

THE BIBLE INSTRUCTOR



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“**T**HOU HAST given a banner to them that fear thee, that it may be displayed because of the truth.” Psalm 60:4

Now the church is militant. Now we are confronted with a world in midnight darkness, almost wholly given over to idolatry. But the day is coming in which the battle will have been fought, the victory won. The will of God is to be done on earth, as it is done in heaven. Then the nations will own no other law than the law of heaven. All will be a happy, united family, clothed with the garments of praise and thanksgiving—the robe of Christ's righteousness.

Now God has given to the church militant the blood stained banner of Prince Emmanuel with His inscription of truth, under which all the world is to be called to rally.

The banner of Christ is the banner of truth. It is to be displayed because of truth. And since the church is the “ground and pillar of truth”, this is the only standard that should be raised in it. But the church militant is not the church triumphant. The church militant must wrestle and toil. She must strive against temptations and fight severe battles, because Satan is not dead. His agencies are much more active in his work than are the agencies of God in the work of their Leader.

Prophecy points to a time “when the idolatrous standards

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of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls” (The Great Controversy p. 25.4). This literal event, Jesus referred to as “the abomination of desolation, spoken of by Daniel the prophet standing in the holy place” Matthew 24:15. At the time that the abomination of desolation should be set up, “whose readeth”, He continued, “let him understand”.

The idolatrous standard of pagan Rome is but a type of the idolatrous standard of Papal Rome. For the “abomination that maketh desolate” as mentioned by Daniel is in that portion of his book which was sealed until the time of the end. So that its perfect fulfilment could only come in the time of the end, during the days of Papal Rome. Further studies on the prophecies of Daniel that deal with the Papal power are given on page 33.

The psalmist, talking about God, says: “your adversaries roar in the middle of your assembly. They have set up their standards as signs”. Psalm 74:4, WEB translation. Daniel also tells us that “at the time of the end... the king of the north... shall enter also into the glorious land... and shall plant the tabernacle of his palace between the seas in the glorious holy mountain”. Daniel 11:40, 41, 45.

“Thine enemies roar in the midst of thy congregations”. What is his banner? – The ecumenical banner of the Romish church. And the banner of Rome is the black banner of the prince of darkness. This, of course is opposed to the banner of Christ. While the banner of Christ has on it righteousness by faith, the supremacy of the word of God, etc, the Romish banner has righteousness by works, the supremacy of the church, etc.

The Supremacy of the Word of God

“The principle for which the disciples stood so fearlessly when, in answer to the command not to speak any more in the name of Jesus, they declared, ‘Whether it be right in the sight of God to hearken unto you more than unto God, judge ye,’ is the same that the adherents of the gospel struggled to maintain in the days of the Reformation... this principle we in our day are firmly to maintain. The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation. A *“Thus saith the Lord”* is not to be set aside for a *“Thus saith the church”* or a *“Thus saith the state.”* The crown of Christ is to be lifted above the diadems of earthly potentates.” (The Acts of the Apostles p. 68)

“The Great Protestant Principle” is the watchword of this magazine. We call you to subscribe and keep reading to learn more about the supremacy of the Word of God.

“The just shall live by faith.” (Romans 1:17, Galatians 3:11, Hebrews 10:38) With the blood of the Son of God that cleanses us from all sin (1 John 1:7) are these words inscribed on the banner of truth. On which side is the camp-meeting offering? Is it on the side of righteousness by faith or righteousness by works? The unbiased pen of inspiration gives more light on this in the articles “At the Feast of Tabernacles” and “In His Temple” in pages 24 and 13 respectively. Further explanation of the camp-meeting as currently conducted is given in the article “A Feast of Tabernacles” on page 9.

Under the banner of Christ, “the just shall live by faith.” We know that this is not merely theoretical. For godliness must be practical in every particular. Ellet J. Waggoner gives us some important lessons on righteousness in “Practical Lessons on Righteousness by Faith” on page 4.

The True Christ

As we consider the righteous of Christ, we must ask the question: “which Christ”? “For there shall arise many false Christs” Matthew 24:24. Christ told us, “many shall come in my name, saying, I am Christ; and shall deceive many” Matthew 24:5. That this is certain to occur in our days is confirmed by Christs words: “Behold, I have told you before” verse 25.

“Which Christ”? We know of the one revealed in the Bible: Jesus Christ the human son of Mary, the divine Son of God. He was the “of seed of David according to the flesh” Romans 1:3. “For verily he took not him the nature of angels; but he took on him the seed of Abraham”.

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Being the only begotten of the Father, in Him is life, original, unborrowed, underived. Sami’s short article sheds further light on this subject.

As you shall consider the subjects presented this month, it is our prayer that you will heed the call of God to: “go to Shiloh” and there pick lessons especially important for our time, when we have a strange banner in our church that God did not give us. It is clear to all that our church has a physical ecumenical banner designed in the dark Romish mind. But in talking about a strange banner in our church, we wish it to be clearly understood by all that it is not only the physical banner, but more so the spiritual banner that we are calling your minds to. Which spiritual banner? – God has given us His banner. Whatever is not of Christ in the church of Rome – the beast. And the beast is of the dragon – Satan. Against all practices and articles of faith that are not according to the Bible, we all ought to protest. For we are in the church militant, and as faithful soldiers of Christ, we must fight; the Word of God being our sword.

Finally, the work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. That “The Bible Instructor” may be a useful aid in your battle with the powers of darkness is the prayer of the editors.

Brian Onang’o, Chief Editor



(Continued from June)

Ellet J. Waggoner

It is not merely as a beautiful theory, a mere dogma, that we should consider Christ as God and Creator. Every doctrine of the Bible is for our practical benefit and should be studied for that purpose. Let us first see what relation this doctrine sustains to the central commandment of the law of God. In Genesis 2:1-3 we find these words closing the record of creation, "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all His work which God created and made." The Jewish translation renders the text more literally thus, "Thus were finished the heavens and the earth and all their host. And God had finished on the seventh day His work which He had made," etc. This is the same that we find in the fourth commandment, Ex. 20:8-11.

In this we find, what is most natural, that the same Being who created, rested. He who worked six

days in creating the earth, rested on the seventh and blessed and sanctified it. But we have already learned that God the Father created the worlds by his son Jesus Christ and that Christ created everything that has an existence. Therefore the conclusion is inevitable that Christ rested on that first seventh day at the close of the six days of creation and that he blessed and sanctified it. Thus the seventh day - the Sabbath - is most emphatically the Lord's day. When Jesus said to the carpenters, "For the Son of man is Lord even of the Sabbath day" Matt. 12:8, He declared His lordship of the identical day which they had so scrupulously observed in form, and He did this in words which show that He regarded it as His badge of authority, as demonstrating the fact that He was greater than the temple. Thus the seventh day is the Divinely appointed memorial of creation. It is the most honored of all days, since its especial mission is to bring to mind the creative power of God, which is the one proof to man of His Divinity. And so when Christ said that the Son of Man is Lord even of the Sabbath day, He claimed a high distinction - nothing less than being the Creator, of whose Divinity that day stands as a memorial.

What shall we say, then, to the suggestion often made, that Christ changed the day of the Sabbath from a day which commemorates completed creation to one which has no such significance? Simply this, that for Christ to change or abolish the Sabbath would be to destroy that which calls to mind His Divinity. If Christ had abolished the Sabbath, He would have undone the work of His own hands and thus have worked against Himself, and a kingdom divided against itself cannot stand. But Christ "cannot deny Himself," and therefore He did not change one jot of that which He Himself appointed and which, by testifying to His Divinity, shows Him to be worthy of honor above all the gods of the heathen. It would have been as impossible for Christ to change the Sabbath as it would have been to change the fact that He created all things in six days and rested on the seventh.

Again, the oft-repeated declarations that the Lord is Creator are

intended as a source of strength. Notice how creation and redemption are connected in the first chapter of Colossians. To get the point fully before us, we will read verses 9-19: For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; 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 First-born 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 in him all things consist. And he is the head of the body, the church; who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."

It is not an accident that the wonderful declaration concerning Christ as Creator is connected with the statement that in Him we have redemption. No. When the apostle makes known his desire that we should be "strengthened with all might, according to His glorious power," he lets us know what that glorious power is. When he tells us about being delivered from the power of darkness, he lets us know something of the power of the

Deliverer. It is for our comfort that we are told that the head of the church is the Creator of all things. We are told that he upholds all things by the word of His power (Heb. 1:3), in order that we may rest in the assurance that "The Hand which bears all nature up shall guard His children well."

Note the connection of Isa. 40:26. The chapter presents the wonderful wisdom and power of Christ, in calling all the host of heaven by names and in keeping them all in their places, by the greatness of His might and the strength of His power, and then inquires, "Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God? Hast thou not known? hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? there is no searching of His understanding." On the contrary, "He giveth power to the faint; and to them that have no might he increaseth strength." His power is, in fact, the ability to create everything from nothing; therefore, He can work wonders through those who have no strength. He can bring strength out of weakness. Surely, then, anything which serves to keep before the mind the creative power of Christ must tend to renew our spiritual strength and courage.

And this is just the design of the Sabbath. Read the ninety-second psalm, which is entitled a psalm of the Sabbath-day. The first four verses are these: It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High; to show forth thy loving kindness in the morning, and thy faithfulness every night, upon an instrument of ten strings and upon the psaltery; upon the harp with a solemn sound. For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands.

What has this to do with the Sabbath? Just this: The Sabbath is the memorial of creation. Says the Lord: "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. The Psalmist kept the Sabbath as God designed that it should be kept - in meditating upon creation and the wondrous power and goodness of God displayed therein. And then, thinking of that, he realized that the God who clothes the lilies with a glory surpassing that of Solomon cares far more for His intelligent creatures, and as he looked at the heavens, which show the power and glory of God, and realized that they were brought into existence from nothing, the encouraging thought would come to him that this same power would work in him to deliver him from human infirmity. Therefore he was glad, and he triumphed in the work of God's hands. The knowledge of God's power which came to him through a contemplation of creation, filled him with courage, as he realized that the same power was at his disposal, and, grasping that power by faith, he gained victories through it. And this is the design of the sabbath; it is to bring man to a saving knowledge of God.

The argument, concisely stated, is this: 1. Faith in God is begotten by a knowledge of His power; to distrust Him implies ignorance of His ability to perform His promises; our faith in Him must be in proportion to our real knowledge of His power. 2. An intelligent contemplation of God's creation gives us a true conception of His power, for His eternal power and Godhead are understood by the things which He has made. Rom. 1:20. 3. It is faith that gives victory (1 John 5:4); therefore, since faith comes by learning the power of God from His word and from the things that He has made, we gain the victory or triumph through the works of His hands. The Sabbath, therefore, which

This is the import of Ezekiel 20:12. "Moreover, also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them." That is, knowing that our sanctification is the will of God (1 Thess. 4:3; 5:23, 24), we learn, by means of the Sabbath, properly used, what the power of God is that is exerted for our sanctification. The same power that was put forth to create the worlds is put forth for the sanctification of those who yield themselves to the will of God. Surely this thought, when fully grasped, must bring joy and comfort in God to the earnest soul. In the light of this, we can appreciate the force of Isaiah 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." That is, if the Sabbath is kept according to God's plan, as a memorial of His creative power, as bringing to mind the Divine power that is put forth for the salvation of His people, the soul, triumphing in the work of His hands, must delight itself in the Lord. And so the Sabbath is the grand fulcrum for the lever of faith, which lifts the soul to the heights of God's throne, to hold communion with Him.

To put the matter in few words, it may be stated thus: The eternal power and Godhead of the Lord are revealed in creation. Rom. 1:20. It is the ability to create that measures the power of God. But

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the Gospel is the power of God unto salvation. Rom. 1:16. Therefore the Gospel simply reveals to us the power which was used to bring the worlds into existence, now exerted for the salvation of men. It is the same power in each case.

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In the light of this great truth, there is no room for the controversy about redemption being greater than creation, because redemption is creation. See 2 Cor. 5:17; Eph. 4:24. The power of redemption is the power of creation; the power of God unto salvation is the power which can take human nothingness and make of it that which shall be throughout eternal ages to the praise of the glory of the grace of God. "Wherefore let them that suffer according to the will of God commit the keeping of their souls to Him in well doing, as unto a faithful Creator." 1 Peter 4:19.

Christ the Lawgiver (See Patriarchs and Prophets p. 303)

"For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us." Isaiah 33:22.

We have now to consider Christ in another character, yet not another. It is one that naturally results from His position as Creator, for the One who creates must certainly have authority to guide and control. We read in John 5:22, 23 the words of Christ, that "the Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son even as they honor the Father." As Christ is the manifestation of the Father in creation, so is He the manifestation of the Father in giving and executing the law. A few texts of Scripture will suffice to prove this.

In Numbers 21:4-6 we have the partial record of an incident that took place while the children of Israel were in the wilderness. Let us read it. "And they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom; and the soul of the people was much discouraged because of the way. And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt to die in the wilderness? for there is no bread, neither is there any water; and our soul loatheth this light bread. And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died." The people spoke against God and against Moses, saying, Why have ye brought us up into the wilderness? They found fault with their Leader. This is why they were destroyed by serpents. Now read the words of the apostle Paul concerning this same event:

"Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10:9. What does this prove? That the Leader against whom they were murmuring was Christ. This is further proved by the fact that when Moses cast in his lot with Israel, refusing to be called the son of Pharaoh's daughter, he esteemed the reproach of Christ greater riches than the treasures of Egypt. Heb. 11:26. Read also 1 Cor. 10:4, where Paul says that the fathers "did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them; and that Rock was Christ." So, then, Christ was the Leader of Israel from Egypt.

The third chapter of Hebrews makes clear this same fact. Here we are told to consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful in all His house, not as a servant, but as a Son over His own house. Verses 1-6. Then we are told that we are His house if we hold fast our confidence to the end. Wherefore we are exhorted by the Holy Ghost to hear His voice and not to harden our hearts, as the fathers did in the wilderness. "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, Today if ye will hear His [Christ's] voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke; howbeit not all that came out of Egypt by Moses. But with whom was he [Christ] grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness?" Verses 14-17. Here again Christ is set forth as the Leader and Commander of Israel in their forty years' sojourn in the wilderness.

The same thing is shown in Josh. 5:13-15, where we are told that the man whom Joshua saw by Jericho, having a sword drawn in his hand, in response to Joshua's question, "Art thou for us, or for our adversaries?" said, "Nay; but as Captain of the host of the Lord am I now come." Indeed, no one will be found to dispute that Christ was the real Leader of Israel, although invisible. Moses, the visible leader of Israel, "endured as seeing Him who is invisible." It was Christ who commissioned Moses to go and deliver His people. Now read Ex. 20:1-3: "And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage. Thou shalt have no other gods before Me." Who spoke these words? The One who brought them from Egypt. And who was the Leader of Israel from

Egypt? It was Christ. Then who spake the law from Mt. Sinai? It was Christ, the brightness of the Father's glory and the express image of His Person, who is the manifestation of God to man. It was the Creator of all created things and the One to whom all judgment has been committed.

This point may be proved in another way. When the Lord comes, it will be with a shout (1 Thess. 4:16), which will pierce the tombs and arouse the dead (John 5:28, 29). "The Lord shall roar from on high and utter His voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord." Jer. 25:30, 3. Comparing this with Rev. 19:11-21, where Christ as the Leader of the armies of heaven, the Word of God, King of kings, and Lord of lords, goes forth to tread the wine-press of the fierceness and wrath of Almighty God, destroying all the wicked, we find that it is Christ who roars from His habitation against all the inhabitants of the earth, when He has His controversy with the nations. Joel adds another point, when he says, "The Lord also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake." Joel 3:16.

From these texts, to which others might be added, we learn that in connection with the coming of the Lord to deliver His people, He speaks with a voice that shakes the earth and the heavens--"the earth shall reel to and fro like a drunkard, and shall be removed like a cottage" (Isa. 24:20), and "the heavens shall pass away with a great noise" (2 Peter 3:10). Now read Heb. 12:25,26:- "See that ye refuse not Him that speaketh; for if they escaped not who refused Him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven; whose voice then shook the earth; but now He hath promised, saying, Yet once more I shake not the earth only, but also heaven."

The time when the Voice speaking on earth shook the earth was when the law was spoken from Sinai (Ex. 19:18-20; Heb. 12:18- 20), an event that for awfulness has never had a parallel and never will have until the Lord comes with all the angels of heaven to save His people. But note: The same voice that then shook the earth will, in the coming time, shake not only earth, but heaven also, and we have seen that it is the voice of Christ that will sound with such volume as to shake heaven and earth when He has His controversy with the nations. Therefore it is demonstrated that it was the voice of Christ that was heard from Sinai, proclaiming the ten commandments. This is no more than would naturally be concluded from what we have learned concerning Christ as Creator and the Maker of the Sabbath.

Indeed, the fact that Christ is a part of the Godhead, possessing all the attributes of Divinity, being the equal of the Father in all respects, as Creator and Lawgiver, is the only force there is in the atonement. It is this alone which makes redemption a possibility. Christ died "that he might bring us to God" (1 Peter 3:18), but if He lacked one iota of being equal to God, He could not bring us to Him. Divinity means having the attributes of Deity. If Christ were not Divine, then we should have only a human sacrifice. It matters not, even if it be granted that Christ was the highest created intelligence in the universe; in that case He would be a subject, owing allegiance to the law, without ability to do any more than His own duty. He could have no righteousness to impart to others. There is an infinite distance

between the highest angel ever created and God; therefore, the highest angel could not lift fallen man up and make him partaker of the Divine nature. Angels can minister; God only can redeem. Thanks be to God that we are saved "through the redemption that is in Christ Jesus," in whom dwelleth all the fullness of the Godhead bodily and who is, therefore, able to save to the uttermost them that come unto God by Him.

This truth helps to a more perfect understanding of the reason why Christ is called the Word of God. He is the One through whom the Divine will and the Divine power are made known to men. He is, so to speak, the mouth-piece of Divinity, the manifestation of the Godhead. He declares or makes God known to man. It pleased the Father that in Him should all fullness dwell; and therefore the Father is not relegated to a secondary position, as some imagine, when Christ is exalted as Creator and Lawgiver, for the glory of the Father shines through the Son. Since God is known only through Christ, it is evident that the Father cannot be honored as He ought to be honored, by those who do not exalt Christ. As Christ Himself said, "He that honoreth not the Son honoreth not the Father which hath sent Him." John 5:23.

Is it asked how Christ could be the Mediator between God and man and also the Lawgiver? We have not to explain how it can be but only to accept the Scripture record that it is so. And the fact that it is so is that which gives strength to the doctrine of the atonement. The sinner's surety of full and free pardon lies in the fact that the Lawgiver Himself, the One against whom he has rebelled and whom he has defied, is the One who gave Himself for us. How is it possible for anyone to doubt the honesty of God's purpose or His perfect good-will to men, when He gave Himself for their redemption? for let it not be imagined that the Father and the Son were separated in this transaction. They were one in this, as in everything else. The counsel of peace was between them both (Zech. 6:12, 13), and even while here on earth the only-begotten Son was in the bosom of the Father.

What a wonderful manifestation of love! The Innocent suffered for the guilty; the Just for the unjust; the Creator for the creature; the Maker of the law for the transgressor against the law; the King for his rebellious subjects. Since God spared not His own Son but freely delivered Him up for us all - Since Christ voluntarily gave Himself for us - how shall He not with Him freely give us all things? Infinite Love could find no greater manifestation of itself. Well may the Lord say, "What could have been done more to My vineyard that I have not done in it?"

(To be continued in September)

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... should in this way be educated to bear responsibilities and to be laborers together with the teachers. All should counsel together as to the very best methods of carrying on the work. (Testimonies for the Church vol. 6 p. 179.2)

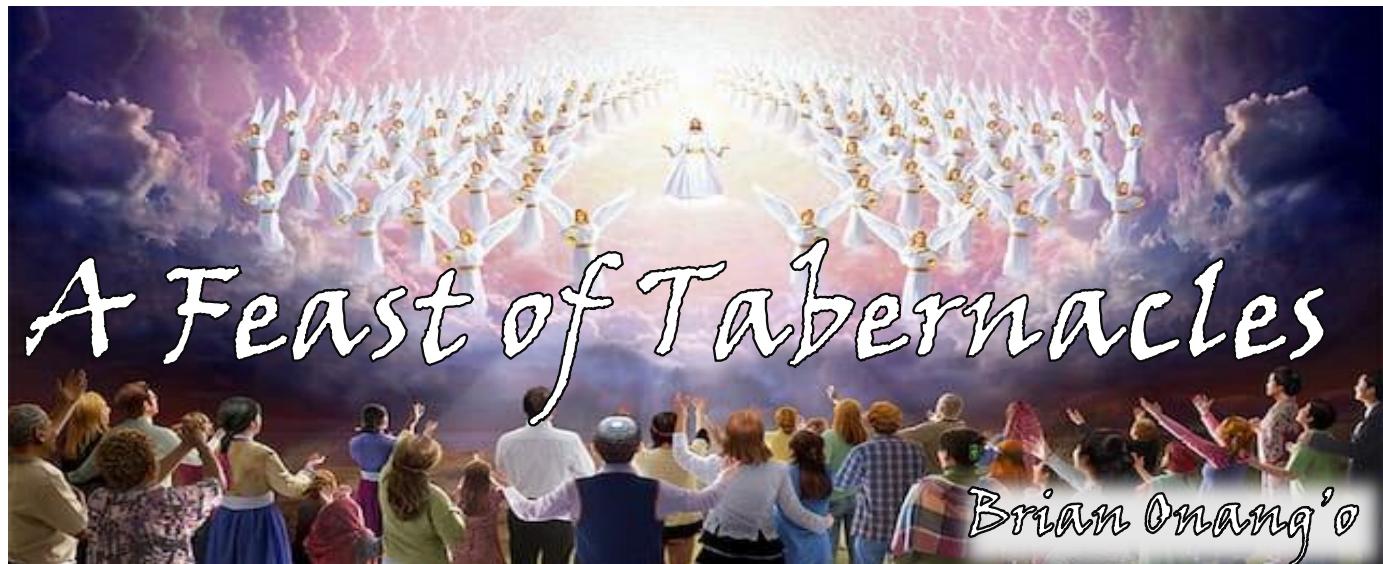
Time is too short now to accomplish that which might have been done in past generations. But even in these last days we can do much to correct the existing evils in the education of youth. *And because time is short, we should be in earnest and work zealously to give the young an education consistent with our faith.* We are reformers. We desire that our children should study to the best advantage. In order to do this, employment should be given them which will call into exercise the muscles. Daily, systematic labor should constitute a part of the education of youth even at this late period. Much can now be gained in this way. In following this plan the students will realize elasticity of spirit and vigor of thought, and in a given time can accomplish more mental labor than they could by study alone. And thus they can leave school with constitutions unimpaired and with strength and courage to persevere in any position where the providence of God may place them. (ibid. p. 179.3)

The exercise that teaches the hand to be useful and trains the young to bear their share of life's burdens, gives physical strength and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life. (ibid. p. 180.1)

Brain and muscle must be taxed proportionately if health and vigor are to be maintained. The youth can then bring to the study of the word of God healthy perception and well-balanced nerves. They will have wholesome thoughts and can retain the precious things that are brought from the word. They will digest its truths and as a result will have brain power to discern what is truth. Then, as occasion demands, they can give to every man that asks a reason of the hope that is in them with meekness and fear. (ibid. p. 180.2)

Reform

Many who till the soil fail to secure adequate returns because of their neglect. Their orchards are not properly cared for, the crops are not put in at the right time, and a mere surface work is done in cultivating the soil. Their ill success they charge to the unproductiveness of the land. False witness is often borne in condemning land that, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. (The Ministry of Healing p. 193.3)



There were three annual assemblies of all Israel for worship at the sanctuary. Shiloh was for a time the place of these gatherings; but Jerusalem afterward became the center of the nation's worship, and here the tribes convened for the solemn feasts. God had given the command to Moses: "Three times thou shalt keep a feast unto me in the year." Exodus 23:14. And three times every year all the able-bodied men and all the people who could make the journey were directed to leave their homes and repair to the place of assembly, near the center of the land.

The last of these three feasts was the "feast of tabernacles" Leviticus 23:34 also called "the feast of ingathering" Exodus 23:16. This final feast remains of special interest today because while all the other feasts are shadows of events already fulfilled, the feast of tabernacles is yet to meet its antitype. It is of even more interest because it has a close counterpart in our camp meetings. In fact, many people hold and teach that in the Christian dispensation, the camp meeting is the feast of tabernacles. This view, of course, will be seen to be incorrect when compared with the testimony of the scriptures. Whether or not the camp meeting is the feast of tabernacles may be thought by the majority to be a matter of minor importance. But we will show that it is not. For adopting a wrong view on this point, however trivial it may seem, does away with the message of righteousness by faith, the very fabric that holds together the whole Christian economy.

The Current View

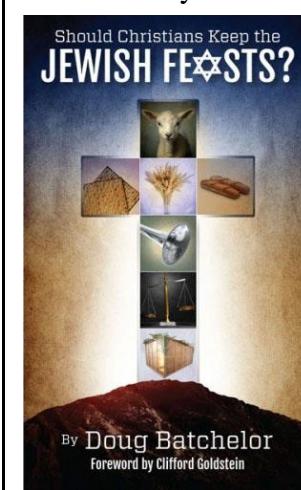
In presenting this subject, we know that we have a lot of prejudice to meet. For this reason, we will give details that we believe are available to all keen church members. We might consider this statement: "The camp meeting is inspired by the Old Testament annual practice whereby the Israelites were given seven (7) days from the 15th of the seventh month of each year to hold camp meetings (Leviticus 23: 33-34, 41-42 and Deuteronomy 31: 9-13). This annual event involves all children, youth, women, men and visitors are largely invited."

(<http://www.nairobicentralsda.or.ke/88-camp-meeting-2018>, retrieved August 17th, 2018). Many languages do not have the advantage of applying different phrases to "camp meeting" and "feast of tabernacles" so that it is very easy for those who read in these languages to confuse between the two. Although English has this advantage, we see from this statement that the "feast of tabernacles" is called "camp meeting". This view, of the relation of the camp meeting to the feast of tabernacles, is sustained almost everywhere where camp meetings are held.

We believe that such a misinterpretation of scripture, seemingly deliberate, opens a floodgate for serious abuses of scripture. And that in many places such a floodgate has already been opened, so that the gospel of Christ of righteousness by faith is turned into another gospel: one of righteousness by works through the giving of rich offerings. Whatever touches on the righteousness of Christ is a salvational issue. So that we believe that this is not, as it may seem, a trivial issue.

No Double Standards

Having thus introduced the subject at length, let's go on to briefly examine another emerging issue in



Adventism which is identified by the title of Doug Batchelor's book: "Should Christians keep the Jewish Feasts"? Russel and Colin Standish answer this question thus: "A call to observe the Jewish feast days is meeting with some success, especially among those who claim to be standing for truth. This is misguided. The entire issue was decided at the Jerusalem Council... This statement is so clear that it is amazing that Seventh-day Adventists would even consider upholding feast days." (Colin D. Standish, Russell R. Standish, Winds of Doctrine p. 80)

We believe, dear reader, that you will agree with the sentiments in the two books, that Christians should not keep the Jewish feasts and that the call by some to the observance of feast days is misguided. What should we do with those who propagate this error? "They are to be met and opposed, not because they are bad men, but because they are teachers of falsehood and are endeavoring to put upon falsehood the stamp of truth." (Testimonies to Ministers and Gospel Workers p. 55)

We know that "God is no respecter of persons" Acts 10:34. We are also admonished to "not have the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons" James 2:1. Is it not respect of persons to oppose the "poor man in vile raiment" who from the pews of the church teach the observance all the feast days and fail to rebuke the "man with a gold ring, in goodly apparel" who from the pulpit teaches the observance of just one of them? The very fact that books have been written by some of our leading clergy about the subject shows that it is no trivial issue.

Having seen that it is wrong to keep the Jewish feast days, the question should naturally come: "what about the camp meetings, seeing as the camp meetings is held by many to be the feast of tabernacles"? This question can be properly addressed if we understand the correct relation that the camp meeting sustains to the Jewish feast of tabernacles.

The Feast of Tabernacles

Before moving on to explain the correct relation that the camp meeting sustains to the feast of tabernacles, it may be of interest for us to briefly consider the feast of tabernacles. The three annual feasts which the Jews were required to keep every year are given in the twenty third chapter of Exodus as: "feast of unleavened bread... 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." Exodus 23:15-16. The feast of tabernacles "which is in the end of the year" was clearly the last feast in the yearly round of service, and typified the final consummation of the entire plan of redemption. "The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD." Leviticus 23:34.

It is also called the "feast of ingathering". It began on the fifteenth day of the seventh month, when the harvests were all gathered from field, vineyard, and olive groves. As the time approached, from all parts of Palestine, groups of devout Jews might be seen wending their way to Jerusalem. And not only from the Holy Land, but believing Jews

from all the surrounding countries went up to Jerusalem to attend the Feast of Tabernacles.

The Lord required all the men to attend this feast, but many of the women and children went also. The command had been given that: "Three times thou shalt keep a feast unto me in the year." Exodus 23:14 And "every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles". Zechariah 14:16.

The Substance of the Shadow

"Like the Passover, the Feast of Tabernacles was commemorative. In memory of their pilgrim life in the wilderness the people were now to leave their houses and dwell in booths, or arbors, formed from the green branches "of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook." Leviticus 23:40, 42, 43." (Patriarchs and Prophets p. 540.4) But "the Feast of Tabernacles was not only commemorative but typical. It not only pointed back to the wilderness sojourn, but, as the feast of harvest, it celebrated the ingathering of the fruits of the earth, and pointed forward to the great day of final ingathering, when the Lord of the harvest shall send forth His reapers to gather the tares together in bundles for the fire, and to gather the wheat into His garner. At that time the wicked will all be destroyed. They will become "as though they had not been." Obadiah 16. And every voice in the whole universe will unite in joyful praise to God. Says the revelator, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Revelation 5:13. (ibid. p. 541.2)

"The harvest is the end of the world" Matthew 13:39. Like the children of Israel lived in booths after the harvest period, the saints will live in "the camp of the saints" Revelation 20:9 after the end of the world. Thus we see that the Jewish feast of tabernacles is not yet fulfilled in substance.

Should We Keep the Feast of Tabernacles?

As we continue to establish the relation between the camp meeting and the feast of tabernacles, we can pause to consider this question. While it is true that all that we know of the feast of tabernacles is still in type, we read that "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Which are a shadow of things to come; but the body is of Christ" Colossians 2:16-17. The ceremonial sabbaths, of which the feast of tabernacles is part, were a "shadow of things to come". That the feast of tabernacle was a ceremonial Sabbath is clear from the fact that the first and eighth days of the feast

were sabbaths, as we read: "Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath." Leviticus 23:39.

What happened to the ceremonial sabbaths when Christ died? – Nailed to the cross. We can read a few statements from the Spirit of Prophecy in this respect:

After Christ died the ceremonial law could have no force. (SDA Bible Commentary vol. 6 p. 1095)

In the light of the gospel the ancient rites and ceremonies committed to Israel had gained a new and deeper significance. That which they shadowed forth had come to pass, and those who were living under the gospel dispensation had been freed from their observance. (The Acts of the Apostles p. 190)

This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ "took ... out of the way, nailing it to His cross." Colossians 2:14. (Patriarchs and Prophets p. 365)

They [the Christian Jews] were slow to discern ... the end of that which had been abolished by the death of Christ, and to perceive that all their sacrificial offerings had but prefigured the death of the Son of God, in which type had met its antitype, rendering valueless the divinely appointed ceremonies and sacrifices of the Jewish religion. (The Story of Redemption p. 305-306)

But he [Paul] knew that the typical ceremonies must soon altogether cease, since that which they had shadowed forth had come to pass, and the light of the gospel was shedding its glory upon the Jewish religion, giving a new significance to its ancient rites. (ibid. p. 306)

A Blessing and Curse

As with every other precept of Jehovah, the observance of these feasts came with blessings and curses. "Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the LORD your God, which I command you this day: And a curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods, which ye have not known." Deuteronomy 11:26-28.

What blessings were attached to these feasts? God's promise was, "I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year." Exodus 34:24. "The people were surrounded by fierce, warlike tribes, that were eager to seize upon their

lands; yet three times every year all the able-bodied men and all the people who could make the journey were directed to leave their homes and repair to the place of assembly, near the center of the land. What was to hinder their enemies from sweeping down upon those unprotected households, to lay them waste with fire and sword? What was to prevent an invasion of the land, that would bring Israel into captivity to some foreign foe? God had promised to be the protector of His people. "The angel of Jehovah encampeth round about them that fear Him, and delivereth them." Psalm 34:7 While the Israelites went up to worship, divine power would place a restraint upon their enemies. (ibid. p. 537.2)

After Christ died the ceremonial law could have no force.

Not only was promised this physical protection, but also that the wicked will be destroyed. And when the wicked are thus destroyed, and every one of all the nations which are left, worship the King, then holiness will fill the whole earth, as is described in Zechariah. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts: and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the Lord of hosts." Zechariah 14:20 – 21. Then the covenant which God made with our father Abraham will be fulfilled, and his seed will dwell in the earth, restored to its Eden state, forever.

With such blessings and promises for those who would go up to worship, there also came a curse for the indifferent. "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles." Zechariah 14:17-18.

The absence of rain is the same curse that is pronounced upon those who are unfaithful in returning their tithes and offerings. For the promise "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" Malachi 3:10 is only for the faithful. This brings us to the final point to consider about the feast of tabernacles:

How were they to appear at this feast? To this question the answer is clear. "They shall not appear before the LORD empty;" Deuteronomy 16:16. At this

feast, "the people came with their tributes of thanksgiving to God, who had thus richly blessed them." (ibid. p. 540.2) An offering was also required from those who attended the other two feasts. For "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." Deuteronomy 16:16-17.

We may summarize the points about the feast of tabernacles as (1) It was an annual feast (2) on the fifteenth day of the seventh month. (3) It was a thanksgiving feast. (4) All able-bodied men were expected to attend (5) There was a compulsory offering for the feast (6) There was a blessing for attendance (7) There was a curse of drought for non-attendance and so also for not giving an offering. (8) The feast as a type has not yet met its fulfilment.

The blessings connected with the feast of tabernacles and the threatenings against indifference to the feast provided incentives for faithful attendance of the feast, complete with the offerings required at the feast. The common prosperity gospel teaches that God cannot bless you unless you give. We believe that it is for this same reason of raising money deceitfully that the deceitful minds of the Jesuits – or whoever it was – corrupted our camp meeting by introducing the erroneous teaching now held by almost everyone that our camp meetings are the feast of tabernacles. Oh how strange! That the same pastors that would disfellowship a man for teaching "the observance of the feast days" himself teaches the observance of the feast of tabernacles. Oh what blindness! This practice, we believe, can rightly be called robbery. God says: "Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, said the LORD". Jeremiah 7:11. But the dangers with this teaching go much deeper than the physical eye can discern, striking at the very heart of the gospel.

The Seal of God

The work of the Holy Spirit who was to come would be to guide us into all truth (John 16:13). This includes not deceitfully calling the camp meeting the feast of tabernacles. The errors that have resulting from this mistake can be seen in the activities of the camp meetings. The goal of the camp meetings for every church is an offering of some amount in cash. While the Bible talks about a compulsory offering to be given by "every man ... as he is able" Deuteronomy 16:17, the camp meeting offering knows no such principle. It is taught now, like then, that the blessing of God cannot rest upon those who fail to give.

"Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" Acts 3:26. This is the greatest blessing from God: turning away men from their iniquities. It cannot be bought save by the precious blood of Jesus Christ. However, from our camp meetings we learn that we can, by how much we give, buy our way into the heart of God however unrepentant we remain. This is verily the Romish doctrine of salvation by works in practice; the sale of indulgences (for sin) in a new form.

Is this house, which is called by my name, become a den of robbers in your eyes? Behold, even I have seen it, said the LORD

John saw "saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree" till the angels "have sealed the servants of our God in their foreheads" Revelation 7:1,3. Ezekiel describes those who are sealed. "And the LORD said to him, Go through the middle of the city, through the middle of Jerusalem, and set a mark on the foreheads of the men that sigh and that cry for all the abominations that be done in the middle thereof" Ezekiel 9:4. It is only those who cry and sigh for the abominations which are done within the church that are sealed. This requires every Christian that cares for the salvation of his soul to study and understand what these abomination are as they are given in the Bible.

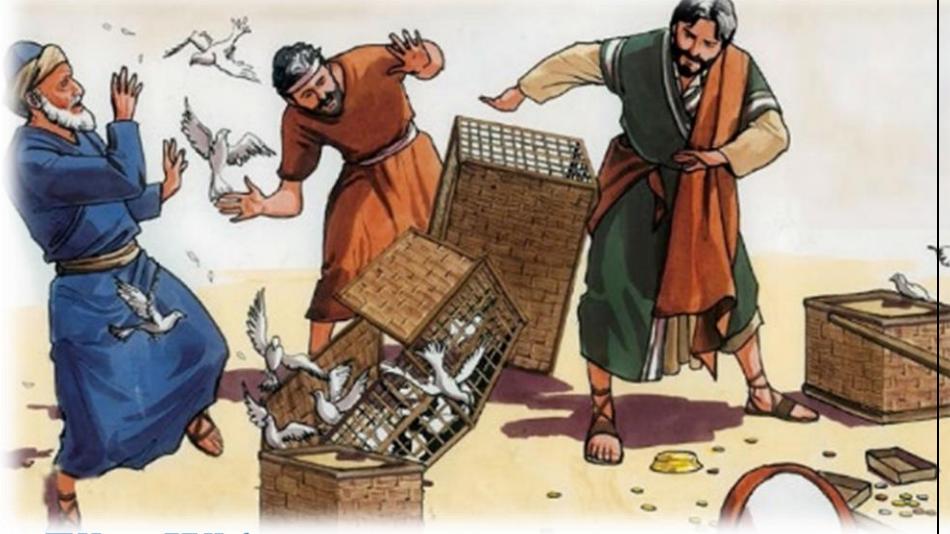
The evil man says 'I can do whatsoever I please as long as I give an offering at the camp meeting'. This is the cardinal teaching of the camp meetings. But "He that turns away his ear from hearing the law, even his prayer shall be abomination." Proverbs 28:9. From this we see that we have made many abominable prayers at our camp meetings. And as long as we hold that the feast of tabernacles is the camp meeting, this will continue. And we know that God does not seal whoever practices and abomination, but in fact destroys them.

A Feast of Tabernacles

Finally, let's look at the correct purpose of the camp meeting. First we have learnt that the camp meeting has no relation to the feast of tabernacles. The closest these two get is by this statement from the Spirit of Prophecy: "Well would it be for the people of God at the present time to have a Feast of Tabernacles—a joyous commemoration of the blessings of God to them." (Patriarchs and Prophets p. 540.6)

(Continued on Page 29)

IN HIS TEMPLE



Ellen White

"After this He went down to Capernaum, He, and His mother, and His brethren, and His disciples: and they continued there not many days. And the Jews' Passover was at hand, and Jesus went up to Jerusalem."

In this journey, Jesus joined one of the large companies that were making their way to the capital. He had not yet publicly announced His mission, and He mingled unnoticed with the throng. Upon these occasions, the coming of the Messiah, to which such prominence had been given by the ministry of John, was often the theme of conversation. The hope of national greatness was dwelt upon with kindling enthusiasm. Jesus knew that this hope was to be disappointed, for it was founded on a misinterpretation of the Scriptures. With deep earnestness He explained the prophecies, and tried to arouse the people to a closer study of God's word.

The Jewish leaders had instructed the people that at Jerusalem they were to be taught to worship God. Here during the Passover week large numbers assembled, coming from all parts of Palestine, and even from distant lands. The temple courts were filled with a promiscuous throng. Many were unable to bring with them the sacrifices that were to be offered up as typifying the one great Sacrifice. For the convenience of these, animals were bought and sold in the outer court of the temple. Here all classes of people assembled to purchase their offerings. Here all foreign money was exchanged for the coin of the sanctuary.

Every Jew was required to pay yearly a half shekel as "a ransom for his soul;" and the money thus collected was used for the support of the temple. Exodus 30:12-16. Besides this, large sums were brought as freewill offerings, to be deposited in the temple treasury. And it was required that all foreign coin should be changed for a coin called the temple shekel, which was accepted for the service of the sanctuary. The money changing gave opportunity for fraud and extortion, and it had grown into a disgraceful traffic, which was a source of revenue to the priests.

The dealers demanded exorbitant prices for the animals sold, and they shared their profits with the priests and rulers, who thus enriched themselves at the expense of the people. The worshipers had been taught to believe that if they did not offer sacrifice, the blessing of God would not rest on their children or their lands. Thus a high price for

the animals could be secured; for after coming so far, the people would not return to their homes without performing the act of devotion for which they had come.

A great number of sacrifices were offered at the time of the Passover, and the sales at the temple were very large. The consequent confusion indicated a noisy cattle market rather than the sacred temple of God. There could be heard sharp bargaining, the lowing of cattle, the bleating of sheep, the cooing of doves, mingled with the chinking of coin and angry disputation. So great was the confusion that the worshipers were disturbed, and the words addressed to the Most High were drowned in the uproar that invaded the temple. The Jews were exceedingly proud of their piety. They rejoiced over their temple, and regarded a word spoken in its disfavor as blasphemy; they were very rigorous in the performance of ceremonies connected with it; but the love of money had overruled their scruples. They were scarcely aware how far they had wandered from the original purpose of the service instituted by God Himself.

They rejoiced over their temple, and regarded a word spoken in its disfavor as blasphemy

When the Lord descended upon Mount Sinai, the place was consecrated by His presence. Moses was commanded to put bounds around the mount and sanctify it, and the word of the Lord was heard in warning: "Take heed to yourselves, that ye go not up into the mount, or touch the border of it: whosoever toucheth the mount shall be surely put to death: there shall not an hand touch it, but he shall surely be stoned, or shot through; whether it be beast or man, it shall not live." Exodus 19:12, 13. Thus was taught the lesson that wherever God manifests His presence,

the place is holy. The precincts of God's temple should have been regarded as sacred. But in the strife for gain, all this was lost sight of.

The priests and rulers were called to be the representatives of God to the nation; they should have corrected the abuses of the temple court. They should have given to the people an example of integrity and compassion. Instead of studying their own profit, they should have considered the situation and needs of the worshipers, and should have been ready to assist those who were not able to buy the required sacrifices. But this they did not do. Avarice had hardened their hearts.

There came to this feast those who were suffering, those who were in want and distress. The blind, the lame, the deaf, were there. Some were brought on beds. Many came who were too poor to purchase the humblest offering for the Lord, too poor even to buy food with which to satisfy their own hunger. These were greatly distressed by the statements of the priests. The priests boasted of their piety; they claimed to be the guardians of the people; but they were without sympathy or compassion. The poor, the sick, the dying, made their vain plea for favor. Their suffering awakened no pity in the hearts of the priests.

As Jesus came into the temple, He took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness for their sins. He saw the outer court of His temple converted into a place of unholy traffic. The sacred enclosure had become one vast exchange.

Christ saw that something must be done. Numerous ceremonies were enjoined upon the people without the proper instruction as to their import. The worshipers offered their sacrifices without understanding that they were typical of the only perfect

Sacrifice. And among them, unrecognized and unhonored, stood the One symbolized by all their service. He had given directions in regard to the offe-rings. He understood their symbolical value, and He saw that they were now perverted and misunderstood. Spiritual worship was fast disappearing. No link bound the priests and rulers to their God. Christ's work was to establish an altogether different worship.

With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. With prophetic eye He looks into futurity, and sees not only years, but centuries and ages. He sees how priests and rulers will turn the needy from their right, and forbid that the gospel shall be preached to the poor. He sees how the love of God will be concealed from sinners, and men will make merchandise of His grace. As He beholds the scene, indignation, authority, and power are expressed in His countenance. The attention of the people is attracted to Him. The eyes of those engaged in their unholy traffic are riveted upon His face. They cannot withdraw their gaze. They feel that this Man reads their inmost thoughts, and discovers their hidden motives. Some attempt to conceal their faces, as if their evil deeds were written upon their countenances, to be scanned by those searching eyes.

They were scarcely aware how far they had wandered from the original purpose of the service instituted by God Himself.

The confusion is hushed. The sound of traffic and bargaining has ceased. The silence becomes painful. A sense of awe overpowers the assembly. It is as if they were arraigned before the tribunal of God to answer for their deeds. Looking upon Christ, they behold divinity flash through the garb of humanity. The Majesty of heaven stands as the Judge will stand at the last day,--not now encircled with the glory that will then attend Him, but with the same power to read the soul. His eye sweeps over the multitude, taking in every individual. His form seems to rise above them in commanding dignity, and a divine light illuminates His countenance. He speaks, and His clear, ringing voice - the same that upon Mount Sinai proclaimed the law that priests and rulers are transgressing - is heard echoing through the arches of the temple: "Take these things hence; make not My Father's house an house of merchandise."

Slowly descending the steps, and raising the scourge of cords gathered up on entering the enclosure, He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested, He overthrows the tables of the money-changers. The coin falls, ringing sharply upon the marble pavement. None presume to question His authority. None dare stop to gather up their ill-gotten gain. Jesus does not smite them with the whip of cords, but in His hand that simple scourge seems terrible as a flaming sword. Officers of the temple, speculating priests, brokers and cattle traders, with their sheep and oxen, rush from the place, with the one thought of escaping from the condemnation of His presence.

A panic sweeps over the multitude, who feel the overshadowing of His divinity. Cries of terror escape from hundreds of blanched lips. Even the disciples tremble. They are awestruck by the words and manner of Jesus, so unlike His usual demeanor. They remember that it is written of Him, "The zeal of Thine house hath eaten Me up." Psalm 69:9. Soon the tumultuous throng with their merchandise are far removed from the temple of the Lord. The courts are free from unholy

traffic, and a deep silence and solemnity settles upon the scene of confusion. The presence of the Lord, that of old sanctified the mount, has now made sacred the temple reared in His honor.

In the cleansing of the temple, Jesus was announcing His mission as the Messiah, and entering upon His work. That temple, erected for the abode of the divine Presence, was designed to be an object lesson for Israel and for the world. From eternal ages it was God's purpose that every created being, from the bright and holy seraph to man, should be a temple for the indwelling of the Creator. Because of sin, humanity ceased to be a temple for God. Darkened and defiled by evil, the heart of man no longer revealed the glory of the Divine One. But by the incarnation of the Son of God, the purpose of Heaven is fulfilled. God dwells in humanity, and through saving grace the heart of man becomes again His temple. God designed that the temple at Jerusalem should be a continual witness to the high destiny open to every soul. But the Jews had not understood the significance of the building they regarded with so much pride. They did not yield themselves as holy temples for the Divine Spirit. The courts of the temple at Jerusalem, filled with the tumult of unholy traffic, represented all too truly the temple of the heart, defiled by the presence of sensual passion and unholy thoughts. In cleansing the temple from the world's buyers and sellers, Jesus announced His mission to cleanse the heart from the defilement of sin, - from the earthly desires, the selfish lusts, the evil habits, that corrupt the soul. "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." Malachi 3:1-3.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Corinthians 3:16, 17. No man can of himself cast out the evil throng that have taken possession of the heart. Only Christ can cleanse the soul temple. But He will not force an entrance. He comes not into the heart as to the temple of old; but He says, "Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him." Revelation 3:20. He will come, not for one day merely; for He says, "I will dwell in them, and walk in them; . . . and they shall be My people." "He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." 2 Corinthians 6:16; Micah 7:19. His presence will cleanse and sanctify the soul, so that it may be a holy temple unto the Lord, and "an habitation of God through the Spirit." Ephesians 2:21, 22.

Overpowered with terror, the priests and rulers had fled from the temple court, and from the searching glance that read their hearts. In their flight they met others on their way to the temple, and bade them turn back, telling them what they had seen and heard. Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship. In this scene He saw symbolized the dispersion of the whole Jewish nation for their wickedness and impenitence.

And why did the priests flee from the temple? Why did they not stand their ground? He who commanded them to go was a carpenter's son, a poor Galilean, without earthly rank or power. Why did they not resist Him? Why did they leave the gain so ill acquired, and flee at the command of One whose outward appearance was so humble?

Christ spoke with the authority of a king, and in His appearance, and in the tones of His voice, there was that which they had no power to resist. At the word of command they realized, as they had never realized before, their true position as hypocrites and robbers. When divinity flashed through humanity, not only did they see indignation on Christ's countenance; they realized the import of His words. They felt as if before the throne of the eternal Judge, with their sentence passed on them for time and for eternity. For a time they were convinced that Christ was a prophet; and many believed Him to be the Messiah. The Holy Spirit flashed into their minds the utterances of the prophets concerning Christ. Would they yield to this conviction?

Christ looked upon the fleeing men with yearning pity for their fear, and their ignorance of what constituted true worship

Repent they would not. They knew that Christ's sympathy for the poor had been aroused. They knew that they had been guilty of extortion in their dealings with the people. Because Christ discerned their thoughts they hated Him. His public rebuke was humiliating to their pride, and they were jealous of His growing influence with the people. They determined to challenge Him as to the power by which He had driven them forth, and who gave Him this power.

Slowly and thoughtfully, but with hate in their hearts, they returned to the temple. But what a change had taken place during their absence! When they fled, the poor remained behind; and these were now looking to Jesus, whose countenance expressed His love and sympathy. With tears in His eyes, He said to the trembling ones around Him: Fear not; I will deliver thee, and thou shalt glorify Me. For this cause came I into the world.

The people pressed into Christ's presence with urgent, pitiful appeals: Master, bless me. His ear heard every cry. With pity exceeding that of a tender mother He bent over the suffering little ones. All received attention. Everyone was healed of whatever disease he had. The dumb opened their lips in praise; the blind beheld the face of their Restorer. The hearts of the sufferers were made glad.

As the priests and temple officials witnessed this great work, what a revelation to them were the sounds that fell on their ears! The people were relating the story of the pain they had suffered, of their disappointed hopes, of painful days and sleepless nights. When the last spark of hope seemed to be dead, Christ had healed them. The burden was so heavy, one said; but I have found a helper. He is the Christ of God, and I will devote my life to His service. Parents said to their children, He has saved your life; lift up your voice and praise Him. The voices of children and youth, fathers and mothers, friends and spectators, blended in thanksgiving and praise. Hope and gladness filled their hearts. Peace came to their minds. They were restored soul and body, and they returned home, proclaiming everywhere the matchless love of Jesus.

At the crucifixion of Christ, those who had thus been healed did not join with the rabble throng in crying, "Crucify Him, crucify Him." Their sympathies were with Jesus; for they had felt His great

sympathy and wonderful power. They knew Him to be their Saviour; for He had given them health of body and soul. They listened to the preaching of the apostles, and the entrance of God's word into their hearts gave them understanding. They became agents of God's mercy, and instruments of His salvation.

The crowd that had fled from the temple court after a time slowly drifted back. They had partially recovered from the panic that had seized them, but their faces expressed irresolution and timidity. They looked with amazement on the works of Jesus, and were convicted that in Him the prophecies concerning the Messiah were fulfilled. The sin of the desecration of the temple rested, in a great degree, upon the priests. It was by their arrangement that the court had been turned into a market place. The people were comparatively innocent. They were impressed by the divine authority of Jesus; but with them the influence of the priests and rulers was paramount. They regarded Christ's mission as an innovation, and questioned His right to interfere with what was permitted by the authorities of the temple. They were offended because the traffic had been interrupted, and they stifled the convictions of the Holy Spirit.

The sin of the desecration of the temple rested, in a great degree, upon the priests.

Above all others the priests and rulers should have seen in Jesus the anointed of the Lord; for in their hands were the sacred scrolls that described His mission, and they knew that the cleansing of the temple was a manifestation of more than human power. Much as they hated Jesus, they could not free themselves from the thought that He might be a prophet sent by God to restore the sanctity of the temple. With a deference born of this fear, they went to Him with the inquiry, "What sign shonest Thou unto us, seeing that Thou doest these things?"

Jesus had shown them a sign. In flashing light into their hearts, and in doing before them the works which the Messiah was to do, He had given convincing evidence of His character. Now when they asked for a sign, He answered them by a parable, showing that He read their malice, and saw to what lengths it would lead them. "Destroy this temple," He said, "and in three days I will raise it up."

In these words His meaning was twofold. He referred not only to the destruction of the Jewish temple and worship, but to His own death, - the destruction of the temple of His body. This the Jews were already plotting. As the priests and rulers returned to the temple, they had proposed to kill Jesus, and thus rid themselves of the troubler. Yet when He set before them their purpose, they did not understand Him. They took His words as applying only to the temple at Jerusalem, and with indignation exclaimed, "Forty and six years was this temple in building, and wilt Thou rear it up in three days?" Now they felt that Jesus had justified their unbelief, and they were confirmed in their rejection of Him.

Christ did not design that His words should be understood by the unbelieving Jews, nor even by His disciples at this time. He knew that they would be misconstrued by His enemies, and would be turned against Him. At His trial they would be brought as an accusation, and on Calvary they would be flung at Him as a taunt. But to explain them now would give His disciples a knowledge of His sufferings, and bring upon them sorrow which as yet they were not able to bear. And an explanation would prematurely disclose to the Jews the result of their prejudice and unbelief. Already they had entered upon a path which

they would steadily pursue until He should be led as a lamb to the slaughter.

It was for the sake of those who should believe on Him that these words of Christ were spoken. He knew that they would be repeated. Being spoken at the Passover, they would come to the ears of thousands, and be carried to all parts of the world. After He had risen from the dead, their meaning would be made plain. To many they would be conclusive evidence of His divinity.

Because of their spiritual darkness, even the disciples of Jesus often failed of comprehending His lessons. But many of these lessons were made plain to them by subsequent events. When He walked no more with them, His words were a stay to their hearts.

As referring to the temple at Jerusalem, the Saviour's words, "Destroy this temple, and in three days I will raise it up," had a deeper meaning than the hearers perceived. Christ was the foundation and life of the temple. Its services were typical of the sacrifice of the Son of

world. The earthly priesthood ceased; but we look to Jesus, the minister of the new covenant, and "to the blood of sprinkling, that speaketh better things than that of Abel." "The way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing:... but Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, ... by His own blood He entered in once into the holy place, having obtained eternal redemption for us." Hebrews 12:24; 9:8-12.

"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Hebrews 7:25. Though the ministration was to be removed from the earthly to the heavenly temple; though the sanctuary and our great high priest would be invisible to human sight, yet the disciples were to suffer no loss thereby. They would realize no break in their communion, and no diminution of power because of the Saviour's absence. While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth. He is withdrawn from the eye of sense, but His parting promise is fulfilled, "Lo, I am with you alway, even unto the end of the world." Matthew 28:20. While He delegates His power to inferior ministers, His energizing presence is still with His church.

"Seeing then that we have a great high priest... Jesus, the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Hebrews 4:14-16.

While Jesus ministers in the sanctuary above, He is still by His Spirit the minister of the church on earth

God. The priesthood was established to represent the mediatorial character and work of Christ. The entire plan of sacrificial worship was a foreshadowing of the Saviour's death to redeem the world. There would be no efficacy in these offerings when the great event toward which they had pointed for ages was consummated.

Since the whole ritual economy was symbolical of Christ, it had no value apart from Him. When the Jews sealed their rejection of Christ by delivering Him to death, they rejected all that gave significance to the temple and its services. Its sacredness had departed. It was doomed to destruction. From that day sacrificial offerings and the service connected with them were meaningless. Like the offering of Cain, they did not express faith in the Saviour. In putting Christ to death, the Jews virtually destroyed their temple. When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end.

"In three days I will raise it up." In the Saviour's death the powers of darkness seemed to prevail, and they exulted in their victory. But from the rent sepulcher of Joseph, Jesus came forth a conqueror. "Having spoiled principalities and powers, He made a show of them openly, triumphing over them." Colossians 2:15. By virtue of His death and resurrection He became the minister of the "true tabernacle, which the Lord pitched, and not man." Hebrews 8:2. Men reared the Jewish tabernacle; men builded the Jewish temple; but the sanctuary above, of which the earthly was a type, was built by no human architect. "Behold the Man whose name is The Branch; . . . He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne." Zechariah 6:12, 13.

The sacrificial service that had pointed to Christ passed away; but the eyes of men were turned to the true sacrifice for the sins of the

(Continued from Page 26)

As Jesus thus spoke to the people, their hearts thrilled with a strange awe, and many were ready to exclaim, with the woman of Samaria, "Give me this water, that I thirst not." John 4:15.

Jesus knew the wants of the soul. Pomp, riches, and honor cannot satisfy the heart. "If any man thirst, let him come unto Me." The rich, the poor, the high, the low, are alike welcome. He promises to relieve the burdened mind, to comfort the sorrowing, and to give hope to the despondent. Many of those who heard Jesus were mourners over disappointed hopes, many were nourishing a secret grief, many were seeking to satisfy their restless longing with the things of the world and the praise of men; but when all was gained, they found that they had toiled only to reach a broken cistern, from which they could not quench their thirst. Amid the glitter of the joyous scene they stood, dissatisfied and sad. That sudden cry, "If any man thirst," startled them from their sorrowful meditation, and as they listened to the words that followed, their minds kindled with a new hope. The Holy Spirit presented the symbol before them until they saw in it the offer of the priceless gift of salvation.

The cry of Christ to the thirsty soul is still going forth, and it appeals to us with even greater power than to those who heard it in the temple on that last day of the feast. The fountain is open for all. The weary and exhausted ones are offered the refreshing draught of eternal life. Jesus is still crying, "If any man thirst, let him come unto Me, and drink." "Let him that is athirst come. And whosoever will, let him take the water of life freely." "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."

Revelation 22:17; John 4:14.

EDUCATION

IN

ISRAEL

Sammy Buruchara

God had called the nation of Israel to be a living example of what man can be when he depends upon the power of God. When God called these people, it was not because they were a great nation. "For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations" Deuteronomy 7:6-9.

The Israelites had been in bondage for more than four hundred years. The generations of people born while in Egypt had nearly lost sight of Jehovah's requirements. Moses, when he was called, had to spend forty years in the wilderness to unlearn the evil effects of the pagan education of Egypt. And when the Israelites finally came out of Egypt, they also had to spend forty years in the wilderness to unlearn all that they had acquired in the land of bondage, before they could truly grasp the things of God.

Planes of existence

Men live on various planes. There are those so physically constituted as to be satisfied with the gratification of physical wants and needs. These are readily led by the man who lives on the mental plane. For mind has ever been recognized to be superior to matter, so that without realizing it, the physically strong yields to the mentally superior. Almost unconscious of his power, the man on the mental plane controls and guides those on the physical plane. The two individuals can never contend on matters of principle. The physically organized man naturally follows the dictates of the other.

But God never intended that the Israelites were to be merely mental leaders. There was still a higher plane that God designed them to reach - the spiritual plane. As the numbers decrease when passing from the physical to the mental, they decrease even further as one passes from the mental to the spiritual.

The spiritual plane can only be reached by faith. It requires constant self-denial and continual development. In reality, it is living

as seeing Him who is invisible. The physical man depends on the knowledge acquired through the senses. The mental man depends upon reason. Many combine the two natures, and such are guided by the sense of reason in proportion as the two natures are developed. Knowledge as a result of sense perceptions and finite reason capture the majority of mankind. The life of faith, the walking with God, takes in the very few. It takes in the likes of Enoch, Noah, Job, Abraham, David, Elijah, and many of the patriarchs.

That is why God called Israel to live in the spiritual plane. He called them as a nation to attain and maintain a life of faith. And as long as they lived on this plane, they would naturally be leaders of the nations, because it is a law of nature that the mental will always lead the physical and the spiritual would lead these two. That is why Moses said: "Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." Deuteronomy 4:5-6.

As long as Israel lived in the spiritual plane, they would be the leaders and teachers of the world. But as soon as they compromised their standards and copied the surrounding nations, they lost their position and were subjugated by the heathen.

Seeing that Israel was to be a leader by virtue of the plane of existence that they were to live in, it is not surprising that there was marked for them a very specific system of education that would enable them achieve this plane of existence. As soon as they mingled with the surrounding nations and looked out to the heathens, they

would lose their position as leaders.

Should Israel attempt to adopt the education system of the surrounding nations, that moment their education would become papal in character. For it would be a combination of the divine and the worldly. If a man-made theocracy, a church and state government, is papal in principle, then the divine and worldly combination in educational systems is no less a papal principle. The results of such a combination are illustrated in this record: "They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works. And they served their idols: which were a snare unto them. Yea, they sacrificed their sons and their daughters unto devils, And shed innocent blood, even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan: and the land was polluted with blood. Thus were they defiled with their own works, and went a whoring with their own inventions. Therefore was the wrath of the Lord kindled against his people, insomuch that he abhorred his own inheritance." Psalms 106:34-40.

Israel could not forsake her God-given forms of education without relinquishing her position as leader of nations. Destined to be the head and not the tail, she immediately reversed her position when she adopted a mixed system.

The Education of Israel was soul culture, pure and simple. Its object was the restoration of the image of God in the soul. To bring man to his original Edenic state, in harmony with his Creator.

"The Lord Himself directed the education of Israel. His care was not restricted to their religious interests; whatever affected their mental or physical well-being was also the subject of divine providence, and came within the sphere of divine law.

"God had commanded the Hebrews to teach their children His requirements and to make them acquainted with all His dealings with their fathers. This was one of the special duties of every parent-- one that was not to be delegated to another. In the place of stranger lips the loving hearts of the father and mother were to give instruction to their children. Thoughts of God were to be associated with all the events of daily life. The mighty works of God in the deliverance of His people and the promises of the Redeemer to come were to be often recounted in the homes of Israel; and the use of figures and symbols caused the lessons given to be more firmly fixed in the memory. The great truths of God's providence and of the future life were impressed on the young mind. It was trained to see God alike in the scenes of nature and the words of revelation. The stars of heaven, the trees and flowers of the field, the lofty mountains, the rippling brooks--all spoke of the Creator. The solemn service of sacrifice and worship at the sanctuary and the utterances of the prophets were a revelation of God.

"Such was the training of Moses in the lowly cabin home in Goshen; of Samuel, by the faithful Hannah; of David, in the hill dwelling at Bethlehem; of Daniel, before the scenes of the captivity separated him from the home of his fathers. Such, too, was the early life of Christ at Nazareth; such the training by which the child Timothy learned from the lips of his grandmother Lois, and his mother Eunice (2 Timothy 1:5; 3:15), the truths of Holy Writ." (Patriarch and Prophets p. 592)

We shall look at this system of education both from the sacred pages of inspiration and from historical records. From the records of sacred history, we follow God's method of educating the young. The prenatal periods were critical and God was very specific on the conduct of the mother before the birth of those children that were

destined for His service. We can get these from the lives of Manoah and his wife, both of whom would be the parents of Samson, Hannah the mother of Samuel, Elizabeth who was to be the mother of John the Baptist, Mary who was to be the mother of Jesus. The parents had to live a life of strict obedience to the laws of health and a faith in the word of God.

The Jewish schools

In the Jewish schools, "education was restricted to the family, in which the father was the principal teacher. There were no popular schools nor professional teachers. Yet the instruction of the Jew, as is evident from the Pentateuch, embraced a vast number of particulars." (Painter, History of Education, p. 29) Hinsdale writes: "Jewish education began with the mother. What the true Jewish mother, considered as a teacher, was, we know from both the Testaments and from many other sources. The very household duties that she performed molded her children in accordance with the national discipline. 'The Sabbath meal, the kindling of the Sabbath lamp, and the setting apart of a portion of the dough from the bread for the household – these are but instances with which every 'Taph' as he clung to his mother's skirts, must have been familiar.' The bit of parchment fastened to the doorpost, on which the name of the Most High was written... would be among the first things to arrest his attention.

"... it was in the school of the mother's knee that the stories of patriarchs and prophets, of statesmen and warriors, of poets and sages, of kings and judges, wise men and patriots, and of the great Law-giver Himself – the whole forming the very best body of material for the purposes of child-nurture found in any language – were told and retold until they became parts of the mind itself." (Hinsdale, Jesus as Teacher, p. 29-30).

He then mentions the case of Timothy, and adds: "As teachers of their children, the women of every country may learn lessons from the matrons of Israel.

"Still it was the father who was bound to teach his son. To impart to the child the knowledge of the Law was as great a spiritual distinction as to have received it from Moses could have been. To this paramount duty all engagements must give way. As soon as the child could speak his religious education began." (ibid. p. 30).

This was evidently the original plan and as long as families proved true to their trust, the greater part, if not all of the education of the child could have been accomplished in the family school. Always, however, as long as Israel was a nation, the education of the child (and this term covered the ages from 0 to 12 or 15 years), was under the instruction of parents.

Church Schools

From the home school we follow the Jewish student to the synagogue or church school. Moses had been instructed by God to make every priest a teacher. So that nation had a whole tribe of teachers. As every town had a synagogue, "a town which had no school must perish". Quoting again from Hinsdale "The children were gathered for instruction in the synagogues and school-houses, where the teacher, generally the Chazzan, or officer of the synagogue, 'imparted to them the precious knowledge of the Law, with constant adaptation to their capacity, with unwearied patience, intense earnestness, strictness tempered by kindness, but, above all, with the highest object of their training ever in view. *To keep children from all contact with vice; to train them to gentleness, even when bitterest wrong had been received;* to show sin in its repulsiveness, rather than to terrify by its consequences; to train to strict truthfulness; to avoid all that might lead to disagreeable or indelicate thoughts; and to do all this without showing partiality, without either undue severity or laxity of discipline, with judicious increase of study and work, with careful attention to thoroughness in acquiring knowledge' all this and more constituted the ideal set before the teacher, and made his office of such high esteem in Israel." (ibid. p. 31).

These teachers took the youth at their most critical period of development. And how thoroughly they understood the needs of the developing minds!

"How wide the difference between those schools taught by the prophets of God and our modern institutions of learning! How few schools are to be found that are not governed by the maxims and customs of the world! There is a deplorable lack of proper restraint and judicious discipline. The existing ignorance of God's word among a people professedly Christian is alarming. Superficial talk, mere sentimentalism, passes for instruction in morals and religion. The justice and mercy of God, the beauty of holiness and the sure reward of rightdoing, the heinous character of sin and the certainty of its terrible results, are not impressed upon the minds of the young. Evil associates are instructing the youth in the ways of crime, dissipation, and licentiousness.

"Are there not some lessons which the educators of our day might learn with profit from the ancient schools of the Hebrews? He who created man has provided for his development in body and mind and soul. Hence, real success in education depends upon the fidelity with which men carry out the Creator's plan.

"The true object of education is to restore the image of God in the soul. In the beginning God created man in His own likeness. He

endowed him with noble qualities. His mind was well balanced, and all the powers of his being were harmonious. But the Fall and its effects have perverted these gifts. Sin has marred and well-nigh obliterated the image of God in man. It was to restore this that the plan of salvation was devised, and a life of probation was granted to man. To bring him back to the perfection in which he was first created is the great object of life--the object that underlies every other. It is the work of parents and teachers, in the education of the youth, to co-operate with the divine purpose; and is so doing they are "laborers together with God." 1 Corinthians 3:9.

"All the varied capabilities that men possess - of mind and soul and body - are given them by God, to be so employed as to reach the highest possible degree of excellence. But this cannot be a selfish and exclusive culture; for the character of God, whose likeness we are to receive, is benevolence and love. Every faculty, every attribute, with which the Creator has endowed us is to be employed for His glory and for the uplifting of our fellow men. And in this employment is found its purest, noblest, and happiest exercise.

"Were this principle given the attention which its importance demands, there would be a radical change in some of the current methods of education. Instead of appealing to pride and selfish ambition, kindling a spirit of emulation, teachers would endeavor to awaken the love for goodness and truth and beauty - to arouse the desire for excellence. The student would seek the development of God's gifts in himself, not to excel others, but to fulfill the purpose of the Creator and to receive His likeness. Instead of being directed to mere earthly standards, or being actuated by the desire for self-exaltation, which in itself dwarfs and belittles, the mind

would be directed to the Creator, to know Him and to become like Him." (Patriarch and Prophets p. 595)

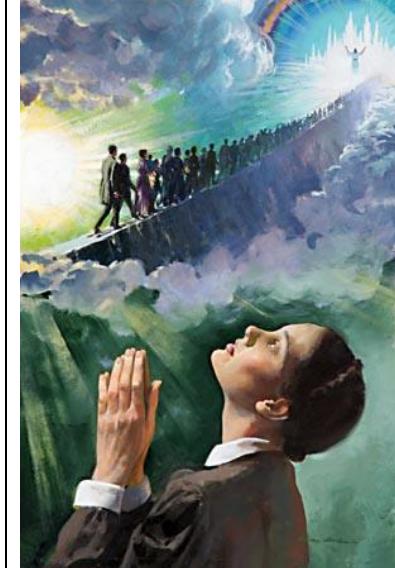
They did not destroy the nations, concerning whom the Lord commanded them: But were mingled among the heathen, and learned their works.

As we ponder these principles of true education, it is my prayer that your mind will be directed heavenward and reconsider God's plan for the education of your mind and that of your children. That you will rethink the modern methods of education and their corrupting influence upon the soul, and seek God's wisdom to make the right choices in only adopting an education system that makes God paramount, and the study of His word central in all our endeavors. And that you will unlearn all that we have received from Babylon and Egypt, and like Moses and Daniel only seek to exalt the Most High in all our pursuits.



The Narrow Pathway

1. We are on that narrow pathway
Leading to our home above;
Marching forward, ever upward,
Filled with hope and filled with love.
Though the clouds may rise and thicken
From the darkness down below,
They can never overcome us
While we press toward the goal.
2. There's a light that shines behind us,
It is called the Midnight Cry;
When the chosen, faithful virgins
Rose to see their Lord draw nigh.
They put on the wedding garment,
Made a perfect sacrifice;
Had the union Jesus prayed for,
They will walk with Him in white.
3. When we're weak, confused and weary,
Jesus lifts His glorious arm;
Sends us messages of comfort,
Sends us messages to warn.
Still His Spirit urges, "Onward!
Do not stumble in the way.
Jesus walked this path before you,
And it leads to endless day."



4. Now the struggle is before us,
The resistance unto blood;
Jacob's trouble, Armageddon,
Horses bridles crest the flood.
Grasp the cord of faith completely,
Now a voice cries, "It is done!"
Swing across death's yawning chasm,
And eternity's begun.



Can the LORD spread a table in the wilderness? Many, for the sake of their health, are concerned about the food they eat. As the disease in animals keeps increasing in proportion to the wickedness of the sons of men, so also does disease from fruits and vegetables bought – and eaten - in the cities. The only safety is for every family to go to the country and learn to raise their own crops. This especially so because the problem of buying and selling is soon to be a very serious one (see Revelation 13:16-17). Can the LORD spread a table in the wilderness, in the country? - The blessing of God, which spreads a table for His people in the wilderness, will never cease. If the land is cultivated, it will, with the blessing of God, supply our necessities. But in this work, much diligence is required.

False Witnesses

False witness has been borne in condemning land, which, if properly worked, would yield rich returns. The narrow plans, the little strength put forth, the little study as to the best methods, call loudly for reform. The people need to learn that patient labor will do wonders. There is much mourning over unproductive soil, when if men would read the Old Testament Scriptures they would see that the Lord knew much better than they in regard to the proper treatment of land. After being cultivated for several years, and giving her treasure to the possession of man, portions of the land should be allowed to rest, and then the crops should be changed. We might learn much also from the Old Testament in regard to the labor problem. If men would follow the directions of Christ in regard to remembering the poor and supplying their necessities, what a different place this world would be! (Fundamentals of Christian Education p. 323.1)

Let God's glory be kept ever in view; and if the crop is a failure, be not discouraged; try again; but remember that you can have no harvest unless the ground is properly prepared for the seed; failure may be wholly due to neglect on this point. (Fundamentals of Christian Education p. 323.2)

Rotate and let Rest

There is need of much more extensive knowledge in regard to the preparation of the soil. There is not sufficient breadth of view as to what can be realized from the earth. A narrow and unvarying routine is

followed with discouraging results. Let the educated ability be employed in devising improved methods of work. This is just what the Lord wants. There is need of intelligent and educated ability to devise the best methods in farming, in building, and in every other department, that the worker may not labor in vain. God, who has made the world for the benefit of man, will provide means from the earth to sustain the diligent worker. The seed placed in thoroughly prepared soil will produce its harvest. God can spread a table for his people in the wilderness. (Advocate, March 1, 1901 par. 15)

More than the Pulpit

God would be glorified if men from other countries who have acquired an intelligent knowledge of agriculture, would come to Australia, and by precept and example teach the people how to cultivate the soil, that it may yield rich treasures. Men are wanted to educate others how to plow, and how to use the implements of agriculture. Who will be missionaries to do this work, to teach proper methods to the youth, *and to all who feel willing and humble enough to learn?* (Special Testimonies on Education p. 101.3)

Educational Work

Now, as never before, we need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. (Mind, Character, and Personality vol. 1 p. 53.2)

Men take you to their orchards of oranges and lemons and other fruit, and tell you the produce does not pay for the work done on them. It is next to impossible to make ends meet, and parents decide that the children shall not be farmers. They have not the courage and hope to educate them to till the soil. What is needed is schools to educate and train the youth, so that they will know how to overcome this condition of things. There must be education in the sciences, and education in the plans and methods of working the soil. There is hope in the soil, but brain and heart and strength must be brought into the work of tilling it. (Advocate, March 1, 1901 par. 14)

Our schools should be after the order of the schools of the prophets. The schools of the prophets were founded by Samuel, to serve as a barrier against the wide-spread corruption, to provide for the moral and spiritual welfare of the youth, and to promote the future prosperity of the

nation by furnishing it with men qualified to act in the fear of God as leaders and counselors. . . . The pupils of these schools sustained themselves by their own labor in tilling the soil or in some mechanical employment. In Israel this was not thought strange nor degrading; indeed, it was regarded a crime to allow children to grow up in ignorance of useful labor. By the command of God, every child was taught some trade, even though he was to be educated for holy office. Many of the religious teachers supported themselves by manual labor. Even so late as the time of the apostles, Paul and Aquila were no less honored because they earned a livelihood by their trade of tent-making." (The General Conference Bulletin, April 1, 1898 par. 3)

Many kinds of labor adapted to different persons may be devised. But the working of the land will be a special blessing to the worker. There is a great want of intelligent men to till the soil, who will be thorough. *This knowledge will not be a hindrance to the education essential for business or for usefulness in any line.* To develop the capacity of the soil requires thought and intelligence. Not only will it develop muscle, but capability for study, because the action of brain and muscle is equalized. We should so train the youth that they will love to work upon the land, and delight in improving it. The hope of advancing the cause of God in this country is in creating a new moral taste in love of work, which will transform mind and character. (Fundamentals of Christian Education p. 322.2)

Had all our schools encouraged work in agricultural lines, they would now have an altogether different showing. There would not be so great discouragements. Opposing influences would have been overcome; financial conditions would have changed. With the students, labor would have been equalized; and as all the human machinery was proportionately taxed, greater physical and mental strength would have been developed. But the instruction which the Lord has been pleased to give has been taken hold of so feebly that obstacles have not been overcome. (Testimonies for the Church vol. 6 p. 177.2)

It reveals cowardice to move so slowly and uncertainly in the labor line - that line which will give the very best kind of education. Look at nature. There is room within her vast boundaries for schools to be established where grounds can be cleared and land cultivated. This work is essential to the education most favorable to spiritual advancement; for nature's voice is the voice of Christ, teaching us innumerable lessons of love and power and submission and perseverance. Some do not appreciate the value of agricultural work. These should not plan for our schools, for they will hold everything from advancing in right lines. In the past

their influence has been a hindrance. (Testimonies for the Church vol. 6 p. 178.1)

The Great Encouragement

If the land is cultivated, it will, with the blessing of God, supply our necessities. We are not to be discouraged about temporal things because of apparent failures, nor should we be disheartened by delay. We should work the soil cheerfully, hopefully, gratefully, believing that the earth holds in her bosom rich stores for the faithful worker to garner, stores richer than gold or silver. The niggardliness laid to her charge is false witness. With proper, intelligent cultivation the earth will yield its treasures for the benefit of man. The mountains and hills are changing; the earth is waxing old like a garment; but the blessing of God, which spreads a table for His people in the wilderness, will never cease. (Testimonies for the Church vol. 6 p. 178.2)

Serious times are before us, and there is great need for families to get out of the cities into the country, that the truth may be carried into the byways as well as the highways of the earth. Much depends upon laying our plans according to the word of the Lord and with persevering energy carrying them out. More depends upon consecrated activity and perseverance than upon genius and book learning. All the talents and ability given to human agents, if unused, are of little value. (Testimonies for the Church vol. 6 p. 178.3)

A return to simpler methods will be appreciated by the children and youth. Work in the garden and field will be an agreeable change from the wearisome routine of abstract lessons, to which their young minds should never be confined. To the nervous child, who finds lessons from books exhausting and hard to remember, it will be especially valuable. There is health and happiness for him in the study of nature; and the impressions made will not fade out of his mind, for they will be associated with objects that are continually before his eyes. (Testimonies for the Church vol. 6 p. 179.1)

Working the soil is one of the best kinds of employment, calling the muscles into action and resting the mind. Study in agricultural lines should be the A, B, and C of the education given in our schools. This is the very first work that should be entered upon. Our schools should not depend upon imported produce, for grain and vegetables, and the fruits so essential to health. Our youth need an education in felling trees and tilling the soil as well as in literary lines. Different teachers should be appointed to oversee a number of students in their work and should work with them. Thus the teachers themselves will learn to carry responsibilities as burden bearers. Proper students also

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Three times a year the Jews were required to assemble at Jerusalem for religious purposes. Enshrouded in the pillar of cloud, Israel's invisible Leader had given the directions in regard to these gatherings. During the captivity of the Jews, they could not be observed; but when the people were restored to their own land, the observance of these memorials was once more begun. It was God's design that these anniversaries should call Him to the minds of the people. But with few exceptions, the priests and leaders of the nation had lost sight of this purpose. He who had ordained these national assemblies and understood their significance witnessed their perversion.

The Feast of Tabernacles was the closing gathering of the year. It was God's design that at this time the people should reflect on His goodness and mercy. The whole land had been under His guidance, receiving His blessing. Day and night His watchcare had continued. The sun and rain had caused the earth to produce her fruits. From the valleys and plains of Palestine the harvest had been gathered. The olive berries had been picked, and the precious oil stored in bottles. The palm had yielded her store. The purple clusters of the vine had been trodden in the wine press.

The feast continued for seven days, and for its celebration the inhabitants of Palestine, with many from other lands, left their homes, and came to Jerusalem. From far and near the people came, bringing in their hands a token of rejoicing. Old and young, rich and poor, all brought some gift as a tribute of thanksgiving to Him who had crowned the year with His goodness, and made His paths drop fatness. Everything that could please the eye, and give expression to the universal joy, was brought from the woods; the city bore the appearance of a beautiful forest.

This feast was not only the harvest thanksgiving, August 2018

but the memorial of God's protecting care over Israel in the wilderness. In commemoration of their tent life, the Israelites during the feast dwelt in booths or tabernacles of green boughs. These were erected in the streets, in the courts of the temple, or on the housetops. The hills and valleys surrounding Jerusalem were also dotted with these leafy dwellings, and seemed to be alive with people.

With sacred song and thanksgiving the worshipers celebrated this occasion. A little before the feast was the Day of Atonement, when, after confession of their sins, the people were declared to be at peace with Heaven. Thus the way was prepared for the rejoicing of the feast. "O give thanks unto the Lord; for He is good: for His mercy endureth forever" Psalm 106:1 rose triumphantly, while all kinds of music, mingled with shouts of hosanna, accompanied the united singing. The temple was the center of the universal joy. Here was the pomp of the sacrificial ceremonies. Here, ranged on either side of the white marble steps of the sacred building, the choir of Levites led the service of song. The multitude of worshipers, waving their branches of palm and myrtle, took up the strain, and echoed the chorus; and again the melody was caught up by voices near and afar off, till the encircling hills were vocal with praise.

At night the temple and its court blazed with artificial light. The music, the waving of palm branches, the glad hosannas, the great concourse of people, over whom the light streamed from the hanging lamps, the array of the priests, and the majesty of the ceremonies, combined to make a scene that deeply impressed the beholders. But the most impressive ceremony of the feast, one that called forth greatest rejoicing, was one commemorating an event in the wilderness sojourn.

At the first dawn of day, the priests sounded a long, shrill blast upon their silver trumpets, and the

answering trumpets, and the glad shouts of the people from their booths, echoing over hill and valley, welcomed the festal day. Then the priest dipped from the flowing waters of the Kedron a flagon of water, and, lifting it on high, while the trumpets were sounding, he ascended the broad steps of the temple, keeping time with the music with slow and measured tread, chanting meanwhile, "Our feet shall stand within thy gates, O Jerusalem." Psalm 122:2.

He bore the flagon to the altar, which occupied a central position in the court of the priests. Here were two silver basins, with a priest standing at each one. The flagon of water was poured into one, and a flagon of wine into the other; and the contents of both flowed into a pipe which communicated with the Kedron, and was conducted to the Dead Sea. This display of the consecrated water represented the fountain that at the command of God had gushed from the rock to quench the thirst of the children of Israel. Then the jubilant strains rang forth, "The Lord Jehovah is my strength and my song;" "therefore with joy shall ye draw water out of the wells of salvation." Isaiah 12:2, 3.

As the sons of Joseph made preparation to attend the Feast of Tabernacles, they saw that Christ made no movement signifying His intention of attending. They watched Him with anxiety. Since the healing at Bethesda He had not attended the national gatherings. To avoid useless conflict with the leaders at Jerusalem, He had restricted His labors to Galilee. His apparent neglect of the great religious assemblies, and the enmity manifested toward Him by the priests and rabbis, were a cause of perplexity to the people about Him, and even to His own disciples and His kindred. In His teachings He had dwelt upon the blessings of obedience to the law of God, and yet He Himself seemed to be indifferent to the service which had been divinely established. His mingling with publicans and others of ill repute, His disregard of the rabbinical observances, and the freedom with which He set aside the traditional requirements concerning the Sabbath, all seeming to place Him in antagonism to the religious authorities, excited much questioning. His brothers thought it a mistake for Him to alienate the great and learned men of the nation. They felt that these men must be in the right, and that Jesus was at fault in placing Himself in antagonism to them. But they had witnessed His blameless life, and though they did not rank themselves with His disciples, they had been deeply impressed by His works. His popularity in Galilee was gratifying to their ambition; they still hoped that He would give an evidence of His power which would lead the Pharisees to see that He was what He claimed to be. What if He were the Messiah, the Prince of Israel! They cherished this thought with

proud satisfaction.

So anxious were they about this that they urged Christ to go to Jerusalem. "Depart hence," they said, "and go into Judea, that Thy disciples also may see the works that Thou doest. For there is no man that doeth anything in secret, and he himself seeketh to be known openly. If Thou do these things, show Thyself to the world." The "if" expressed doubt and unbelief. They attributed cowardice and weakness to Him. If He knew that He was the Messiah, why this strange reserve and inaction? If He really possessed such power, why not go boldly to Jerusalem, and assert His claims? Why not perform in Jerusalem the wonderful works reported of Him in Galilee? Do not hide in secluded provinces, they said, and perform your mighty works for the benefit of ignorant peasants and fishermen. Present yourself at the capital, win the support of the priests and rulers, and unite the nation in establishing the new kingdom.

These brothers of Jesus reasoned from the selfish motive so often found in the hearts of those ambitious for display. This spirit was the ruling spirit of the world. They were offended because, instead of seeking a temporal throne, Christ had declared Himself to be the bread of life. They were greatly disappointed when so many of His disciples forsook Him. They themselves turned from Him to escape the cross of acknowledging what His works revealed - that He was the Sent of God.

"Then Jesus said unto them, My time is not yet come: but your time is alway ready. The world cannot hate you; but Me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for My time is not yet full come. When He had said these words unto them, He abode still in Galilee." His brothers had spoken to Him in a tone of authority, prescribing the course He should pursue. He cast their rebuke back to them, classing them not with His self-denying disciples, but with the world. "The world cannot hate you," He said, "but Me it hateth, because I testify of it, that the works thereof are evil." The world does not hate those who are like it in spirit; it loves them as its own.

The world for Christ was not a place of ease and self-aggrandizement. He was not watching for an opportunity to seize its power and its glory. It held out no such prize for Him. It was the place into which His Father had sent Him. He had been given for the life of the world, to work out the great plan of redemption. He was accomplishing His work for the fallen race. But He was not to be presumptuous, not to rush into danger, not to hasten a crisis. Each event in His work had its appointed hour. He must wait patiently. He knew that He was to receive the world's hatred; He knew that His work would result in His death; but to prematurely expose Himself would not

From Jerusalem the report of Christ's miracles had spread wherever the Jews were dispersed; and although for many months He had been absent from the feasts, the interest in Him had not abated. Many from all parts of the world had come up to the Feast of Tabernacles in the hope of seeing Him. At the beginning of the feast many inquiries were made for Him. The Pharisees and rulers looked for Him to come, hoping for an opportunity to condemn Him. They anxiously inquired, "Where is He?" but no one knew. The thought of Him was uppermost in all minds. Through fear of the priests and rulers, none dared acknowledge Him as the Messiah, but everywhere there was quiet yet earnest discussion concerning Him. Many defended Him as one sent from God, while others denounced Him as a deceiver of the people.

Meanwhile Jesus had quietly arrived at Jerusalem. He had chosen an unfrequented route by which to go, in order to avoid the travelers who were making their way to the city from all quarters. Had He joined any of the caravans that went up to the feast, public attention would have been attracted to Him on His entrance into the city, and a popular demonstration in His favor would have aroused the authorities against Him. It was to avoid this that He chose to make the journey alone.

In the midst of the feast, when the excitement concerning Him was at its height, He entered the court of the temple in the presence of the multitude. Because of His absence from the feast, it had been urged that He dared not place Himself in the power of the priests and rulers. All were surprised at His presence. Every voice was hushed. All wondered at the dignity and courage of His bearing in the midst of powerful enemies who were thirsting for His life.

Standing thus, the center of attraction to that vast throng, Jesus addressed them as no man had ever done. His words showed a knowledge of the laws and institutions of Israel, of the sacrificial service and the teachings of the prophets, far exceeding that of the priests and rabbis. He broke through the barriers of formalism and tradition. The scenes of the future life seemed outspread before Him. As one who beheld the Unseen, He spoke of the earthly and the heavenly, the human and the divine, with positive authority. His words were most clear and convincing; and again, as at Capernaum, the people were astonished at His teaching; "for His word was with power." Luke 4:32. Under a variety of representations He warned His hearers of the calamity that would follow all who rejected the blessings He came to bring them. He had given them every possible proof that He came forth from God, and made every possible effort to bring them to repentance. He would not be rejected and murdered

by His own nation if He could save them from the guilt of such a deed.

All wondered at His knowledge of the law and the prophecies; and the question passed from one to another, "How knoweth this Man letters, having never learned?" No one was regarded as qualified to be a religious teacher unless he had studied in the rabbinical schools, and both Jesus and John the Baptist had been represented as ignorant because they had not received this training. Those who heard them were astonished at their knowledge of the Scriptures, "having never learned." Of men they had not, truly; but the God of heaven was their teacher, and from Him they had received the highest kind of wisdom.

there had been nothing in all this round of ceremonies to meet the wants of the spirit

As Jesus spoke in the temple court, the people were held spellbound. The very men who were the most violent against Him felt themselves powerless to do Him harm. For the time, all other interests were forgotten.

Day after day He taught the people, until the last, "that great day of the feast." The morning of this day found the people wearied from the long season of festivity. Suddenly Jesus lifted up His voice, in tones that rang through the courts of the temple:

"If any man thirst, let him come unto Me, and drink. He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of living water." The condition of the people made this appeal very forcible. They had been engaged in a continued scene of pomp and festivity, their eyes had been dazzled with light and color, and their ears regaled with the richest music; but there had been nothing in all this round of ceremonies to meet the wants of the spirit, nothing to satisfy the thirst of the soul for that which perishes not. Jesus invited them to come and drink of the fountain of life, of that which would be in them a well of water, springing up unto everlasting life.

The priest had that morning performed the ceremony which commemorated the smiting of the rock in the wilderness. That rock was a symbol of Him who by His death would cause living streams of salvation to flow to all who are athirst. Christ's words were the water of life. There in the presence of the assembled multitude He set Himself apart to be smitten, that the water of life might flow to the world. In smiting Christ, Satan thought to destroy the Prince of life; but from the smitten rock there flowed living water.

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“Life Original, Unborrowed, Underived”

Sami Wilberforce

If there is any phrase that has raised intense emotions within and without Adventism, it's "In Christ is life, original, unborrowed, underived." Arguably, no person outside of Adventism has studied and researched the writings of E.G. White more than the late Walter R. Martin. During the time of the S.D.A.-Evangelical Conferences of 1955-1956, Martin asked for and was allowed free access to the vaults at the White Estate along with any other materials he requested. He testified that he had read "extensively in the publications of the Seventh-day Adventist denomination and almost all of the writings of Ellen G. White, including her testimonies." (Eternity, October 1956)

After his extensive study, Martin came to the conclusion that EGW was at first Arian in belief, but later became Trinitarian. That's interesting in itself - for EGW to move from a Trinitarian, Arian and then again Trinitarian (that's from truth, error then back to truth). This charge was never repudiated by either Froom or Anderson. But is it true? Let's also briefly examine her writings to find out.

Being from the Methodist Church, Ellen White never used the unbiblical term "Trinity". In her nearly seven decades of ministry, there's nothing in her writings mentioning the catholic doctrine of the Trinity that could cause alarm to her Adventist brethren. But the claim is made by many, as by Walter Martin, that the turning point came in 1898 with the publication of The Desire of Ages when she by inspiration wrote:

In Christ is life, original, unborrowed, underived. "He that hath the Son hath life." 1 John 5:12. The divinity of Christ is the believer's assurance of eternal life. (The Desire of Ages, p. 530).

Significantly, M. L. Andreasen wrote: "This statement at that time was revolutionary and compelled a complete revision of my former view—and that of the denomination—on the deity of Christ." (Without Fear or Favor, p. 76). Was this really her re-conversion to trinitarianism?

"The testimonies themselves will be the key that will explain the messages given, as scripture is explained by scripture" (Selected Messages bk.1 p. 42.2) Looking into her earlier writings, we find the same statement with further explanation:

"In him was life; and the life was the light of men" (John 1:4). It is not physical life that is here specified, but immortality, the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the

Life-giver, takes it again. Man has no control over his life. But the life of Christ was unborrowed. No one can take this life from Him. "I lay it down of myself" (John 10:18), He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ. He cannot earn it; it is given him as a free gift if he will believe in Christ as His personal Saviour. (The Signs of the Times, April 8, 1897)

It would then be false to say that 1898 brought a change in anything. According to what Sister White wrote a year before The Desire of Ages was published, man is offered the same quality of life that Christ had: "life original, unborrowed, underived".

Again, in 1905 she wrote: In Him is life that is original,—unborrowed, underived life. In us there is a streamlet from the fountain of life. In Him is the fountain of life. Our life is something that we receive, something that the Giver takes back again to Himself. (Special Testimonies, Series B, No. 19, p. 23.) Christ is said to be the "Fountain of Life." We are said to be a "streamlet." A streamlet is defined as a "small stream." (Webster's Dictionary) A streamlet does not carry a large quantity of water nor is it the source of the water. However, it does carry the same quality of water that comes from the source!

Sister White's libraries contained well over one thousand volumes. These volumes were cataloged in two main groups: "One section involved her private library in her 'sitting room bookcase,' the other, her office library where her literary assistants worked." (A Bibliography of Ellen G. White's Private and Office Libraries - compiled by Warren H. Jones, Tim Poirier, and Ron Graybill, p. i) One of the entries listed as being in her private library is Sabbath Evening Readings on the New Testament, by John Cummings. On page five we find the following statement: "In him was life,— that is, original, unborrowed, underived." (Sabbath Evening Readings on the New Testament, p. 5 - 1856).

We'll examine the context from the statement from Cummings book to see what the pioneers understood by this statement. Cummings noted: "He [the apostle John] at once begins by asserting the Deity of Christ as God and Lord of all; ..." (Sabbath Evening Readings on the New Testament, p. 5) While upholding the Deity of Jesus Christ, Cummings makes no statement here concerning the Godhead in relationship to a Trinity or a Triune God. This closely parallels the thoughts of the early Advent pioneers and Sister White who wrote

positively of the Deity of Christ, but never of the Trinity or Triune God.

Man can receive the same life only as a gift from Christ. Christ can bestow the same quality of life (original, unborrowed, underived) upon the repentant sinner that He has; because He has received it from His Father to give.

“The Lord Jesus Christ, the divine Son of God, existed from eternity, a distinct person, yet one with the Father.” (Signs of the Times, April 26, 1899). It’s this divine life inherent in him, that is the property of God, that makes him a real and not a metaphorical Son.

Was there a time that Christ did not exist?

While trying to defend the Sonship of our Lord, God and Savior, we should be careful not to obscure His eternality and give him a beginning. Life original, unborrowed and underived is immortal life, the very DNA of the Son from the Father, without a beginning. Humanity can trace their life to about BC “4000” in Adam, but they can’t trace divinity [divine life] in linear scale. For it will have to be traced through the Father who has no beginning. Christ’s begetting, his personage, is also not in time because Christ created time and he is not bound by it. In eternity past his personage was begotten as the messenger says:

“The Lord Jesus Christ, the only begotten Son of the Father, is truly God in infinity, but not in personality....” (The Upward Look p. 367.4) “From eternity there was a complete unity between the Father and the Son. They were two, yet little short of being identical; two in individuality, yet one in spirit, and heart, and character.” (The Youth’s Instructor, December 16, 1897 par. 5)

If Christ was not God in personality then there must be One who was God in personality, and that is the Father. The above quotes in no sense speak of incarnation, but pre-incarnation. The eternity being spoken of here is not of his divinity but personality, his begetting.

“For as the Father hath life in himself; so hath he given to the Son to have life in himself; ” John 5:26 Another rendering of this passage from the Greek would be: “For as the Father hath life in himself; so hath he given to the Son to be the source of life in himself.” This is close to the translation given in the Easy English version: “The Father Himself can cause people to live. In the same way, He has made the Son able to do this also. The Son Himself can cause people to live”. This is more plausible to embrace because the context of the preceding and following verses make better sense when the verse is stated in this way. What life then does the Father have? - Original, unborrowed, underived.

Life Unborrowed

When did God give this life to Christ? This life Christ was not given at the incarnation. For “In Him was life; and the life was the light of men”. The life in Him was not physical life which all all humanity possesses, but immortal life.

“In Him [Jesus] was life; and the life was the light of men.’ It is not physical life that is here specified, but [immortality], the life which is exclusively the property of God. The Word, who was with God, and who was God, had this life. Physical life is something which each individual receives. It is not eternal or immortal; for God, the life-giver takes it again . . But the life of Christ was unborrowed. No one can take this life from Him. ‘I lay it down of Myself,’ He said. In Him was life, original, unborrowed, underived. This life is not inherent in man. He can possess it only through Christ.” (Selected Messages bk. 1 p. 296-297).

Angels are dependent on God the Father for their life, but Christ is not. “He [Christ] was equal with God, infinite and omnipotent. He was above all finite requirements. He was Himself the law in character. Of the highest angels it could not be said that they had never borne a yoke. The angels all bear the yoke of dependence, the yoke of obedience . . Not one of the angels could become a substitute and surety for the human race, for their life is God’s; they could not surrender it. On Christ alone the human family depended for their existence. He is the eternal, self-existent Son, on whom no yoke had come . . He could say that which not the highest angel could say—‘I have power over My own life. I have power to lay it down, and I have power to take it again.’ (Manuscript 101, 1897).

“While He took upon Him humanity, it was a life taken in union with Deity. He could lay down His life as priest and also victim. He possessed in Himself power to lay it down and take it up again.” (SDA Bible Commentary vol. 7 p. 933).

Was the life of Christ borrowed or unborrowed?

“Jesus declared, ‘I am the resurrection and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the son hath life’ (1 Jn 5:12). The divinity of Christ is the believer’s assurance of eternal life... “To the Saviour’s words, ‘Believest thou?’ Martha responded, ‘Yea, Lord: I believe that Thou art the Christ, the Son of God, which should come into the world.’ She did not comprehend in all their significance the words spoken by Christ, but she confessed her faith in His divinity, and her confidence that He was able to perform whatever it pleased Him to do.” (The Desire of Ages p. 530).

This is one quote that “seemingly” converted the Adventist Church to the trinity doctrine. But is

Is this even a Trinitarian quote? How many things did Christ receive from His Father? “All things Christ received from God, but He took to give.” (The Desire of Ages p. 21). And of course “all things” means everything! And John 5:26 further confirms this includes His life – life original, unborrowed, underived. Ellen White said we can possess this same life through Christ.

You can argue the above quote is referring to incarnation because Christ as a human received his life from Mary and that life is mortal and that is not the life the Father has or the life that the dead will be given at resurrection. Again Christ did not receive eternal life at incarnation because he had already divinity blended with humanity. In his incarnation Christ did not receive everything but instead, forfeited everything and even risked his own existence. (Read Philippians 2). It’s only after resurrection that we find him saying again that “all power and authority has been given to me”. If given, then it means there was a time he did not have it. But this still does not negate his reception of everything in eternity as stated in The Desire of Ages.

From the full context we plainly learn that “original, unborrowed, underived” life can be given, and thus also received. It will be given to all those who believe. This is in harmony with the words of Christ, when He said that God the Father had given Him life: “For as the Father hath life in himself; so hath he given to the Son to have life in himself.” (John 5:26). What life could the Son have been given? The life which was the Father’s own original, unborrowed, underived life. Once we gain eternality as Christ is eternal then we will have life original (not a copy or tampered with) unborrowed (not to return), underived (streamlets fulfilling the original purpose of the Father by being His temple).

As human offsprings receive mortal life from their parents, so this immortal life was given to Christ by virtue of His divine birth (having been begotten with that life). Thus the Father’s life is also the Son’s life, through inheritance. God the Father is the “source of all life” (The Ministry of Healing p. 397), “of whom are all things.” (1 Cor 8:6). Christ inherited the Father’s life by birth.

And thus being a Son, the Father manifested His love towards us by sending His Son, the only being in the universe who, as we have seen, had never borne a yoke – the only being whose sacrifice could qualify to save us. By God’s providence this is the most common verse in the whole Bible: “For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life”. And with John we can say, “These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life....” (1 John 5:13)

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“A feast of tabernacles” is by far different from “the (Jewish) feast of tabernacles”. This is the equivalent of the camp meeting. This cannot be abused by placing upon the people a yoke that Christ nailed to the cross and in teaching a false gospel. It is the camp meeting that God requires us to attend.

Well would it be for the people of God at the present time to have a Feast of Tabernacles

Lessons from Shiloh

We as a church are treading on enchanted ground. What lessons can we learn from the experience of the children of Israel? God invites: “go you now to my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel.” Jeremiah 7:12

Although the scriptures teach that “God hears not sinners: but if any man be a worshipper of God, and does his will, him he hears” John 9:31, the sinner might have hope if a righteous man intercedes for him. For “the effectual fervent prayer of a righteous man avails much” James 5:16. Christ is righteous. He being the “one mediator between God and man” 1 Timothy 2:5 and His Spirit our intercessor, we know that we have hope. But this only if we turn from our wicked ways. If we stop creating idols out of false doctrines.

Else what? “God hears not sinners”. But it is not only the sinner’s prayer in his behalf that God does not hear, but even intercession made for him. When Shiloh continued in apostasy at the annual feasts, God said: “Therefore pray not you for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear you.” Jeremiah 7:16. What hope will we have if God should say the same concerning us to His Son?

Therefore “Thus said the LORD of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust you not in lying words, saying, The temple of the LORD, The temple of the LORD, The temple of the LORD, are these. For if you thoroughly amend your ways and your doings; if you thoroughly execute judgment between a man and his neighbor; If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: Then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.” Jeremiah 7:3-7



NATURAL REMEDIES

Wycliffe Ndere

In this lesson we are going to compare drugs and herbal medicine. It seems that as long as time has been, there has been this controversy. Should we use herbs or should we use drugs? I think there is enough information in the Bible and Spirit of Prophecy that can solve this dilemma. Probably every one of us, including myself, has benefited from the use of some drug. This is not an attack on the medical system. We want to merely point out that God has a better system.

We believe that drug medication, the hospital system, even the welfare system are all useful wonderful Systems. But they are not the system of God's people. God's people are to have a system that is identified by Him.

We believe that God will prepare a table for us. We believe that God will heal us. We believe that God has a system that points heavenly and not to the hands of man.

"And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Exodus 15:26 Here we see that God is admonishing us to keep all his commandments. The commandments of God pertain to our relationship to God and man. But the statutes principally pertain to the relationship of man and man. If we keep the commandments of the Lord, He gave us a profound promise. He said, I will put none of these diseases upon thee, which I have brought upon the Egyptians. Now if that is so, and I believe it is, it means that God will keep us from disease—if we would keep His commandments and his statutes.

We can testify today that we are afflicted, we are diseased. We are sick with many of the diseases of the Egyptians. We should represent good health. The sickness that is among us should not be. Let's consider the methods of the Egyptians. This is what they did many years ago to treat disease. Keep in mind that the Egyptians were intelligent people. They were the most advanced in science and architect. In every aspect of technology they led the world. So their medicine also was more advanced than the nations around them. For example: To prevent their hair from turning gray, they anointed it with the blood of a black calf, boiled in the fat of rattlesnakes. If you were losing your hair, one remedy was to apply six fats, one of a horse, one of hippo, one of a crocodile, another of a cat and a snake and a deer. Now these remedies sound strange to us. But in that age, this was the authorized treatment of the times.

The queen of Egypt has an extra special hairdressing. She took the heel of a greyhound, date blossoms and boiled oil. If you were a victim of a poisonous snake, this is how the Doctor might treat you. He would give you magic water to drink and pour some of it over your special idol. If you got a splinter, the doctor would simply apply warm blood of an ass and the dung of an ass. Some remedies include swine teeth, putrefied

meat, pig ears, cows parts, goose grease, human, antelope and donkey dung and flies. All of this was put in the pot and used as a prescription for treating disease. These prescriptions came from the most famous Egyptian medical book of its time. The Egyptians occupied the dominant medical position in the ancient medical world. About the time the Egyptians had put together this amazing medical book, Moses was born in Egypt. Although his parents were Israelites, he was raised in the Pharaoh's court, and was learned in all the wisdom of the Egyptians. There is no doubt that he was acquainted with the medical knowledge of his time.

Many thousands of Israelites knew of the common remedies. However, when Moses led the Israelites out of Egypt, the Lord gave him a most remarkable promise: "And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee." Exodus 15:26

You know God has given us a profound promise, but this promise can only take effect if we obey God. God gave Moses a number of other commandments, which form part of the Bible. Because of these divinely given medical directions, altogether different, God made sure that His people would not copy after the medical authority of the Egyptians. God has given us an example to Hezekiah when he

had a boil that was about to terminate his life. Isaiah took a lump of figs and applied it and he recovered. Another example was Naaman bathing in the River Jordan. Another is the man at the pool of Bethesda. (For many years people had come to the pool at Bethesda. Those fortunate enough to reach the pool were healed.) Again, Jesus used clay to heal the man that was born blind and sent him to wash in the pool of Siloam.

Throughout the scriptures, we find remedies. Paul told Timothy to drink a little wine for his stomach's sake. Not that Paul was advocating wine drinking. But if your stomach is full of acid, you need something to change the pH. Since water is neutral, it will have no effect on the pH of the stomach acid. So Paul told Timothy to drink a little wine, or grape juice. Grape juice is one of the strongest alkaline foods you can put into your system. It would neutralize the stomach's acidity, putting out the fire in his stomach.

Also, Paul had his experience with cataracts, which he got from looking at a bright light. After his experience with God, scales fell from his eyes. Throughout the Scriptures, we find the promise that one day we will be blessed to eat from the Tree of Life. Then we will grow up to the full stature of the Man Jesus Christ. The Bible talks about many, many remedies. If we would search the Scriptures, we would find things that would protect and heal us.

The Spirit of Prophecy on Drugs

"Every organ, every fiber of the being, is to be sacredly guarded from every harmful practice, if we would not be among the number that Christ represents as walking in the same dishonorable path as did the inhabitants of the world before the Flood. Those in this number will be appointed to destruction, because they have persisted in carrying lawful habits to extremes, and have created and indulged habits that have no foundation in nature, and that become a warring lust... The mass of the inhabitants of this world are destroying for themselves the true basis of the highest earthly interest. They are destroying their power of self-control, and making themselves incapable of appreciating eternal realities. Willingly ignorant of their own structure, they lead their children in the same path of self-indulgence, causing them to suffer the penalty of the transgression of nature's laws..." (Temperance p. 140-141)

"Our habits of eating and drinking show whether we are of the world or among the number that the Lord by His mighty cleaver of truth has separated from the world. These are His peculiar people, zealous of good works." (Manuscript 86, 1897)

"No Right to Cripple One Organ of Mind or Body. No man or woman has any right to form habits which lessen the healthful action of one organ of mind or body. He who perverts his powers is defiling the temple of the Holy Spirit. The Lord will not work a miracle to restore to soundness those who continue to use drugs which so degrade soul, mind, and body that sacred things are not appreciated. Those who give themselves up to the use of tobacco and liquor do not appreciate their intellect. They do not realize the value of the faculties God has given them. They allow their powers to wither and decay." (Temperance p. 140-141)

When I hear someone say that they were healed using drug medication, I know that they are not healed. The problem has simply gone to another part of the body. Another disease will eventually manifest itself.

"God desires all who believe in Him to feel the necessity of improvement. Every entrusted faculty is to be improved. Not one is to be neglected. As God's husbandry and building, man is under His

supervision in every sense of the word; and the better he becomes acquainted with his Maker, the more sacred will his life become in his estimation. . . . God asks His children to live a pure, holy life. He has given His Son that we may reach this standard. He has made every provision necessary to enable man to live, not for animal satisfaction, like the beasts that perish, but for God and heaven. . . ." (ibid. p. 143)

The purpose of all the things we put in our bodies is to help us get back to the image of God. But if anything unholy is put into our system how can we get back to the image of God? Drug medication can remove symptoms of the disease, but it leaves the cause of the disease unchanged. And it leaves additional toxins for the body to deal with. We cannot concentrate. We cannot think. We're hallucinating. How could these drugs allow us to understand sacred truths? How can it possibly help us? I do not understand how people can say they were healed by drugs. Jeremiah tells us: "There is none to plead thy cause, that thou mayest be bound up: thou hast no healing medicines." Jeremiah 30:13 We must go back to the Word of God and we must believe what he says. "God's servants should not administer medicines which they know will leave behind injurious effects upon the system, even if they do relieve present suffering. Every poisonous preparation in the vegetable and mineral kingdoms, taken into the system, will leave its wretched influence, affecting the liver and lungs, and deranging the system generally." (ibid. p. 87)

We see that anything that is poisonous should not be put into the system, even if we think

it will relieve suffering. Here is another quote: "The sick are in a hurry to get well and the friends of the sick are impatient. They will have medicine and if they do not feel that powerful influence upon their systems their erroneous views lead them to think they should feel, they impatiently change for another physician. The change often increases the evil. They go through a course of medicine equally as dangerous as the first. By the use of poisonous drugs, many bring upon themselves lifelong illness, and many lives are lost that might be saved by the use of natural methods of healing. The poisons contained in many so-called remedies create habits and appetites that mean ruin to both soul and body. Many of the popular nostrums called patent medicines, and even some of the drugs dispensed by physicians, act a part in laying the foundation of the liquor habit, the opium habit, the morphine habit, that are so terrible a curse to society." (The Ministry of Healing p. 126-127)

These medicines are so powerful that they contribute to abuse of alcohol and drugs. One thing that deranges the body leads to something stronger. It is like an addiction. As the effect wears off we crave something stronger. We need to feel that "high" constantly. It forms a pattern. We increasingly need stronger drugs to maintain that high.

"Therefore will I give their wives unto others, and their fields to them that shall inherit them: for every one from the least even unto the greatest is given to covetousness, from the prophet even unto the priest every one dealeth falsely. For they have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." Jeremiah 8:10-11 What has happened is simply this; some of our leaders have laid before us some lies. They put these little notes in the Spirit of Prophecy. When the Lord's servant said, "we are not to have drugs in our centers;" they put these little footnotes saying "she was talking about those real poisonous drugs in their time, not the medication that we are using today. The medication we use today is safe."

That is not true; they are using chemotherapy, radiation, hormone therapy, and genetic engineering. Do you believe that genetic engineering is better than using mercury? Genetic engineering is tapping at the Creator's power. It will do away with the very concept of God. It fits into the concept of evolution. Also in the same chapter, verse 22 "Is there no balm in Gilead; is there no physician there? Why then is not the health of the daughter of my people recovered?" God is asking why there is so much sickness in the church. Is there not a physician there? Who are the physicians in the church? They should be Medical Missionaries. Why

has the Medical Missionary been excluded from the church? God would have the Medical Missionary and the Gospel Ministry work together.

"But ye are forgers of lies, ye are all physicians of no value." Job 13:4 God is simply saying these physicians are forgers of lies. They are telling us that these drugs won't hurt us. In reality, doctors know that these drugs have tremendous side effects. They give us one drug for one particular problem. Then they give us something to counteract the reaction. Why don't they tell us the truth? When you ask them questions, they get upset as if they are above questioning. A good doctor will sit down and counsel with his patients and explain to them the repercussions of taking various medicines.

"Go up into Gilead, and take balm, O virgin, the daughter of Egypt: in vain shalt thou use many medicines; for thou shalt not be cured." Jeremiah 46:11 God is telling us here that we are wasting our time trying to use drug medication to heal a person. In vain are you using these medications. For you are not going to be healed. It is the Lord that "healeth thee and forgiveth all thy iniquities."

SIMPLE NATURAL REMEDIES

Corn Silk

Corn silk tea is good for arthritis, rheumatism and kidney failure. It is a powerful diuretic. It will flush the kidneys and whole urinary system. As it flushes out the urinary system, it will flush out a lot of the uric acid. This is helpful to the arthritic patient. It flushes out the purine acid as well.

Now vegetarians do not get arthritis and rheumatism and gout from uric acid. But we find that vegetarians have problems with these diseases just as much as meat eaters, simply because we are eating too much grain, too many nuts and too many seeds. These nuts, grains, and seeds are wonderful foods. We all should eat them. But they contain an element called purine acid. Purine acid is the precursor to uric acid. If purine is a precursor to uric acid, that means we can easily convert a vegetable food into an animal food by our preparation. If we deep-fry the protein foods that are high in purine acid, we can mimic so closely the animal foods. Thus we can get the same diseases from the vegetable proteins that we would get from the animal food.

If we get too much protein food, we can saturate our system with too much protein and that also causes Problems. With this corn silk, it will clean out the kidneys, clean out the urinary system and lessen the possibility of problems from purine and uric acid.

(Continued on page 35)

IMPORTANT LESSONS IN PROPHECY

Ninth Sabbath – Daniel's Second Vision.

1. How long after the vision of the four beasts did Daniel have his Second vision? **Dan. 8:1.**
2. Where was the prophet when this vision was given? **Verses 2.**
3. Where was the scene of the vision located?
4. Describe what Daniel saw before the river. **Verses 3, 4.**
5. What did this symbol represent? **Verse 20.**
6. What next appeared upon the scene of vision? **Verse 5.**
7. What did he do? **Verses 6, 7.**
8. What did the goat represent? **Verse 21.**
9. What did the horn between his eyes denote?
10. When the goat became very great, what then took place? **Verse 8.**
11. What did these four horns denote? **Verse 22.**
12. What came forth out of one of them? **Verse 9.**
13. What did this little horn denote? **Verse 23.**
14. Which of these powers was said to be great?
15. Which kingdom waxed *very great*?
16. Of what is it said that it became *exceedingly great*?
17. Then which of these kingdoms must have been most powerful?
18. Since both the Medo-Persian and Grecian kingdoms were universal, must not the kingdom represented by the little horn have also been universal?

NOTES ON LESSON NINE.

The first king of Grecia was Alexander the Great. He died in the prime of life, and after his death, his sons were murdered and his empire divided among his four leading generals. *Seleucus* had Syria and Babylon; *Lysimachus* had Thrace and the parts of Asia on the Hellespont and Bosphorus, in the north; *Ptolemy* received Egypt, Lydia, Arabia, Palestine, and Coele-Syria, in the south; and *Cassander* had Macedon and Greece in the west.

Tenth Sabbath – The Little Horn of Daniel Eight.

1. In Nebuchadnezzar's dream, what universal empire is represented as following next after the Grecian kingdom?
2. What follows that kingdom in the vision of the seventh chapter?
3. Into how many parts was the Grecian kingdom divided? **Dan. 8: 8.**
4. Where did the little horn have its origin? **Verse 9.**
5. How great did the little horn become in comparison to the ram and goat? **Verses 4, 8, 9.**
6. Did the ram and goat represent universal powers? **Verses 20, 21.**

7. What is the only universal kingdom that has succeeded Grecia?
8. What was told Daniel concerning the kingdom represented by the little horn? **Verse 23.**
9. What prediction of Moses is fulfilled in the Roman power? **Deut. 28:49, 50.**
10. In what direction was the little horn to extend its conquests? **Dan. 8: 9.**
11. What territory did Rome conquer?
12. What is said of the destructive character of the little horn? **Verse 24.**
13. What have the people of God suffered at the hands of the Roman power?
14. Against whom was the little horn to stand up? **Verse 25.**
15. What power crucified Christ? **Acts 4:26, 27; Matt. 27:2.**
16. How was this power to be destroyed? **Dan. 8:25.**
17. What was to smite the feet of the great image?
18. What kingdom was represented by the feet of the image?
19. In view of all these considerations, what kingdom is represented by the little horn of Daniel 8?

NOTES ON LESSON TEN.

The little horn of Daniel 8 cannot be identical with that of the seventh chapter; for as has already been shown, the latter referred only to the papal power, while the former represents both the pagan and papal forms of the Roman Empire, since some of the events pointed out by it transpired under Rome in its united condition, and a part of them were fulfilled under the Papacy.

It waxed great toward the south. Egypt was made a province of the Roman Empire, BC 30, and continued such for some centuries.

Toward the east. Rome conquered Syria, BC 65, and made it a province.

Toward the pleasant land. Judea is so called in many scriptures. The Romans made this a province, BC 63, and eventually destroyed the city and the temple, and scattered the Jews over the face of the whole earth."

"A NATION OF FIERCE COUNTENANCE AND UNDERSTANDING DARK SENTENCES."

- No people made a more formidable appearance in warlike array than the Romans. Moses says of them in Deut. 28: 49, 50: "whose tongue thou (referring to the Jews) shalt not understand." This could not be said of the Babylonians, Persians, or Greeks, in reference to the Jews; for the Chaldean and Greek languages were used to a greater or less extent in Palestine. This was not the case, however, with the Latin.

"HE SHALL DESTROY WONDERFULLY." - The Lord told the Jews by the prophet Ezekiel (Chapter 21:31), that he would deliver them to brutish men, "skillful to destroy." In taking Jerusalem, the Romans slew eleven hundred thousand Jews, and made ninety-seven thousand captives. This was the work of pagan Rome. Papal Rome has done even more; she has destroyed millions upon millions of God's people, employing the most cruel tortures, and causing the most lingering torments.

The little horn was to stand up against the Prince of princes. This was accomplished by a Roman governor giving sentence of death against Jesus Christ.

Eleventh Sabbath – Pagan and Papal Rome.

1. What part of the world's history is covered by the prophecies of Daniel?
2. How many universal kingdoms reign during this period, and by what names are they known?
3. By what symbols was the first of them represented?
4. What symbolized the second kingdom in the different visions?
5. Describe the different symbols of the third kingdom.
6. What symbols are used to denote the fourth kingdom?
7. What universal kingdom is to succeed Rome?
8. Under what symbols do we now live?
9. What is meant by pagan Rome?
10. What is understood by the term "Papal Rome"?
11. What distinction is made in the second chapter of Daniel between pagan and Papal Rome?
12. Is any distinction made in the seventh chapter, and if so, what?
13. How is pagan Rome represented in Revelation, twelfth chapter?
14. What symbol in the thirteenth chapter represents Papal Rome?
15. How are these two forms of religion shown in Dan. 8:11, 12.
16. When did papal religion gain the ascendancy and suppress pagan rites?
17. When was the Papacy fully established?
18. When was its temporal power taken away?
19. How long will the Papacy continue?
20. How will it finally be destroyed? 2 Thess. 2: 8.

NOTES ON LESSON ELEVEN.

Babylon, proper, was founded by Belusis BC 747; but became connected with God's people by its conquest of Judah, and the capture of Manasseh, BC 677. It dates in prophecy, therefore, only from BC 677. From that time it continued 139 years.

Medo-Persia conquered Babylon, BC 538, and continued the dominant power 207 years.

Grecia conquered Persia, BC 331, and maintained its supremacy 170 years.

The supremacy of Rome dates from its famous league with the Jews, BC 161. It existed in its united condition till AD 356, about 517 years. From the last-named date till AD 483, it was in a transitional state, being broken up by the barbarians of the north. In its divided state it is to continue till the coming of the Lord.

In the early history of Rome the prevailing religion was paganism, which was sustained by government. Later, the form of religion changed to papacy, which was also upheld by the civil power.

No distinction is made between pagan and Papal Rome in the second chapter of Daniel. In the seventh chapter, pagan Rome is represented by the fourth beast before the appearance of the little horn. After the little horn arises on the head of the beast, the form of government changes, and becomes papal, the little horn itself denoting the Romish Church. In Rev. 12:3, 6, pagan Rome is represented by the great red dragon, while Papal Rome is symbolized by the leopard beast of Rev. 13.

Paganism was the prevailing religion during the reign of Medo-Persia, of Grecia, and of Rome until AD. 508, when the papal party gained the ascendancy, and the pagan rites were suppressed.

The Papacy became fully established, AD 538, and exercised temporal and spiritual power for 1,260 years. From 1798, the power of the Papacy had been waning; but now its influence is waxing and will so continue until the advent of Christ, when it will be destroyed. See 2 Thess. 2: 8.

Twelfth Sabbath – The Kingdom of Grace.

1. When is the everlasting kingdom to be set up? **Dan. 2:44.**
2. By what symbol is it represented? **Verse 34.**
3. Where does the stone smite the image?
4. What part of the world's history is represented by the feet of the image?
5. What is to be the effect of this smiting?
6. What does the stone become after it destroys all earthly kingdoms? **Dan. 2: 35.**
7. What does the stone represent?
8. What does the mountain represent?
9. Where, then, will the fifth universal kingdom be located?
10. Do we now have access to the throne of God? **Heb. 4:16.**
11. What does a throne represent?
12. What is meant by the grace of God?
13. How does God save men? **Eph 2:8.**
14. Will any of the patriarchs be saved? **Luke 13:28.**

15. When was the kingdom of grace established?
Matt. 13:37-39; Gen. 3:15.
16. What terms are sometimes applied in the New Testament to the kingdom of grace? **Matt. 12: 28; 13: 24.**
17. When sent by our Saviour to preach the kingdom of God, what did the disciples do? **Luke 9:2, 6.**
18. When Christ comes to earth, on what throne does he sit? **Matt. 25:31.**
19. What relation exists between the kingdom of grace and the kingdom of glory?
20. Will the kingdom of grace exist after the kingdom of glory is established?

NOTES ON LESSON TWELVE.

A throne supposes a kingdom. In Heb. 4:16, we are told to come to the throne of grace, that we may obtain mercy. This we could never receive unless some one sat on that throne to dispense mercy. There must be some conditions on which this mercy is distributed; hence laws exist in the kingdom. of grace. All who receive mercy from the throne of grace become subjects of the kingdom of grace. Thus we have in a kingdom, a king, a throne, subjects, laws, and territory.

Grace means unmerited favor. All who have the favor of God, are subjects of his grace; hence are in the kingdom of grace. God's favor or grace has been shown to man ever since he fell and needed mercy. The kingdom of grace is but another name for the arrangement made for man's salvation through faith in our Lord Jesus Christ. The kingdom of grace is that which prepares man for the kingdom of glory, and dates back to the garden of Eden. See Matt. 13:37-39. It will finally give way to the kingdom of glory.

The agents of Papal Rome

"Throughout Christendom, Protestantism was menaced by formidable foes. The first triumphs of the Reformation past, Rome summoned new forces, hoping to accomplish its destruction. At this time the order of the Jesuits was created, the most cruel, unscrupulous, and powerful of all the champions of popery... they knew no rule, no tie, but that of their order, and no duty but to extend its power... Jesuitism inspired its followers with a fanaticism that enabled them ... to oppose to the power of truth all the weapons of deception. There was no crime too great for them to commit, no... deception too base for them to practice, no disguise too difficult for them to assume. It was a fundamental principle of the order that the end justifies the means. By this code, lying, theft, perjury, assassination, were not only pardonable but commendable, when they served the interests of the church." - The Great Controversy p. 234-235

(Continued from page 32)

Corn silk (continued)

Recipe:

Use 1 cup corn silk to a quart of boiling water. Boil for ten minutes, cover and allow it to cool. Then strain and drink.

Charcoal Water

Dr. Kellogg said that if a person takes one tablespoon twice a day it would serve as a laxative. Now that is just the opposite of what we would think. But Dr. Kellogg was a master at this. He said if you take two tablespoons of charcoal a day it would regulate the bowels, because it would be fiber going into the colon. I would recommend one teaspoon twice a day in water for an adult. For a child, it would be a half to one level teaspoon depending on the size of the child. Now for an infant, even less than that—I would use about a third of a teaspoon in eight ounces of water. There is a difference in the way you give charcoal to an infant as compared to an adult. For an infant who is still on a bottle, I would simply enlarge the hole in the nipple. Put one-third teaspoon charcoal in a bottle and fill up the bottle with water. I would let the mixture set until the sediment settled to the bottom. Then I would pour off the water (leaving the sediment behind) and give that to the infant. An older child or adult can drink the sediment, but I would not give that to an infant.

Charcoal is helpful for indigestion, for all type of digestion problems or for poisons. It will help to rid the system of toxins that may be in your system. Eating too much charcoal on a daily basis can prevent the body from assimilating certain minerals and vitamins. Do not get in the habit of eating or drinking it every day. People who eat charcoal every day often have a mineral deficiency. Sometimes people eat clay or cornstarch because they have a deficiency, and they crave it. This is not a good habit. Use just a small amount of it, and you will be better off.

Coughs

"I have already told you the remedy I use when suffering from difficulties with my throat. I take a glass of boiled honey and into this I put a few drops of Eucalyptus oil, stirring it in well. When the cough comes on, I take a teaspoon of this mixture. Relief comes almost immediately. I have already used this with the best of results. I ask you to use the same remedy when you are troubled with a cough. This prescription may seem so simple that you feel no confidence in it. But I have tried it for a number of years and can highly recommend it." (Selected Messages bk. 2 p. 301)

- Adapted from Wilson Mammon

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Announcement

OF THE

Gospel Sounders Missionary School

Training Missionaries after the Pattern of Christ

THE OBJECT

The object of this school is to prepare humble individuals for service in the last, great, solemn phase of God's work. This is the first and only object, and every teacher shall have this end in view. We shall not hold out any inducements for those seeking worldly education or greatness.



“In the last solemn work few great men will be engaged.” - Testimonies for the Church vol. 5 p. 80.1



“As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions.” – The Great Controversy p. 606.2

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