for he that biddeth him God's speed, is made partaker of his evil deeds," 9-11. "He that doeth good is of God, but he that doeth evil hath not seen God." Third Epistle 11.

Christ is Come In the Flesh.

Christ's coming in the flesh of each individual is another test as to our being a child of God. The purpose of God in having his Son take on himself our nature was that he might dwell in our flesh in this life. He

being tempted in all points like we are, yet without sin, he would "be able to succor those who were tempted." John says, "Ye are of God, little children, and have overcome them. Because **greater is he that is in you than he that is in the world. If ye love me keep my commandments** and I will pray the Father and he will give you another comforter that he **may abide with you forever**, even the spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him. **But ye know him for he dwelleth within you and shall be in you.**" John 14:15-17.

The work of this abiding of Christ is to "strengthen us with all power by his spirit in the inner man." So that we can do that which we could not do in the work of overcoming without it. Thus Paul says, "Walk in the spirit and **ye shall not fulfill the lusts of the flesh.** For the flesh lusteth against the spirit and the spirit against the flesh, and these are contrary, the one to the other, so that **ye cannot do the things that ye would.** But if ye be led by the spirit ye are **not under the law**, (under its condemnation)." Gal. 5:16-18. Paul says, "That when he would do good evil was present with him and how to perform that which was good I found not." But he also said, "I thank God through Jesus Christ there was deliverance." Rom. 7:7.

Now coming back to John again we read of the evidence of Christ's **coming in the flesh in us.** "Who is a liar but he that denieth that Jesus is the Christ. **He is anti-christ that denieth the Father and the Son.** Whosoever denieth the Son hath not the Father. But he that acknowledgeth the Son, hath the Father also." 1:22, 23. "But the anointing which ye have received of him **abideth in you** and ye need not that any man teach you: But as the same anointing teacheth you all things and is truth, and is no lie, and even as it hath taught you **ye shall abide in him.**" 2:27. "He that believeth on the Son of God **hath the witness in himself.**" 5:10. "And this is love, that we walk after his commandments. This is the commandment that as ye **have heard from the beginning ye should walk in it.** For many deceivers are entered into the world, who confess

not that Jesus Christ is come in the flesh. This is a deceiver and an anti-christ." Second Epistle 6, 7.

It is now clear that coming in the flesh, that is, in our flesh by the Lord, is the great test whether we are children of God or not. In the last days eighteen sins are enumerated by Paul as characteristic of those who have a form of Godliness but deny the power thereof. That is, by their actions they deny the power which is at our command to help us overcome. Hence, all such are anti-christ, whether they be Catholic or Protestant. All false professors are anti-christ. Paul further says, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Gentile." Rom. 1:16. So we appeal to every one who profess to be followers of Christ to "examine themselves whether they be in the faith" or not. Have you the witness within you as proof that you are an overcomer? Are you willing to take the commandments of God as your rule of life? Can you realize there is in you a power which is transforming your character day by day? Are you reprov'd of sin in your experience each day, when you do wrong? Can you see by self-examination each day the things you once loved you now hate? Do you see the things of evil temper, covetousness, speaking evil of people, pride in dress, are you ambitious to be greatest, and so on, are they passing away from you? Are these, with hundreds of other failures heretofore known by you passing away? These will easily tell you where you stand. Are you prejudiced against any commandment God has given you to obey, such as the Sabbath, now so unpopular? Are you willing to be led by the spirit in all truth whatever it may be? All is plain as your duty to God. If so, then the spirit will teach you the truth. "We are sanctified through the spirit and belief of the truth." Paul says, "We are sanctified by the washing of water by the word." Peter says, "As new born babes desire the sincere milk of the word that we may grow thereby." Said Christ, "The Kingdom of God is like a grain of corn, first the blade, then the stalk, then the full ear in the stalk." God's principles are, both in nature and divine life growth, "overcoming" from babyhood to

manhood. The above will tell you all about your religion, of what sort it is, if you wish to know. We say, don't be deceived. Lay your foundation on the rock of truth so the floods will not throw down your house now of sand.

The Book of James.

James, the brother of John, became a pillar of the faith among the disciples. At the council held at Jerusalem, as recorded in Acts fifteen and also in the twenty-first chapter, he was the chief speaker and advisor on doctrinal questions. His book is dedicated to the twelve tribes scattered abroad. In this book he sets forth in clear language his position on the question of obedience and commandment keeping, which he calls works as they are placed by the side of faith.

"Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

"But be ye doers of the word, and not hearers only, deceiving your own selves.

"For if any 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 1:21-25.

Like his brother John, we see at once that he lays his foundation as a test whether a man is of God or the world, is by the works he performs in harmony with the law of God. The above scripture uses the law as a glass for each one to look in and behold what manner of man he is. He says if he continues doing as the law directs and does not become a forgetful hearer, then he shall be blessed in his deeds.

"For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment;

"And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool:

"Are ye not then partial in yourselves, and are become judges of evil thoughts?

Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

“But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats?”

“Do not they blaspheme that worthy name by the which ye are called?”

“If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well.

“But if ye have respect to persons, ye commit sin, and are **convinced of the law as transgressors.**

“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.

“So speak ye, and so do, as they that shall be judged by the law of liberty.”—Verses 8-12.

James draws the line very close when he says if we offend in one point we are guilty of all. That is, **we have broken the law**, and it is a truth that if one is placed in all respects the same he would break them all as he had broken the one under his present circumstances. Man does not love one commandment more than another. Let the circumstances be the same and he will prove that to be true. He uses two as a comparison, the same comparison can be used with any of the ten, the Sabbath not excepted.

“For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment.

“What doth it profit, my brethren, though a man say he hath faith, and have not works? **can faith save him?**

“If a brother or sister be naked, and destitute of daily food,

“And one of you say unto them, Depart in peace, be ye warmed and filled: notwithstanding ye gave them not those things which are needful to the body; what doth it profit?”

“Even so faith, if it hath not works, is dead, being alone.

“Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my **faith by my works.**

“Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

“But wilt thou know, O vain man, that **faith without works is dead?**”

“Ye see then how that by works a man is justified, and not by faith only.”—Verses 14-20, 24.

James makes religion a practical question, the same as his brother John. Namely, the test whether a man

has the genuine is whether he obeys the law or not. Many today talk of faith but not much of works. It is true that a man is saved by faith, but a faith that does not work obedience to the law is no faith at all. It is worthless. Paul says we may speak with the tongues of angels and men, we may give our bodies to be burned, we may have all faith, but if we do not have charity (love) enough to keep the commandments of God then we are but as a sounding brass or a tinkling cymbal. Nothing but show. "For as the body without the spirit is dead, so faith without works is dead also." Let the readers remember, as they read this, that works is obedience to the commandments of God.

John, when banished on the Isle of Patmos, received his vision which is contained in the book of Revelation on "the Lord's day." The day he had always been taught to observe with all other saints from the beginning. Rev. 1:10. In tracing down the world's history till he reached the Remnant people of God. He says, "Here is the patience of the saints. Here are they that keep the commandments of God and the faith of Jesus." 4:12. He also says of the other class, "they were wroth with the Remnant of her seed who keep the commandments of God and have the testimony of Jesus Christ." 12:17. In the last chapter of the book he says, in verse 14, "Blessed are they that do his commandments that they may have a right to the tree of life and may enter in through the gates of the city."

I conclude, from this testimony of these two boys, they had been well trained by their father, Zebedee, to honor God and obey him. I also conclude that Christ knew where to look for men who would be true and loyal to God by obedience. Paul knew where to look for a young man to take his place. The boy Timothy was chosen. He had been taught the scriptures from his youth by his mother and grandmother. This further teaches me that God, when he wants a man to work for him, he does not go to the wild, rough element to find some one who can tell how bad they had been and boast of the wonderful change which had been wrought in them. Paul was a persecutor, but he done it ignorantly through denominational prejudice, which he had imbibed, but he

had been taught much scripture and was an honest man at heart, who desired to do right. Let these lessons of obedience be impressed on parents who are raising men and women in the world. Teach them how they **must obey**. It is the first principle to teach children who will make useful people in the world. This obedience is taught in love and duty to both God and man. God pity those who will in any way discourage obedience to all of God's laws **just as they are written**. It breaks down all respect to God and for his word. Shame and disgrace to the man or people who will say it was a yoke of bondage, not good authority to us, etc.

A person can be, and millions are, deceived, which we must admit, by those who come and find the door shut and say, "Lord, Lord, we have prophesied in thy name," and so on, but the Lord says, "I never knew you." They are deceived by various ways by impressions received, by certain feelings coming over them in meeting, by professing to be followers of God and associations with those who profess, by supposed visions, in brief by every device of Satan but those who have **the witness within them** that reveals **their overcoming of evil in their own nature**, such as covetousness, soon angry, lust of the eye, pride, foolishness, falsehood, stealing, Sabbath breaking, and every other disobedience when they were of the world. We say all such never need have any fears of being lost, for they have the witness within themselves. Let others say what they will, they know the tree by the fruit it bears.

Christ in the Flesh.

"In the beginning was the word and the word was with God and the word was God. The same was in the beginning." "The word became flesh and dwelt among us." The prophet says, "I did take thy word and did eat it." The priests ate the unleavened bread which was a symbol of the pure word of God. They also ate the flesh of the burnt sacrifice without the blood or fat. Both a symbol of Christ's flesh and body. Thus as we eat the word of God we eat his flesh, and just as literal food sustains the natural body, so does the word sustain the spiritual life and body; and just in that manner

Christ dwells in our flesh and makes his abode in us. John says, "If we abide in him and his word abides in us we ask what we will." There are many who are dwarfed professed followers of Christ who are starved and perished for lack of knowledge of his word. There are equally many poor shepherds who starve the flock of God. They know nothing themselves and how can they feed the flock of God? They cannot, hence, turn to fables and things to entertain. This is the true condition of our day. It is also true that a large number exists who have no appetite for good food, but ask and want only that which will give them no spiritual life. Sad, sad is the present condition, when preachers preach for hire and the people love to have it so.



CHAPTER II

HOW TO STUDY AND UNDERSTAND THE BIBLE.

First, the Bible is scientific, always telling the same story. It is always governed by the same rules in study. These rules were observed by all inspired writers. Everything was established in the beginning—no alterations were ever made in that which once came out of the mouth of God.

Second; in order to teach the truth so we might understand it, God has used three ways. First, by word of mouth direct to Adam and others. Second, by taking things of nature and using them as symbols. Third, by the printed, or written word. All teaching the same truth all the time in every age of the world. Let these statements be accepted and you have gained one large step in understanding how to study truth and find out what it is. **Read the above and ponder it well.**

The first of these three ways used by God was the word of mouth. This was used by God with Adam and his descendants. Angels were used in like manner for many centuries later. The second way was to take animals and products of nature and teach the Gospel by using them to represent and teach certain things in the absence of the printed word. This plan of teaching was also introduced early in the beginning as we read of Abel's and Cain's record. It was continued till Moses, twenty-five hundred years after the creation when it was greatly enlarged and more fully developed with Israel in the wilderness after leaving Egypt. This was a kindergarten system. At this point the third step was also taken, namely, that of the written word. It contained a history from creation, and written instructions governing the system of object lesson teaching as written by Moses in the book of the law. The teaching in the written word, remember, was used to govern and explain the object lesson system as developed for Israel. For while in Egyptian bondage they had lost much of the former teaching of God. As to what this system then taught, we can say that it taught exactly what it

did in the days of Abel and Cain. The word written by Moses taught **the same thing**. So the truth was the same as given to Adam by word of mouth, and to all the patriarchs by angels, and the object lesson system in Moses' day. **Keep this clearly in mind.**

From Moses forward **the same truth** was taught the people both by the object lesson system as conducted by the Aaronic Priesthood, and also by the scribes and Levites who took extracts from the book of the law and explained the meaning of each point taught by the object lesson system. This was the duty of the Levite and also the Scribe. These two last ways of teaching existed till the Babylonish Captivity, six hundred years before Christ, at which time the true High Priest, as authorized by God under the theocracy, was removed. Hence from that time to the present, as stated by Hosea, we are "without a King, an ephod, teraphim, or crown," and will be "till he comes whose right it is." Hos. 3: 3,4. Hence as stated by Paul, "Whatsoever things were written aforetime, were written for our learning." From that time till this the written word has been increased more and more and we are taught from it almost entirely. But remember it only explains the whole manner of former teaching, (but it is) the **same old truth** which we have had from the beginning.

We now invite the reader to go with us back to the days of Moses where we get **the key to all true teaching** and with us take the Bible and read while we learn the lesson from each kindergarten lesson taught by Moses. For it is there we learn the truth still, and the want of the knowledge it gives us is the cause of our great ignorance of the Bible. So we begin with ancient Israel, as it were, to learn the truth for our day. We read in the writings of the apostles how the Gospel was preached to Abraham (Gal. 2) and also to Israel (Heb. 4) in the days of Moses. It was taught to them then just as we are now going to **teach it to the reader**. Then we will see that the printed word and the kindergarten system **are just alike, teaching the same truth of the Gospel in all ages**. We will also see that it is the duty of the teachers of today to teach by explaining each object lesson the same as they did then, and as the scribes, the Levites and the prophets taught then, but

now we teach from the written word by telling the truth of each lesson in the kindergarten system. That is our duty now. It is the only way we can do, and teach the truth which is the same truth in all ages. The brief written explanation, remember, is not so complete as the original. The original is thorough, while we can only gather the points as we read the written word, referred to by the writer. Therefore we are compelled to go to the original if we would know the whole truth.



CHAPTER III

CLASSIFICATION OF ANIMALS AND FOWLS USED IN TEACHING.

First, the cattle; second, the sheep; and third, the goats, and of the fowls, the turtle dove or pigeon. The animals were used both males and females according to the lesson taught.

The first four chapters of Leviticus are designed to give us, in their order, **four** different offerings. Each chapter is devoted to one of the four. The next three chapters rehearse these four offerings, giving further details on each. The first **nine** chapters of the book, when understood, give a **key to the whole** teaching of the kindergarten system. These chapters must become very familiar before a correct idea of the system, or the truth of the Bible can be obtained. So we begin with chapter one. This chapter gives us the first lesson—the burnt offerings. The altar of burnt offerings stood in front of the tabernacle. It bears the name of “**the altar of burnt offerings,**” for the reason given in chapter 6: 9, 12, 13, that the fire should **never go out**. It was to **burn night and day**.

“Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.”

“And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

“The fire shall ever be burning upon the altar; it shall never go out.”—Lev. 6:9, 12, 13.

In order to learn the lesson taught by this we must refer to other inspired writers. Christ, in commenting on this everlasting fire “which should not be quenched,” said:

“And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire:

“Where their worm dieth not, and the fire is not quenched.

“For every one shall be salted with fire, and every sacrifice shall be salted with salt.

“Salt is good: but if the salt have lost his saltness, where-

with will ye season it? Have salt in yourselves, and have peace one with another."—Mark 9:47-50.

He says, "every sacrifice is salted with salt," referring directly to the altar service. Lev. 2:12. This makes it plain why the fire was to continually burn.

The animals used for burnt offerings were either of the herd of cattle or the flock of goats or sheep. It was to be a male. There could also be two young pigeons or doves in case the individual was too poor to bring an animal. Note, these offerings were to be killed. The fat was all removed. The inwards were to be washed with water and all placed on the altar and burned. The blood was to be sprinkled round about on the altar and the rest was to be poured at the bottom of the altar. If the offering was of the flock, it was a male, and was to be killed on the north side of the altar. Why all this? We reply: first, the consuming of the fat, taught that fat was not natural but was caused by unnatural feeding and was a disease and hence represented sin. The fat was fuel for the fire. The washing of the legs and inwards taught that before we could be offered to God we must be clean inwardly. David said, "I desire truth in the inward parts." Christ said, "The house was swept and garnished."

"The Lake of Fire."

As the fire on the altar of burnt offerings was burning night and day, it taught the people continually the second death in the lake of fire at the last day. Note, The fire was never to go out. That is the reason it was called "the altar of burnt offering." It don't say the animal which was burned on the altar burned continually. No, it went into smoke and consumed away. Ps. 37:20. But the fire was renewed and ready for the next offering. The same lesson was shown Abraham when God established the everlasting covenant with him and his seed, by the smoking furnace and the burning lamp as they passed between the animals. Gen. 15:17. Also when Abraham drove away the fowls that came down on the sacrifice, it taught Abraham of the great supper when the fowls will fill themselves with the flesh and blood of the slain. Rev. 19. Said Christ, when asked

by the disciples where would those things happen: "Where the body was, there would the eagles be gathered together." Abraham saw it all. Again, when the fire of Sodom destroyed the city it says "the smoke of the city arose as a great furnace."

In each sacrifice the priest took a handful of salt and put it in the fire. Said Christ, "Every sacrifice is salted with salt." Then in speaking of the fire that shall not be quenched he said, "have salt within yourselves." Mark 9. He also said, "Remember Lot's wife." She had the salt in her to escape the destruction. She became a pillar of salt as a monument to this great lesson. Hence, said Christ, "Remember Lot's wife;" "Sodom suffered the vengeance of eternal fire." It was destroyed eternally and burned till the last vestage was destroyed. John says, "Day and night." Rev. 14. This expression was taken from the continual altar fire. Isaiah says the fire is not quenched. Isaiah 66. The fire is continual till all is destroyed. Peter says, "The earth is reserved unto fire against the day of judgment and destruction of ungodly men." II Pet. 3:7-11; Heb. 6:7, 8. All taken from the lesson of the altar of burnt offerings. If all knew this lesson they would cease believing that the future fire was not literal.

These statements were all borrowed from the altar lessons. The consuming of the animal taught them that their lives must be sanctified to God if they would escape the lake of fire. So Paul says, "Present your bodies a living sacrifice wholly and acceptable to God which is your reasonable service. Rom. 12:1. Said Christ, "He that will not lose his farm, wife, money, yea, his own life for my sake is not worthy of me."

The offering of the animal as a burnt offering taught a full consecration to God. The using of the male as a burnt offering taught the Adamic sin, and how death passed on all men as a result of that sin.

"If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will at the door of the tabernacle of the congregation before the Lord.

"And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.

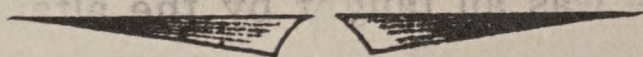
“And he shall kill the bullock before the Lord: and the priests, Aaron’s sons, shall bring the blood, and sprinkle the blood round about upon the altar that is by the door of the tabernacle of the congregation.

“And he shall flay the burnt offering, and cut it into his pieces.

“And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire:

“And the priests, Aaron’s sons, shall lay the parts, the head, and the fat, in order upon the wood that is on the fire which is upon the altar:

“But his inwards and his legs shall he wash in water: and the priest shall burn all on the altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.”—
Lev. 1:3-9.



CHAPTER IV

THE RICH MAN AND LAZARUS.

“For Tophet is ordained of old: yea for the king it is prepared: he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” Isaiah 30 33. Malachi says, “It shall burn as an oven.” Mal. 4. John says, “The smoke of their torment ascendeth up forever and ever.” “They have no rest day nor night.” Paul says the fire shall be literal.

“For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God:

“But that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned.”—Heb. 6:7, 8.

“For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water:

“Whereby the world that then was, being overflowed with water, perished:

“But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.”

“But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.”—II Peter 3:5-7, 10.

The above was all taught by the altar of burnt offerings.

“Command Aaron and his sons, saying, This is the law of the burnt offering: It is the burnt offering, because of the burning upon the altar all night unto the morning, and the fire of the altar shall be burning in it.

“And the priest shall put on his linen garment, and his linen breeches shall he put upon his flesh, and take up the ashes which the fire hath consumed with the burnt offering on the altar, and he shall put them beside the altar.”

“And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings.

“The fire shall ever be burning upon the altar; it shall never go out.”—Lev. 6:9, 10, 12, 13.

With what has now been said we think the mysterious parable of the Rich Man and Lazarus can easily be understood so there will never be any further doubt as to Christ's teaching on that point. The fifteenth chap-

ter of Luke records the parable of the prodigal son and his return to his father. The sixteenth chapter records the parable of the unjust steward, and how he made friends with the mammon of unrighteousness. Then the statement of Christ was, "Ye cannot serve God and mammon." Beginning with the fourteenth verse is introduced the Pharisees "who were also covetous."

"And the Pharisees also, who were covetous, heard all these things: and they derided him.

"And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God."—Luke 16:14, 15.

Following this, in verse 19 to 31, is the record of the parable of the rich man and Lazarus which reads as follows:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed: so that they which would pass from thence to you cannot; neither can they pass to us, that would come from thence.

"Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house:

"For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

"Abraham saith unto him, They have Moses and the prophets; let them hear them.

"And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

"And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."—Luke 16:19-31.

We say it is a parable, teaching a certain lesson of truth. All must admit, when this parable is analyzed,

that Abraham's bosom is not literal. Neither is the one drop of water literal. The conversation between them is not literal, but is what is called personification, the same as Abel's blood "crying to God from the ground," and other cases that might be cited. The question is, What lesson of truth does it teach? and from what teaching in the scriptures was the parable drawn? When examined, each and all lessons taught by Christ were based on teachings of the Old Testament, especially as written by Moses, and so is this one. This parable taught the same lesson as the altar of burnt offerings. Christ cited the rich man, in the parable, to Moses and the prophets. So that is clear thus far.

First, this parable teaches a lesson as happening after death. For it says both died. The rich man was buried, and the other "was carried to Abraham's bosom."

Second, no one will claim he was translated or taken bodily, for in either case Abraham's literal bosom would not hold him, much less all who die and are represented by this individual case.

The next point is how did Lazarus get there? We answer on the authority of the Bible; Paul says, "Ye are dead and your life is hid with Christ in God and when Christ who is our life shall appear, then shall ye appear with him in glory." In this case Lazarus' name was recorded in the Lamb's book of life. The rich man in no sense gets beyond the grave.

Next. One was rich in this world's goods, the other poor. One was clothed in purple and fine linen, the other in rags and covered with sores. By the clothing of the rich we know who he was. He was a priest. No other class wore such clothing. They were both children of Abraham. One by spiritual birth, the other by flesh. The poor could not have gotten there if he had not been a child. Abraham called the rich man his son. So one was a spiritual adopted son, the other a son by descent and blood. The rich man, though seeing the poor man every day at his gate, would not even feed him with the crumbs from his table. The dogs (Gentiles) ministered unto and comforted him the best they

could. The Gentile doing by nature the things in the law while the rich man who had the form and truth of the law would not even do anything for him. Rom. 2. The Gentile woman who wished the crumbs from the children's table was willing to be called a dog, if she could even get the crumbs of truth from the Jew's table. The same lesson was taught by Christ in another parable. The one where the man went to Jericho and fell among theives. The Levite passed on one side, the Priest on the other. The Samaritan took him up and cared for him. The same truth is taught here against the priest who was rich. Paul says, "Whatsoever a man soweth that shall he reap." One reaps life everlasting, the other corruption and the lake of fire. So next, when the resurrection comes the rich man lifts up his eyes. He awakes out of the sleep of death. His first thought is, What he would reap? His mind goes back immediately to the opportunity he had with Lazarus. He now realizes where Lazarus is. He well remembered how Lazarus laid at his gate desiring the crumbs of truth from his table. But poor, miserable, and uninviting, the rich man gave his attention to the more gorgeous clothing and money possessed by the influential of his flock and let the opportunity pass which would have saved his soul. He realizes now he must reap what he sowed in life. His mind is at once brought back to his own home and home experiences. Hence, he is represented as seeing Lazarus afar off in Abraham's bosom. What did this priest know about Abraham's bosom? Oh! he had waved the wave breast before the Lord in his services, which taught that Christ, through the Abrahamic covenant, would bear us in his bosom of love. He had read in the writings of the prophets how Christ would "gather the righteous in his arms." He had read all about, and also worn, the stones on his shoulders of the names of the twelve tribes of Israel. And how Christ would bear our cares and burdens, and how the government of Israel would be on Christ's shoulders. But none of these things had he done to this poor man who wished to be saved by his teaching, but died and received sufficient light from the Gentiles to save his soul. The priest had seen that the fire had

been kept burning night and day on the altar, which taught the lake of fire. He had seen the great pile of wood by the altar, which taught of Tophet. He knew what awaited him as soon as he awoke. It is said, "when we see Abraham, Isaac and Jacob in the kingdom of God, there shall be weeping and gnashing of teeth," on the part of the wicked.

So the rich man begins to beg. He calls on Abraham to send Lazarus to even dip the tip of his finger in water and place it on his tongue, to quench the flame. **He had refused to give even the crumbs.** He would now be willing to take even a drop of water from Lazarus. He is now reaping what he sowed. No, says Abraham, **Son, in thy life time thou hadst the good things and Lazarus the evil things.** You must reap what you sowed in your life time. Then, says he, Send Lazarus to warn my five brethren. No, says Abraham, there is a **great gulf fixed** which will allow no man to pass either way, to you, or from you. **This gulf of death** settles the case for ever. **No probation hereafter. No millennium in which to have another chance.** It is settled forever, and besides this, your brethren have the same as you had, namely, **Moses and the prophets.** If they will not believe them they would not believe **if one rose from the dead.** You had Moses and the prophets and if you had them and would not accept that, how would they accept it, being your brethren **in the priesthood.** Note, all sons of the priest were priests also. Note also in the consideration of the parable it is like all other scriptures in teaching the period between death and the resurrection, **that time is not considered.** It says Abraham and Isaac are the father of all the living, not of the dead, "speaking of those things which be not as though they were." Rom. 4:17. So the explanation of this parable, like all others, is dependent **on the teaching of Moses and the prophets.** And when that teaching is well understood, all is easy. All we have to do is to see that Christ is simply teaching the same things as taught by them. The scriptures teach that "some will awake to life everlasting, and some to shame and everlasting contempt." This parable illustrates the two awakenings and the result of the resurrection. These

two resurrections are one thousand years apart. So it could be a truth that Lazarus is alive when the rich priest awakes, but the time between the two resurrections we consider is not reckoned. Thus the parable teaches a literal truth the same as all other figures teach a truth.

There is one more point of interest in this parable. That is, if they **will not hear Moses and the prophets** they would not believe and repent if one **would arise from the dead**. Some think miracles will convert people. It is true in the case of Christ establishing himself to be the one spoken of by the prophets, that he fulfilled their predictions by working miracles. And with the honest it helped do that. But miracles will not convert people to be Christians and true Israelites. Christ raised Lazarus, the brother of Mary and Martha, from the dead. He opened the eyes of those who had been born blind. He healed those bound with infirmity eighteen years. He simply spake and many things were done which all are familiar with. But they only hardened the opposer and even when they believed he was the Christ by the miracles wrought they would not confess him. Don't depend on miracles but on your own heart, being **willing to obey him**. "He that doeth his will shall know of the doctrine." "A good understanding have all they who keep his commandments." Begin with Moses and learn the truth and all will be plain to you. Don't begin with the New Testament to know God and His truth. You will fail if you do.



CHAPTER V

MEAT OFFERINGS.

The second chapter of Leviticus is devoted to this class of offerings. There is one point we would now call attention to. It is this. The first two chapters—that of the burnt and meat offerings—both pertain to **consecration to God**, which is the **first principle of the Gospel**. This is signified in the first chapter by the washing of the legs and inwards of the animal, showing we must be truly cleansed before we offer our service to God, or hope to escape the lake of fire. The legs were to be washed also. Says the prophet, “How beautiful are the feet of those who bring good tidings.” The animal was to all be consumed, showing our entire being must be offered on the altar of sacrifice. The animal was also to be salted with salt, showing the saving qualities within us in conversation and service.

The meat offering pertaining to our food from the products of the earth is also used to show **this same consecration to God**. **Meat**, when spoken of in the Bible means food. No animal flesh is in this offering. “And when any shall offer a meat offering to the Lord his offering shall be of fine flour and he shall pour oil upon it and put frankincense thereon.” Lev. 2:1, and following. Fine flour means the best of flour. **God demands the best**. Nothing is acceptable to represent what God requires in our service **but the best**. Oil is the representative of the spirit of God. Frankincense was bitter in taste. It was given Christ on the cross to signify his bitter taste of death. That sacrifice of his was precious and was accepted by his Father as a sweet savor. Bread out of this material represented Christ, the bread of life. It also taught that this was a symbol of the word of God upon which we feed. “My word,” says Christ, “is spirit and it is life.” As we eat natural bread so we eat the word and as we assimilate the natural bread into the flesh and bone, so the word is assimilated into our being and thus we eat the flesh and drink the blood of Christ. Thus he dwells in us and makes his abode with us. And says John, This is the

witness that "he is in us and we in him." Thus he comes in the flesh (our flesh) and this gives us true fellowship with both the Father and the Son and also with each other. This offering to God of the meat offering also taught our duty to God with the importance of honoring Him with the first fruit of the ground which all belongs to Him, and He gives it to us daily to sustain life. This is taught by the priest offering on the altar a handful of the flour, thus mixed, or by offering a cake after it is baked or fried into bread. The first thing for us is to honor God as the giver of all food upon which we live day by day. "Lord, give us this day our daily bread and forgive us our trespases as we forgive those who trespass against us." This bread was to be made without leaven. Said Christ, "Beware of the leaven of the Pharisees and Sadducees." He then explained it as their false doctrines. All lessons regarding sound doctrine in the Bible were taught from the meat offerings given by Moses.

"And this is the law of the meat offering: The sons of Aaron shall offer it before the Lord, before the altar.

"And he shall take of it his handful, of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord.

And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

"It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; it is most holy, as is the sin offering, and as the trespass offering.

"All the males among the children of Aaron shall eat of it. It shall be a statute for ever in your generations concerning the offerings of the Lord made by fire: every one that toucheth them shall be holy."—Lev. 6:14-18.

The portion of the meat offering here spoken of was to be eaten by the priests in the holy place, thus teaching them the sacredness of the word of God and the importance of their living on it before they could teach others the way of life. They must teach it in purity and they too were to be holy to the Lord.

"And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

“And that which remaineth of the flesh and of the bread shall ye burn with fire.

“And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

“As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not; for so I am commanded.

“So Aaron and his sons did all things which the Lord commanded by the hand of Moses.”—Lev. 8:31-36.

In the above it is stated that the bread of the meat offering was the bread of consecration when eaten by the priest. Which was also true of the flesh of the peace offering. The requirement to remain in the temple for seven days taught that the true bread (Christ) would be seven thousand years in the redemption of the world, and that his work was a life work. He must be wholly consecrated to God in His ministry, during which time they would be fed by God. And also they were required to eat of His sound doctrine while in the sacred work to which they had been called. May the Lord teach His servants now this important lesson that nothing but sound doctrine and a consecrated life of sacrifice will be acceptable to Him who calls us. The last scripture applied directly to the setting apart of the priests to the work of their calling.



CHAPTER VI

THE PEACE OFFERING.

Peace means fellowship one with the other. "So far as lieth in you," says the apostle, "live at peace with all men." The same rule holds good when a goat or sheep is offered in the peace offering. In offering the goat or sheep as is held in the sin offering, the goat is for forgiveness and reconciliation in civil or temporal things. The lamb in spiritual things. If it is a lamb all the fat of the animal with the rump was taken off hard by the back-bone and all was to be burned on the altar. The blood of the peace offering, neither of the burnt offering, was not taken in the sanctuary, but "sprinkled around about on the altar." No sheep's blood was ever sprinkled in the sanctuary. Note this: Nothing is said of the rump of the goat being burned; otherwise the two offerings were the same.

"If he offer a lamb for his offering, then shall he offer it before the Lord.

"And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

"And he shall offer of the sacrifice of the peace offering an offering made by fire unto the Lord; the fat thereof, and the whole rump, it shall he take off hard by the backbone; and the fat that covereth the inwards, and all the fat that is upon the inwards,

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

"And the priest shall burn it upon the altar: it is the food of the offering made by fire unto the Lord.

"And if his offering be a goat, then he shall offer it before the Lord.

And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

"And he shall offer thereof his offering, even an offering made by fire unto the Lord; the fat that covereth the inwards, and all the fat that is upon the inwards,

"And the two kidneys, and the fat that is upon them, which is by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

“And the priest shall burn them upon the altar: it is the food of the offering made by fire for a sweet savour: all the fat is the Lord’s.

“It shall be a perpetual statute for your generations throughout all your dwellings, that ye eat neither fat nor blood.”—Lev. 3:7-17.

The Peace Offering.

This showed reconciliation and the fellowship of Christ as brought about through the lamb. The high priest was to eat certain portions of the flesh the same day and also the second day, but not in any way eat it the third day.

“And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord.

“If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil of fine flour, fried.

“Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offering.

“And of it he shall offer one out of the whole oblation for an heave offering unto the Lord, and it shall be the priest’s that sprinkleth the blood of the peace offerings.

“And the flesh of the sacrifice of his peace offerings for thanksgiving shall be eaten the same day that it is offered; he shall not leave any of it until the morning.

“But if the sacrifice of his offering be a vow, or a voluntary offering, it shall be eaten the same day that he offereth his sacrifice: and on the morrow also the remainder of it shall be eaten:

“But the remainder of the flesh of the sacrifice on the third day shall be burnt with fire.

“And if any of the flesh of the sacrifice of his peace offerings be eaten at all on the third day, it shall not be accepted, neither shall it be imputed unto him that offereth it: it shall be an abomination, and the soul that eateth of it shall bear his iniquity.

“And the flesh that toucheth any unclean thing shall not be eaten; it shall be burnt with fire: and as for the flesh, all that be clean shall eat thereof.

“But the soul that eateth of the flesh of the sacrifice of peace offerings, that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people.

Moreover the soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the sacrifice of peace offerings, which pertain unto the Lord, even that soul shall be cut off from his people.”—Lev. 7:11-21.

This taught them faith in the death of Christ, and as Christ said “We shall eat his flesh.” He was cruci-

fied one day, was in the grave the second day but **the third day** he was made alive. Hence the third day to have eaten the flesh of the peace offering would be to deny his resurrection. Further, any soul who ate of the flesh of the peace offering with uncleanness on him was cut off from the people. Paul says, Let a man **so examine himself and eat.**" This teaches that only those who are clean are prepared to eat the Lord's supper. That is not all. Any soul who will be defiled by any unclean beast or man is unfit to eat. This rule also shuts out the eating of any unclean beast which God says is unclean, also the eating of blood or fat. This is close communion indeed. Lev. 7:15.

The same is true of any one who will eat blood or the fat of animals. All are forbidden. Lev. 7:24. Again we see that the apostles and Christ simply taught the law of Moses. But the reader of today **hasn't known enough to comprehend it.** The blood of the peace offering was not taken into the sanctuary. Said Christ, "Except ye eat my flesh and drink my blood." How can this be? The Catholic says it is in the power of the priest to change the bread and wine into real blood and flesh. The Protestant says no, we, in eating the bread and drinking the wine, we do by these emblems, meet the requirement. **We say no.** John says, "the word was with God in the beginning." "The word was God." "The word became flesh and dwelt among us." John 1:1. John further says, "But he that keepeth His word, whereby we know that we are in Him and He in us." 1st. John 2:5. "Let that therefore abide in you which ye have heard from the beginning," 2:24. And "he that keepeth His commandments dwelleth in Him and hereby we know that He abideth in us." 3:24. So we learn that He, the Word, became flesh. Jeremiah and also Ezekiel says, they "did eat His word." Therefore by eating His word we eat His flesh. His word is "spirit and it is life." We also take His spirit which gives light on the word, which word as natural food is assimilated. So Christ, by his word, comes in our flesh. These are but some of the lessons taught in the offerings as recorded by inspired writers in the law of Moses.

Note this point well, namely, the goat applies to civil wrongs in this life, while the sheep always teaches some lesson of redemption and reconciliation for wrongs in spiritual things. **The meat or consecration offerings** pertained to the support of the gospel.

Said Christ, "I am the door to **the sheep fold.**" He said, "Other sheep have I which I must gather, that there be **one fold.**" Not two. He also said, "**My sheep know my voice.**" Read well the tenth chapter of John. **No redemption** comes through any animal **but the sheep.**

Abraham knew the lesson and what was required of him when he was offering up Isaac, by the ram being provided by God, fastened by its horns in the thicket. He knew it required a **full consecration** of Isaac to God from that day forward, for the preservation of his life. Abraham knew what the ram stood for before he even went to the mount with Isaac. It was not new to him. Moses knew when he saw the burning bush and the bush not consumed; his parents had taught him as that bush was not burned so the righteous would dwell in everlasting burnings when the wicked would be destroyed in the lake of fire. The example of the Hebrew children who did not have the smell of fire on them they well understood the same lesson and we ought, as we read every statement of the Bible **know the lesson taught.** It is our privilege. May God raise up teachers who will feed the flock of God and declare **the whole counsel of God.** These precious lessons taught by Moses are obsolete and they are only for him who searches for them as for a lost art. It requires much to develop, but not much to know it, after developed. The effort to develop as far as we have, has cost us many, many, many days and nights of thought, but thank God we have made some progress. Who will join in the search for hidden treasures which it is our privilege to know? May the Lord speed on the day when the Remnant will know these things were written for them **in the law of the Lord.**

CHAPTER VII

SIN OFFERINGS.

The fourth, fifth, and sixth chapters of Leviticus, to verse seven is devoted to sin and trespass offerings. We note first: In this class of sin and trespass offerings, all **animals** are used, **both females and males**. Also birds. The latter for the poor. This teaches us that the offerings to be offered are governed by the sin committed. The first offering is for the priest.

From verses one to twenty-one of chapter four pertains to the priest, individual persons, and the last for the whole congregation. The animal to be used, in each case, is a young bullock. The sin is such as has been committed ignorantly, but **when found out**, each and all are required to bring the offering of the **bullock**. The animal was to be brought to the door of the tabernacle and the ones who sinned should **lay their hands on the head** of the animal and thus confess their sin. If it was the whole congregation, then the elders should lay their hands on its head and confess their guilt. The animal was then killed. The priest was to take some of the blood and sprinkle it **seven times before the vail** of the tabernacle and then place some of the blood on the horns of the **altar of incense** which was **in the tabernacle**, and then come and pour all the blood at the **bottom** of the altar of burnt offerings. The fat was then removed from the inwards and all the fat of the animal was burned on the altar. The hide, head, legs, inwards and everything which pertained to the animal was then carried **without the camp** and burned and the ashes poured out. When this was done the sin of ignorance, when known, was atoned for.

There is another case recorded in the nineteenth chapter of Numbers, except in this case, it is a **red heifer** used. In the latter case the lesson taught is the resurrection from the death caused by the sin of Eve, the mother of the race. See our comments on that chapter. So here the unknown sin is caused by our father Adam and represented by the bullock. Note this sin offering in each case was for the sin of ignorance when found

out. Sampson said the Philistians had power with his heifer (wife). Even today the epithets of bull-headedness and heifer are applied to men and women

The blood. Lev. 17:11 says the life is in the blood, therefore "I have given it upon the altar to make an atonement for your souls." Sin is the transgression of the law. The penalty for the violation is death. The law demands the life of the transgressor. For that reason blood is used as representing life to satisfy the demand. When the penalty is paid, the transgression is settled. John says the blood of Jesus cleanseth us from all sin. Even the stain of sin is all taken out of our character. The great company of the redeemed, Rev. 3, are spoken of as having "their robes washed and made white in the blood of the Lamb." Our sugar refineries use the blood of cattle to purify and change our sugar from its natural color to snow white. So it is so spoken of in this cleansing with the blood of Christ. But the blood of the sin offering pays the penalty by the blood of life. Remember the blood **does not transfer sin but removes it.** Hence it is used in sin offerings in the tabernacle. In the most holy place is the ark and the law, so the blood is sprinkled before the vail before the ark. All this should be well understood. These things all tend to show us that the tabernacle was a place where the demands of the law and settlement for the violation of the law were all taken care of.

The tabernacle was covered with rams' skins dyed red. Red is a symbol of sin. Isaiah 1:18; 63:1-5. The color in the curtains of red, yellow, blue, and purple all taught lessons of the law and the gospel which again shows us that the tabernacle was really a **legal court** where all settlements were made through the gospel, for all sin as demanded by the law. The priest was both king and priest in his ministry. The burning of the bullock without the camp taught that the second death by fire was the penalty for sin. Burning it all to ashes taught utter destruction of the wicked who had not settled at the altar but will have their case settled by the court held in the tabernacle as represented there by the blood and the inwards and legs of the sin offering

not washed. In chapter 4 verses 22 to 34 the sin of ignorance of the ruler and also of the common people as individuals is considered. It says of the rulers, they shall bring a goat, a male. Its blood was not taken into the tabernacle but placed on the horns of the altar of burnt offerings and then all blood left was poured out at the bottom of the altar. The ruler (Judge) was one of the congregation who acted as a **civil judge** in Israel. Hence the goat represents those who sin in that work through ignorance. Verses 27, 28 gives the same rule for the individual person among the common people, except their offering is a **female goat**. Thus showing that the civil duties began with the sin of our mother Eve in the beginning. Thus the fourth chapter of Leviticus is devoted to sin offerings for sin of ignorance caused by the sins of our first parents in the transgression in the beginning. Note the demand of the law in all such cases must be met.

“For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh:

“How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?”—
Heb. 9:13, 14.

Trespass Offerings.

Trespass is sin but it comes under a different circumstance and condition. Chapters five and six down to verse eight give the law of trespass. Trespass pertains to sins of this life both against God and man. The sins of ignorance considered in chapter four were sins of which we were in no way responsible **till found out**. Trespass is sin in which we have had a chance to know and have not done it. Of this sin of trespass there is mentioned, first, if we hear false testimony and if we hold our peace when we have seen or known of the matter, then we are guilty. Second, if we have touched any unclean carcase of a dead animal, or touched any person who was unclean according to the law of God, then they become guilty. For such trespass they brought a **female goat or lamb** according to the sin. The goat was for a civil trespass, the lamb was for that

which pertained to the trespass of spiritual duties, according to the nature of the case. Trespass always **demands a confession**. If the individual is too poor to make such offerings then Turtle doves could be substituted, and if still too poor flour could be substituted. But **no oil or frankincense** was to be included as such offerings could not be represented by the spirit of God (the oil) nor frankincense.

“And if a soul sin, and hear the voice of swearing, and is a witness, whether he hath seen or known of it; if he do not utter it, then he shall bear his iniquity.

“Or if a soul touch any unclean thing, whether it be a carcass of an unclean beast, or a carcass of unclean cattle, or the carcass of unclean creeping things, and if it be hidden from him; he also shall be unclean, and guilty.

“Or if he touch the uncleanness of man, whatsoever uncleanness it be that a man shall be defiled withal, and it be hid from him; when he knoweth of it, then he shall be guilty.

“Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.

“And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing.

“And he shall bring his trespass offering unto the Lord for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin offering; and the priest shall make an atonement for him concerning his sin.”—Lev. 5:1-6.

“And the Lord spake unto Moses, saying,

“If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour.

“Or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein:

“Then it shall be, because he hath sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found.

“Or all that about which he hath sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering.

“And he shall bring his trespass offering unto the Lord, a ram without blemish out of the flock, with thy estimation, for a trespass offering, unto the priest.”—Lev. 6:1-6.

The next trespass was the sin of not knowing our duty when we minister in holy things—that is, the

Lord's work. Any one who ministers in holy work for God is of full age and highly responsible. Hence they were required to bring a ram. There are two rams used one for trespass offering the other a ram of consecration.

"And he shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him."—Lev. 5:16.

"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram."—Lev. 8:22.

The ram for the trespass offering comes under the head of a burnt offering. Lev. 8:19. So the ram for the burnt offering was to be killed. Its inwards and legs washed with water and the blood sprinkled round about the altar; all teaching that a ruler "must be clean who bears the vessels of the Lord," and also remember the washing of the inwards meant they must be clean and converted. Hence responsible for their mistakes in teaching or doing the work of God. A ram for a burnt offering is ever the representative of our high priest (Christ) in all His ways at all times and ages of the world. His followers must "walk as He walked." The ram of consecration also represented Christ's entire consecration to God of His life and His whole service. Lev. 8:22-25. So once more we see that the sheep pertains to that which is spiritual. In chapter six, one to seven, it states that if any one is found to be a liar, a thief, or takes that by fraud which is not their own—In such trespass the individual is to bring a ram and also pay such estimation for the crime as the priest may designate. A mere admittance that we have done that which is wrong does not settle the bill with God. The wrong must be made right by paying back the value and the estimation laid on the wrong doer by the priest. Under another statement the fifth of the value is to be added to the sum. Simply to say we are sorry and cry some, does not settle the bill with God. Repentance means restoration with a penalty added where it is possible. The ram signifying that if we would be the follower of Christ we must walk as He walked and do as He did. Note again that no blood of the sheep was ever

brought in to the tabernacle. The cases of the righteous were settled on the altar of burnt offerings. Thus leaving the tabernacle for the settlement of those whose sins come under the head which was represented by the cattle or the goat. No blood of the passover lamb ever entered into the tabernacle. The blood of a bull or goat could not take away sin but in type (when sprinkled in the tabernacle) it satisfied the demands of the law, as it was sprinkled upon the mercy seat and before the vail. Don't forget the rams in all cases are representative of the life of Christ both in consecration and faithfulness to the law. The lamb's blood represented the death of Christ on the cross, for the sins of the whole world. These other offerings all pertain to Israel or the people of God. Note this.



CHAPTER VIII

THE DEDICATION OF THE PRIEST TO HIS OFFICE AND WORK.

“And the Lord spake unto Moses, saying,

“Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread;

“And gather thou all the congregation together unto the door of the tabernacle of the congregation.”

“And Moses brought Aaron and his sons, and washed them with water.

“And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and girded him with the curious girdle of the ephod, and bound it upon him therewith.

“And he put the breastplate upon him: also he put in the breastplate the Urim and the Thummim.

“And he put the mitre upon his head; also upon the mitre, even upon his forefront, did he put the golden plate, the holy crown; as the Lord commanded Moses.”—Lev. 8:1-3, 6-9.

For an understanding of the garments, their colors and the lesson taught by each color, see our book “The Story of the Real Jew,” in the chapter “The Sign of the Son of Man.”

The oil was to represent the spirit of God. The two rams to represent Christ in both His consecration and life of obedience. The bullock to represent the priest's original sin caused by the transgression of Adam. A basket of unleavened bread was to represent Christ, the bread of life. By the Word being that bread He was the author and finisher of our faith. Hence no leaven of false doctrine. The entire clothing taught a lesson of the gospel by each color used in the garments. On the robe was the curious girdle of colors which he was to teach. The golden plate on his head had on it the word ((Holiness to the Lord.” On the ephod was a plate bearing the twelve stones of brilliant colors with the names of the twelve tribes. On the shoulder was also the names of the twelve tribes engraven, in one stone on each shoulder.

“And Moses took the anointing oil, and anointed the tabernacle and all that was therein, and sanctified them.

“And he sprinkled thereof upon the altar seven times, and

anointed the altar and all his vessels, both the laver and his foot, to sanctify them.”—Lev. 8:10, 11.

Thus the tabernacle and priesthood were set apart for spiritual service. The spirit of God being the power of that service.

“And Moses brought Aaron’s sons, and put coats upon them, and girded them with girdles, and put bonnets upon them; as the Lord commanded Moses.

“And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering.

“And he slew it; and Moses took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it.”—Lev. 8:13-15.

The bonnets and the girdles were made of the same colors on the sons of Aaron. The bullock for the sin offering and their laying their hands on it signified that by nature they were all sinners as the result of Adam’s transgression and that the law had been broken by them and the law demanded the life of the transgressor. So the blood was sprinkled on the horns of the altar of burnt offerings. The horns signifying that mercy through Christ’s atoning blood extended to the four quarters of the earth. Pouring the blood at the bottom of the altar signified the altar service stood on the lives of those who made the offering. Thus the altar became the altar of reconciliation to all who would meet the demands of the broken law.

“And he took all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and Moses burned it upon the altar.

“But the bullock, and his hide, his flesh, and his dung, he burnt with fire without the camp; as the Lord commanded Moses.”—Lev. 8:16, 17.

The washing of the inwards signified that the one who offered desired to be made clean. The burning of the fat, which was a symbol of sin, signified that sin in the one who offered, had been destroyed. The burning of all that was left of the bullock without the camp, taught the lesson of the second death in the lake of fire, when all mortal flesh would be destroyed in the last day. Lev. 8:18-22.

The ram first offered is the ram for a trespass offering. The bullock met the demands of the law for all

original sin of inheritance. The ram here brought is for any sin which the one offering has committed in this life, in disobedience to the law. The blood of this ram was sprinkled round about on the altar. Its inwards and legs were washed. The ram was cut in pieces and all laid on the altar with the fat, and all was burnt on the altar as a sweet savor to the Lord. By the inwards and also the feet being washed again shows true conversion of the one who offered it. Says the prophet, "How beautiful are the feet of them that bring glad tidings of peace." Paul says we present our bodies a living sacrifice. This therefore teaches true conversion and then a surrender of our life to the service of God, being cleansed from all our trespasses.

"And he brought the other ram, the ram of consecration: and Aaron and his sons laid their hands upon the head of the ram.

"And he slew it; and Moses took of the blood of it, and put it upon the tip of Aaron's right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

"And he brought Aaron's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet; and Moses sprinkled the blood upon the altar round about."—
Lev. 8:22-24.

The touching of the blood to the ear, thumb, and great toe signified those instruments of the body were now the Lord's and they were consecrated to His service. The blood of this animal was also sprinkled round about on the altar. Thus signifying that the altar and all it represented was consecrated to God by their lives.

"And he took the fat, and the rump, and all the fat that was upon the inwards, and the caul above the liver, and the two kidneys, and their fat, and the right shoulder:

"And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder:

"And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the Lord.

"And Moses took them from off their hands, and burnt them on the altar upon the burnt offering: they were consecrations for a sweet savour: it is an offering made by fire unto the Lord."—
Lev. 8:25-28.

This part of the consecration signified their sins would also be given up. Second, the shoulder and breast being waved showed these would be devoted to God in

bearing burdens. The prophet, speaking of Christ, says "The government is on His shoulders." It is said, "He bears us on His shoulders." He put the one hundredth lost sheep on His shoulder and brought it home. These all were consecrated, says the record.

"And Moses took the breast, and waved it for a wave offering before the Lord: for of the ram of consecration it was Moses' part; as the Lord commanded Moses.

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him."—Lev. 8:29, 30.

The high priest wore the names of the twelve tribes on his breast, over his heart. Hence the breast of this ram of consecration taught the love of the true High Priest for his flock. It says He will gather them in his arms. He takes them in His bosom. Next it shows that those who labor for God must do such service from the heart, in true love for the sheep. The breast belonged to Moses. Moses stood in this instance as God to Aaron and the seed of Abraham. So to him belonged the breast, for the ram of consecration (Christ) was submissive to God in all things.

"And Moses took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him."—Lev. 8:30.

The next step was to set Aaron and his sons apart to the work to which they had been called. This was done by the anointing with oil and the sprinkling of the blood of consecration of the ram on their garments. The oil taught that no one could minister as priest who did not first possess the spirit of God. Christ said to His disciples, "Tarry in Jerusalem till ye be endued with power from on high." Next, the blood of souls is on their garments. The prophet Isaiah says, "Who is that cometh from Edom with dyed garments? Whose raiments are all stained with blood." Isaiah 63:1. Though your sins be as crimson and your sins be as scarlet, says Isaiah 1:18. This is consecration now as well as then.

"And Moses said unto Aaron and to his sons, Boil the flesh at the door of the tabernacle of the congregation: and there eat

it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it.

“And that which remaineth of the flesh and of the bread shall ye burn with fire.

“And ye shall not go out of the door of the tabernacle of the congregation in seven days, until the days of your consecration be at an end: for seven days shall he consecrate you.

“As he hath done this day, so the Lord hath commanded to do, to make an atonement for you.

“Therefore shall ye abide at the door of the tabernacle of the congregation day and night seven days, and keep the charge of the Lord, that ye die not: for so I am commanded.”—Lev. 8:31-35.

The flesh of the ram of consecration was to be boiled and eaten with the cake and wafer out of the basket of unleavened bread. Says Christ, “I am that bread that came down from heaven.” The flesh of this animal typified the consecration of our High Priest, Christ. So the minister must live from His flesh and blood. Said Christ, “Except a man eat of my flesh and drink of my blood he cannot be my disciple.” John says, “In the beginning was the word and the word was with God and the word was God. The same became flesh and dwelt among us.” In eating His word we eat His flesh. He is also the bread of life **made without leaven**—the pure word unadulterated with false doctrine. So the one who labors for God must teach **His word**, not fables or human assertions or human reasonings. It must be **the pure word boiled down in truth**. The priest was not to go out of the tabernacle for seven days but abide there **night and day**. The seven days refers to the seven thousand years from creation which it will require for Christ to complete the work for man. Second, it taught that when a man is called to the ministry he is called **for life** not a few days. He lives in the work day and night. It is his whole calling. He does not look back to the world.

“And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

“And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering;

“Also a bullock and a ram for peace offerings, to sacrifice be-

fore the Lord; and a meat offering mingled with oil: for today the Lord will appear unto you.

“And they brought that which Moses commanded before the tabernacle of the congregation: and all the congregation drew near and stood before the Lord.”—Lev. 9:1-5.

In the ninth chapter we have the completion of the instruction governing the offerings. This chapter prepares both the priests and the people for the presence of the Lord among them. Note no bullock is offered in this for a sin offering, but a calf instead. Neither do we find in this closing preparation to meet the Lord any blood taken into the sanctuary. We think we can see that the climax is reached and the preparation (by putting away all sin) has been accomplished prior to this in its consecutive order, in the preceding ninth chapter of Leviticus.

The Prodigal's return.

“And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

But the father said to his servant, Bring forth the best robe, and put it on him; and put a ring on his hand and shoes on his feet:

“And bring hither the fatted calf, and kill it; and let us eat, and be merry:

“For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.”—Matt. 15:21-24.

“The other son answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and yet thou never gavest me a kid, that I might make merry with my friends:

“But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.”—Matt. 15:29, 30.

Christ Knew the Lesson of the Calf.

If the reader will notice in this case the inwards of the sin offering are **not** washed the same as in all other cases. He will also notice the **calf** is substituted in the place of the grown bullock. This signifies that sin has now been removed during the six thousand years and man is again entitled to be represented by the **innocent calf**.

The Day of Atonement.

Having now followed these offerings by pointing out the difference between a burnt offering, a **peace offering**,

meat offering, and a sin offering, we wish to follow a step further to the day of atonement and cleansing of the sanctuary as recorded in the sixteenth chapter of Leviticus. That chapter contains the climax of the whole story to the close of probation.

"Thus shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering.

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house."—Lev. 16:3-6.

Following this he next takes the two goats for a sin offering.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself."

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."—Lev. 16:7-11, 15, 16.

Note the goat which was taken for the Lord was also for the people. The same as the bullock was for both Aaron and the people. Both were sin offerings unwashed inwardly. Showing that both the people, Aaron and the Lord, which the sin offering goat represented, all meet the penalty of the law which demanded their life's blood. The goat and bullock have been thus used

in all the story. We can easily see how the law held all to be sinners. But some may doubt as to Christ being a sinner with the people as here represented by the goat. We think that is also easy. Death is the penalty for sin laid on the whole race. Conversion by being washed **does not remove that debt.** We still must die and go to the grave as the result of that original sin. How about Christ? It says Christ took upon himself our nature, "He tasted death for all." He died that we might live eternally. He died with the sins of the whole world on him. Hence, He must also, as well as the people, be represented by the goat as a sin offering.

Both the goat and the bullock were then taken and burned without the camp. So says Paul, "Christ suffered without the gate." He died on the cross without sin, that He might redeem them that were under the curse of the law, which condemned all to death, that we might be made the righteousness of God in Him. So when the law demanded the life of the sinner, Christ (who died as a sinner) the goat, met the demand. But His blood will be required at Satan's hand. So that sin was later confessed on the head of the scape goat (Satan). There is where it belongs and there is where it will rest till he pays the penalty in the lake of fire at the end of the thousand years.



CHAPTER IX

AN INTERESTING AND PROFITABLE THOUGHT.

It is interesting to follow the use of some of the animals used in the object lesson teaching as they are carried into the prophecies of the nations. The nations of earth are symbolized by various animals as used by Daniel and John especially. We notice that Medo-Persia is represented by the ram, Grecia by the goat, while other nations are represented by wild ferocious animals. Why is this? We reply, the character of the nation, when the symbol is used, is represented by the animal used. Medo-Persia was the great friend of the Lord's people after the Babylonish captivity. It was their kings that permitted the Jews to return and build the temple, and even Ahasuerus permitted the Jews to fight for their lives against the subjects of his kingdom. Noting the Grecian goat; it also represented the relation of the Grecians to Israel. The goat is of the family of the sheep, but not of the same disposition. Grecia, in her history under Alexander and her history with the Jews was not so friendly as was Medo-Persia. Tracing the goat representing Grecia further, it says, Out of one of its divisions (four horns) the Mohammedan power is brought to view. The Arabians were descendants of Abraham by his wife Keturah. Thus, relatives of Israel, but different in character.

If this thought is followed in Grecian history in Daniel eighth chapter, it will be seen why the horn there is Mohammedanism **and not Rome**. Rome was never symbolized by a goat, but only by ravenous beasts of nature.

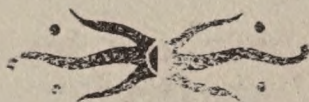
Now, one more. The two horned beast of Revelation 13:11, had two horns **like a lamb**. Why? We reply, that this government of America in its formation was innocent and pure. It established a government on righteous principles. It regarded conscience in religion. It enacted laws for the protection of religious liberty. It exempted conscientious people, such as the Quakers and others, from taking up arms against their fellowmen. It said Congress should not make laws that would not re-

gard religion and would not interfere with that **which would prohibit the free exercise** of conscience. We are sorry to note that in its history it will forsake those principles and speak as did Rome before it. It will be a sad day for the nation when it forces those who are conscientiously opposed to war and forces the people of God against their rights, to worship God as they choose, and to force them to take up arms against their fellowmen. God says it would be better that a mill-stone were hanged about the neck of one that offends one of these little ones and they be cast into the depths of the sea.

God cares for his people and fights their battles. When Rome crucified Christ, and put to death the disciples, and martyrs lost their lives, Rome fell. So history shows that every nation has fallen that has done so. We hope and pray for the sake and love we have for our nation that they will be cautious and carry out the **principles of our fathers on this question**. Those principles gave this nation success, and made it what it is today. There is not a nation on earth like this one which has been represented by the innocent lamb. Rev. 13:11. How we wish it might so remain. Happy is the man who lives under the stars and stripes while our constitution and declaration of independance is maintained. Its very soil is precious to me. A cursing of our rulers, our flag, our constitution, and nation, we regard as an insult second to none. Nothing could stir us more to resentment. We can afford to sacrifice much that we might live a peaceful life and honor our God who has permitted us to live under this nation. Our ship of state "is the gem of the ocean." We are proud of our flag, the ensign of true principles.

The Bible plainly teaches that the Lord's people, (we mean those **who are the Lord's people, not professors only**) are ambassadors to the nation in which they live. Their citizenship is in heaven. They are subjects of the Kingdom of Heaven, and their King demands their first service. But a true ambassador is not a traitor to the nation in which he lives, but works for its good and prosperity. He pays his tribute. He honors rulers who rule for good. He, so far as possible, lives

at peace with all men. No one can deny but they make the best class of citizens in any country. God, therefore wants his ambassadors to be respected in turn, and their conscientious convictions to be regarded. These are principles which all should understand in these trying times now on the world. Every true Christian will pray for our rulers to be guided in judgment in that which is right and for the best interests of the nation. We have just read a letter written by a professor of religion, saying: "I wish to learn the whole will of God, but I do not believe I will learn it by knitting socks for the rich man's flunkies. The money kings whose war this is have bags and bags of money, while I have none. They can provide for their own flunkies in uniform themselves." I am glad this letter was not even written in Oklahoma. Neither to me. I can only say I haven't words to express my contempt for such expressions about our boys who march under the stars and stripes.



CHAPTER X

STATED SEASONS OF WORSHIP AND HOW TO BE CONDUCTED IN THE TRUE CHURCH.

Each service in divine worship had its purpose and lesson to be taught. Therefore as all lessons taught were taught by the object lesson system it is necessary to fully understand the different offerings made on each occasion.

“And the Lord spake unto Moses, saying,

“Command the children of Israel, and say unto them, My offering, and my bread for my sacrifices made by fire, for a sweet savour unto me, shall ye observe to offer unto me in their due season.

“And thou shalt say unto them, This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot day by day, for a continual burnt offering.

“The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even;

“And a tenth part of an ephah of flour for a meat offering, mingled with the fourth part of a hin of beaten oil.

“It is a continual burnt offering, which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord.

“And the drink offering thereof shall be the fourth part of a hin for the one lamb: in the holy place shalt thou cause the strong wine to be poured unto the Lord for a drink offering.

“And the other lamb shalt thou offer at even: as the meat offering of the morning, and as the drink offering thereof, thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.”—Numbers 28:1-8.

We will consider each service separately. The first is the morning and evening service when a burnt offering of a lamb was to be offered by the priest. The lamb was a male. Its inwards and legs were to be washed, and the fat removed from the inwards. The animal was then cut in pieces and all placed on the altar and burned as a sweet sacrifice to the Lord. The lesson taught was for all Israel, referring to their morning and evening devotions in their homes which we now call family worship. The washing of the inwards taught that those who had a pure heart could expect to have their prayers heard. All wrongs of the day and night must be put away before they were clean inwardly. The lamb signifying that through Christ, the lamb slain from the foundation of the world, alone could this cleansing be

obtained. The consuming on the altar taught the people that their lives were to be wholly consumed in doing the will of God day and night. Thus nothing but those **who are washed**, those who are consecrated to God could consistently engage in worship to God. We might add that the family worship is the **foundation of all divine worship and service to God.**

In connection with the offering of the lamb there was to be a meat offering. The word **meat means food.** This consisted of a tenth part of an ephah of fine flour mingled with a fourth part of an hin of beaten oil. An ephah is eight gallons. A hin is one and a half gallons. The tenth of flour is the tithe, which belongs to God. The fourth part of the oil is also required. Thus in our daily service we are to remember and deal honestly with God as his stewards. Oil is a symbol of the Spirit of God. Bread is the symbol of that bread which came down from heaven. If we expect those blessings of spiritual things we must be faithful in the temporal things. Paul says, "If we have sown unto you spiritual things is it any great thing if we reap your carnal things?" "They that preach the Gospel shall live of the Gospel."

It is all easy to call upon God for what we want if we do not render to him what he claims as his. Religion is practical, and an every day duty. With this service of the priest there was to be poured out as a drink offering one fourth part of an hin of wine. Wine is a symbol of doctrine. The woman of Revelation 17 is said to have made all nations drunken with the wine of her fornication, (false doctrines). Solomon says he that turneth away his ear from hearing the law of the Lord, "his prayer is an abomination." Thus we see that in all our family worship. First, we are to be **washed inwardly.** Paul says, "Ye are washed, ye are clean." Second, we must be honest with God in rendering that which belongs to God. And third, we cannot tolerate false doctrine. If these practical duties are observed in the home and taught to the children you need have no fears but all other worship will follow in their due seasons.

The Sabbath Service.

“And on the Sabbath day two lambs of the first year without spot, and two tenth deals of flour for a meat offering, mingled with oil, and the drink offering thereof:

“This is the burnt offering of every Sabbath, beside the continual burnt offering, and his drink offering.”—Numbers 28:9, 10.

On the Sabbath day, besides the daily morning and evening offering, there were to be two extra lambs with the meat offering and the drink offering offered. Thus we see as Christ said, “the priests on the Sabbath day profane the temple and are blameless.” Six days we labor and do **all our work**. On the Sabbath we especially **work for God and worship him**. Said Christ, “The Sabbath was made for man and not man for the Sabbath.” Christ was the maker and it was made for the benefit of man, (not the Jew only). The extra offering taught that the Sabbath was a day set apart for worship in addition to the daily morning and evening worship. The offering being washed and **no confessions made on the head** of the offering, taught that only those who were clean could properly observe the Sabbath. The prophet says the Sabbath “is a sign between me and the children of Israel forever **that they may know I am the one that doth sanctify them.**” No one can call the Sabbath a delight but those who are clean, and washed. It is an institution **for the saints**. Divine worship is **for saints** not devils. The wicked can come and learn and respect the worship, but cannot enjoy its blessings **till they are washed from sin**. We repeat, that prayer in daily worship and also Sabbath worship is for people **who are clean**. This will appear as we proceed to examine the various seasons of worship appointed by the Lord. We also add here **that God has set all appointments** of worship for his people. It is all they need. Extra teaching and labor is acceptable, to labor for others, **but for his people the seasons are all appointed** with full instructions as to how they are to be conducted. Remember that the offerings at Jerusalem or in the tabernacle in the wilderness was but an object lesson **to govern all Israel** in their worship wherever they were. The lessons taught there by the high priest were to be taught in every place by the Levites. Note none were

to make offerings in any other place. **No altar existed in any other place.** All others taught the lesson taught by the offerings at Jerusalem. No one was permitted to offer a sacrifice but the high priest **at the tabernacle, or temple. Keep this in mind.**

The Monthly Meetings.

“And in the beginnings of your months ye shall offer a burnt offering unto the Lord; two young bullocks, and one ram, seven lambs of the first year without spot;

“And three tenth deals of flour for a meat offering, mingled with oil, for one bullock; and two tenth deals of flour for a meat offering, mingled with oil, for one ram;

“And a several tenth deal of flour mingled with oil for a meat offering unto one lamb; for a burnt offering of a sweet savour, a sacrifice made by fire unto the Lord.

“And their drink offerings shall be half a hin of wine unto a bullock, and the third part of a hin unto a ram, and the fourth part of a hin unto a lamb: this is the burnt offering of every month throughout the months of the year.

“And one kid of the goats for a sin offering unto the Lord shall be offered, beside the continual burnt offering, and his drink offering.”—Numbers 28:11-15.

Two young bullocks, one ram, seven lambs and one goat for a sin offering. These lessons, with the specifications constituted the burden of the monthly meetings **in all places.** The bullock as before stated was the symbol to represent man. When offered for a sin offering it pertained to original sin caused by the fall and committed by us in ignorance and when found out then the sin offering of the bullock was offered. Lev. 4. When the bullock was offered as a burnt offering it showed that the person was made clean by **its inwards being washed.** The fat, removed and burned, signified the sin was consumed, and the bullock being placed **on the altar and burned** taught the lesson of the life being consecrated to God to be spent in his service. The grown ram is always the symbol of Christ and the life he lived when here. The lamb is always a symbol of Christ slain from the foundation of the world and through him we are saved. The number seven signified the entire duration of Christ's ministry for seven thousand years. Thus these lessons were the **theme of all monthly meetings.** The meat offerings with the drink

offerings taught the people the lesson for the support of the Gospel and the importance of sound doctrine.

In the monthly meetings the sin offering of the goat is now introduced. The goat is ever a symbol of **sinner**s. If it be a sin of ignorance the fat is removed and burned on the altar. If it is a sin not repented of then the whole animal is **taken out of the camp and burned**. Hence the goat is introduced in all meetings forward as a sin offering. The half part of an hin of wine to a bullock, the third part to a ram, the fourth part to a lamb, teaches degrees of responsibility to know doctrine. The bullock is the offering of rulers and the whole congregation. Lev. 4. The ram is for trespass or ignorance in spiritual things. The lamb is for the common people and all who repent and come to Christ for salvation.



CHAPTER XI

THE PASSOVER AND UNLEAVENED BREAD.

“And in the fourteenth day of the first month is the passover of the Lord.

“And in the fifteenth day of this month is the feast: seven days shall unleavened bread be eaten.

“In the first day shall be an holy convocation; ye shall do no manner of servile work therein:

“But ye shall offer a sacrifice made by fire for a burnt offering unto the Lord; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish:

“And their meat offering shall be of flour mingled with oil: three tenth deals shall ye offer for a bullock, and two tenth deals for a ram;

“A several tenth deal shalt thou offer for every lamb, throughout the seven lambs:

“And one goat for a sin offering, to make an atonement for you.

“Ye shall offer these beside the burnt offering in the morning, which is for a continual burnt offering.

“After this manner ye shall offer daily, throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the Lord: it shall be offered beside the continual burnt offering, and his drink offering.

“And on the seventh day ye shall have an holy convocation: ye shall do no servile work.”—Numbers 28:16-25.

The fourteenth day of the first month Abib was the Lord's passover. The offerings are specified as above. The offerings each day are the same as for the monthly, except **no leaven bread** is to be eaten for the entire period of the feast. This feast was to commemorate their deliverance from Egypt. Paul says, “Christ, our passover is sacrificed for us.” It was called the feast of unleavened bread. This taught that Christ is the true bread. He is the word which was **with God in the beginning**. We, in eating His word, eat his flesh and as we eat the word and assimilate it Christ **dwells in our flesh by his word abiding in us**. Hence as **leaven** is a symbol of false doctrine they were to live on unleavened bread during the entire feast. Thus the theme of that feast was Christ, the true bread, and to **avoid false doctrine**. For full instruction on the passover read Ex. 12th chapter.

The meat offering also taught the importance of rendering to God his own in temporal things. Moses

said no one should come to these feasts **empty handed**. Deut. 16. The slaying of seven lambs each day taught all, that it was only by true repentance and faith in Christ they could be saved. This was a busy time for all teachers to teach the work of the Gospel in all its phases to the people. So it should be now. The present methods are not to be compared with God's appointed meetings and methods. The results show this to be true.

The Feast of Weeks and New Meat Offerings

"And in the day of the **firstfruits**, when ye bring a new **meat offering** unto the Lord, after your weeks be out, ye shall have a holy convocation; ye shall do no servile work;

"But ye shall offer the burnt offering for a sweet savour unto the Lord; two young bullocks, one ram, seven lambs of the first year;

"And their meat offering of flour mingled with oil, three tenth deals unto one bullock, two tenth deals unto one ram,

"A several tenth deal unto one lamb, throughout the seven lambs;

"And one kid of the goats, to make an atonement for you."
—Numbers 28:26-30.

This feast of weeks was to be held fifty days after the passover. It was to begin on the third day of the passover on the day the wave sheaf was offered which taught the resurrection of Christ. Seven weeks was to be counted, then the day following the fiftieth day began the feast of the new meat offerings.

The antitype of this feast was met on the day of pentecost, fifty days after the resurrection of Christ. There was gathered on that occasion men from every nation under heaven as we read in Acts second chapter. The purpose of this gathering is fully stated. Namely, to bring in the **meat offerings due the Lord**, (Paul observed this feast 20 years after the resurrection of Christ; Acts 18:21; 24:17,) from the crops at that season of the year. And as those were rendered to God, he in turn bestowed spiritual blessings on those who were faithful. Paul observed this feast years later as we read in Acts 18:21, 24:17. He brought the alms from the people. There were three of all the feasts which every male was required to attend. The first was the passover, the second, the pentecost, and third,

the feast of tabernacles. In each case no one was permitted to come up empty handed.

“Three times thou shalt keep a feast unto me in the year.

“Thou shalt keep the feast of unleavened bread: (thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt: and none shall appear before me empty:)

“And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field: and the feast of ingathering, which is in the end of the year, when thou hast gathered in thy labours out of the field.

“Three times in the year all thy males shall appear before the Lord God.”—Ex. 23:14-17.

This teaches that faithfulness in temporal things is a part of divine worship, and if we would expect God’s blessings we must render to God that which is his. From this gathering the Levite, the poor, the widow, and the fatherless were to share with all others during the feast, then the remainder was for the support of the Levite and Priests. The feast of the first fruits or pentecost only lasted one day. *



CHAPTER XII

THE BLOWING OF TRUMPETS AND THE DAY OF ATONEMENT.

“And in the seventh month, on the first day of the month, ye shall have a holy convocation; ye shall do no servile work: it is a day of blowing the trumpets unto you.

“And ye shall offer a burnt offering for a sweet savour unto the Lord; one young bullock, one ram, and seven lambs of the first year without blemish:

“And their meat offering shall be of flour mingled with oil, three tenth deals for a bullock, and two tenth deals for a ram.

“And one tenth deal for one lamb, throughout the seven lambs:

“And one kid of the goats for a sin offering, to make an atonement for you:

“Beside the burnt offering of the month, and his meat offering, and the daily burnt offering, and his meat offering, and their drink offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the Lord.”—Numbers 29:1-6.

This feast took place in the fall of the year which would be our October, (their 7th month). The purpose of the blowing of trumpets was to call attention to the approaching day of atonement on the tenth day, during which time each person should afflict their souls and prepare for the day of atonement. The offerings were the same as former feasts except there was **one** bullock to be offered in the place of two. Why is this? We reply, it plainly says this bullock was for a burnt offering. **Its inwards were washed** and all consumed on the altar and thus taught that the children of God **should put away every sin** and be clean when the day of atonement came.

The Day of Atonement.

“And ye shall have on the tenth day of this seventh month a holy convocation; and ye shall afflict your souls: ye shall not do any work therein:

“But ye shall offer a burnt offering unto the Lord for a sweet savour; one young bullock, one ram, and seven lambs of the first year; they shall be unto you without blemish.

“And their meat offering shall be of flour mingled with oil, three tenth deals to a bullock, and two tenth deals to one ram.

‘ A several tenth deal for one lamb, throughout the seven lambs:

“One kid of the goats for a sin offering; beside the sin offering of atonement, and the continual burnt offering, and the meat offering of it, and their drink offerings.”—Numbers 29:7-11.

"Thus shall Aaron come into the holy place; with a young bullock for a sin offering, and a ram for a burnt offering.

"He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; therefore shall he wash his flesh in water, and so put them on.

"And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering.

"And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.

"And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation.

"And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat.

"And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

"But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

"And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself:

"And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail:

"And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not:

"And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood, within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

"And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness."

"And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting

them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

“And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness.”—Lev. 16:3-16, 20-22.

The offerings for this one day were the same as the former one on the first day of the month with the additional offering of one bullock for a sin offering for Aaron and his house, and a ram for a burnt offering. Then next he was to take from the people two goats for sin offerings. The two goats were taken to the door of the tabernacle and lots were cast on them—one for the Lord and the other for a scape goat. Prior to this Aaron's bullock was slain for his sin offering and his blood was sprinkled on the mercy seat which made an atonement for Aaron and his house. His ram was also offered as a burnt offering of consecration to God. The law demanded the life of Aaron and his house for any sin he or his house might have committed, either ignorantly or caused by Adam's transgression. The ram cleared Aaron and his house from all guilt. The bullock for a sin offering being taken without the camp, taught that the second death by fire was the penalty for sin. But he and his house had escaped that penalty by faith in Christ, (the ram). The sin offering for the people, that of a goat, which was the prescribed sin offering, was next killed and its blood was treated the same as the blood of the bullock for Aaron. The demands of the law was thus met in both cases, both for the people and for Aaron and his house. Whatever lesson the blood of the bullock taught in Aaron's case the blood of the goat taught the same in the case of the people. One was for the people, the other for Aaron and his house. In either case the sin offering could only meet the demands of the law and that was death without the camp. The laying on of hands is taught for two purposes in the Bible. First, to confer honor on another, granting them any blessings you enjoy. Second, to confess guilt. When a sin offering was offered and the one who brought it laid his hands on its head he confessed he was a sinner or rather the one whom the sin offering represented was a sinner. Now as one of these goats represented Christ,

it could only represent him as **the sin bearer** of the people. This he was when he died on the cross. He died as a **sinner**, hence suffered without the gate.

The law demanded his life as shown by the sprinkling of blood over the ark. But while this was true the lamb being offered taught that redemption was through its blood, and though he had paid the death penalty of Adam's transgression, he had a right to eternal life through the resurrection from the dead. This is the lesson we understand was taught by the atonement goat. The same truth applied to the sin offering for both the priest and the people. Finally the sins of the people comes back on the head of Satan, the cause of sin, represented by the scape goat. This atonement, remember, is entirely separate and different from the atonement made on the cross by the lamb. The one on the cross made the way possible for all **who would**, to be saved. The one on the day of atonement taught the lesson of the final settlement in the end of the world. Christ (on the cross) was symbolized by the lamb. He tasted death for every man. That is, gave every man a chance to be saved. The goat died to meet the demands of the law and applied to **Israel only** who had accepted salvation. Much depends on getting the real truth taught by the lessons of the day of atonement. We sum up as follows:

First. There are three steps taken in the lessons which apply directly to Christ and the degrees of his work.

Second. There are three animals used to teach each step in that work: first, the male lamb, second, the ram, and third, the male goat.

When these lessons are well understood all will be plain. The male lamb. This was the animal used in the passover. Its flesh was eaten by each family or families (according to a certain number sufficient to eat the animal), in one day. Its blood was dipped in hyssop and sprinkled on the door post of each dwelling. No stranger or Gentile was permitted to eat of its flesh only as they accepted the covenant made with Abraham which was the everlasting covenant which this lamb's

blood represented. Thus by them becoming circumcised and coming into the household of faith, they also could eat. No blood of this lamb came upon the altar. The lamb was not consumed by fire but roasted in the fire, to prepare it for food. It was **not to be eaten raw**. Says Peter, "Think it not strange concerning the fiery trials which are to try you." By roasting in the fire of affliction and trial it became food for the consumer.

The second animal, that of the ram, it served for two lessons in the experience of Christ. First, the ram of consecration. It taught the consecration of both Christ and those who were required to offer it on the altar, that their entire life was devoted to the service of God in work for others. Second, the ram called the other ram, was to teach the life of Christ and all true followers of Christ, that their character and doctrine must be as his life and character was. That is, we are to walk as he walked and believe as he taught.

The third animal, the male goat, was a sin offering. In all services there was to be a sin offering. We see this referred to in the passover as given by Moses, Ex. 2:5, while in Egypt. The lamb could be taken either from the sheep or the goats. Showing that in the passover Christ was both a sin bearer and one that would die as a transgressor as well as one who would suffer as the just for the unjust. But in all other services the sin offering stood for the sinner, to meet the demands of the law only. Hence the blood of the goat is not a symbol used to teach redemption through its blood but the blood of the goat is used to represent the life of the one offering it, **which life is demanded by the law** from the transgressor. In the atonement on the tenth day of the seventh month there was to be offered a goat for a sin offering for the Lord, and one for the scape goat. Hence it being offered as a sin offering for the Lord, it could only imply the Lord must die as a transgressor and so he did. The law received its demands of his life's blood on the day of atonement.

"Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."

“Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.”—Heb. 2:14, 17.

“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

“And by reason hereof he ought, as for the people, so also for himself, to offer for sins.”—Heb. 5:2, 3.

“For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

“Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people’s: for this he did once, when he offered up himself.”—Heb. 7:26, 27.

“Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

“But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.”—Heb. 9:6, 7.

He, on that occasion, was to become our **Judge**, no longer priest. Hence his priestly garments are laid aside and he is clothed with linen garments of innocency. Having paid the penalty of the law with his own blood. He then becomes Judge as to who shall have eternal life. Lev. 4. “God is Judge himself,” and when that is determined, the Judge comes forth and confesses the **sins of the children of Israel** (who have been recommended to God at the altar) on the head of the scape goat where they belong. The Judge and the people are clear. The sanctuary is cleansed from all guilt and also the altar as they are all sprinkled with the blood of life which the law demanded of the transgressor.

This, then, entitles all the people to a resurrection from the dead. This is the next step in order at the coming of Christ, following the feast of tabernacles. Note: Reconciliation at the altar does not pay the Adamic penalty of death. That must be met by the death of the goat. So all who teach that the death of Christ paid it all and set all free are badly mistaken.

What Pilate Did in the Trial of Christ.

“I will therefore chastise him, and release him.

“(For of necessity he must release one unto them at the feast.)

“And they cried out all at once, saying, Away with this man, and release unto us Barabbas:

“(Who for a certain sedition made in the city, and for murder, was cast into prison.)

“Pilate therefore, willing to release Jesus, spake again to them.

“But they cried, saying, Crucify him, crucify him.

“And he said unto them the third time, Why, what evil hath he done? I have found no cause of death in him: I will therefore chastise him, and let him go.

“And they were instant with loud voices, requiring that he might be crucified. And the voices of them and of the chief priests prevailed.

“And Pilate gave sentence that it should be as they required.

“And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will.”—Luke 23:16-25.

The above is a parallel of the scape goat in the atonement. In the first atonement on the cross, Christ dies and Barabbas (the scape goat) is sent away alive. But as Barabbas will have his case to meet in the judgment, so one thousand years after the second atonement, Satan will meet his fate with all those who have sinned as a result of his evil doing. Therefore the trial of Christ by Pilate and his condemnation is a parallel. **John 18: 39.** The Jews had such a custom at the passover but it was to represent the goat of Lev. 16. The atonement on the cross was made by the blood of the lamb. In the sanctuary, on the day of atonement, the atonement was made by the blood of the goat. In the atonement on the cross the blood was sprinkled round about on the door posts and altar. The goat's blood in the sanctuary on the mercy seat over the broken law.

On the cross there was no laying of the hands on the head of the passover lamb. In the sanctuary there was laying of hands on the head of the goat, thus acknowledging that all whom the goat represented were sinners in the sight of the law by confession. The lamb was eaten. The goat was taken without the camp and burned to ashes. The prophet says the true lamb was like a lamb dumb before his shearers and opened not his mouth. When accused he made no defence. The goat confessed the guilt and was punished for his sins and the sins of Israel whom Satan had caused to sin. The atonement on the cross was made in the spring of the year, the one in the sanctuary in the fall of the year.

Other points of distinction might be given, all showing the two atonements were entirely separate. We will give this once more, namely, the one on the cross was to give to all who would accept, a chance for life through the redeeming blood of Christ. The one in the sanctuary was simply to teach that the demands of the law must be met which is the life of the transgressor, with no redemption or forgiveness connected with it. The blood being sprinkled on the mercy seat showed that the transgressors had not availed themselves of the grace offered and now it was forever closed to all who would not accept it. The mercy offered and rejected joins with the law in demanding the life of the transgressor. No hands were laid on the head of the passover lamb. Lev. 1:10-13. But are laid on all sin offerings of animals when confession is made of sin. Lev. 16:21.



CHAPTER XIII

THE FEAST OF TABERNACLES.

Following the feast of the atonement on the **tenth** day of the seventh month, on the **fifteenth** day of that month, began the feast of tabernacles for eight days. The offerings on this occasion are interesting indeed as the lessons taught are considered, and especially when we realize this lesson is still future, to be learned by the Remnant people of God when they live over the wilderness experience. The full record of this feast is recorded in the twenty-ninth chapter of Numbers, of which we will simply call attention, beginning with verse twelve.

The feast of tabernacles was to commemorate the deliverance from Egypt. Israel spent forty years in the wilderness, and as all the other feasts pointed forward, so the time when the Remnant would again live over the wilderness experience is here given. Moses had given instructions how this feast was to be conducted. Namely, **in the study of the book of the law.** Malachi 4:4 says, "Remember ye the law of Moses my servant." The above admonition has its definite application to the Remnant people in the last days. The offerings for the first day of the feast was **thirteen bullocks**, two rams, and fourteen lambs, and also a goat for a sin offering. The bullocks were reduced one each day for seven days when seven bullocks, two rams and fourteen lambs were offered with a goat for a sin offering. The eighth day **one** bullock, **one** ram, and **seven** lambs were to be offered and a goat for a sin offering.

Note, first, these bullocks are **burnt offerings.** Not **sin offerings**, except the goat. In a burnt offering, remember the animal was killed, the blood was sprinkled round about upon the altar and its blood was poured out at the bottom of the altar. **The inwards and legs** were washed, the animal was cut up and placed on the fire and all, with the fat, were consumed **on the altar**, as a sweet sacrifice to the Lord. This shows consecration on the part of the children of God who were **already clean and washed.** So we conclude as they study the

book of the law they learn much they had not known, and as they learn, they correct. Each day they reduce the need and hence the reduction of bullocks offered, till the seventh day they are down to normal. The eighth day one bullock, one ram and seven lambs. The feast of tabernacles points to the forty years still before the Remnant which will be devoted to a study of the book of the law, which contains every principle of truth in the whole Bible. The seven days represent the seven thousand years. The eighth day the eighth thousandth, when they will enter their reward in the new earth. This closes the story. The sin offering is still kept up during this feast though probation has closed. Satan has not yet been sent into the wilderness till the seventh thousandth year comes in. We learn from this the education of God's children will continue after probation closes. But no conversions. That ends at the close of probation when the people have all been reached that could be interested.

The Calf.

Much is said about the calf as a symbol in Gospel teaching. We read that Abraham, on the visit of the angels, after bringing the basin of water for the angels to wash their feet, ran and brought a calf young and tender. The calf was then prepared and he and the angels ate together.

The symbol of washing the feet, if partaken of by the guest, signified that their mission was one of peace and good will. Their feet were not of those "whose feet were swift to shed blood." But to the contrary, such as the prophet said "were beautiful if they bore the gospel of peace." So the calf, we will learn, had its lesson.

"And it came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel;

"And he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord.

"And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering: and a calf and a lamb, both of the first year, without blemish, for a burnt offering."—Lev. 9:1-3.

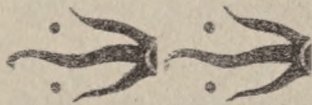
In the eighth chapter is the record of the consecration of the priests for seven days wherein the bullock, ram and male goat were used. On the eighth day, as recorded in the above scripture, there is a change from a bullock to a calf and from a grown goat for a sin offering for the people to a kid of the goats. Why this change? We reply, the consecration was so complete that now the calf could both represent them in character and it also pointed back to the innocence of Adam before he sinned. This is in harmony with the reduction of the bullocks each day in the feast of tabernacles which we have just considered. Next the eighth day was typical of the eighth thousandth year of the world when sin will be no more. Malachi says when that time comes we shall grow up as calves of the stall. Mal. 4. That is, grow up in innocence. Did you ever think how innocent a calf is? It is the same as a lamb. So is the young kid. And Christ said, "Except ye become as little children." Peter says, "as new born babes, ye must be born again."

The Prodigal Son.

We are now prepared to see in that parable what we never understood before. First, the father longed and looked for the time to come when that froward boy would repent and return to his home, so he kept on hand constantly the fatted calf. The time finally came. The repentance was thorough. The confession of sin was full. The father's robe of repentance was ready to cover his rags and sinful character. The order was immediately given to kill the fatted calf and the whole family was filled with joy. The same as the joy which takes place in heaven when one sinner returneth, more than over ninety and nine just persons who need no repentance.

The good faithful boy comes in from his work and learns what is going on. Satan puts a little envy in his heart and tries to rob him of his faithful reward for faithful service. So he says, "Father, I have served thee lo! these many years yet thou hast never even given me a kid that I might make merry with my friends." The answer comes, "Son, thou art ever with

me and all I have is thine, but thy brother that was lost is found and is come home. It is good that we rejoice over his return." So the special calf is brought forth showing the Prodigal's sins were forgiven him. He is once more innocent and has put away sin. Thus the calf when used denotes innocency and restoration. The bullock denotes age, and responsibility is required of the one offering it, and also symbolizes Adam's transgression in the beginning. The same as the heifer represented Eve in her transgression. Let the reader so live that **even a kid** will not be necessary in their case as a burnt offering. The faithful boy did not understand the lesson or he too would have rejoiced with the others.



CHAPTER XIV

THE JUBILEE.

In the feast of weeks following the resurrection of Christ they were to count fifty literal days or seven weeks and the fiftieth day from the waving of the sheaf of the first ripe fruit, brought them to the pentecost. The grain is used to teach the resurrection. First, the wave sheaf, the resurrection of Christ. Second, the full crop, the final resurrection at the last day. Read 1st Cor. 15. So following the feast of tabernacles comes the jubilee, when every man shall return to his own possession and to his own family, and with this, the proclamation of liberty is sounded throughout the whole land, for it is the year of jubilee. This feast points to the coming of Christ and the resurrection of the saints of God. Read the twenty-fifth chapter of Leviticus where the record is given. Question. Is the definite time given (by the scriptures) for the resurrection to take place? It certainly is. If pentecost was set, as to time, so is this. Then they counted fifty days from the wave sheaf, now we are to count fifty literal years from the beginning of the day of atonement. It begins from the day of the blowing of the trumpet of the jubilee, on the day of atonement. No feast is discontinued till the end of the six thousand years, even though they have reached their antitype, and as the jubilee comes fifty years after the beginning of the feast of atonement, and tabernacles, the feast of forty years must be reckoned as a part of the fifty or forty-nine full years.

We would now call attention to our various calculations on the prophetic periods which are to occur after probation closes. By referring to "Time, Tradition and Truth," the reader will see one period of 1290 years ending A. D. 1918 or 5922 A. M., marking the close of probation. They will find another period of 1335 years ending 45 years later. Marking the time when Daniel would arise and stand in his lot, referring to the partial resurrection mentioned in Dan. 12:3. They will see another period of 30 years spoken of for the destruction of Christendom, following the close of probation. Then

following that, they will see another period of forty years for the feast of tabernacles, still further they will find another of seven years for the cleansing of the land following Armageddon. Total time in the last three, 77 years, covered after probation closes. Then if they will turn to our book, pages 812-816 of "The Story of the Jew," they will find other periods to come in during the same time after probation closes.

So now we give in this study the forty-nine years and the fiftieth year to end the six thousand years after the feast of tabernacles begins. The whole of the jubilee calculation is based on the calculation of seven. six days of labor and then comes the Sabbath. Six years then comes the Sabbatic year when the land should rest. Next comes the seven weeks and then pentecost, the fiftieth day, and last, comes the seven weeks of years and the fiftieth year is jubilee. The principle here taught is absolutely true. And the very year of Christ's coming is set in every principle of the Bible, and that principle is this—namely, when six thousand years are up, then he will appear and the resurrection of the just will take place. **That is absolute truth.** So the story of redemption is fully told by Moses in these feasts by the different Offerings used. Who will study these feasts and learn the true teaching of the Gospel.



CHAPTER XV

ORGANIZATION IN DIVINE WORSHIP AND GOSPEL WORK.

The first thing to learn is that all worship to God is a **voluntary service** on the part of each individual. There is no law in the Bible that forces man to obey God in spiritual things. This is positively stated thus: "He shall offer it of his own voluntary will." Lev. 1:3. In civil things the laws of penalties are enforced for disobedience. But spiritual service must be a free will service. So any organization that is compulsory is not God's organization. God is a God of order, not of confusion, hence He has given regulations for the government of duty in spiritual things for all such as enter into it from a point of **free will service**. Leaving it to every individual whether they wish to accept such service or not.

Note well the above principles on the question of organization. God plainly says, "Ye shall not do after the ordinances of the Egyptians or Canaanites, but ye shall do my judgments and keep my ordinances." Lev. 18:3, 4. So in the study of church organization, the only question to settle is whether our organization is **of God or men**. The only way to determine that, is to take **the Lord's organization** and see if we are in harmony with it. We have just noticed that our various seasons of worship are **all appointed by God**. The themes of each season for us to consider are **all plainly told**. The length of time for each session is definitely set. The whole story of the Gospel from the days of Eve and Adam's transgression till the close of time is taught during those seasons of worship.

We have also seen that the financial question is **all explained** and full regulations given how each individual shall do. We have learned **whom God has appointed** to conduct the service—men of **His own appointment** and selection. Every detail is given on that point. It is further shown that **God sets in the church** the various gifts necessary for every department of service. Eph. 4. Note. It is **God who sets them in**; not man. It is **God who adds to the church**. Acts 2. Not man. God

magnified Joshua before the people. Not man. **God called Moses.** Not man. It was Moses as an instrument of God that led Israel out of Egypt, not a committee or any one but Moses. It was **God** that called John as the forerunner of Christ. It was **God** that sent Paul and Peter to the Gentiles to preach to them the Gospel. It was **God** who makes an Apostle, Elder, Deacon, Minister or Evangelist. **The true church** has but **one head** and that is **Christ**. Each individual constitutes a member of His body. He is the vine, each individual is a branch of that vine. Thus there is but **one church** to which every child of God belongs and that is the "church of the first born" whose names are written in heaven. To this church no man can add to nor take from. No man can write any one's name in heaven, nor take it out. In this church there is but **one spirit from which every gift receives its power**. That gift of the spirit no man can either give or take from us. **God who knows** each individual heart bestows it as it seemeth to Him good. So as we study this church, which is the only one true church, we ask the question, Why not every child of God belong to it, **and it only?** Is it not sufficient? Is not Christ capable to build on this rock? Was it not this church which Christ said He would build and the gates of hell (the grave) should not prevail against it? This church has been in progress of building since the foundation of the world. Christ will complete it when the last member is added to it. Any one at all who is acquainted with the Bible ought to be able to distinguish this church from any counterfeit. They ought to be able to distinguish a Minister, an Apostle, Elder or any other position held in the church, from a hireling, a false apostle, or false shepherd. The true children of God will be able at any time to tell **when God has made** an Elder, Deacon, Pastor, Evangelist or any gift in the church. So **when God sets them in the church the true sheep who know the voice** will tell and recognize such gifts and will be willing to bestow honor on them belonging to them by the laying on of hands. They need no election, no school to make these officers, or committees, to tell who shall serve or who shall not serve.

The above are some of the characteristics of the true church. This **true church** is now scattered over the world individually and in companies. These companies are called in the Bible **the churches** of Christ. The disciples, the believers, the saints of the household of God, etc. All are connected with the **true vine** and guided by **the head**, through the Holy Spirit and the word into one faith, one doctrine, one fellowship, one unity, one baptism, and one Lord. Are you satisfied with it? If not why not?

The true church "as builded and fitly framed together, groweth into a holy habitation of God through the spirit." Eph. 2. Paul says Jesus Christ is the master builder, he says, "Other foundation can no man lay than that which is laid," but we are to take heed how we built thereon, "For every man's works will be tried of what sort it is." "We are laborers together with God. **Ye are God's building.**" Every true member of the true church is a lively stone in that building. The true church is perfect unity in all its actions and beliefs. Such a unity can never be brought about in any man made organization. Man thinks, in order to have unity, they must draw up specifications for men to subscribe to and thus bring about unity. No true unity can ever be made by such a process. It only tends to division and destroys true fellowship. No human thought ever planned one thing of the true church. No human hand ever marked out its corners nor framed one part in it. Its plan was laid in heaven **in the beginning.** That plan has never changed. All its **plans are laid in the word of God.** That word is one story unchangable. It is one truth. It is divine. Its teaching is ever the same, unalterable and eternal. The church is one family. Every child of God from Adam down belongs to that family. We say such a church is divine, and happy is the one who is a member of it.

The true church is invisible. It is the "Elect Lady." It is "the espoused" of Christ. No one on earth can definitely tell who is a member. Only by their works and fruits are they known. But being led by the same spirit and word they are brought into the bond of true fellowship and love.

“And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers;

“For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

“Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ:

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive;

“But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:

“From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

“This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.”—Eph. 4:11-17.

This, says Paul, is a compact organization in which every joint (gift) works in its proper place. The whole organization is perfect, needing no conferences to change and alter it. It is all brought about by Christ the head. Each member obeying the word and filling the place directed by Him. It is truly “a glorious church without spot or wrinkle.”

“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.

“Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.

“Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

“That he might sanctify and cleanse it with the washing of water by the word,

“That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

“So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.

“For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:

“For we are members of his body, of his flesh, and of his bones.

“For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.

“This is a great mystery: but I speak concerning Christ and the church.”—Eph. 5:23-32.

“Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:

"Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:

"In whom we have redemption through his blood, even the forgiveness of sins:

"Who is the image of the invisible God, the firstborn of every creature:

"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him:

"And he is before all things, and by him all things consist.

"And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

"For it pleased the Father that in him should all fulness dwell;

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."—Col. 1:11-20.

With these plain scriptures, who, after reading them, would dare accept a position in a man made organization, called a church? Who would dare, after their attention is called to the true organization, retain their membership and support the counterfeit now so common? Who will dare assert that Christ cannot guide and run His own church? The whole trouble today is Christ's place has been possessed by men who are not called of God to fill the places which are occupied. Let the children of God ask God to raise up laborers and wait till He does it. He will do it if we will but get out of the way and give Him a chance.

The head of this church guided Paul where to go, how long to stay and not to be afraid. It told Cornelius where to send for help. The head of this church told Peter to go doubting nothing. This head called the twelve Apostles. It called the seventy disciples. It told them to take nothing for their support with them.

False Positions.

The foundation upon which the various denominations stand in their variety of organizations are caused by two reasons. First. By men who desired to draw away disciples after themselves and second by the false teaching that a new church began its history since Christ. Of the first cause it is easy to see that those

who desire to draw away disciples after themselves there necessarily must be an organization different in order to hold the following in subjection. Hence different points of faith must be recognized and a different church policy must be adopted in order to make a distinction. Jeroboam was an example of this class in his organization of the ten tribes. Different days of worship were established. A different priesthood made from among the people and different doctrines taught in the place of the doctrine established by God. Jeroboam's organization when established, became a creed or sect.

The second reason as to why so many sects have arisen since Christ is the fact that a false teaching has crept in. Namely, that a new church was established since Christ. This idea being generally accepted, each one who would be a leader has taught their ideas of church government were the correct method. If a new church was formed, each have tried to find the form of the new church organization; there being none given in the New Testament scriptures. Each has, like Jeroboam, made an organization after their own pattern, which has resulted in confusion and which constitutes the daughters of Babylon. Rev. 17. By reading the chapter entitled the Two Women of Revelation 12th and 17th chapters of Revelation in "The Story of the Real Jew," it is made plain that no new organization or church was instituted since Christ was here by the Lord. As to the next point, Paul said that after his departure there would be men who would arise teaching perverse things, drawing away disciples after themselves. This has been fulfilled to no limit.

We desire to handle the question on organization quite fully, both in the call of laborers, the organization of the believers and the support of the work. The people seem to know so little of true organization such as God has organized, and instead permitted themselves to be entangled with organization of Baal worship, without ability to distinguish the difference. It has often been said to us, You don't believe in organization. Referring, of course, to such organization as the denominations now have. Of course we do not, but to leave the question there does not state the truth of what we do be-

lieve. I am a strong believer in organization. More systematic, more thorough, more successful, more unity of action, more in being directed in my work, than any denomination now existing believes. But the one I believe in is of God. The church, which is the only true church, is organized and built directly by the Lord. Christ is the head of that church. It is not visible. It is not chartered by law of the land. It is not named by men. It is not guided by men. It is the only church there is. Any other is not of God. Hence my opposer is not of this church, or else very ignorant of Bible teaching. Which is it, my brother? It is surely the difficulty with you as stated. Every member of Christ's church will do as God's laws demand for the support of the work it is doing. That is the evidence of true membership.

When we accept his instructions we are thoroughly organized in the most thoroughly organized body in the world, yet man has had **not one thing** to do in the planning neither the running of the true church. All he can do is to comply with the instructions and do the work God lays on him as a servant of the Lord and the church. We need no election. We need no committee to draw plans and specifications. We need no laws and constitutions. We need no plans for raising finances. We need no vote whether a certain one shall become a member, neither a vote to put one out. We need no head neither a president or pope, chairman or chief. We need no foreign mission board. We need no theological schools to fit men for the ministry, they are all taught of God and not men. We need no general, neither local conference to take up our time and means. We need no quarterlies from which to teach. These, with many other things we have no need of, which are now so common. The Bible and the Holy Ghost with Christ the head of the church and we in Him and He in us meets all needs.

What We Do Need.

We need men and women who are willing to do what God says, who are willing to be organized as individuals so they will do the Lord's bidding. We need

people who will covet earnestly the spiritual gifts, who are willing to improve their talents under the Lord's teaching of His word that they may do service for God. This means every member should fill some talent though it be but one. We need those who will support the church in its work with the finances God has seen fit to give them from His soil and their talents, given them by the Lord to use. We need men and women who will have a burden for souls till they will teach others the truth. In brief, we need men and women who will obey God in all things, not some one hobby, though that hobby may be true. Many are going to be lost because they will not be willing to be organized by the Lord for service. We not only want organization, but we must have it or fail. But we want the Lord's organization and not man's. Christ is our head. He is our guide. His word must abide in us and we must abide in Him so He can teach us. There is not one idle drone in the true church.

We further need spiritual discernment to know when we see one whom the Lord has called. We can't make an Elder, Deacon, Preacher, Teacher, gift of healing, and so on, but God wants us to be able to tell one of His make from the one man has made, and be able to recognize the true and give them a place where they have been called to fill. This we must be able to do. We need to earnestly pray **the Lord of the harvest to raise up laborers for the harvest** after His own calling as He did when here. Men who are not afraid to declare the whole council of God. Men who are not afraid to go into the harvest till they know just how much wages they are to receive. Men who dare not confer with flesh and blood. But such as will move out by faith and face the difficulties they have to meet as brave soldiers for Christ.

Now is the time when this true church must arise and shine in contrast to the false which are so numerous at this time. 1918 is the year for the development of this class of organized people of the Lord. The past fifteen years the teaching which is to develop them has been going on in development. Now our way is clear for every one who wishes to know this truth and join

this church by doing all things the Lord requires to take their stand with us. We do not ask you to do a thing not pointed out in the Bible, but we do ask you to become a co-laborer with Christ in this closing work by supporting this, the only true doctrine as a whole, now being taught to the people, which is the doctrine which will develop the true remnant people of God. Will you accept the truth and become one of us in the work God now wishes done in the earth? We have tried to point out the true church, "the church," the only church there is which is recognized by the Lord as **His church**. Be sure and get your membership in it. This is the church which John calls "the elect lady." It will live when all others fail.



CHAPTER XVI

SOMETHING WORTH KNOWING.

In these days of "lo here and lo there" it is well to understand some principles of the Bible teaching. It is well to know how God brings things to pass. In the days before the flood he wished the world to know of the event. He selected **just one man** to make the event known and that was Noah. To him He communicated every detail. When those days passed and the everlasting covenant was to be renewed to the people of God it was all arranged with **one man** and that was Abraham. When Israel was to be led out of Egyptian bondage the Lord used **just one man** and that was Moses. When they were to be led across Jordan into the promised land Joshua was **the man selected** for the work and God **magnified him** before the people. Following this, in reading the history of Israel, we find it was a one man instrument and never a council or a company selected to manage the work God had to perform. Daniel was the man for his day. John the Baptist was the man for his day. The last Old Testament writer says, Behold I send you Elijah the prophet before the great and terrible day of the Lord comes. Question. Shall we look for this to be fulfilled by some denomination, or will God give the burden of developing that work to some one leader to start and develop the teaching necessary to raise up men and women to fill the prophecy and gather the remnant? That is the question now to be decided. Many have claimed they were the Elijah, such as Alexander Dowey, Charles T. Russell and others. As to denominations, the Seventh Day Adventist, the Mormons, and so on. How are we to determine who are the true Elijah? John was the man who fulfilled it in his day, for Christ said he did. But it is to be more fully fulfilled in our day all will admit. But who is it and what will the characteristics be that we may not be deceived? If John fulfilled it how did he do it, and what was the burden of his message? The burden of John's message is plainly stated, namely, "Repent for the kingdom of heaven is at hand." The prophet had said of

John's message, "Prepare ye the way of the Lord; make His paths straight." John had a message that demanded of every one their consideration. He was the forerunner to prepare the way for Christ. John's message was a message of salvation and must be accepted. There was salvation in no other. He told the people not to say they were of Abraham's seed and trust in that. Nothing short of true **repentance** on the part of both professor and non-professor could fill the bill. **Repentance demanded obedience to the commandments of God** the same as Elijah told King Ahab. He told Ahab he and his house **had forsaken the commandments of God.** That was where the trouble lay. That is the trouble now the same as it was then. So whoever gives the message of Elijah in the last days, **Repentance must be the foundation of that message.**

Sin is always the breaking of the commandments and all, whether professor or non-professor, **must repent and turn to obedience.** When this is undertaken each one will find plenty to **repent of.** Baal worship was the trouble in the days of Elijah. Other days of worship had been observed. Other forms of worship had been instituted. False priests, not of God's calling, were filling the places and the whole service of God had been set aside for the worship of Baal. So it is now. See our tract on Rev. 12th and 17th chapters. Now as we compare those who now claim they are the Elijah that is to come, is it true? We say no, not one of them fills the bill by any means. There is not one of them who keep the commandments as they are written. Neither is there a denomination today which fills the bill. They have followed Baal in their organizations. They teach many things which are unscriptural. In brief, they have not the truth for this time on the Gathering of the Remnant. When you find a teacher who takes the whole Bible, leaving nothing to be abolished, one who has God's form of organization and church government. In short one who teaches Moses and the prophets in full as they taught and practiced, such a one will come much nearer filling the prophecy than they who claim they are Elijah, and remember that no sect or present organization can fill the prophecy among present existing denominations,

for it must be started by some individual and developed by some one individual, for that is God's way of doing. Next, that individual must have a sound doctrine in all their teaching and proclaim the whole council of God, regardless of any. Now look out for such a work; if it is not to be found, then Elijah has not yet come. The Jews did not know it when it was before their eyes. So it may be now.

Evidences Whereby to Judge the True Messenger.

First. Any one fulfilling the prophecy of Malachi as representative of Elijah must have some thing definite as already stated. Hence, if any leader or publisher writes or speaks as though they were seeking for truth or investigating to find truth, you may know at once they are not the Elijah. Christ said of John, "What went ye out to see, a reed shaken with the wind." That is a man who could be whiffled about and having no knowledge of what to teach. John "spake as one having authority." A true messenger has some thing positive and knows whereof he speaks.

Second. The very character of the message is given us. Namely, it is based on repentance and an immediate preparation to meet the Lord. So the true Elijah of our day cannot be some one who is making a specialty of some one thing, which we might mention as some now who have some hobby as the all important thing; ;(some one thing and some another). No such a person is even connected with the message of Elijah.

Third. John was a prophet, yet we never hear or read that he ever had a vision or uttered a prophecy of future events, but he did proclaim that which was already written by the prophets. So any one claiming the Elijah message will not have some thing special given them in vision but they will base their evidence on that which is already written for our day and time.

Fourth. It will not be given by any sect or denomination. John was free from them all. When he saw the Pharisees and Sadducees coming to his baptism, he said, "Oh generation of vipers, who hath warned you to flee from the wrath to come." So we need not look to some denomination to give the message, for they will not do it.

Fifth. Malachi especially gives the law of Moses as a part of that message. He says, "Remember ye the law of Moses my servant which I commanded him for all Israel with the statutes and judgments." This plainly shows there must with that message be a reform on the teaching of Moses. The remnant "sing the song of Moses." So again any one who teaches that law to be abolished in any way cannot be giving the message of Elijah. Note all these points. The time is here for the message. It is time now that the remnant know with whom the message is found. You can't understand to well. It is the truth alone which is to determine.



CHAPTER XVII

BAAL WORSHIP, WHAT IS IT?

Stephen speaks of Israel, when they made the calf in the wilderness, as rejoicing in the works of their own hands. Then God turned and gave them up to worship the host of heaven. "Yea, ye took up the tabernacle of Moloch and the star of your god Remphan, figures which you made, to worship them." This defines Baal worship. From this we see that Baal worship was nature worship. Acts 7. Paul speaks thus:

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:

"Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things."—Rom. 1:20-23.

Thus they turned the truth into a lie and worshipped the creature rather than the Creator. Just how early this started we do not know. But we do know they used in this worship the same symbols God had introduced to govern the true worship. This is shown by their priests, altars, temples, burnt offerings, drink offerings, goats, calves, bullocks, rams, days of **their own appointing** and so on. This was an established system which existed to our own day even under the name of Christianity. Baal worship says there is no original sin, so they use the calf, and as stated by the prophet Hosea they "**kiss the calf.**" We are sorry that so few are able to read the New Testament understandingly, not being able to tell which system of teaching the Apostles are talking about when they read of certain laws being abolished. They apply it to laws given by God in the place of the laws of heathen worship which are given up by true conversion to God. Colossians 2; Ephesians 2; Galatians 4, and so on. See our consideration of this in the Book of the Law Found Again and other of our writings. Before one can understand the Bible at all

they must know the teaching of Moses, for the whole book is based on Moses' writings for a foundation. Read Isaiah first and second chapters and Hosea 2:10..

Baal worship is defined by Paul as vain philosophy, intruding into those things which they have not seen, vainly puffed up by their fleshly mind. Col. 2:8-23. He further says, "It is a voluntary worshiping of angels, which all are to perish with the using after the doctrines and commandments of men."

All her ordinances are human and not in harmony with the word. Col. 2; Lev. 18:2, 3. Baal worship is an art of turning the truth of God into a lie. Rom. 2:25. The turning of the truth into a lie is clearly revealed in their system of teaching. As before so often stated by us the similarity in appearance in Baal worship was almost identical with that of the Lord's system of teaching. Their altars, priests, and sacrifices were almost identical. But the mischief came in the lesson taught by these offerings. **It is here where the difference came and the turning of the truth into a lie.** To illustrate. The continual fire on the altar, which was to burn day and night till all was consumed. Baal worship turns the truth taught in that to a lie by teaching that the continual fire taught eternal torment in an endless lake of fire and brimstone. It also in that turned the mortality of man to immortality so they could burn eternally. Their god, Moloch, was in the form of a man with a burning furnace inside where they sacrificed their children to appease the wrath of their god. This was another lie, for our God says He takes no pleasure in the death of the wicked. Oh "why will ye die, turn and live." Our God is a God of love and only punishes that a clean universe may finally be enjoyed. Another truth was turned into a lie when they offered seven bullocks and seven rams. This taught by the number seven that God created the world in six days and rested the seventh. Also that he would be seven thousand years in redeeming it. Baal worship says it was at least seven thousand years for each day and the Sabbath also was seven thousand years, and finally the millenium would be the Sabbath one thousand years long, and so now every day is the Sabbath. Then in the place of

the observance of the seventh day of the week, Baal says the venerable day of the sun, the first day, is the day to observe, which is the old pagan or Baal day of the sun. Thus it shows how they turn the truth of God into a lie. But that is not all by any means. Every truth of the Bible is turned into a lie. They worship angels, says Col. 2. God says "The angels of God are all ministering spirits sent to those who are heirs of salvation. Baal worship says these angels are our dead friends who come back to us through familiar spirits. God says these spiritual manifestations are spirits of devils, (fallen angels. The Colossian letter says that Baal worship is made up of "doctrines, commandments and traditions of men," made out of "the rudiments of the world." Col. 2. It is called "the middle wall of partition between the Baal worshiper and the true child of God which must be broken down and given up before any one can come into the household of faith with the saints. Eph. 2:13-15; Gal. 4:8-11; Isaiah 10:14; Hosea 2:10.

The above, with many more, show the similarity of the two systems of worship. Note. Baal worship makes each offering teach a different lesson from the one taught by God, in the true system. Thus the truth is turned into a lie. In no more marked way is this manifest than in the general order of service and organization. In the true church all set seasons for worship are established. The themes of each appointed season are given. The order of the priesthood is given. In Baal worship all is governed by man and planned by man. In the Baal system denominations or sects are hirelings for a stipulated sum of money, and the worst of all is in these organizations, "The man of sin sits in the temple of God showing himself that he is God." The head of each organization is some man or committee as the guide of the people, while in the true Christ is the head and is the sole guide of each member of His body. He is the vine and each member is a branch of that body. Not so in Baal worship. The Protestant says the Pope is the man of sin because he sits in the place of Christ, but the facts are that each organization of Baal, who creates a head, let it be a

President, Bishop, Committee, Synod, or what ever it is, the sitting in the temple of God, as God, is the same. For all the members are governed by that head. This is the man of sin which Paul speaks of which would come when the falling away came. II Thess. 2. All such are called daughters of Babylon by John.

How Baal Worship Came Down to Our Day.

In Revelation thirteenth chapter the western Empire of Rome is symbolized by a beast having a mouth of a lion, feet of a bear and body of a leopard, which were the symbols of Babylon, Medo-Persia and Grecia. This shows that the character of these nations were carried down into western Rome and stands for the religious phase of that people. This division of Rome nominally embraced Christianity under the leadership of Constantine three hundred years after Christ. How was it done? Not by individual repentance as all individuals in the true church comes in, but this was done by a national move. By the enacting of laws in the nation and so on, recognizing Christianity. The first thing was to erect the cross in the army. The second thing was to establish laws establishing the pagan days of worship, such as had been the custom of the Romans in their heathen worship, such as Easter, Good Friday, Ash Wednesday, Saint Days, and above all "the venerable day of the sun," which was the first day of the week in heathen worship. This was all done to settle which system should be continued, the system practiced by the early fathers and the apostles or Baal worship. This makes it clear how the Baal worship came down to us today. Baal worship today is called in the Bible the mystery of iniquity. The mystery part is the mingling of the two systems together. As you study the two you can easily discern both in the present system. Thus the custom of Baal is literally now in vogue as it ever was in any age of the world. Every false doctrine, every place where the truth of God is turned into a lie has its origin in the turning of the lesson taught by the sacrificial offerings as established by God in the days of Moses, and prior to him, into a lie. Baal priests are as thick today as they were in the days of Ahab. Those

four hundred Baal priests were apostate Jews. This is a hard conclusion for our day but it is literally true and who dare deny it, taking the scripture alone as the authority? It is therefore well that the remnant get these things clear and see that they are and belong in the true church, connected with the true vine, with Christ alone as their head and with the Holy Spirit and the word as their guide. A volume could be written, showing how the truth of God has been turned into a lie, but under the head of the true organization and Baal worship we deem we have given sufficient to cause the inquiring mind to follow further. Those being all we could hope to benefit any way, we leave the subject with the reader, with these few suggestions.

Did Moses Teach Conversion of the Heart?

If there is any question in the mind of the reader whether the ancient fathers believed in a faith salvation, just read the eleventh chapter of Hebrews. That will settle that. As to the **new birth** and conversion of the heart, we will let them speak. Moses said of the rebels, "Ye stiffnecked and uncircumcised at heart," and again, "Circumcise the foreskin of your hearts." This shows plainly that the lesson taught by circumcision then, was a change of heart. God shows this must be done before any one could enter the promised land and be saved, by giving Abraham "the sign of circumcision, a seal of the righteousness which is of faith." In the burnt offerings the requirements that the inwards and legs of the animal must be washed and also that the fat which was a symbol of sin must be removed all taught that all sin must be put away and we must be made clean inwardly. Then again the greatest of all lessons is given by the taking of the leper and his cleansing. This was the most minute lesson taught on conversion. Even the house in which they dwelt must be scraped and if any stones in the wall showed any sign of leprosy on them they were to be removed. Leprosy is the most deadly disease. So it was taken to represent sin in the human being. The examination by the priest must be most thorough to see that every thing is made clean, and be thoroughly cleansed and healed from the disease. This

is the lesson from which Christ drew his parable of the house which was swept and garnished.

If such care was used today by the ministry we would not see a **mere profession** but a **possession of the new life**. Never again think for a moment that spiritual conversion and faith were not taught in the Old Testament scriptures. This is why the disciples could preach the gospel without any New Testament and get more thoroughly converted from the old scriptures alone than men do now from both the Old and the New. They understood how to be workmen indeed. Paul says every man's work shall be tried as by fire of what sort it is. He knew the lesson of the burnt offerings. God pity the blind guides of this age who know not the lessons of the Bible and how to teach the scriptures as did Christ and the apostles. They better study Moses and the prophets before they go further. They are doing more harm than good in their teaching of error and putting darkness for light. It would be a blessing if all such would quit till they learn the truth.



CHAPTER XVIII

THE TWO PROPHETS, CHRIST AND MOSES.

Of all the characters of Bible history, **Christ and Moses stand at the head of the list.**

Moses said, "The Lord would raise up a prophet like unto me." Christ spoke of this statement by saying that "whosoever would not hear that prophet should be cut off from among the people." He said, "if we would believe Moses we would believe him, for he wrote of me." The Remnant "sing the song of Moses and the Lamb." Christ laid the foundation of all future time, the doctrine for the government of his people through Moses. This is why that when he came he drew his parables and principles in his teaching from the teaching of Moses.

We have frequently mentioned how Christ based his teaching on the various lessons taught by Moses in the object-lesson teaching. But there is one more we wish to cite the reader which was the last act of Christ with his disciples just before his betrayal. This act is recorded in the gospel of John, and reads thus:

"Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"Jesus knowing that the Father had given all things unto his hands, and that he was come from God, and went to God:

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

"Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

"For he knew who should betray him; therefore said he, Ye are not all clean.

“So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

“Ye call me Master and Lord: and ye say well; for so I am.

“If I then, your Lord and Master, have washed your feet; ye also ought to wash one another’s feet.

“For I have given you an example, that ye should do as I have done to you.

“Varily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

“If ye know these things, happy are ye if ye do them.”—John 13:1-17.

Much has been said about this record of scripture, but it seems none have gone to the source from which the lesson was taken by Christ for information. The truth of the lesson was taught by Moses by the burnt offering on the altar. The burnt offering taught the lesson of **true conversion** by the **inwards and the feet and legs** of the animal being washed before it was put on the altar. Thus showing the child of God that before presenting themselves as a living sacrifice **they must be washed** and clean both inwardly and also their feet and limbs. The feet of the wicked are “swift to shed blood.” Those of the righteous who preach the glad tidings of the gospel are pronounced as beautiful and innocent.

The feet of the wicked carry tale bearers, running from house to house causing disturbance, while the righteous are carrying that which makes for peace. Hence these organs in the symbol must be washed and cleansed. This is why Abraham brought the water and gave the angels to wash their feet. It was the part they took in that symbol which determined their mission, and places this test of character on the widows who are to be found worthy for the support of the church. He says, “If they have washed the saints’ feet.” Referring to the lesson taught by Moses in the washing of the feet of the animal prior to being offered on the altar. With this brief thought on the symbolic lesson what was the reason Christ washed the disciples feet as the last act performed by him before his separation from them? We reply it was a test of the true fellowship which should exist between them, and on his part did exist. He washed his disciples feet to teach them the principles

and use their feet should be devoted to as his representatives on earth. Peter saith to his Master, "thou shalt never wash my feet." The reply of Christ was, "If I wash them not thou hast no part with me." Peter then saw the point taught by Moses, namely, if he was not clean in character he could not have any part with Christ in the work whereunto he was called. Peter then was willing to be washed all over. As good as to say if a clean character was the test taught by the act then all his body was submissive to the will of Christ. Then Christ said, "Ye are clean but not all. Referring to Judas, who would betray him. Thus it is clear the lesson taught by the object lesson referred to the teaching of Moses, namely the character. Now says Christ, "Ye ought to wash one anothers feet for I have given you an example that ye should do as I have done unto you." **"Happy are ye if you do this."** Hence the ordinance had always existed and still exists as a test of true discipleship and fellowship among the believers. Unsanitary conditions have nothing to do with it nor did they ever have any thing to do with it. All such explanations are vain. Neither does it imply that you should be humble enough to minister to those who need their feet washed in sickness and so on. All such is foolishness. **It belongs in the church** the same as the communion and baptism, as an ordinance to be practiced by the believers.

The lesson taught by it should be well understood by all the believers. It is still the test of true fellowship among the saints as is the communion between Christ and the believers, and we also say why not see again that Christ taught again the same truth as taught by Moses. We now close the object lessons taught by Moses. We say again, profit by them.

CHAPTER XIX

THE CALL OF THE MINISTRY AND GOD'S PLAN FOR THEIR SUPPORT.

The Bible is the only source to which any child of God can go for instructions upon things pertaining to the work of God. The Holy Spirit is the guide as to what the Bible teaches. His office is to bring to remembrance all things written in the word to those who have studied the word.

So we turn to that word and learn who are workers in the cause of God, and how they were made such, and the manner of their support while working.

First, how did they, in Bible times, become workers? The first one we will notice whom God used as a special minister to give the people a message was Noah. In this case we find the Lord personally called him, gave him a message and told him what to do. The next one was Abraham. The Lord appeared to him also and gave him his work. The Lord appeared to Isaac, his son, and instructed him. The next was Jacob. And again the Lord did the same to him as he had done to the former. Next, the Lord sent Joseph before the children of Israel into Egypt and managed his entire history there that he might be a forerunner to the twelve tribes when they were brought to Egypt to preserve their lives.

Next, when they were to leave Egypt, the Lord appeared to Moses at the burning bush and gave him the instructions necessary to bring the Israelites out of Egypt. The Lord called Aaron to be his mouth-piece.

The Lord personally managed their entire journey while in the wilderness. After the death of Moses and Aaron the Lord magnified Joshua before the people to be their leader, and gave him full instructions what to do. During the reign of the Judges when the Israelites sinned and they cried to God, the Lord raised up deliverers. He called Barak, Jephthah, Gideon, and Samson as deliverers. Gideon was taken from the threshing floor where he was threshing wheat. The others, like this one, were all just common men such as God could use to do the work he wished to have done. Samuel, the

next great man in Bible history, was dedicated by his mother to the Lord before his birth. David, the next, was especially chosen by the Lord from the sheep fold, where he was a keeper of his father's sheep.

As to the prophets, we read that Amos was called by the Lord to prophesy when he was a herdman of Tekoa. Amos 1:1. Jeremiah, was called to be a prophet before he was born, Jer. 1:5. Ezekiel was called by the Lord when a captive in Babylon. Eze. 1:1. Daniel, another prophet, was called by the Lord when but a youth, a captive in Babylon. Dan. 1:17.

Elisha, the prophet, was called by God when plowing with twelve yoke of oxen.

Of all the other prophets of the Old Testament it is said the word of the Lord came to each one as directly from the Lord. If it was an angel that visited the prophet, the Lord sent him.

Turning to the New Testament we find that Christ did His own choosing of His disciples. Peter, James and John, were fishermen, ignorant and unlearned. Paul was educated and a member of the sect of the Pharisees and a bitter persecutor of the saints when the Lord appeared to him personally and called him to the work. Matthew was a tax gatherer when the Lord called him. All were chosen directly by the Lord; occupation, educated, poor or rich, none of which has ever entered into the question with God as to the fitness of the individual for the work. It was what was in the man's heart and what God could see that could be made out of the individual that determined his acceptance. Note, in all the story, man has never had a single thing to do with the selection of laborers for God.

It is equally true, as we study the work, that man has had nothing to do with the directing of men where to go, nor how or what to preach in all the story of the Bible. In order to see how literally true this is read the story of the Acts of the Apostles, so called; but in truth it is a book telling us how the Lord directed in every thing that was done, thus making it a book that tells us how the Lord through the Holy Spirit carried forward the work after He left the world.

It is remarkable to read the Bible with these statements in mind, to see how that God himself is the Head of the Church and the absolute ruler of the actions of men in his work. He told them where to go and how to act. He was the Mission Board Manager, and overseer of the whole thing. Leaving no place for middle men or managers of men.

The greatest authority given any laborer was to be subject to the Lord, and teach whatsoever He had commanded him: and for all his actions he would answer to God, and in the end God would try every man's work of what sort it was, and reward him according to his work. 1st Cor. 3:9-15. On these terms He promised to be with His servants even to the end of the world, promising them that the Holy Spirit should ever be with them to guide them into all truth. This we hold to be God's plan of operation. He needs no middle authority, or directors, no paymasters, no instructors to tell them what or how to preach. In brief every man must answer to God alone and not to man. He must be called by God alone to the work and not by man. The Gospel machinery of this age is Babylonish and of the world, and patterned after worldly methods.

The Ministry is not a profession that can be picked up and laid down at will, without disaster to the one who practises such a course. Paul said, "Woe is me if I preach not the gospel," and he further said, "I conferred not with flesh and blood." He realized that His life belonged to the Lord. In fact it is quite a question whether a man, who is chosen of God, will ever give up the work to which God has called him. He may work with his hands for support as did the Apostle Paul, but that labor is only during the time he is working for God for self support. He has in no wise quit the work of God. There is a power behind the true Minister beyond his control that urges him on and is ever pressing him into the work to which he has been called. In fact that is one of the great tests that he has been called of God.

Another test is the evidence of God's blessing upon his work in the conversion of souls; another is his diligence in making himself the most efficient in every way that will aid in teaching the truth and helping the peo-

ple; another test is that the work does not stop because of trials and difficulties. It is by the evidence given in the Bible that the people may know them by their fruits.

The Minister who is called of God and fitted for His work is as much higher than the minister whom men may make, as the heavens are higher than the earth. A minister, whom men make, are hirelings. They are moulded as literally after the pattern of the denomination that makes them as the Chinese foot is moulded after the pattern that fashions it. About the first thing each denomination does is to build a factory called a theological school, in which to make and fit ministers for the ministry. These schools are really to make factory-made preachers of that pattern.

The law of Moses teaches a direct call to the Ministry. Aaron was called of God to act as High Priest. His successors in that office were to be his sons and his sons' sons. Aaron being a type of Christ, teaches that Christ's Priests must be such as are of his direct call to that place. The reader should know how particular the Lord was that no one ministered at the altar but those who were the seed of Aaron:

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

“Who was faithful to Him that appointed Him, as also Moses was faithful in all His house.

“For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

“Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

“And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

“And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

“So also Christ glorified not Himself to be made an high priest; but He that said unto Him. Thou art my Son today have I begotten Thee?” Heb. 3:1, 2; Heb. 5:1-5.

The whole tribe of Levi was taken by the Lord to do His work for the people. They were chosen in the place of the first born males of each tribe. The first born males of each tribe the Lord claimed as His by

perserving them from death at the time all the firstborn of Egypt were slain as Israel left Egypt.

“And the Lord said unto Moses, Number all the firstborn of the males of the children of Israel from a month old and upward, and take the number of their names.

“And thou shalt take the Levites for me (I am the Lord) instead of all the firstborn among the children of Israel; and the cattle of the Levites instead of all the firstlings among the cattle of the children of Israel.

“And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel.” Num. 3:40-42.

“Ye are not your own. Ye are bought with a price.” 1st Cor. 6:20.

The definition of Apostle is “one sent.” This sending of Apostles **must be from the Lord and not men.**

It is further plain that an Apostle is one who enters new fields and establishes the work of God in regions beyond. He is not chosen to management for that belongs to God only. The Signs of the Apostleship should ever be manifest that others can see that by his fruits he is called of God.

“Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

“For what is it wherein ye were inferior to other churches, except it be that I myself was not burdensome to you? forgive me this wrong.

“I speak as concerning reproach, as though we had been weak. Howbeit whereinsoever any is bold, (I speak foolishly,) I am bold also.

“Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed of Abraham? so am I.

“Are they ministers of Christ? (I speak as a fool) I am more; in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft.

“Of the Jews five times received I forty stripes save one.

“Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep;

“In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren.” 2 Cor. 12:12, 13; 11:21-27.

These manifestations will, as necessity demands, ever accompany a true priest. They are not men selected by men but are chosen of God as was Aaron. They are men who pioneer new fields and establish the work of God; men who have a message direct from God for the day in which they live. They are not made by men,

neither are they subject to men and all other gifts of the Spirit as given to men are only to assist the work God has to be done. These gifts were distributed among the Christians as it pleased the Lord to give to each man as He would each one answering to God for the gift granted the individual. Thus all becoming workers together with God. No one having dominion over another's faith.

"Now he which stablisheth us with you in Christ, and hath anointed us is God; who hath also sealed us, and given the earnest of the spirit in our hearts.

"Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. 2 Cor. 1:21, 22, 24.

"Now there are diversities of gifts, but the same Spirit.

"And there are differences of administrations, but the same Lord.

"And there are diversities of operation, but it is the same God which worketh all in all.

"But the manifestation of the Spirit is given to every man to profit withal.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the self-same Spirit, dividing to every man severally as He will." 1st Cor. 3:4-11.

Man can judge whom God has called, but can in no wise have any part in the selecting or fitting of men for the work of God.

First: "they must all be taught of God." Second: this teaching is such that the world knows nothing of the things taught.

When the Pharisees heard the ignorant and unlearned men, they perceived they had been taught of Jesus something they could not answer.

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God.

"For I determined not to know anything among you, save Jesus Christ, and Him crucified.

"And I was with you in weakness, and in fear, and in much trembling.

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and

of power; that your faith should not stand in the wisdom of men, but in the power of God.

"Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory.

"Which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of glory.

"But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.

"But God hath revealed them unto us by His Spirit; for the Spirit searcheth all things, yea, the deep things of God.

"For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.

"Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

"Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.

"But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.

"But he that is spiritual judgeth all things, yet he himself is judged of no man.

"For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." 1st Cor. 2:1-16.

After reading the above who could think himself sufficient to instruct a minister how he should conduct the work God had called him to perform? How could we imagine Paul establishing schools and then visiting them to teach out of books written by men and instructing men how to preach? Paul ever thanked God that Grace comes from God alone. (1 Cor. 1:4-10.) Paul himself dared not assume this position, much less should men in this age of the world do so who need to be taught rather than instruct others. It is true **they can teach things of the world** and give such a mould as the world will receive but they cannot teach how to preach or make converts to God. Paul thanked God that Grace was given them of God. It is true that a denomination who wishes to give their ministers such a mould, as adopted by that denomination, can have instructors for that purpose, and they can require all to comply with that mould

or be rejected from their hireling service in the Church. **But do not call it the Ministry of Christ, for it is not.**

“For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

“Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?”

“For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe.

“For the Jews require a sign, and the Greeks seek after wisdom.

“But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

“Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.

“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are; that no flesh should glory in his presence.

“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

“That according as it is written, He that glorieth in the Lord.” 1st Cor. 1:19-31.

“Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.

“Therefore let no man glory in men. For all things are yours.” 1st Cor. 13:18-21.

Possibly the strongest evidence given the laborer for God that the Lord is accepting his laborers is the fruit of that labor.

“For though ye have ten thousand instructors in Christ yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel.” 1st Cor. 4:15.

Thus it must be perfectly clear to every honest person that a man-made ministry is not what God wants, neither will it answer His purpose. And further as we view each effort made in that manner we ask what has it done for the world? The number of ministers has been increased; but spirituality has decreased in proportion, until the call has now come with full force to come out of Babylon and let every man save his own soul. In no manner is Babylon more marked than in the present

system of organization and the hired ministry which includes the present methods of education and fitting of men and women for gospel work.

The Support of the Ministry and Workers.

Said the Master: "The laborer is worthy of his hire." Says Paul: "If we have sown unto you spiritual things, is it any great thing if we reap your carnal things?" And again: "Who goeth a warfare at his own charge?" And once more: "They that preach the gospel shall live of the gospel." "Who feedeth the flock and eateth not of the milk of the flock?" And the Apostle further says: "He that thresheth, thresheth in hope." "Thou shalt not muzzle the mouth of the ox that treadeth out the corn." All of the above quotations refer directly to the support of the Gospel. But as to God's plan of support God has not left us in darkness. That is all plainly given in the inspired word so that we are not left to the devising of men neither are we left to resort to devices of our own as to how we should be supported. Neither is the "laity" left to be imposed upon by those who are not Apostles, but are after the loaves and the fishes. The duty of each is plainly given and any fault that is found with the plan is found with the Lord and not man, for man has nothing to do with it only to obey it.

The New Testament teaching on this point is based upon the law of Moses the same as it bases teaching on every other point.

"Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?"

"Say I these things as a man? or saith not the law the same also?"

"For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?"

"Or saith he it altogether for our sakes? For our sakes, no doubt, this is written; that he that ploweth should plow in hope; and that he that thresheth in hope should be partakers of his hope.

"If we have sown unto you spiritual things is it a great thing if we shall reap your carnal things?"

"If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer

all things, lest we should hinder the gospel of Christ.

“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?”

“Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

“But I have used none of these things: neither have I written these things, that it should be so done unto me; for it were better for me to die, than that any man should make my glorying void.

“For though I preach the gospel, I have nothing to glory of; for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!

“For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me.

“What is my reward then? Verily that, when I preach the gospel, I may make the gospel of Christ without charge, that I abuse not my power in the gospel.

“For though I be free from all men, yet have I made myself servant unto all that I might gain the more.” 1st Cor. 9:7-19.

The above Scripture plainly states the matter that if we would know how the workers are to be supported we must study the law as written by Moses. The duty of the giver is also especially given by Paul in the following Scripture:

“But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.

“Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver.

“And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work; as it is written, He hath dispersed abroad; He hath given to the poor; His righteousness remaineth forever.

“Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.” 2 Cor. 9:6-10.

The Apostle says again, as it is written: knowing that both the giving and the receiving is plainly taught how it is to be done in the law of Moses. So to that law we go for our instructions for the support of the gospel.

The first seven verses of the eighteenth chapter of Numbers states how Aaron and his sons were chosen from the tribe of Levi to act as Priests for an everlasting statute and then states how the tribe of Levi was given them as assistants in the work of God. It also says neither was to have any inheritance in the land with

the other tribes but their support was provided for as follows:

"For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

"And I have taken the Levites for all the firstborn of the children of Israel.

"And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the sanctuary." Num. 8:17-19.

"And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

"This shall be thine of the most holy things, reserved from the fire: every oblation of theirs, every meat offering of theirs, and every sin offering of theirs, and every trespass offering of theirs, which they shall render unto me shall be most holy for thee and for thy sons.

"In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

"And this is thine; the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and to thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house shall eat of it.

"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee.

"And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it.

"Everything devoted in Israel shall be thine.

"Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be of men or beasts, shall be thine: nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

"And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

"But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy: thou shalt sprinkle their blood upon the altar, and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

"And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

"All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee, by a statute for ever; it is a cov-

enant of salt for ever before the Lord unto thee and to thy seed with thee." Numb. 18:8-19.

In order to understand the statements here made we must turn to other scriptures where each offering is mentioned so we may know the details. For a trespass and sin offering the individual brought the animal described for such a sin and there confessed his sin. The animal was disposed of according to instructions, the Priest receiving the skin and a portion of the animal for his services. If the sin was one in which the individual sinned knowingly, then a fifth part of the animal's value was added and given to the priest. See Lev. fifth, sixth and seventh chapters. All thank offerings belonged to the Priest. Where a reconciliation for sin of any kind was brought about an offering was to be offered to the Lord wherein the Priest received a portion. All trees bearing fruit, the fruit the fourth year is counted as the Lord's. Lev. 19:23-25. If faithfulness in carrying out the instructions of God in the performance of these offerings is done, He, on His part, makes certain promises, as follows:

"And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is this day.

"And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us." Deut. 6:24, 25.

"Wherefore it shall come to pass, if ye hearken to these judgments, and keep, and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he swore unto thy fathers:

"And he will love thee, and bless thee, and multiply thee, he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oil, the increase of thy kine, and the flocks of thy sheep, in the land which he swore unto thy fathers to give thee.

"Thou shalt be blessed above all people; there shall not be male or female barren among you, or among your cattle.

"And the Lord will take away from thee all sickness, and will put none of the evil disease of Egypt, which thou knowest, upon thee; but will lay them upon all them that hate thee." Deut. 7:12-15.

"But thou shalt remember the Lord thy God; for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day." Deut. 8:18.

In addition to the various offerings made by indivi-

duals at the altar annual feasts were held where all the males were to attend as we read.

“And thou shalt keep the feast of weeks unto the Lord thy God with a tribute of a freewill offering to thine hand, which thou shalt give unto the Lord thy God, according as the Lord thy God hath blessed thee:

“And thou shalt rejoice before the Lord thy God, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite that is within thy gates, and the stranger, and the fatherless, and the widow, that are among you, in the place which the Lord thy God hath chosen to place his name there.

“And thou shalt remember that thou wast a bondman in Egypt: and thou shalt observe and do these statutes.

“Thou shalt observe the feast of tabernacle seven days, after that thou hast gathered in thy corn and thy wine:

“And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy manservant, and thy maidservant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.

“Seven days shalt thou keep a solemn feast unto the Lord thy God in the place which the Lord shall choose: because the Lord thy God shall bless thee in all thine increase, and in all the work of thine hands, therefore thou shalt surely rejoice.

“Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the Lord empty:

“Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.” Deut. 16:10-17.

These offerings were many during the year besides the appointed feasts, all of which brought a small revenue to the support of the priest. The reader will notice this point in all these offerings; namely, that the Laborer for God who consecrates his life to God shares in every benefit bestowed upon any other person. All are laborers together with God. All are to realize that every blessing comes from God and He it is that is the giver of them all.

The Levite.

“But the tithes of the children of Israel, which they offer as an heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.

“And the Lord spake unto Moses, saying:

“Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave offering of it for the Lord, even a tenth part of the tithe.

“And this your heave offering shall be reckoned unto you, as though it were the corn of the threshingfloor, and as the fulness of the winepress.

“Thus ye also shall offer an heave offering unto the Lord of all your tithes, which ye receive of the children of Israel; and ye shall give thereof the Lord’s heave offering to Aaron the priest.

“Out of all your gifts ye shall offer every heave offering of the Lord of all the best thereof, even the hallowed part thereof out of it.

“Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites as the increase of the threshingfloor, and as the increase of the winepress.”



CHAPTER XX

WHAT GOD REQUIRES.

We hear some say a great deal about order, hence it means such a system as they have in vogue for the support of the gospel and in brief just such an organization as they have.

It is true that God is a God of order and has a perfect system by which he does all his work. The importance to us is **that we have God's organization and not man's.**

The support of the gospel is all plainly marked out in the Bible and if it was followed by all as it is written then there would be no trouble on the question of organization. God's plan for the support of the gospel we wish now to study with the reader. I read the following:

"And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein;

"That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

"And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And the priest shall take the basket out of thine hand, and set it down before the altar of the Lord thy God.

"And now, behold, I have brought the first fruits of the land, which thou, O Lord, has given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God: And thou shalt rejoice in every good thing which the Lord thy God hath given unto thee, and unto thine house, thou, and the Levite, and the stranger that is among you.

"When thou has made an end of tithing all the tithes of thine increase the third year, which is the year of tithing, and hast given it unto the Levite, the stranger, the fatherless and the widow, that they may eat within thy gates, and be filled. Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have not transgressed thy commandments, neither have I forgotten them. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead: but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me."

“Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

“This day the Lord thy God hath commanded thee to do these statutes and judgments: thou shalt therefore keep and do them with all thine heart, and with all thy soul.”—Deut. 26:1-3, 10, 12-16.

It is clear and easy to see that when God accepts an individual as one of his peculiar people what he requires, namely, that that individual acknowledges God as the rightful sovereign of the world and all that is in it. Second that God requires a portion of everything that grows out of the earth for the support of those whom he chooses to do his work, and for the support of the poor and the stranger during seasons of worship. The remainder of this chapter records the covenant of God to his people saying if they will be faithful in the performance of doing all his statutes and judgments which he has commanded them then they who do this shall be his peculiar people above all the earth.

“Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice; and the Lord hath avouched thee this day to be his peculiar people as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.”—Deut. 26:17-19.

With this principle clearly understood the next step is to find out what portion of both the production of the earth and the increase of all animal life including man himself does God require.

“And the Lord spake unto Aaron, Behold, I also have given thee the charge of mine heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons, by an ordinance for ever.

“This shall be thine of the most holy things, reserved from the fire: every oblation of their’s, every meat offering of their’s, and every sin offering of their’s, and every trespass offering of their’s, which they shall render unto me, shall be most holy for thee and for thy sons.

“In the most holy place shalt thou eat it; every male shall eat it: it shall be holy unto thee.

“And this is thine, the heave offering of their gift, with all the wave offerings of the children of Israel: I have given them unto thee, and thy sons and to thy daughters with thee, by a statute for ever: every one that is clean in thy house.

"All the best of the oil, and all the best of the wine, and of the wheat, the first fruits of them which they shall offer unto the Lord, them have I given thee.

"And whatsoever is first ripe in the land, which they shall bring unto the Lord, shall be thine; every one that is clean in thine house shall eat of it. Everything devoted in Israel shall be thine. Everything that openeth the matrix in all flesh, which they bring unto the Lord, whether it be men or beasts, shall be thine; nevertheless the firstborn of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem. And those that are to be redeemed from a month old shalt thou redeem, according to thine estimation, for the money of five shekels, after the shekel of the sanctuary, which is twenty gerahs.

"But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat, thou shalt not redeem; they are holy; thou shalt sprinkle their blood upon the altar and shalt burn their fat for an offering made by fire, for a sweet savour unto the Lord.

"And the flesh of them shall be thine, as the wave breast and as the right shoulder are thine.

"All the heave offerings of the holy things, which the children of Israel offer unto the Lord, have I given thee, and thy sons and thy daughters with thee by a statute for ever; it is a covenant of salt ever before the Lord unto thee and to thy seed with thee."—Numb. 18:8-19.

The above list is for the support of those who minister at the altar which were the priests. The Levite, which embraced all the tribe of Levi, were supported from the tithe of the land.

This is God's order for the support of his laborers in their various offices of gift.

The reason for this is also plainly stated, namely, they, the Levites, were to have no possessions among the producers of Israel. Their time was devoted to the service of God.

"The Priests' Charge."

"And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: and thou and thy sons with thee shall bear the iniquity of your priesthood.

"And thy brethren, also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee: but thou and thy sons with thee shall minister before the tabernacle of witness.

"And they shall keep thy charge, and the charge of all the tabernacle; only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die.

"And they shall be joined unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the taber-

nacle of the congregation, for all the service of the tabernacle; and a stranger shall not come nigh unto you.

“And ye shall keep the charge of the sanctuary, and the charge of the altar; that there be no wrath any more upon the children of Israel.

“And I, behold, I have taken your brethren the Levites from among the children of Israel: to you they are given as a gift for the Lord, to do the service of the tabernacle of the congregation.

“Therefore thou and thy sons with thee shall keep your priest’s office for every thing of the altar, and within the veil; and ye shall serve: I have given your priest’s office unto you as a service of gift; and the stranger that cometh nigh shall be put to death.”—Numb. 18:1-7.

The remaining portion of the tribe was taken for assistants. Their gifts were that of teachers, helps, governments, singers, porters, and so on to fill the various gifts in the church and enumerated by Paul as apostles, prophets, teachers, helps, governments, healing, and so on, meeting every requirement of the church.

“And the Lord spake unto Aaron. Thou shalt have no inheritance in their land; neither shalt thou have any part among them; I am thy part and thine inheritance among the children of Israel.

“And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.

“Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die.

“But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity; it shall be a statute for ever throughout your generations, that among the children of Israel they have no inheritance.

“But the tithes of the children of Israel, which they offer as a heave offering unto the Lord, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shall have no inheritance.”—Numb. 18:20-24.

The reason this tribe was taken is plainly stated thus:

“Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.

“And after that shall the Levites go in to do the service of the tabernacle of the congregation; and thou shalt cleanse them, and offer them for an offering.

“For they are wholly given unto me from among the children of Israel; instead of such as open every womb, even instead of the firstborn of all the children of Israel, have I taken them unto me.

“For all the firstborn of the children of Israel are mine, both man and beast: on the day that I smote every firstborn in the land of Egypt I sanctified them for myself.

“And I have taken the Levites for all the firstborn of the children of Israel.

“And I have given the Levites as a gift to Aaron and to his sons from among the children of Israel, to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the children of Israel: that there be no plague among the children of Israel when the children of Israel come nigh unto the sanctuary.”—Numb. 8:13-19.

The same reason is given why God required the firstborn animal and it is one of the reasons why he requires the first fruit borne and the first of the oil, wine and fruits of all kinds. It is through his redemption that we are not our own, we are bought with a price even the blood of Jesus. Therefore we are not our own. Neither is anything produced from the earth ours; it is the Lord's and he requires the firstfruit.

“And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised; three years shall it be as uncircumcised unto you; it shall not be eaten of.

“But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

“And in the fifth year shall ye eat of the fruit thereof, that it may yield unto you the increase thereof; I am the Lord your God.”—Levi. 19:23-25.

“Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

“Likewise shalt thou do with thine oxen, and with thy sheep; seven days it shall be with his dam; on the eighth day thou shalt give it me.”—Ex. 22:29, 30.

Stated seasons when the tithe and increase should be delivered, and where it was to be delivered, and to whom, is all plainly stated so there need be no confusion on that point.

“Three times in a year shall all thy males appear before the Lord thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty:

“Every man shall give as he is able, according to the blessings of the Lord thy God which he hath given thee.”—Deut. 16:16, 17.

“Thou shalt truly tithe all the increase in thy seed that the field bringeth forth year by year.

“And thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that they mayest learn to fear the Lord thy God always.

“And if the way be too long for thee, so that thou art not able to carry it; or if the place be too far from thee, which the

Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee:

“Then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose:

“And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou, and thine household.

“And the Levite that is within thy gates; thou shalt not forsake him: for he hath no part nor inheritance with thee.

“At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates:

“And the Levite (because he hath no part or inheritance with thee) and the stranger, and the fatherless, and the widow which are within thy gates, shall come, and shall eat and be satisfied; that the Lord thy God may bless thee in all the work of thine hand which thou doest.”—Deut. 14:22-29.

“All the firstling males that come of thy herd and of thy flock thou shalt sanctify unto the Lord thy God: thou shalt do no work with the firstling of thy bullock, nor shear the firstling of thy sheep.

“Thou shalt eat it before the Lord thy God year by year in the place which the Lord shall choose, thou and thy household.

“And if there be any blemish therein, as if it be lame, or blind, or have any ill blemish, thou shalt not sacrifice it unto the Lord thy God.

“Thou shalt eat it within thy gates; the unclean and the clean person shall eat it alike, as the roebuck, and as the hart.

“Only thou shalt not eat the blood thereof; thou shalt pour it upon the ground as water.”—Deut. 15:19-23.

“Thou mayest not eat within thy gates the tithe of thy corn, or of thy wine, or of thy oil, or the firstlings of thy herds or of thy flocks, nor any of thy vows which thou vowest, nor thy free-will offerings, or heave offerings of thine hand:

“But thou must eat them before the Lord thy God in the place which the Lord thy God shall choose, thou, and thy son, and thy daughter and thy manservant, and thy maidservant, and the Levite that is within thy gates; and thou shalt rejoice before the Lord thy God in all that thou puttest thine hands unto.”—Deut. 12:17, 18.

We now have the matter plainly placed before us; namely, that God requires the firstborn of all males both of man and beast. He claims for his the tithe of all the land. Both of the tree and the soil, also the firstfruit, both of the tree and the soil. All the firstborn of clean animals are wholly the Lord's. The unclean of the firstborn are to be estimated according to God's estimation as to value and that value belongs to God. Next it is

plainly stated who are to be benefited by it all. The priest is to have all that belongs to the altar as stated by Paul, They that minister at the altar shall live of the altar. Second the Levite was to have the tithe and then in turn give a tithe of the tithe to the priest, and last the Lord says:

“And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, it is the Lord’s; it is holy unto the Lord.

“And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof.

“And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

“He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

“These are the commandments which the Lord commanded Moses for the children of Israel in Mount Sinai.”—Lev. 27:30-34.

If any one will become acquainted with the Bible they will easily see that this instruction is to guide till the close of time and they will see another thing, namely, if the tithe is now in force then it is all in force. There is no separation or doing away with any of the commandments of God. The Lord’s covenant with the Levite is a **covenant of salt** and to endure forever, while the work of the gospel is being carried on in the earth.

“And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah;

“Who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word and kept thy covenant.

“They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt sacrifice upon thine altar.

“Bless, Lord, his substance, and accept the work of his hands; smite through the loins of them that rise against him, and of them that hate him, that they rise not again.”—Deut. 33:8-11.

“Keep, therefore, the words of this covenant and do them, that ye may prosper in all ye do.”—Deut. 29:9.

Thus far there need be no question as to our duty to God. All is plain. The next point to consider is our vows.

“And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation..

“And if it be a beast, whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.

“He shall not alter it, nor change it, a good for a bad, or a bad for a good; and if he shall at all change beast for beast, then it and the exchange thereof shall be holy.

“And if it be any unclean beast, of which they do not offer a sacrifice unto the Lord, then he shall present the beast before the priest;

“And the priest shall value it, whether it be good or bad; as thou valuest it, who are the priest, so shall it be.

“But if he will at all redeem it, then he shall add a fifth part thereof unto thy estimation.

“And when a man shall sanctify his house to be holy unto the Lord, then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it so shall it stand.

“And if he that sanctified it will redeem his house, then he shall add the fifth part of the money of thy estimation unto it, and it shall be his.

“And if a man shall sanctify unto the Lord some part of a field of his possession, then thy estimation shall be according to the seed thereof; a homer of barley seed shall be valued at fifty shekels of silver.

“If he sanctify his field from the year of jubilee, according to thy estimation it shall stand.

“But if he sanctify his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, even unto the year of the jubilee, and it shall be abated from thy estimation.

“And if he that sanctified the field will in any wise redeem it, then he shall add the fifth part of the money of thy estimation unto it, and it shall be assured to him.

“And if he will not redeem the field, or if he have sold the field to another man, it shall not be redeemed any more.

“But the field, when it goeth out in the jubilee, shall be holy unto the Lord, as a field devoted; the possession thereof shall be the priest’s.

“And if a man sanctify unto the Lord a field which he hath bought, which is not of the fields of his possession;

“Then the priest shall reckon unto him the worth of thy estimation; even unto the year of the jubilee: and he shall give thine estimation in that day, as a holy thing unto the Lord.

“In the year of the jubilee the field shall return unto him of whom it was bought, even to him to whom the possession of the land did belong.

“And all thy estimations shall be according to the shekel of the sanctuary; twenty gerahs shall be the shekel.

“Only the firstling of the beasts, which should be the Lord’s firstling, no man shall sanctify it; whether it be an ox, or sheep: it is the Lord’s.

“And if it be of unclean beast, then he shall redeem it according to thine estimation, and shall add a fifth part of it there-

to; or if it be not redeemed, then it shall be sold according to thy estimation.

“Notwithstanding, no devoted thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto the Lord.

“None devoted, which shall be devoted of men, shall be redeemed; but shall surely be put to death.”—Lev. 27:1, 2, 9-29.

Thus the instructions are also plain regarding vows or gifts made to the Lord besides that which the Lord regularly requires as noted before. God says further that all gifts must be given willingly, and as stated by Paul, not grudgingly. God loveth a cheerful giver.

The Place Where to Be Paid and to Whom.

This is also plainly given. Over and over it is stated that God's portion is to be “brought to the place where he shall choose to **place his name.**” For over four hundred and fifty years Israel was guided directly by the Lord as to the place where his name was recorded. While in the wilderness they were led by a cloud by day and a pillar of fire by night and where the cloud stopped there they were to place the ark. In which was the laws of God. In his law was his name, **the creator of heaven and earth.** In Deut. 16:6, it is said “that at the place where the Lord should choose to place his name there they should sacrifice the passover at the going down of the sun.” Many scriptures show that the name of the Lord was in the ark and connected with his law. So we see the Lord is the leader of his people and **not man.** Later the temple was built by Solomon as a place where the name of the Lord was placed, (II Kings 8). God is ever the leader of the people and it is the duty of man to see the leadings of the Lord and what class of people **reverence his laws.** We say God was in the reformation, so he was. He led men to teach and restore truth to the people but when those men failed or rather the followers failed to be led by the Lord into more light then God raised up others and so on to this day.

Now the remnant are those who restore the **whole law** not some one commandment, but **especially the law of Moses** and God will lead men out who will restore the truth to the remnant people to prepare them for the com-

ing of Christ. So we say that the place for all tithe and offerings is where men are raised up to teach the whole law, and the prophets. Then it is to that work the support belongs. Not to men who are not willing to walk in the light. This is all a plain question when the Bible is the sole guide of the people. Israel is soon to be gathered, the cloud and pillar of fire is soon to be seen again; the sign of the Son of Man is to soon lead the people of God as in the days of old; surely those who will not receive the truth and teach it on the law of Moses and the whole prophetic field given by the prophets are **not entitled to support from the Lord's treasury.**

This is a question of vital importance to know where the Lord is leading and the reform now due the world. It is truly an important question to know where the Lord's funds belong. If the funds belonging to God were used where they should be the world would soon learn to look upon the teachers in quite a different light from what they now do. They would also soon see that the various ways now in vogue for the support of the Gospel are not of God. All auction of articles for the purpose would cease, the taking of pledges would soon end, and contribution boxes would find their place in the waste basket or furnace

The Sabbath would not be broken by polluting the altar with such abominations. Auctioneers would find another job and hirelings would find another occupation.



CHAPTER XXI

MALACHI AND THE LAW OF MOSES.

The book of Malachi, like all other writings of the prophets, pertains to the conditions existing in the latter days as plainly stated in the last chapter.

Verse one says it is "the burden of the Lord to Israel."

We trust that by this time it is well known by our readers that the word Israel and the names of the various divisions of the Lord's people, anciently, are all carried down to Gentile history. In verses one and two God's dealings with Jacob and Esau are taken as a foundation upon which to teach the lesson desired. These verses read thus:

"The burden of the word of the Lord to Israel by Malachi. I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob."

The reason God loved Jacob and hated Esau is next told thus:

"And I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness.

"Whereas Edom saith, We are improverished, but we will return and build the desolate places; thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation for ever.

"And your eyes shall see, and ye shall say, The Lord will be magnified from the border of Israel."

It is plainly seen that stubborn rebellion on the part of Esau is the trouble, and a further study of the book will show that Israel in the latter days will repeat this history and be a **CONTENTIOUS REBELLIOUS PEOPLE**, hence the same result will come to pass upon them that **CAME ON ESAU IN PAST HISTORY**.

The Lord, through the prophet now begins to show wherein his people are at fault. He says:

"A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O PRIESTS

THAT DESPISE MY NAME. And ye say, WHEREIN HAVE WE DESPISED THY NAME?

“YE OFFER POLLUTED BREAD UPON MINE ALTAR; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.

“And if YE OFFER THE BLIND FOR SACRIFICE, is it not evil? and if ye offer the LAME AND SICK is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts.

“And now, I pray you, beseech God that he will be gracious unto us: THIS HATH BEEN BY YOUR MEANS: will he regard your persons? saith the Lord of hosts.”

This scripture teaches us as used in the law of Moses that God requires our best service. First, God gave his only son to redeem man, hence nothing but our first service will be accepted at his hand, and to offer THE BLIND OR LAME animal was an insult to God and would result IN A CURSE rather than a blessing. It also teaches us plainly that our offerings on the altar are still the same truth as then and that by a study of the law of Moses we learn how to worship God. So when we partake of the Lord's supper we covenant with God to render to Him Our Best and First Service and offer to Him for His cause THE BEST OF OUR TEMPORAL THINGS.

The Lord continues thus to point out their selfishness in His worship and thus offer POLLUTED BREAD upon His altar:

“Who is there even among you that WOULD SHUT THE DOORS FOR NOUGHT? NEITHER DO YE KINDLE FIRE ON MINE ALTAR FOR NOUGHT. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand.

“For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in EVERY PLACE INCENSE SHALL BE OFFERED unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts.”

This forever ends all hireling service. A priest became such by being the seed of Aaron and Aaron being a type of Christ it teaches us that only such as are called of God can truly minister at the altar, and they do it not as hirelings, but as “being called of God as was Aaron.” The pay comes from a different system entirely, and we might add a good test; namely, to have the shepherd do the work and trust the people through the

Lord, according to his plan for the pay. Make No Contract for a Stipulated Sum, neither any system that fixes by custom a fixed salary. It is a "Pollution of the Bread" upon the altar. The following verses show plainly that the trouble is, Israel has forsaken the Lord's plan of support and devised plans of their own:

"But ye have profaned it, in that ye say, The table of the Lord is polluted; and the fruit thereof, even his meat, is contemptible.

"Ye said also, Behold, what a weariness is it! and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the Lame and the Sick; thus ye brought an offering: should I accept this of your hand? saith the Lord.

"But cursed be the deceiver, which hath in his flock a male, and voweth, and Sacrificeth unto the Lord a Corrupt Thing: for I am a great King, saith the Lord of Hosts, and my name is dreadful among the heathen."

This tells plainly the trouble, for they say the service in following the Lord's system is wearisome and contemptible. They even turn up their nose and sniff at God's plan.

This reveals the secret why all the devices for raising means has been resorted to, to support the hirelings and pay the expenses of the church. God calls all such "polluted." Lame and blind offerings he will not accept them. A minister told me recently that he "did not believe in socials and ice cream entertainments to raise money but that they would not give it any other way and it must be twisted out of them." Don't blame the preacher altogether, for the people like the fun connected with the system of raising means and are willing to pay for fun but not for the Gospel and as one prophet says, "my people love to have it so."

"And now, O ye priests, this commandment is for you.

"If ye will not hear, and if ye will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings: yea I have cursed them already because ye do not lay it to heart.

"Behold, I will corrupt your seed, and spread dung upon your faces, even the dung of your solemn feasts; and one shall take you away with it.

"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts."

The Lord now directs his word more definitely to the priest (Minister). God designed that the Levites

should be a representative to the people and thus teach the people to reverence the name of God above very other name, thus teaching the people that no ruler or sovereign should stand first to them. Every offering made taught this principle. Any violation in any offering was rebellion, hence the curse would follow.

The Covenant With Levi.

"My covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name.

"The law of truth was in his mouth, and iniquity was not found in his lips, he walked with me in peace and equity, and did turn away many from iniquity.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts."

It is above all other duties of the priest to teach the law of Moses. He should explain and teach the lesson taught by each and every offering made by the High Priest, under the Mosaic system, for they are the same truths today as then. It is sad to realize that instead of doing this the people are taught that that law is no longer in force, when the facts are, it contains the foundation of all doctrine and duty of the Christian.

The following verses show just how the Lord looks upon the teachers of this age regarding the law:

"But ye have departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts.

"Therefore have I made you contemptible before all the people, according as ye have kept my ways, but have been partial in the law. Have we not all one father? Hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers?

"Judah has dealt treacherously, and abomination is committed in Israel, and in Jerusalem; For Judah has profaned the holiness of the Lord which he loved and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, The master and the scholar, out of the tabernacle of Jacob and him that offereth an offering unto the Lord of Hosts.

"And this have ye done again covering the altar of the Lord with tears, with weeping, and with crying out, in so much that he regardeth not the offering any more, or receiveth it with good will at your hand." 2:8-13.

Truly there are many that stumble at the law. Some, as a result of the teaching at this time, say the whole law is abolished and we now have all things made

new. Some say the ten commandments are not abolished but the law of Moses was a yoke of bondage, not good, it was enmity, and so on, and that it was taken out of the way; nailing it to the cross. And so a mass of contradictions are taught whenever the law is taught by the ministry. They become partial in the law by taking such things as suit their purpose and do away with the rest. Therefore the curse is today being visited on Israel, (professed Christendom) and they know it not. They even cry and cover the altar with tears to show their sincerity. God don't regard such hypocritical worship.

"Yet ye say wherefore, because the Lord hath been a witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion and the wife of thy covenant.

"And did he not make one? yet had he the residue of the spirit. And why therefore that he might seek a godly seed. Therefore take heed to thy spirit and let none deal treacherously with the wife of his youth. For the Lord, the God of Israel saith, that he hateth putting away; For one covereth violence with his garment, saith the Lord of Hosts; therefore take heed to your spirit, that ye deal not treacherously.

"Ye have wearied the Lord with your words. Yet ye say wherein have we wearied him? when ye say, that every one that doeth evil in the sight of the Lord is good and he delighteth in them; Or where is the God of judgement?" 2:14-17.

The above verses state the situation that now exists. Namely, they have forsaken the wife of their youth and have put her away because they played the harlot with the apostate woman which departed from the truth of the law and its teaching. God says he designed one woman, not two. The woman of the twelfth chapter of Revelation is that one woman and she has always existed since the days of Adam as a representative of the true church. The one in the seventeenth chapter of Revelation is the harlot that is divorced and put away. God designed one that he might have a pure seed, and we say that only the children of the one here mentioned are the true seed, not the daughters of Babylon nor the individuals connected with her.

The Preparatory Message For the Coming of Christ.

Before the first advent, there was a message of reform given by John, so before his second coming there

will be another. Both are similar in character to the experience of Elijah, in the days of Ahab. This last message is to consist of a reform on the law of Moses and its teachings as will be seen later.

“Behold I will send my messenger and he shall prepare the way before me and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts.

“But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner’s fire and like fullers soap: And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

“Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

“And I will come near to you to judgement; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

“For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” 3:1-6.

God says “I change not.” This does not agree with present day teaching. The teachers have him change his laws to suit the present customs, but God says “I change not.” This scripture says he will purge the sons of Levi. This shows that the teachers whom God can accept will be such as teach the correct lesson taught by each offering and the obligation of doing the whole law. God’s law deals with the things which are practical, such as payment of debts, paying the hireling his due for wages, the care of the poor and widows—the law of Moses is where the every day duty is laid down and must be taught.

“Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

“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.

“Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour

you out a blessing, that there shall not be room enough to receive it.

“And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

“And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts.

“Your words have been stout against me, saith the Lord. Yet ye say, What have we spoken so much against thee?

“Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?

“And now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered.” 3:7-12.

The reader will notice that the people and priests contend with God on every point, how literally that is fulfilled in our day, not a point of scripture but is disputed by those who do not wish to have it cross their practice. They are ready at once to argue the point just as though they could change its teaching. So in this scripture they say wherein have we robbed God; he says in tithes and offerings. They would much rather raise the money in some other way, by having those without pay the bill by selling them some fun for the money than to pay an honest tithe and offerings as God has directed. Then there are those who do not believe in raising money in the way the churches do, but they are equally careful not to pay the tithe, they want that much clear gain.

So it goes, hence as the Lord says, the curse is resting heavier and heavier because of those things of neglect. If God's people would do as the law requires faithfully they would prosper and be cared for. But this they will not do, hence those who are living as God would have them and devote their time to the work of God have a hard time at times because the people are not faithful. They think the other one will look after that part when it is the duty of each one to do as God requires them to do. We can not promise any one security in the day of visitation who are not faithfully doing their duty to God now. He says, “because they have kept the word of my patience I will also keep them in the hour of temptation that shall come upon all the world to try them.” Every device that man can invent

to twist money out of the people to support the present system of Babylon is resorted to, but to pay God that which he demands as his, that is another thing. They prefer to raise the money from those instead of doing their duty, as taught in the Bible. It is right that the laborer labor in faith without a stipulated sum, but it is equally right that the people who profess to believe his teaching, be honest with God and his servants to give them what God requires. God never intended that the payment of that which belonged to him would impoverish, but on the other hand, his blessing would come to the obedient. Note what Haggai, the prophet, says on this point:

“Now therefore thus saith the Lord of hosts; consider your ways.

“Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink, ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes.

“Thus saith the Lord of hosts; consider your ways.

“Go up to the mountain and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord.

“Ye looked for much, and, lo, it came to little, and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man unto his own house.

“Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

“And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands.”

If the people were half as willing to obey God and do the things taught in his law, in the place of arguing it all away, they would be much better off than they are. But this reform on the law will develop another class who will take heed to the word of God, as we next read:

“Then they that feared the Lord spake often one to another; and the Lord harkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.

“And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

“Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and that serveth him not.” Mal. 3:16-18.

The last chapter of this great book for the last days is an admonition and reads as follows:

“For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

“But unto you that fear my name shall the sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

“And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

“Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

“And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

Note, it begins with the word “for.” That is, the day of settlement will come and the wicked will burn as an oven. Now says the Lord, “Remember ye the law of Moses * which I commanded him in Horeb * for all Israel with the statutes and judgments.” Then as a close, he calls attention to the last great reform as before mentioned on the law of Moses, by those who will deliver a message to the people as did John the Baptist. That message is now due and the reform on the law is now called for upon the part of every child of God. It requires faithfulness in every duty required. Who will join in this last reform by learning now to teach what the law of Moses requires. The payment of tithe should be paid to those only who teach the whole truth for this time whom God raises up to carry forward this special work. To those sons of Levi who have been purged from Babylonish errors, the tithe, you will see by reading Num. 18; was paid to the Levite. They were workers of various kinds and represented the various gifts in the church. One part of that work today is to print the pages of truth to be scattered to the people. No more rapid way and no cheaper way to get the truth before the people is now in use than the press. **The truth should be sent broadcast in printed matter.** If the money that is paid to men today who are simply hirelings

was paid to print the clear truth there would be, in a short time, hundreds of times the amount of good accomplished than is now seen. May God raise up those who will be faithful and also raise up those who are capable to teach in every way their gift may lead them, until the earth is lighted with his glory.

Conclusion.

In closing these brief comments on the Book of Malachi, the reader can see clearly that the whole book points out a great evil on the part of the children of God, both **the minister and the people**, for neglecting the duties required by the law of Moses.

And that one of those great evils is the unfaithfulness in not giving to the cause of God that which belongs to Him for His laborers.

We have said very little, in fact, nothing about raising funds for fear we would be looked upon as so many are looked upon; namely, as after the money. As said by Paul, God forgive us for this wrong. We now lay the responsibility where it belongs; namely, **on the people who believe the things we are teaching**. As to the future of the work in which we are engaged, we wish to say first, there are those who have helped, and for this we are very thankful. If they had not, the work would have stopped long ago. But two, at least, have stood faithfully by us with their tithe for years, and others have helped in offerings. To such we have nothing to say. But there are many who have not taken it to heart to help forward this work. Will you do as the Lord requires? "Where will the Lord's money which comes into your hands accomplish more than to aid the circulation of the 'Remnant of Israel' and the publications it represents?"

Religious teachers are simply guessing at an interpretation of prophecy, overlooking every fundamental principle which God has given us—rules whereby we might know the truth. The teachers of today are simply ignorant of the fundamental principles, how to study the Bible, as a result of abolishing the law of Moses upon which the whole system of Bible study is built, also the gathering of Israel and many more such things, Hun-

dreds of thousands of dollars are raised annually to further such teachings as taught in the various denominations, which only **add confusion to confusion**. Now shall the true light not shine for want of faithful people who love it enough to now stand by it in its early shining when needed the worst? We can't believe this will be. Let the few faithful ones now pray that God will raise up those who will be true to him and set our shoulders to the wheel in earnest. Is not the work one? Is it not yours? Is not what we do as a servant of yours your work? I am sure this is the way it should be.



CHAPTER XXII

WAS WILLIAM MILLER'S WORK A FULFILLMENT OF DANIEL 8:14?

Did the two thousand and three hundred days of that prophecy end in 1844?

To the above questions we reply, first, William Miller fulfilled no prophecy of the Bible; second, the 2300 days of Dan. 8:14 did not end in 1844.

As the work of Miller and his associates laid the foundation upon which the sect of Seventh Day Adventist built their faith, it is but just that all who are at all interested in prophecy should become well acquainted with the entire history of the Miller movement and the various steps which led up to the formation of the Seventh Day Adventist denomination, and why they are among the religious bodies, and why they claim to be the true remnant people, and last, why they believe that all who reject their positions on Bible doctrine are lost.

We say that if their positions are true, it is of the most vital importance that all know it to be true and that none oppose in any way their teaching.

The writer is one who has been caused, from the study of the Bible, to differ with them and as a result held in their minds as one who has turned from the truth of God and has "stepped off the platform" of truth and fallen into the dark world below, from which there is no help.

Positions of William Miller and His Associates.

We have in our possession a reproduction of the Review and other papers published as early as 1844 and until 1850. These papers give a full history of the Advent belief as written by them. This reproduction is a photograph from the original, hence absolutely reliable.

We can do nothing better than to quote directly from the Advent Review, that being the name then borne. We quote from a first-page article as follows, where an explanation of the past history is taken up and explanations given for the past mistakes. Elder James White, better known by the Seventh Day Adventists,

was one of the publishing committee of the paper. The article begins thus:

“Our design in this Review is to cheer and refresh the true believers by showing the fulfillment of prophecy in the past wonderful work of God. In calling out and separating from the world and nominal church a people who are looking for the second advent of our dear Saviour.”

The special attention of the reader is called to the following lengthy extract.

We take the following extracts from the article:

“Advent Herald, November 13, 1844. J. V. Himes, S. Bliss and A. Hale, editors.

“We are free to confess that we have been twice disappointed in our expectations in the time of our Lord’s advent. First in the year 1843 and second in the tenth day of the seventh month of the present Jewish sacred year. We will review the way in which the Lord has in his mercy and providence led us and show how we understand these disappointments to be a part of the great plan in the accomplishment of God’s purpose respecting us, and in the preparation of his children for his coming and kingdom.”

We now stop to comment on what has now been stated. First, there is a frank admission of two mistakes being made in 1843 and 1844. The reason for these mistakes will appear later, but on the way of getting out of these mistakes we would call special attention, who could not do as well, by saying God was in all the mistakes made? Does God deal with his children in that manner? We say not, and if we would do as we should we would admit the mistake and take the blame on us who made the mistake and not try to lay it on God. Adam said it was the woman whom God gave him. The woman said it was the serpent. No, that is not the way to do. The facts are those who took the position which proved untrue simply did not understand the truth or the Bible, or the mistake would not have been made.

Vindication, 1843.

“This, it is well known was our first published time. It was the year, Jewish time, in which we looked for the

Lord. There was never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventist were united in their expectations as the day which would be honored by the Lord's advent. There were, however, several days in that year which were looked to with great interest, but while some had their eyes on one day, others had their minds directed to other days so that there was no unanimity of expectation respecting them. In the year we were all united and believed that some time between March 21, 1843, and March 18, 1844, the Lord would come. The seven times, or 2520 years, from the captivity of Manasseh, which is with great unanimity placed by chronologers B. C. 677. This date is the only one we have ever reckoned from for the commencement of this period, and subtracting B. C. 677 from 2520 years. there remains 1843. We, however, did not observe that, as it would require 677 full years B. C. to 1843 full years A. D. to complete 2,520 years; that it would also oblige us to also extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents.

“In making no account of the fraction of the year in which the respective period was dated, which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance, and as honest men we proclaimed to the world that which we believed. But the time the year 1843 passed the Jewish year and we were disappointed in not seeing the King in his beauty. We, however, saw in our disappointment no reason for discouragement. We saw that the Scriptures indicated that there would be a tarrying time, and that while the vision tarried we must wait for it. We saw also that with the end of the year the periods could not be fully terminated. Even upon the supposition that our chronology was correct and that they could only be fulfilled some time in the present year, and yet we frankly and fully admitted to the world we were mistaken. But while we were mistaken, we can see the hand of God in the matter. We can see that God has made use of that

proclamation as a warning to the world and a test to the church. The passing by of the time was therefore a still farther test to the churches, another step in the accomplishing of God's purpose respecting them. This position we occupied until the last few weeks when we were aroused by an argument drawn from the type of the Mosaic law which had electrified and aroused to newness of life the Advent band throughout the land, and by which it was believed that the very day of the Lord's advent was shadowed forth so that on the tenth day of the seventh month of the Jewish sacred year we should realize the fruition of our hopes.

"Again we were called to act in accordance with our faith. We could not refrain from again warning the world and endeavor to arouse the churches so that as many as possible might be in readiness for the event. And again we can see that God was with us, and yet we were disappointed. The day passed away and we were still here.

"As great a paradox as it may be to our opponents, yet we can discern the leadings of God's providence."

This is the record thus far of two mistakes plainly made by the founders of Adventism as admitted by them, but they still held on to the position that God was in it all and really no mistake of theirs. Note this point well, for that is the doctrine of the people today that all their mistakes are in the providence of God and that God is leading them. This is a position that is hard to meet, for as long as they will stick to it they will ever in their minds be the chosen people, and God is leading them regardless of all error and mistakes they may make, for it is no mistake after all, they say, but the providence of God.

"God thus, as we believe, has tested his people, has tried their faith and seen whether they would shrink in the hour of trial from the position in which he might see fit to place them, and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in sounding the alarm as we believe that Jonah did when he entered into Ninevah a day's journey and cried saying yet forty days and Ninevah shall

be overthrown. Ninevah was not then overthrown, nor has the Lord yet wrought deliverance in the earth or the inhabitation of the world fallen. Was Jonah a false prophet when he preached Ninevah's destruction? No, he had only preached the preaching that God had given him."

Note the above reasoning. It is this: Those men assumed that they stood in relation to God as did Jonah; but who is foolish enough to believe it. God gave Jonah a direct command. Had these men such instructions? No, they preached on what they understood the word to teach and have confessed they did not understand it correctly, but still they wish the Lord to carry the responsibility of their mistake. We have no confidence in such logic. But we will give their application to their preaching as compared with that of Jonah. Here it is: "If we refuse to give heed to it as the Ninevites would in refusing to repent at his preaching and that all who are angry that we have preached a time which has not been realized are as guilty as Jonah was when he was angry and prayed the Lord to take his life from him because God had spared that great city."

The above is a fair statement of the followers of that faith to the present time, namely, they hold that all who do not accept their interpretation of the Scriptures are in direct opposition to God as was Kora, Dathan and Abiram, who rebelled against Moses.

"Our Position."

The article from which we have gathered the above on the two mistakes continues under the above head:

"Since the tenth day of the seventh month has passed and we are disappointed in not seeing our Lord, it seems necessary to define our position again.

New Position.

The reader will see that as failures passed, it became necessary many times to further develop and define new positions, so we now enter into the **third position** which has only proven a **third mistake**. But even still in our day they claim it is all in the providence of God and God was in it.

As mistakes were made then a solution was sought from other Scriptures which would justify them, so that after all no real mistake was made. The next step was as follows:

“We cheerfully admit that we have been mistaken in the nature of the event we expected would occur on the tenth day of the seventh month, but we cannot yet admit that our great high priest did not on that very day accomplish all that the type would justify us to expect. We now believe he did. Because we have been mistaken once, twice, thrice or more times about the coming of him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again; but by his aid (and we know he will give it) we shall cleave to his word with more interest than ever shall try to love and obey our Lord better.

“Look for him with more assurance that he will not suffer us to be disappointed many times more.

The Ten Virgins.

“We think the parable of the ten virgins plainly tell us where we are. The proclamation of the tenth day of the seventh month, we believe, was the midnight cry when all, not a part of the virgins, arose and trimmed their lamps.”

This work continued until the tenth day passed. Since then the lamps of the foolish have been going out. Their faith is dying; the wise have no oil to spare. In order to know their position on the ten virgins we will note what is further said about it:

“Our Duty.”

Read the parable of the ten virgins of Matt. 25:13 it tells you what your duty is. Watch. Watch. Watch. Is repeatedly reiterated by him who will soon come in all the glory of heaven.

Read Luke from verse 20 of chapter 17, to eight of chapter 18, and as you read remember Lot's wife. Read Heb. 10:23-29, and especially remember to hold fast the profession of your faith. This is all you can do now.

Letters Written.

Extracts from letters published in Advent Herald of December 11, 1844, we read the position taken, as written by William Miller, which explains the position taken on verse 13 of Matt. 25, concerning the ten virgins. He says:

“This is the time for patience. It is the last trial the dear Advent Brethren are to experience, for this will carry us to the coming of the Lord. Be patient, therefore, brethren, unto the coming of the Lord. **We have done our work in warning sinners and in trying to awake a formal church. God in his providence has shut the door. We can only stir one another up to be patient and be diligent to make our calling and election sure.**”

Following the above statements, Mr. Miller gave certain Scriptures which he believed to teach that probation had closed with their experience in the seventh month. He further writes Elder Bliss, then editor of the Advent Herald, as follows:

“Dear Brother Bliss: I have received a number of letters from almost every part of the country, almost all of them propounding the same question. What I thought of the experience we had in what was denominated the seventh month, and also my opinion of the closing of the door of mercy or probation for sinners. To save the multiplicity of letters I have decided best to answer these letters through the Herald.”

Following the above Mr. Miller gives his reason from the Scriptures why he believed that such was the case. We all know at this time that that position constituted the third great mistake made by that movement. For probation did not close, so that was the third mistake.

We give more of his statements on that point:

“Hold on, Brethren, I would not let go as long as we have one cord to hold on by. But you ask why I do not show whether the probation of sinners is ended, I answer it is a close point, and if handled at all it should be done very wisely. You will therefore permit me to give my views by Scriptures.”

Mr. Miller continues to give the Scriptures which to

himself proved that probation then closed. He further says:

"I did believe and must honestly confess that I do know that I have done my **work in warning sinners, and that in the seventh month.**" He further says: "If I am correct you will see general and powerful struggles among our nominal sects for revivals in a short time, but it will **prove a failure, no one will be made truly pious.**"

George Needham writes, March 19, 1845, thus:

"I am and **have been convinced** since the tenth of the seventh month that our work with the world and the **foolish virgins is done.** I must deny the glorious movement to be the work of God or I can come to no other conclusion, that I can never do."

Elder F. G. Brown writes, November 15, 1844:

"It was necessary that our faith and patience should be tried before our work could be completed. **We closed up our work with the world some time ago.** This is my conviction and now God has given us a little season for self-preparation and to prove us before the world."

We might add that the mistakes thus far have all been proved before the world to the satisfaction of all who are willing to admit it to be mistakes.

At this point Mrs. E. G. White is introduced into the history of the advent cause as one of the believers. On December 11, 1844, she had her first supposed vision and we here give her testimony as to the **ten virgins and the tenth day of the seventh month**, which can be seen clearly to harmonize with the former testimony of Miller and others as to the position then taken. The following we take from her book, "Early Writings:"

"As God has shown me the travels of the Advent people to the Holy City and the rich reward to be given to those who wait the return of their Lord **from the wedding**, it may be my duty to give you a short sketch of what God has revealed to me.

"While praying at the family altar the Holy Ghost fell upon me and I seemed to be rising higher and higher **above the dark world.** I turned to look for the Advent people **in the world, but could not find them** when a voice said to me look again and I looked a little higher. At this I raised my eyes and saw a straight and narrow

path cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path. They had a bright light set up behind them at the beginning of the path, which an angel told me was the midnight cry. This light shone all along the path and gave light for their feet so they might not stumble. If they kept their eyes fixed on Jesus, who was just before them, leading them into the city, they were safe. But soon some grew weary and said the city was a great way off and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a light which waved over the Advent band and they shouted, Hall lujah. Others rashly denied the light behind them and said it was not God which had led them out so far. The light behind them went out, leaving their feet in perfect darkness, and they stumbled and lost sight of the mark and of Jesus and fell off the path down into the dark and wicked world below. The 144,000 were all sealed and perfectly united." Mrs. White then said the 144,000 were then all sealed. Adventists have claimed the sealing time has been going on even until now of the 144,000. How is this?

We need say no more as to what position was then taken and of the three mistakes thus far made and the position held by them regarding all who disagreed with them.

As we examine further testimony regarding the belief of the Advent believers in the beginning of their history, it may be well to say that in doing so we have nothing to say as to their sincerity or honest desires to help the people. All we wish to do is to get the actual facts and when they are known each individual must decide as to the motive involved.

We can say this: Most all agitation of scripture teaching will result in good to those who are exercised by it, for when through, they will be better acquainted with the Bible, and better prepared to study to find the real truth than as if they had made no effort to know what was truth. We can speak personally that we have been greatly benefited in Bible study as a result of the study of these questions, though we far differ now from

some concussions the Adventists arrived at, at the time we are examining.

We were in the examination of the writings of Mrs. E. G. White. We will therefore begin with those writings again. On page 37 of "Early Writings," in speaking of the "shut door" as applied to the ten virgins, Matt. 25, she said, "the sinner's salvation was past." On page 46 under the heading of "The End of the 2300 Days," in speaking of the multitude who were not the company of those who had been developed by the truth, says, "I did not see one ray of light pass from Jesus to the careless multitude after He arose from the throne and they were left in perfect darkness." Jesus told them so, she says, "after He arose and 'shut the door in 1844,' wait here, I am going to My Father and receive a Kingdom; keep your garments spotless, and in a little while I will return from the wedding and receive you to myself.' I turned to look at the company who were all bowed before the throne. They did not know that Jesus had left it." Satan appeared to be by the throne, trying to carry on the work of God. I saw them look up to the throne, and pray, Father give us Thy Spirit." "Satan would then breathe upon them an unholy influence. In it there was light and much power, but no sweet love, joy and peace." "Satan's object was to keep them deceived, and draw back and deceive God's children." "Early writings," page 46, 47.

On page 100 of the same book we read again, "Those who have neglected to receive the heavenly message were left in darkness, and God's anger was kindled against them because they would not receive the light, which he had sent them, from heaven.

"Those faithful, disappointed ones, who could not understand why their Lord did not come, were not left in darkness. The hand of the Lord was removed from the figures, and the mistake was explained. They saw that the prophetic period reached to 1844, and that the same evidence which they had presented to show that the prophetic period closed in 1843, proved that they would terminate in 1844. Light from the word of God shown upon their position, and they discovered a 'tarrying time.'" "If the vision tarry, wait for it." "In their

love for Christ's immediate coming, they had overlooked the tarrying of the virgins which was calculated to manifest the true waiting ones."

We would call the attention of the reader to the above statements. How could a mistake prove a thing to be true? That is, how could a mistake, made in 1843, and another in 1844, prove the mistake in 1843 to be true? This is strange reasoning.

Those who would not receive the message did not realize that they were rejecting the council of God against themselves, and were working with Satan and his angels to preplex God's people who were living out the heaven-sent message. Pages 100 and 101.

The Second Angel's Message.

"As the churches refused to receive the first angel's message, they rejected the light from heaven, and fell from the favor of God.

"By opposing the first message placed themselves where they could not see the light of the second angel's message. But the beloved of God, who were oppressed, accepted the message, 'Babylon is fallen,' and left the churches. Near the close of the second angel's message, I saw a great light shining upon the people of God, and I heard the voice of angels crying, 'Behold, the bridegroom cometh, go ye out to meet him.' This was the midnight cry which was to give power to the second angels message. In every part of the land light was given upon the second angel's message. It went from city to city and from village to village, till the waiting people of God were fully aroused. A large company who had the living testimony left these fallen churches. A mighty work was accomplished by the 'midnight cry.'

"Even some sinners looked forward to the time with terror. But the great mass manifested the spirit of Satan in opposition to the message. Evil angels urged them on to harden their hearts and reject every ray of light from heaven, that they might be fastened in the snare of Satan. God's people were then accepted of Him." Pages 102 and 104.

The above gives a clear light as to the position held as it transpired at the time of the disappointment. We

might remark that any reader who cannot see that Mrs. White then believed that probation was then closed is surely blind to all plain statements, and further, that her writings were based upon the positions then held by those who made the mistake and not from heaven as claimed.

“God’s people were then accepted of him. They had made a full sacrifice, an entire consecration and expected to be changed to immortality, but they were destined to be again sadly disappointed. The people of God were again proved and tested. The world laughed and mocked, and reproached them, and those who had believed without a doubt that Jesus would ere then have come to raise the dead and change the living saints and take the kingdom and possess it forever, felt as did the Disciples at the resurrection of Christ.” Page 103.

This shows clearly that they believed the second angel’s message was then fully given and the final separation between the world and the Adventist believers had fully come. There was left no future work for the second message.

“But again a cloud settled upon the waiting ones and I saw them turn their weary eyes downward; I inquired the cause of this change. Said my accompanying angel, ‘they are again disappointed in their expectations.’ Jesus cannot come to this earth. They must endure greater trials for His sake.” Page 107. “Those who reject and opposed the light of the first angel’s message lost the light of the second, and could not be benefited with the light and glory which attended the message. ‘Behold, the bridegroom cometh.’ Jesus turned from them with a frown for they had slighted and rejected Him. Then the good angels led His people out from among the unclean lest they be defiled.” Page 112. On page 114 of “Early Writings,” she further says: “I was shown what did take place in heaven at the close of the prophetic period in eighteen hundred and forty-four. As Jesus ended His ministration in the Holy Place, and ‘closed the door’ of that apartment, a great darkness settled upon those who had heard and rejected the message of His coming, and they lost sight of Him. Jesus then clothed Himself with precious garments.”

It is useless for further comment to prove that Mrs. White believed fully that probation had closed with the first message and that the next step was to call out of Babylon all who were the true children of God under the second message. This was also done and completed as stated by her. And the world was rejected by Christ and the work for sinners was completed. Any explanation that is attempted by those who got out the book in later years to explain away this fact is unworthy of even consideration, for the case is too plain for such work to have any part with those who wish facts instead of falsehood.

**The Third Angel's Message and its Purpose as Viewed
By Mrs. White and Her Immediate Associates.**

"As the ministration of Jesus closed in the holy place, and passed into the holiest, and stood before the ark as containing the law of God, He sent another mighty angel with a third message to the world. This message was designed to put the children of God upon their guard, by showing them the hour of temptation and anguish that was before them."

"Said the angel, they will be brought into close combat with the beast and his image. Their only hope of eternal life is to remain steadfast. Although their lives are at stake they must hold fast the truth." "The third angel closed his message thus: 'Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus..'"

Notice the third message is not to warn or correct sinners, but to admonish the people of God only.

"Now as he repeated these words he pointed to the heavenly sanctuary. The minds of all who embrace this message are directed to the most holy place, where Jesus stands before the ark, making His final intercession for all those for whom mercy still lingers and for those who have ignorantly broken the law of God. This atonement is made for the righteous dead as well as for the righteous living. It includes all who died trusting in Christ, but who, not having received the light upon God's commandments, had sinned ignorantly, who had transgressed His precepts." "After Jesus opened the door

of the most holy, the light of the Sabbath day was seen, and the people of God were tested, as the children of Israel were tested anciently, to see if they would keep God's law. I saw the third angel pointing upward, showing the disappointed ones the way to the holiest of the heavenly sanctuary. As they by faith entered the most holy, they find Jesus, and hope and joy springs up anew. I saw them looking back reviewing the past, from the proclamation of the second advent of Jesus, down through their experiences to the passing of the time in 1844. They see their disappointment explained, and joy will certainly again animate them. The third angel has lighted up the past, the present, and future, and they know, indeed, that God has led them by His mysterious providence." Page 117. There are some very important points to note in this quotation. First, it is all written in the present tense, having its application to the experience in which they were then living. Second, it is plainly stated that the third message is a test to the righteous and not a message to the world. Third, it is to prove the disappointed ones before their entrance into the kingdom. And fourth, there is not an intimation that the third angel is to have its fulfillment beyond that immediate time. And was applicable only to those who were then living, and who had been separated from Babylon by the second message. The testimony that will follow shows this to be the correct understanding of Mrs. White's view, then held of the third angel. Fifth, it should be remembered that their light claimed on the Sabbath had come just after their disappointment. Joseph Bates was one of the first to receive it and as will be later shown it was simply a further test to the disappointed ones as he and others claimed. It was not held by any as a message to go to the world at large. These points should be well noticed by the reader. The whole story is one connected story of that time and in fact when this point is well understood, then the reader will see that the whole book of the Early Writings had nothing in it but what pertained to the time and experience then existing. This is further proven by what Mrs. White says of William Miller and his rejection of the third message. She says, "My attention was then called

to William Miller. He looked distressed and bowed with anxiety for his people," "His company who had been united and loving in 1844 was losing their love, opposing one another, and falling into a backslidden state. God suffered him to fall under the power of Satan, under the domination of death I saw that William Miller erred as he was soon to enter the heavenly Canaan." She says he made the same mistake as did Moses.

Now there is but just one construction to be placed on this language and that is that she expected that Miller would live till the Lord came if he had not sinned. All know better according to all natural conditions in this life. This again shows that she was laboring under a mistake in her interpretation of scripture. She had no idea of time lasting as it has. This is apparent to all who wish truth. Page 119, 120.

Firm Platform.

On pages 121-123. She gives an illustration of the message by "a firm platform." She says "I was shown three steps, the first, second, and third angels' message." "Said my accompanying angel," "woe to him that moves a block or stirs a pin of these messages." "Those who reject the first message could not be benefited by the second neither were they benefited by the midnight cry, and by rejecting the two former messages they have so darkened their understanding that they cannot see the light of the third angel's message." "Therefore they have no knowledge into the most holy place, hence cannot be benefited by the intercession of Jesus there. Like the Jews who offered up their useless sacrifices they offered up their useless prayers to the apartment which Jesus had left."

Anyone can see by reading the above that the firm platform was written to meet the circumstances as viewed by her at the time then existing. But the application is still made by her followers to this time, seventy-four years later. To all such we would recommend that they get a clearer understanding of the mind of the writer of the book.

Under the heading "The Shaking," on page 131, another view is given which had its application at that time

to meet the conditions then existing. This is also quoted by her followers as applicable to this time, when the writer had no idea that such a people as now live would ever be living on the earth to be shaken. On page 135 she again teaches that since 1844 probation closed to all Christendom and the world.

We read: "I saw that since Jesus left the holy place of the heavenly sanctuary and entered within the veil, the churches have been filling up with every unclean and hateful bird. I saw great iniquity and vileness in the churches, yet their members professed to be Christians." "Their profession, their prayers, and their exhortations, are an abomination in the sight of God." "Said the angel, God will not smell in their assemblies. Selfishness, fraud and deceit are practiced by them without reprovings or conscience."

We now say if Mrs. White did not believe that probation closed when this time passed in 1844, pray tell us what she did believe? Remember we are not condemning her for believing that, though it was not correct. That is no more than most all people do—namely, to believe a wrong thing some time in their life. But for the people now to try to explain her writings away and say she did not believe it, that is sin. We deny the charge where they claim she was working for sinners from 1844 to 1850. There is not a syllable in her writings to show that she ever done such a thing, but her labors were to unite those whom she called "saints," "People of God," and so on. She reprovved and condemned every one who did not accept of her views, unless it be William Miller. And she says "he fell under the power of Satan," but God overlooked that and laid the charge to those who influenced him. Facts are hard things to meet when even one-half the testimony is brought out. And on this point of the close of probation we say much more still remains that could be brought out in her writings. But sufficient, we deem, is now presented to lead the seeker for truth to acknowledge that she did believe probation had closed in 1844. We therefore repeat that the book, "Early Writings," has no application in our day. But if you wish to know what the Advent believers believed

who were associated with Mrs. White, say from 1843 to 1850 read it.

James White, Husband of Mrs. White.

In a tract entitled "A Word To the Little Flock," published in 1846, by Mr. White, I read: "The following is a prophecy which I believe has been fulfilling since **October 1844.**" "Judgment is turned backward, and justice standeth afar off. For truth is fallen in the streets, and and equity cannot enter." "Yea, truth fail-eth; and he that departeth from evil maketh himself a prey:" "and the Lord saw it, and it displeased him that there was no judgment," "and he saw there was no man, and wondered that there was no intercessor." Isa. 59: 14-15-16.

The word "Intercessor" is quoted in italics showing that he referred to the close of probation in 1844. On page eight he further says: "that Jesus rose up, and shut the door, and came to the Ancient of Days to receive his Kingdom, at the 7th month, 1844," "I fully believe."

In speaking further on Rev. 14:6-12, he says: "All classes of second advent believers agree, that the angel brought to view in this chapter, represent **five distinct** character represents the advent message, to the church and world." "If this is true, then all five of the angels brought to view in this chapter, represent **five distinct** messages, prior to the advent, or we are left without a rule to interpret this chapter." "The work of the second angel was to show the advent host that Babylon had fallen, and as a large portion of them did not learn this fact, until the power of the Midnight Cry waked them up, just in time to make their escape from the Churches, before the tenth day came on: It follows, that the second angel brought us to the seventh month, 1844." "The third angel's message was, and still is, a warning to the saints to hold fast, and not go back and receive the mark which the virgin had got rid of during the second angel's cry." "And has not the true message for God's people, since the seventh month, 1844, been just such a warning? It certainly has." "I cannot agree with those who make two messages of the Cry,

Babylon the Great is fallen, and the voice, Come out of her, my people. For every sermon that was printed, or that was preached on this subject contained them both in one message."

"The twelfth verse reads, 'Here is the patience of the saints.' Here are they that keep the commandments of God." where did you see them John? Why here, during this third angel. "As the patient waiting time has been since the seventh month, 1844, and as the class that keep the Sabbath, have appeared since that time: it is plain that we live in the time of the third angel's message. The last two messages are messages of prayer."

Let the reader note well the statements in the above quotation. First that Elder White believed there were five distinct messages. Second that probation closed in 1844. Third, Those who were saved escaped just in time from the fallen churches before the door was shut. Fourth. The third angel's message was a warning to the "saints," not to the "world" to hold fast till Christ came. Fifth, if they did go back they would receive the mark of the beast which they got rid of during the second angel's cry, since Oct. 1844. Sixth. Has not the true message of God's people been just such a warning?"

This shows clearly that Mr. White's belief was that all three messages had their full application to the day in which he was then living, and not to any future time as is now held by the Seventh Day Adventists.

On page 12 Mrs. White says, "The Lord has shown me in vision that Jesus rose up and shut the door and entered the Holy of Holies at the seventh month, 1844."

Page 19:

Joseph Bates, in speaking of Mrs. White's visions, says: "I believe the work is of God and is given to comfort and strengthen his scattered, torn and pealed people. Since the closing of our work for the world in 1844, the distracted state of 'Lo here' and 'Lo there' has since that time exceedingly perplexed God's honest, willing people, and made it exceedingly difficult for such as were not able to expound the many conflicting texts that had been presented to their view." Page 21.

The reader will again note that the most staunch leader of the S. D. A., one who was among the first to

receive the Sabbath, held also that probation had closed for the world in 1844. We might remark that no doubt they had, as stated, quite a time to answer the many texts which were presented to them, and we can say further, the followers to this day would have equally as great a time, should they try to straighten out all positions held by them then, to fit now. They now say they do not believe in debate quite a change. Why? Oh, they dare not on these subjects.

A Sensible View.

Under this heading we present an extract written by Elder White about Mrs. White's visions. It is found on page 22: "A word to the little flock." It reads as follows: "I cannot endorse sister Ellen's visions as being of divine inspiration, as you and she think them to be: yet I do not suspect the least shade of dishonesty in either of you in this matter. I may perhaps express to you my belief in the matter, without harm. It will, doubtless, result either in your good or mine. At the same time, I admit the possibility of being mistaken. I think that what she and you regard as visions from the Lord are only religious reveries, in which her imagination runs in things in which she is most deeply interested. While she is absorbed in these reveries she is lost to everything around her. Reveries are of two kinds, sinful and religious. Her's is the latter. Rosseau's, a celebrated French infidel, were the former. Infidelity was his theme, and his reveries were infidel. Religion is her theme, and her reveries are religious. In either case, the sentiment, in the main, is obtained from previous teachings, or study." The above are not only facts, but are the only true position to be taken regarding Mrs. White's writings. Some say they are either of the devil or from God. Let it be as it may, one thing is sure, they were not visions from God like those written by any prophet of the Bible, for no one ever read of the Bible prophets making mistakes and then laying the mistake to God's Providence. Such a thing cannot be found in the Bible.

On page 17 of "The Advent Review," the following names are all quoted as holding to the "shut door" tak-

ing place in 1844. Their names are as follows: March, Plinney, Mansfield, Picken, Cook, and many others. These all believed that probation closed in 1844. This page of the paper also shows that all these "leading men" believed the same as Elder White believed, namely, in five distinct, separate messages to be given to the saints and that the "last two were messages of prayer," and that they were then living in the last two which was a fulfillment of the time of "crying to God day and night," and that God would come speedily and receive them.

A Synopsis and Review of the Former Gathered Items.

First: The calculation based on the 2520 years from 677 B. C., which they said would end in 1843, proved a mistaken calculation. We might say that Charles Russell of the millennial dawn persuasion has also made a mistake on this same period, in his saying it would end in 1914, A. D.

Second: The readjustment of the time so as to have it reach to October 7, 1844, also proved a mistake.

Third: The next position taken on the parable of the ten virgins as given in Matt. 25 as having its fulfillment in 1843 to 1845 proved the third mistake.

Fourth: The position next taken that probation had closed in 1844 as represented by the "shut door," proved as all must admit to be a mistake.

Fifth: That the Third Angel's Message then came in as a test to those who had come out of the churches, not to go back, or they would by doing so receive the mark of the beast, and that the message "was for the saints," and "the people of God" to try them, was also a mistake, as all must admit.

Sixth: The accepting of Mrs. White as a prophet. This is another mistake made, for she took the same position that probation was closed in 1844. All know that she made a fatal mistake, that which no true prophet ever makes.

Seventh: They then held that the sanctuary was cleansed in 1844, and now they admit it is still being cleansed, seventy-four years later.

Eighth: They then believed Rev. 14:6-12 contained five separate and distinct messages, and that they all

had their fulfillment at the time from 1843-1850, at longest, and now they claim but three and string the third out for the past seventy-four years.

Ninth: They then believed the world was lost and useless to work for sinners. Now they admit the world must be warned and people be converted to God. The above mistakes contain the foundation upon which S. D. A.'s are founded, and still they teach that all who do not accept their interpretation of the Bible and the writings of Mrs. White are lost. They say of those who have ever believed them and changed their mind, "they have given up the truth," and stand as did Kora, Dathan and Abiram did to Moses, opposing God.

Now we do not feel in any way hard towards them for this, for we once believed honestly just as they do now, and we know very many of them to be just as honest in that belief as we were. We shall pray that this darkness may fall from their eyes, for we know it is blessed to be free and be able to look at things from more than one standpoint.

We shall now confine our further study to the study of the Bible alone, giving the points on which we believe them to be in error, and in doing so our motive will be not to tear down their house and give them none in the place of the error held by them, but to give them a better home in which to dwell and a home where truth, in the place of error, will be the foundation upon which it will stand. And in doing so we ask their friendly criticism, so that if we present error we may be shown the error, and by grace we promise to give it up. We wish truth above all things. "If the truth makes us free, then are we free indeed."

Mrs. White Says:

"I have seen that the 1843 chart was directed by the hand of the Lord, and that it should not be altered: that the figures were as He wanted them; that His hand was over and hid a mistake in some of the figures, so that we could not see it, until his hand was removed."

Now the point is this, the reader will see there were three periods used to establish the time in 1843 and she says that those figures should not be altered. But who

has read of two of the most prominent periods of the three being used at all by S. D. A.'s in any of their literature? Or, who, uses the chart used in 1843? We reply none. This is also explained away by a footnote in *Early Writings* (page 64), but facts are hard to dispose of to those who wish truth. Now, the facts are, the 2300 days were not the principal period in establishing the time in 1843, but later as the sanctuary came in for more full consideration, it also became more prominent. We ask the Seventh Day Adventists why they do not use the two former periods now in their teachings.

She further says, on page 57: "Some of us have had time to get the truth and advance step by step, and every step we have taken has given us strength to take the next. But now time is almost finished and what we have been years in learning they will have to learn in a few months." Do they expect us now to believe that she did not believe the Lord would come till the day we are "iving in? Because we have been blind in the past they must not expect everybody to still remain in that condition.

Chronology and History.

No period can be located without both chronology and history whether it be 457 B. C. or any other date. It must be determined by chronology and history. Just so with the end of the world. That must be determined first by the teaching of the scriptures as to the duration of the "appointed time." Second, when the time is, must be determined by chronology and history. Take chronology and history out of the study of prophecy and you have no basis upon which to calculate. So we say to all, get acquainted with the history and chronology of the world if you wish to study prophecy.

Do the time period in Daniel 8 and the one in Daniel 9 belong together?

We say emphatically, no. First the subject in the ninth chapter is an explanation of Daniel's request for an understanding of Jeremiah's visions, as recorded in Jeremiah 25th and 29th chapters, concerning the length of time the Babylonish captivity was to continue.

Second, the subject of the eighth chapter is a direct

vision given Daniel of the world powers that would continue till the end of the world, the last of which would be destroyed when Christ comes.

Third, the one in the ninth chapter gives the restoration of Jerusalem which was to take place at the end of the seventy years prophecied of by Jeremiah, also the first advent of Christ and His ministry, and last the end of the world.

Fourth, the story of the eighth chapter is the story of the world and especially of the trampling of the Lords Host by a certain power. Also the breaking up of their worship, which was to continue till the last end of the seven last plagues, and their restoration.

Fifth, the time in Daniel 8th is 2300 years. The one in Daniel 9th is 490 years.

Sixth, a definite answer to Daniel's question is given in verse 19 in Daniel eighth chapter that marked the end of the 2300 years.

Seventh, a definite explanation is given in Daniel ninth chapter, verses 25 to 27, to the 490-year period.

Some have tried to connect these two chapters by the statements in Daniel 8:27, and verses 21-23, in the ninth chapter.

They say the vision mentioned in the ninth chapter is the vision of the eighth chapter. That is not true, for the subject in the ninth chapter is the vision of Jeremiah and not the vision of Daniel at all.

They also say the word "determined" signifies to cut off, therefore the period of Daniel 9 is cut off as a part of Daniel 8.

That is not true for the same word is used in the ninth chapter again in verse 27, and there it means decreed, allotted, appointed, and so also in the eleventh chapter the same use is made of the word.

They say the last verse of Daniel 8 says, Daniel fainted and the explanation of the period of Daniel 8 was not explained. That is not true, for it is explained in verse 19 positively. A Hebrew rendering of verse 27 of Daniel eighth chapter says, "none perceived," Daniel's astonishment at the vision. This is the true sense for the vision is fully explained in the eighth chapter, and especially the 2300 days, as to the time it would end.

Those who know the history of the Advent movement, and the many mistakes made by them must realize that to say the most favorable thing that can be said of those who made the move, was that their earnest effort to bring the attention of the people to the investigation of the subject was good. But so far as a definite and clear understanding of the question it should be now studied by all as though the question had not been opened. We can say, however, that with the experience and suggestions of those in the past, it is our privilege now to know the truth and give that which is definite to the people. We will add that in order to do this there must be a clearing away of the wreckage and a **new start be made.** This truth cannot, as we have so often said, be patched onto the errors and movements now existing, **for their foundation is all wrongly laid.** A **new beginning** must be made by all teachers of the truth for this time. Any who are trying to compromise the truth with organizations and teachings now in existence will find it not practical, neither can it be done. Too much error is held by them to do this.

The 2520 years which was the most prominent used by Miller and his associates was drawn from Leviticus, twenty-sixth chapter, and based on the "seven times" there mentioned that God would punish Israel for their disobedience. They said that was prophetic time and meant 2520 years, which began as before stated, 677 B. C. and ended in 1843. This proved to be such a failure the old chart used at that time is not now in use, neither do the Adventists use the prophecy at all. And as stated, Russell of the Millennial Dawn people, also made a failure on that supposed prophecy. Our attention was called to this point years ago but we could not see anything definite upon which to base a position and we are still of the same opinion. The next point used to establish 1843 was the jubilee count as before stated, making it end in 1843. This is also dropped out of their teaching, and well it may be for there is nothing we could ever find definite as to that point. This explains why they cannot now use the chart used then in teaching although the Lord showed (so stated) that "it must

not be altered." Somehow they have altered it in spite of the Lord, and made a new chart from which to teach prophetic time. Will they not cease to so harshly censure those who do not accept their teaching and compare them to rebels, Kora, Dathan and Abiram?

Daniel the Eighth Chapter.

We wish to notice just a few things in this chapter in order that the reader may see the situation in which they were placed. First, Miller said the 2300 days reached to the end of the world. That failed. Later those who followed, said Miller was right on the ending of the time in 1844, but he was wrong as to the event. They took a new position, saying the earth was not the sanctuary but the time pointed to an event which they said was an investigative judgment in the heavenly sanctuary, agreeing with Miller that the period ended in 1844. Now the question is which was right? In order to find out we must study the chapter.

First, all will agree that the explanation given by the angel that the ram with two horns had its application in the government of Media and Persia. Second, they also agree that the rough goat had its application to Grecia. Third, that the four horns of the goat came out of the government represented by the goat. Fourth, that one of them was to trample the truth to the ground, take away the daily ascrifice, cast down the people of God and their rulers and finally the place of the sanctuary (worship). All and every word having its application and fulfillment here on the earth by the power represented by the little horn which came from, or was one of the four divisions of the goat. Fifth, they must further agree that the question asked by Daniel was, how long would this condition continue and when would the restoration come? Every person who is at all fair minded must see the answer given by the angel is a direct answer to the question and states positively the time when the power will finish its career and the restoration be made. So we read the angel's answer. "Unto two thousand and three hundred days then shall the sanctuary be cleansed." Daniel 8:14. Miller said the

whole prophecy was fulfilled on the earth. Was he right? We say beyond all question he was right.

Then we ask, where was the trouble? We reply he was mistaken as to the ending of the time being in 1844. So we hold beyond all question that the Seventh Day Adventists who changed the event, which was, as they claim, to occur at the ending of the period to an investigative judgment, made a greater mistake than did Miller.

He was right as to the event, and wrong as to the time. They are wrong on the time and the event also. Mrs. White said the disappointed ones were all sealed in 1844. Now, they are waiting for the sealing time to come. And now she says the Lord would have come long ago if the people had done their part in hastening the event. First, it was in the providence of God the mistake was made. Then next, to sustain her position, laid the blame on the people for not doing more to hasten the event. No greater mistake could possibly be made than is made in that statement for the Bible says, when the appointed time comes the end will be, no sooner nor later.

The Three Messages, of Revelation, Fourteen, Six to Twelve.

As shown in a former article when their disappointments came they hunted for other scriptures to sustain their position and prove that they really had made no mistakes after all. So these messages were hitched onto their interpretation. They claimed the first and second messages were given in 1843 and 1844 and the third angel's message was a test to the disappointed ones to prove them before the Lord came. Again we see that their trouble was a want of more of a general knowledge of the Bible.

First, had they known the consecutive order of the feasts of which the atonement was one (Lev. 23), they would have seen that their interpretation of the atonement taking place in 1844 was not correct, for following that, there was to be the feast of tabernacles and the feast of ingatherings before the Lord comes.

Second, they would have also seen that there were two atonements, one made at the first advent of Christ

and one at the close of probation. Hence the one they claim was made in 1844 will not be made till the close of probation and the one they claim was made in 1844 was not the one made at the first advent at all. For a further explanation of these points see our work "Time, Tradition, and Truth." We say had they known these facts they would not have tried at all to connect the three messages with their disappointment at all.

The three messages of Revelation fourteenth chapter is another subject entirely. The "judgment" in Rev. 14:6 has no reference to any investigative judgment at all. Neither has it any reference to a heavenly sanctuary, or the ministry of Christ in heaven, but to an execution of judgment on Babylon and her daughters, as plainly stated. The subject of Rev. 14:6 is as separate from any investigative judgment in heaven as black is from white.

It only requires a little thought to see this to be true. From the twelfth to the nineteenth chapter of Revelation is one continued subject. The twelfth and thirteenth chapters introduce three world powers symbolized by the dragon, beast, and false prophet, or two-horned beast. The latter two are especially shown to be persecutors of the Lord's people. The fourteenth chapter brings out 144,000 as getting the victory over the beast and its image. Next, these messages are introduced as saying "the Hour of His judgment is come, for Babylon is fallen and if any man worship the beast and his image the same shall drink of the wrath of God which is shown to be the seven last plagues in chapters fifteen and sixteen. These plagues are called the judgments of God. The prophet Ezekiel calls them "the four sore judgments." Eze. 14. In Rev. 15:4, it says, "Thy judgments are made manifest." In Rev. 16:5, it says: "And I heard the angel of the waters say, Thou art righteous, O Lord, which art and wast and shalt be because thou hast judged thus." Verse seven says: "True and righteous are thy judgments." In chapter 17:1, the prophet says, "Come hither and I will show thee the judgments of the great whore." In chapter 18:8 we read, "Therefore shall her plagues come in one day for strong is the Lord God who judgeth her." In

verse 10 it says, "In one hour shall her judgment come." In chapter 19:2, it says, "For true and righteous are His judgments for He has judged the great whore which did corrupt the earth."

We ask, will that people after their attention is called to these plain scriptures continue to teach that the judgment of Rev. 14:6 is an investigative judgment to take place in heaven? If they do then we can say it is useless to try to help such to correct their mistakes. We ask, will they as honest men and women confess the mistakes they have made or will they continue with a brazen face like so many do to still propagate such an error?

How many persons, after their attention is called to the many mistakes made in the past history of the Seventh Day Adventists can still continue to teach these errors is a mystery we cannot solve. How the ministry dare to still close the ears of the people and keep these things from the people by locking their houses of worship and prejudicing the minds of the people by saying that those who have changed their minds and given up the error, have left the truth, have gone off and so on and compare them to Kora, Dathan, Abiram, Philetus, and Himenus. **I say this is a mystery to me.**

Let us add this one thing, namely, if any one can get out of Daniel eighth chapter anything pertaining to a heavenly sanctuary or an investigative judgment, then we are free to admit the Sunday keeper can establish Sunday keeping from the reading of the fourth commandment which says the seventh day is the Sabbath. And next, if any one can find an investigative judgment to transpire in heaven with its beginning in 1844, then the immortality of the soul can be fully established by the scripture which says we are "to seek for immortality in order to obtain it." And last of all, if any one can establish Mrs. White as a prophet of God who has made such glaring claims that the Lord has shown her such an interpretation and teaching as claimed by her on these scriptures. Then it is easy to prove there is no reality in what is called truth at all. May God help every soul who loves truth to aid in lifting such a mask as is now and has been placed over these scriptures, that the peo-

ple may see the truth and be made free. This is the only object we have in the publishing of this booklet. We make no charge of dishonesty or lack of sincerity, but we do detest any organization or men who will stand in the way of sinners to keep them from the light they need.

Another Item Can Also Be Cited.

It is a well known fact by many who are now bolstering up the purported visions of Mrs. White that no small amount of those writings are taken from other writers, such as "The Life of Christ" by Geikie, the "History of the Reformation," by De Aubigne, and also from "Connebear and Hawson's Life of Paul." These writings have been used without quotation marks and the people have bought them supposing they were the direct inspiration of Mrs. White herself. If this is denied we will furnish the proof and plenty of it. The reader may say, Elder Rupert is personal and peeved from some cause. We deny the charge. We have withheld for some time the unfolding of this error. We dare not do it longer and be not guilty. It is the duty of every minister to cry aloud and spare not and show my people their transgressions. We fully believe the time is here for the crooked to be made straight and prepare a people to meet their God. We therefore say our motive is of the purest and with best wishes to all.



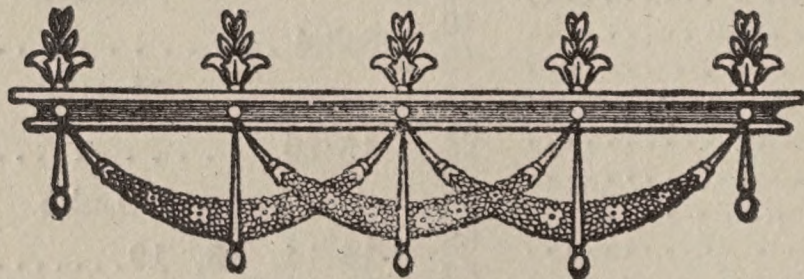
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