

WHAT WAS ABOLISHED BY CHRIST

PETER'S TESTIMONY,
"CONCERNING PAUL'S WRITINGS"

powers in reproduction, it was held to be the most acceptable worship for his devotees so to employ themselves and their powers. Consequently prostitution was the chief characteristic of all sun-worship wherever found.

When God established His worship with the children of Israel in the very midst of the sun-worshipping nations round about, He required of them to make the door of their temple always toward the east, in order that all who worshiped the Lord would in so doing turn their backs upon the sun and its worship; and that whoever joined in the worship of the sun had first to turn his back upon the Lord. But even though the Lord was so careful in His dealing with His children, yet Israel did apostatize from Him turning their backs upon the Temple of the Lord and their faces towards the east; and they did worship the sun towards the east., Ezek. 8:16..

Sunday came from this sun-worship and was dedicated to the sun god. It was on this day that the worst sun-worship features were practiced. The origin and character of Sunday like sun-worship was, is, and always will be pagan. No matter how this child of paganism is dressed up so as to make it look Christian, it is pagan in both origin and character. Sunday is the wild, solar holiday of all pagan times.

"The Mount Zion Reporter" — A 16 page monthly magazine. A. N. Dugger - Editor.

Address P.O. Box 568
Jerusalem Israel

HE SAYS, "In all of his epistles, speaking in them of things hard to be understood, which they that are unlearned, and unstable wrest, as they do also the other scriptures TO THEIR OWN DESTRUCTION". 2 Peter 3:15,16.

Study to Show thyself approved of God, a workman, that needeth not to be ashamed, RIGHTELY DIVIDING the WORD of TRUTH." 2 Tim. 2:15.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12, and 16:25.

The apostle Peter who delivered that soul-stirring sermon on the day of Pentecost, 33 years later warned the church then, as well as us to-day, of the danger of wresting or interpreting Paul's writing to our own destruction. How could this be? What is there in Paul's writings, that will destroy people if wrongly interpreted? In fact throughout the entire Word of God, what is it that condemns people, and causes them to lose eternal life?

ANSWER:

It is SIN. "The wages of sin is death," but the gift of God is eternal life "through Jesus Christ our Lord" Romans 6:23. In the Old Testament time there was a certain code of law written by the finger of God, on two tables of stone. Exodus 31:18. Also 32:15,16. Deut. 10:4. If any person broke one of these ten commandments the offender was taken out of the camp and stoned to death. It did not make any difference which commandment, the "wages of this sin was death," for the breaking of any one of them.

There was a provision made, however, that the guilty person could bring a lamb to the priest and have it killed in his place, then he would go free, but he would not be free to commit the same offence again. There was also a provision made for the person who was too poor to afford a lamb, he could bring two turtle doves (Lev. 5:7) but the offense was so great in breaking this law that something had to die. A life was sacrificed. Either the sinner, or the most innocent of animals, or birds, was slain. This is the "Law of Pardon," which Paul says

"Was added because of transgression until the seed (Christ), should come." Gal. 3:19. This positively was not the law of the ten commandments, but the law of pardon. If Paul's writing, which Peter says are hard to be understood, are wrested or twisted, in such a manner as to cause people to lightly regard the ten commandments, and transgress them, it means destruction, to that person. Sin is what destroys people, and we also read in the New Testament that, "Sin is the transgression of the law." I John 3:4. Now, dear reader, let us pay heed to the Spirit's warning through Peter, and "rightly divide Paul's writing," for many unlearned and unstable teachers are at this time, wresting them to the destruction of thousands of people.

QUESTION:

But we are told in the New Testament that "The law is our school-master, to bring us to Christ, that we might be justified by faith, and when faith comes we are no longer under a school-master."

ANSWER:

This statement is in the same chapter, and just a few verses following the text by Paul quoted above, Paul says this law was "Added because of transgression." It is therefore this same added law that brought us to Christ, compared to the school-master. It is not the ten commandments spoken of here. Note carefully that this law was added because of something. What was it? It was "added because of transgression." Consequently there was something transgressed before this law came.

shows the strength of the law, and that there is a law which if broken is sin.

QUESTION:

Is it not a fact that the New Testament teaches a dispensation of grace, instead of law, and that we are not now under law, but under grace?

ANSWER:

Yes we are in a glorious administration of GRACE, or favor. The word "grace" means favor, and the grace of God is the favor of God. In Romans 6:14 Paul says "Ye are not under the law but under grace." But he goes on in the next verse and asks, "What then, shall we sin, is his answer, "God forbid." He says "Shall we sin then? because we are not under law but under grace?" Here in other words, "Shall we transgress the law then?" "God forbid." He tells us also in chapter 3:20, that "By the law is the knowledge of sin."

The expression by Paul of "Being under the law", is purposely misunderstood by those whom Peter calls 'unstable' persons. Others he says are 'unlearned', and both classes 'wrest' Paul's writings to their own destruction.

Under the law, means under the power and guilt of the law. Those who transgress the law, are the ones who are under it. They stand condemned by it. They are under its penalties, and judgments. When a man violates the speed law driving his car or runs through a red light stop signal, and is caught by the police, he is then under the law. The law he violated has him under its power. He is a captive under its penalties. He is not free until

Paul says, "Where there is no law, there is no transgression." Rom. 4:15. Hence, in order to be transgressed there had to be a law to transgress. This was the ten commandment law. It fits in with the story perfectly. Then the pardon law, the school-master, or the added law, with the lamb a type of Christ, brought the offender to justification, and freedom. He was let go, and not stoned, but he had no license to repeat the offence. He was under the grace (or favor of God) through the blood of the offering, just the same as we are now delivered from the penalty of the law, by the blood of Christ, and are under grace, and no longer under the condemnation of the ten commandment law.

QUESTION:

I have heard many people say that we are now saved by faith in Jesus Christ, and not by keeping the law, and that the law was made void, and nailed to the cross. What do you think about this?

ANSWER

It matters not dear one, what I think about this. That is the trouble to-day people taking what someone thinks instead of what the Lord says. I will give you Paul's summary after his discussion of the law with the Romans. He says, "Do we then make void the law through faith? God forbid, yea, we establish the law." Romans 3:3. The fact that we exercise faith in Jesus the lamb of God, and are "Baptized for the remission of sin," we establish the law, the transgression of which always sin in the Old Testament, and is still sin now. God never changes. When we do this to forgive sin. It

of the ten commandment law, as thousands of preachers tell you, I wonder just how many of these ten commandments were against the apostles and contrary to them. Are the ten commandments against any good man and contrary to him? Just which commandments of the ten, do you suppose these holy apostles wanted to violate? Did they have murder in their hearts or adultery? God forbid. No indeed. The holy ten commandment law is in harmony with every good man and good woman. It is not contrary to them.

The law that was against the apostles, was the law containing meat offerings and drink offerings, and new moons etc. Do you find any of these in the ten commandments? These holy days and Sabbath days Paul tells us were shadows of things to come. These were the many feast days and yearly Sabbaths, upon which animals were killed and blood offerings made, which pointed forward to Christ. It says they were shadows pointing to the body which is Christ. The 7th day Sabbath points back to creation. It is a memorial of God's power when the world was created in six days. These new moons, yearly Sabbaths, and holy days are not in the ten commandment law, but in the "Law of Pardon," given by Moses. See Lev. 23rd. chapter.

QUESTION:

What does Paul mean when he says if we try to be justified by the keeping of the law, we are fallen from grace? Gal. 5:4.

ANSWER:

Paul is here speaking of the law given by Moses, and

he pays the fine whatever that law prescribes. We are all counted as sinners, Paul tells us, and it is by the grace, or the favor of God in sending his Son Jesus Christ, into the world that we get grace or pardon. We do this by faith in his shed blood which we accept by faith and are turned lose. We are free, under grace, but can we break the law? Does this give us a right to desecrate the Sabbath or break any of the ten commandments, just because we have been pardoned, and released from the penalty of the law which prescribes death? Paul asks, "Do we then make void the law through faith? God forbid, yes, we establish the law". Rom. 3:21.

QUESTION:

Isn't it a fact that Paul plainly tells us, that the law being nailed to the cross, the Sabbaths and holy days are done away?

ANSWER:

This text is found in Col. 2:14, and it reads, "Blotting out the hand writing of ordinances, that was against us, contrary to us, and took it out of the way nailing it to his cross .. let no man therefore judge you in meat or drink, or in respect to an holy day, or of the new moons, or of the Sabbath days which are shadows of things to come, but the body is of Christ." Now let us carefully consider these texts with an open heart, loving TRUTH, and not wrest it as many do Paul's writings," of which this is part, to our own destruction. Notice he says, this law nailed to the cross, was against (the apostles), and contrary to us. If Paul here speaks

written in a book, the old law of pardon by the blood of the animal, which contained circumcision of the flesh etc. He was not speaking of the 10 commandments. For proof of this the verse just before this one, and in the same chapter reads, "For I testify again to every man that is circumcised, that he is a debtor to keep the whole law." This is not confusing. It is very plain which law Paul refers to and that he is not speaking of the ten commandments

QUESTION:

What proof is there that two different codes of law were given during the Old Testament time?

ANSWER

There is abundant proof. First, the fact that one particular law was written by the finger of God on tables of stone, and it says "He added no more." Deut. 5:22. Seven different texts tell us that this law was written by the finger of God on tables of stone. While the other law was written by Moses and written in a book. The Lord speaks of it clearly as follows, "This is the law of the burnt offering, of the meat offering, of the sin offering, which the Lord commanded Moses. Leviticus 7:37. We give the two laws in contrast as follows,

The Ten Commandment Law	The Law of Pardon By Moses
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|----------------------------------|-------------------------------------|
| 1. Was spoken by God Deut. 4:12. | 1. Was spoken by Moses Deut. 1:1-6. |
|----------------------------------|-------------------------------------|

- | | |
|---|--|
| 2. Was written by God on tables of stones. Ex. 32:16. | 2. Was written by Moses in a book. Deut. 31:24 |
| 3. Was a perfect law. Psa. 19:7. | 3. Made nothing perfect. Heb. 7:19. |
| 4. Christ did not come to destroy it. Matt. 5:17. | 4. Was nailed to the cross. Col. 2:14, 16. |
| 5. He came to magnify it and make it honorable. Isa. 42:21. | 5. He abolished it. Eph. 2:15. |
| 6. Every jot and tittle shall stand as long as heaven and earth are here. Matt. 5:18. | 6. Was an added law, Given only until the seed should come. Gal. 3:19. |
| 7. The one who breaks the least commandment, will be least, and gathered out as one of the tares. Matt. 5:19. Also Matt. 13:30. | 7. Speaking of the law of Moses, we read. "We gave no such commandment, that we should keep the law." Acts 15:1, 24. |
| 8. Was a law of liberty, and two of the 10 commandments given. James 2:10-12. | 8. Was a yoke of bondage, and against the apostles. Gal. 5:1; Col. 2:14, 16. |
| 9. Is Spiritual, holy just and good. Rom. 7:14. | 9. Was a shadow of things to come. |

of as the words of the covenant. The words of the covenant, are not covenant any more than the door of a house is the house.

Remember that a covenant is an agreement between two or more parties. Now you go back and read carefully Exodus 19th and 20th chapters. There you find the agreement, chapter 19. The terms of that agreement were, on Gods part that He would bless and perpetuate Israel as a great and mighty nation and as a royal people to remain unto him a special treasure. That was his part of the agreement. The people, or Israel's part of the agreement was to obey his voice and to keep all of his commandments. In verses 7, and 8, we find that Moses called all the elders together and put before their faces this proposition. They all agreed to it, to these words of the covenant.

Now here is your covenant, and it is an agreement just as the definition of the word "Covenant" is given in your dictionary. This is what is known as the Old Covenant, and coming over to Hebrews 8:13 we read, "In that he saith an Old Covenant, he hath made the first old. Now that which decayeth and WAXETH old is ready to vanish away." Look at the top of your Bible and you will find that this was the year 64 A. D. Ah, what do we find? Here this Old covenant had not yet vanished away 64 A. D., but was waxing old, and ready to do so.

But these men who are wresting Paull's writing to their own destruction, some of whom are unlearned

Heb. 10:1 Col. 2:17.

- 10. Those trying to be justified, but only the doers of this law. Rom. 2:13.
- 11. The carnal mind is not subject to this law and cannot be, without the Spirit. Rom. 8:5-7.
- 12. Contains the commandments of God. Rev. 14:12. Is the faith of the remnant church. Rev. 12:17. Those who keep it, eat of the tree of-life. Rev. 22:14.
- 13. The law of commandments contained in ordinances. Eph. 2:15. Is a shadow of good things to come. Heb. 10:1. Was disannulled for the weakness thereof Heb. 7:18.

QUESTION:

The ten commandments are the old covenant, and doesn't Paul teach us that the old covenant is done away, and we are now under the new covenant?

ANSWER:

Where is the scripture that says any law is a covenant? A law is not a covenant. Look up the word in the dictionary. The first definition to a covenant is "An agreement between two or more persons." It is an agreement, and the terms of the agreement are spoken

while others are unstable (preaching for a salary only) will tell you that it ended 33 A. D., and was nailed to the cross, and that it was the ten commandments. Now who is right, these unstable twisters of Paul's writings or the clear statement of Paul himself, that this old covenant had not yet ended the year 64 A.D., but was READY to vanish away.

Now here it is. God's agreement to bless Israel and make of her a mighty people and a perpetual nation, was his part of the covenant. He kept it to this time, but the disobedience of Israel had sorely tried His mercy and grace. He was about to destroy the nation, and bring an end to his part of the agreement, and just six years after Paul made this statement, the Romans under Titus besieged Jerusalem. It is said that a million Jews perished, the temple was destroyed, and the long dispersion commenced. Yes his agreement with them ended. In Paul's day it was waxing old and ready to come to an end. This covenant of which the 10 commandments were Israel's part, ended 70 A.D. and not 33 A.D. But do you think that just because Israel failed in keeping these commandments, that God abolished them through his son? No, the very fact that God brought this great calamity upon Israel for breaking these commandments is proof of their strength and binding force.

Note that the new Covenant is made with only the house of Judah and Israel. Heb. 8:10. Compare this with Ezek. 36:24 to 28.

God who never changes, but who is the same yesterday, to-day, and forever, without respect to person, still

regards these commandments, just the same as when he wrote them with his own finger on tables of stone, and delivered them to his servants Moses.

There are more than fifty different covenants spoken of in the old Testament, and why be bewildered about them and try to make out that the Old covenant ending, destroyed the Ten Commandments? The reason is evidently explained by Paul in the following scripture, where he found too many people seeking to please the flesh, and money to satisfy the urge of the natural man for things temporal instead of the things of the spirit. He says, "For they that are after the flesh, do mind the things of the flesh, but they that are after the Spirit the things of the Spirit. For to be carnally minded is death, but to be spiritually minded, is life and peace. BECAUSE the carnal mind is ENMITY against GOD, for it is NOT subject to the LAW of God., neither indeed CAN BE." Romans 8:5,6,7.

Now Paul is not speaking about the law of animal sacrifices here, nor either of blood offerings, for he strongly condemned that law consequently he was referring to the Ten Commandment law, so often referred to the same way in many scriptures. Here we have persons, who are not seeking after the Spirit of Life, (Luke 11:11-13), but instead they are seeking after the ways to please the flesh, being against the law of God. That is exactly what we find today among thousands of professed ministers and teachers, who are wresting Paul's writings to their own destruction. They are making law-breakers and Sabbath desecrators. It is the law breakers that fill the penitentiaries

and insane asylums to the overflowing in every country. Dear reader, will you not join with us, in this Reformation, to get people to seeking for the Spirit of God, and then back in harmony with heaven, and with one another observing all of God's Ten Commandments, because they are regenerated by the Spirit of the living God. We do not advocate the keeping of the Commandments to get saved, but we do positively know that all who are in a saved condition through the operation of the Spirit in their lives will keep the Commandments including the Sabbath day, after the light comes to them, which God said would be a sign between Him and Israel for ever. Exodus 31:16,17.

All who are of faith are adopted children into the nation and family of Israel. Read, Gal. 3:7 and also 3:28-29. The process of this adoption is through the acceptance of Jesus Christ YAHSHUA. Note: Col. 2:11-12, and Romans 2:28-29, and also Romans the 11th chapter.

TAMMUZ

Tammuz was considered the son of the sun. The first letter of his name T was ever afterwards considered as the symbol of the sun.

Sunworshippers sacrificed their human offerings to the sun god, upon a wooden cross, the initial letter T of the name Tammuz.

Tammuz was a great hunter like his supposed father Nimrod. But while yet quite young he was killed by a wild boar, in the spring of the year. This caused much weeping throughout the whole country. The forty days before the time of the celebration for the moon were set apart as days for weeping for Tammuz. Especially did the women take the lead in this weeping for Tammuz during these forty days now called "Lent" among the Christians.

SUN WORSHIP

The origin and character of sun-worship was, is, and always will be pagan. By whatever name or under what ever form the sun was worshipped, there was always a female divinity associated with it. As the sun was the great god, the supreme lord, and as he exerted his most glorious

THE ORIGIN AND CHARACTER OF SUNDAY
It is not our intention in this article to unsettle any of God's children on what is truth, or bring undue unhappiness to such as are happy and enjoying their religious belief; but as true happiness only comes to "the man whom God correcteth." (Job. 5:17) and who doesn't get "weary of His correction." (Prov. 3:11.) therefore let us ever be ready to receive correction, "for whom the Lord loveth he correcteth." (Prov. 3:12).

SEMIRAMIS

Semiramis, the wife of Nimrod, became a great queen and in order that the people would love her, she told them

MOUNT ZION REPORTER

Supplement

THE CHANGE OF THE SABBATH

WHO AUTHORIZED IT?

By A. F. Dugger Sr. Deceased

The change of the Sabbath (seventh day) to Sunday was a gradual work, and it was not for many centuries that this institution was able to displace the Sabbath of the Lord; in fact it never entirely succeeded in doing this. We shall now notice some of the steps that led to this change.

The very name Sunday suggests its heathen origin, Webster in his Unabridged Dictionary, thus defines it: "Sunday, so-called because this day was anciently dedicated to the sun, or its worship, the first day of the week." Webster's Dictionary has the following: "Sunday: so named because anciently dedicated to the sun, or its worship; the first day of the week." Morer says: "It is not to be denied that we borrow the name of this day from the ancient Greeks and Romans, and we allow that the old Egyptians worshipped the sun, and as a standing memorial of the veneration dedicated this day to him." Dialogues on the Lord's Day, page 22.

These authorities teach that Sunday was anciently dedicated by the heathen to the worship of the sun. And we learn from the Scriptures that this worship was in direct opposition to the true worship of God. When Josiah the king destroyed the idol worship in Judah, it is recorded that "he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense... in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon and to the planets, and to all the hosts of heaven." — 2 Kings 23: 5.

We learn from this passage that ever the people of God

all of the Holy prophets who spake as they were moved by the Holy Spirit. Not only is the seventh day the Sabbath of the Old Testament but the seventh day is the Sabbath of the New Testament (Matt. 28:1; Mark 16:1-2). It was Christ's custom to observe the Sabbath (Luke 4:16). It was Paul's manner to observe it (Acts 17:2). The disciples of Christ observed "the Sabbath according to the Commandment" (Luke 23:56). On the contrary, to the first day of the week in the New Testament, like in the Old, was regarded as a working day, for the disciples went to perform work on the first day of the week which they would not do on the Sabbath (Luke 23:56; 24:1). It was the day for journeying (Acts 20:13) and business. (I. Cor. 16:1).

On entering into secular history we learn that the first day of the week, or Sunday, was dedicated by the ancient heathen to the worship of the sun, and worshipped under the name of Baal; that Constantine was the first to make a law for its observance as a day of rest, and that it was afterwards adopted by the Roman Church instead of the Lord's Sabbath; yet a noble line of devoted Christians have all along protested earnestly against this change, and have kept up the observance of the Sabbath of the Lord amidst opposition, persecution and even death. This devoted line of Sabbath keepers reaches back through every century to the days of the apostles, and hence back through the Jewish dispensation, the patriarchal, to the very morn of creation, when the morning stars sang together and all the sons of God shouted for joy. For nearly sixty centuries the seventh day Sabbath has been observed by God's people. While, on the other hand, the first day has not been observed more than fifteen centuries under the grab of so-called Christianity.

Dear Reader, which day will you keep? If you are a servant of the Lord, your duty is to obey Him. Why halt ye between two opinions? "If the Lord be God, follow Him; but if Baal, then follow him."

Published by A. N. Dugger, P.O.B. 568; Jerusalem, Israel.

Subscribe for this 16-page monthly Magazine, the:—"Mount Zion Reporter"

had for a time followed the heathen in worshipping the sun and the hosts of heaven, and also that the image of Baal was dedicated to the worship of the sun. This is the image that Elijah proclaimed against: "If the Lord be God, follow him: but if Baal, then follow him." I Kings 18:21.

This heathen festival Sunday was to a limited extent brought into the church in the latter part of the second century of the Christian era by the professed conversion of some heathen who continued to observe some of their pagan rites and festivals. But it was left for Constantine, Emperor of Rome, to pave the way for this change of the Sabbath. Constantine issued an edict in favor of the heathen festival, A. D. 321, as follows:

"Let all the judges and town people; and the occupation of all trades, rest on the venerable day of the sun but let those who are situated in the country, freely and at full liberty attend to the business of agriculture because it often happens that no other day is so fit for sowing corn and planting vines; lest the critical moment being let slip, men should lose the commodities granted by heaven."

This is the first law for the observance of Sunday as a rest day, and this was given in favor of paganism, as is evident from the language used, for he speaks of it as the "venerable day of the sun."

In the Library of Universal Knowledge, under the article of Sabbath, we find the following concerning this edict:

"But whatever may have been the opinion and practice of these early Christians in regard to cessation from labor on the Sunday, unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, 321 A.D. . . . But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined by ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers; nor was it till the end of the ninth century that the Emperor Leo, 'the philosopher,' repealed the exemption which it enjoyed under the edict of Constantine."

...From the above extracts we learn:

First -- The law of Constantine, A.D. 321, was the first religious or civil law for the observance of Sunday

of which we have any record.

Second -- It was only binding on town people, but left all country people free to labor at their agricultural business on Sunday.

Third -- That this privilege, for country people to work on Sunday, was permitted until the ninth century; although the church council at Orleans, A.D. 538, recommended the people rest on Sunday.

Coleman says: Down even to the fifth century the Jewish Sabbath was continued in the Christian Church but with a rigor and solemnity gradually diminished until it was wholly discontinued." -- Ancient Chris. Exam. Chapter 26, sec. 2. ...

...Edward Brewster, professor in Gresham College, London, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's day by Christian emperors, and they know little who do not know that the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Savior's passion." Treatise on the Sabbath, page 77. ...

The American Presbyterian Board of Publication, in tract no. 118, states that "The observance of the seventh day Sabbath did not cease till it was abolished after the empire became Christian."

Dr. Cox says: -- "The early fathers give no support, direct or indirect, to the notion that the Sabbath had been transferred at all; but it is not surprising that those who wrote after the enactment by Constantine that Sunday should be kept as a Sabbath, were more apt to discover reasons for observing it." Lit. Vol. 1, p.257 (note)

Dr. Neander says: "Opposition to Judaism introduced the particular festival of Sunday, very early, indeed, into the place of Sabbath. The festival of Sunday, like all other festivals, was always only a human ordinance and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century, a false application of this kind had begun to take place: for men appear by that time to have considered labouring on Sunday a sin." Church History, p.168.

Sir Wm. Donville says: "Centuries of the Christian era passed away before the Sunday was observed by the Christian church as a Sabbath. History does not furnish

and hold fast the tradition ; but the Scripture does not enjoin the Sabbath. John 1:10), but he does not tell us, much less does he tell us of the Sabbath ordained also speaks of the disciples' fast upon the first day of the week (1 Cor. 16:2) orders the Corinthians should observe to bestow in charity neither one of these tells us that it was to be henceforth the Sabbath; so that in fact this ancient custom is the same as that of the first day of the week, whilst they pretend to be observing the Sabbath, they act more by humor, since Sundays and holy days are observed, namely, the ordinance 232.

It is true that Sunday has for its origin the Roman Catholic Church. The original Catechism which is given by D. Archbishop of N. York. contains other proofs that they (Protestants) do not observe the Sabbath.

It is true that we cannot admit more than a small work. They reject the Sabbath in the Scriptures and prove it discoverable in that Divine

of both.

Scriptures were their only authority at the Saturday, according to the Sabbath, thou keep holy the Sabbath, and the Sabbathment has not, in Scripture.

It is a way of proving that the Sabbath is not a festival of precepts?

A. — Had she not such power she could not have done that in which all modern religionists agree with her — she could not have substituted the observance of Sunday, the first day of the week, for the observance of Saturday, the seventh day, a change for which there is no Scriptural authority.

Q. — When Protestants do profane work on Saturday, or the seventh day of the week, do they follow Scripture as their only rule of faith — do they find this permission clearly laid down in the sacred volume?

A. — On the contrary, they have only the authority of tradition for the practice. In profaning Saturday they violate one of God's commandments, which He has never clearly abrogated, "Remember thou keep holy the Sabbath day."

The American Catholic Quarterly Review for January 1883, contains a paper on "The observance of Sunday laws and Civil Laws for its Enforcement," by John Gilmary Shea, L.L.D., a representative man, and an accomplished writer. The paper was called forth by the late agitation concerning the "penal Code" in the State of New York. The claims which Mr. Shea makes concerning the relation of Sunday observance to the Catholic Church, accord with the facts of history are worthy of more candid consideration than modern Protestants have been accustomed to give them. We reproduce as much of these claims as space permits. They cannot be answered by a sneer. Here is what he says:

"Strange as it may seem, the State, in passing laws for the due sanctification of Sunday is unwittingly acknowledging the authority of the Catholic Church and carrying out more or less faithfully its prescriptions.

The Sunday, as a day of the week set apart for the obligatory public worship of Almighty God, to be sanctified by suspension of all servile labor, trade, and worldly avocations and exercises of devotion, is purley a creation of the Catholic Church."

"Nothing in the New Testament forbids work, travel, trade amusement, on the first day of the week. There is nothing which implies such a prohibition. The day as one especially set apart, had no authority but that of the

Catholic Church; the laws requiring its observance were passed to enforce decrees of Councils of the Catholic Church." "The Catholic Church created the Sunday and made the very regulations which have come down on the statute books and she will constantly, from her pulpits, her catechists, chair, and the confessional, call on her faithful to obey them, to sanctify the day and refrain from all that desecrates it."

The above extracts abundantly prove that the Catholic Church, or "man of sin" as Paul calls it (II Thess. 23), has changed the Sabbath from the seventh to the first day of the week, as the prophecy said he would. Confession is the strongest evidence. Prophecy points to this power as changing the Sabbath; in his works this power confesses that he made the change. This, then, must be sufficient evidence to any man that he made this change. We might have given many more extracts from Catholic works, but the above are abundantly sufficient to convince any unprejudiced mind as to who changed the Sabbath. Now, this Catholic power is called in the Scriptures the "man of sin," "the son of perdition," the "abomination of the earth," "mother of harlots, who hath made all nations drink of the wine of her fornication." Shall we keep sacredly the day that the Pope of Rome has ordained, and disregard the day that God has ordained? Is not this serving the Pope rather than God? Paul answers this: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6.16). Let us then obey the Lord in all His Commandments, that we may have right to the tree of life, and enter in through the gates into the city.

We shall now give a brief historical view of these two days. In the beginning of the creation of this world the 1st day was ushered in as a work day, for God commenced His creative work on that day, and the prophet Ezekiel calls it a working day (Ex. 20:9; Ezek. 46:1). While on the other hand, the seventh day was ushered in as a Sabbath day, for God rested from His work on that day; He then blessed and sanctified it, and commanded them to keep it holy (Gen. 2:2; Exo. 20:8). It was kept holy by Abraham, Moses, Joshua, Samuel, David, Isaiah and

116

WHY ISRAEL IS HERE TO STAY

Prophetic Dates Pre-announced Her
Fall And Rise Again.

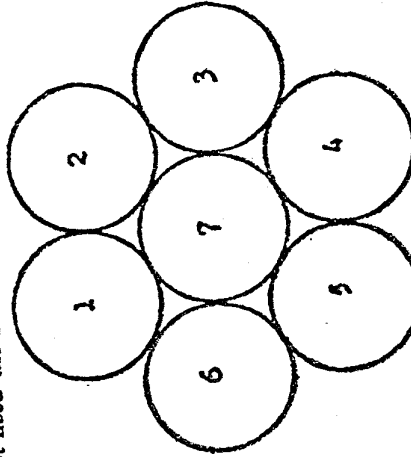
shadows of death and despair, which sin and its penalty have brought upon mankind (Psa. 30:5; Mal. 4:2; Isa. 35:10). What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble". (Jer. 30:7) in connection with the world's great Time of Trouble now upon us! None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares He is about to create — "Be ye glad and rejoice forever in that which I create" (Isa. 65:17-18; 66:22).

"The New Heavens and the New Earth are near at hand We are in the last days and there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens. The time has come when our text is having its fulfillment. The shining of that lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when He whose right it is shall take to Himself His great power and reign (Ezek. 21:27). Ah yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest (Psa. 110:5-6; Mal. 4:1), and then the time shall come for the judgment of the dead and the reward of all, both small and great (Dan. 7:9-10). We are glad indeed that the "times of the Gentiles" are ending and the time of Messiah's government is at hand." — J. H.

FROM JERUSALEM
By A. N. Dugger, Editor of The "Mount Zion
Reporter" A Monthly Magazine, published
at Jerusalem, Israel Address P.O.B. 568
Sent Free on Request

"SEVEN TIMES" passed over him which according to the Bible was a period of seven years, Daniel 4th chapter. It reached from 570 to 563 B.C. and was a time of extreme perplexity, uncertainty and distress throughout the entire world, because of the strange malady that had so mysteriously befallen their renowned king.

Moses told Israel of repeated judgments that would come upon her if she continued to break the commandments and ignore the statutes and laws of God. She was punished over long periods of years, for not heeding his warnings. Then we find where Moses again brings to her attention these impending judgments where he says if Israel would not for all of these preliminary judgments serve the Lord and keep His commandments He would punish her. "Seven TIMES MORE," for her sins. Leviticus 26:1-18. In order to impress this fact upon her, the Lord repeats several times in this chapter, His promised period of judgment that would be for "Seven Times," in case she would not heed the summons.



Seven Circles of Any Size Completes a Circle

This world rule under Gentile dominion, was revealed to king Nebuchadnezzar in a dream as well as in a personal experience. He saw a great metallic image before him, the head of which was gold, the breasts silver the belly and thighs brass and the legs of iron. Daniel 2. This was interpreted to him by Daniel the prophet, as representing the four Gentile periods of world rule, to precede the kingdom of God. We also find this same Gentile period symbolized by four ravenous devouring beasts in chapter seven which has characterized the nature of the 4 world empires viz. Babylon, Medo-Persia, Greece, and Rome following one after the other in their order exactly fulfilling the announcement of the prophet. All histories and encyclopaedias record these four, and only four, from the days of Nebuchadnezzar to the present time. The fifth one announced, viz. The Kingdom of God is next in the order, in His divinely appointed "Times and Season" program.

To further establish the long period of Gentile dominion over the nations, rightly symbolized by blood thirsty beasts, the king himself became like the beasts, in his mental dilemma for a period of seven years. Here is the record, while the words (boastful exalting words), were in the king's mouth, there fell from heaven a voice saying "O king Nebuchadnezzar to thee it is spoken, the kingdom is departed from thee. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field. They shall make thee to eat grass as the ox and 'SEVEN TIMES' shall pass over thee, until thou shalt know that the Most High ruleth in the kingdoms of men." Daniel 4:31-32.

Then this same king, to prefigure the insane rule of Gentile nations became mentally demented, and lived for seven years with the beasts of the field refusing clothing, and eating of the food of beasts. This continued until

Then we are also told that he laid upon her the period of her iniquity according to the number of days, "each day for a year" Ezekiel 4:5-6. This divine rule has proven true in the calculation of numerous time periods of Bible prophecy and the events announced have followed with astonishing accuracy. Thus are we assured that the same rule can be depended on in the calculation of future world stirring events ahead.

The number seven denotes completion. It is a perfect cycle within itself, and is so used repeatedly in the scriptures. For instance there were seven years of plenty in Egypt, followed by seven years of famine, Gen. 41:26-53. Naaman dipped himself seven times in the Jordan to be cured of leprosy; Joshua went seven times around Jericho before the walls fell, Joshua 6.

Reducing this seven years to days and using the Hebrew year cycle of 360 days, also mentioned in the scriptures, we have a measuring line of just 2520 days or years. This is the length of the Gentile man, from the head of Gold to the feet and toes of clay. It represents the period of punishment for Israel from the time their king was thrice removed until the rightful heir comes again, "whose right it is." Ezekiel 21:26-27.

JACOB BOWED HIMSELF SEVEN TIMES

Just as Jacob bowed himself seven times to Esau, (Gen 33:1-4), so have Jacob's posterity bowed themselves under the yoke of Gentile rule for this "Seven Times" period of their chastisement. The Gentiles, however, are soon to recognize the value and worth of Israel, and acknowledge Israel's God whom they have forgotten, and no longer recognize as the ruler in the affairs of earth. This is illustrated by the change of Esau's attitude to Jacob after the latter had bowed for the seven times. Also by King Nebuchadnezzar's recognition of God as the ruler of heaven

and earth at the end of his "seven times", experience as best of the field. The climax of the Gentiles experience with Israel, which will take place as we reach the final completion of the 2520 years, will also be to recognize Israel's God as supreme. This the prophet Ezekiel makes clear in chapter 38, when Gog and her allies come against Israel. After these Gentile nations are overcome, by the presence of God in their complete overthrow, the Lord says "Thus will I magnify myself, and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am God". Verse 23.

THE BEGINNING OF THE GENTILE CYCLE

It was that great Gentile king Nebuchadnezzar, ruler of the world, and king at Babylon, who thrice smote the kingdom of Judah at Jerusalem and destroyed the temple of Solomon. The prophet Ezekiel foretold this pending calamity upon Judah and Jerusalem in the following language.

"Remove the diadem and take off the CROWN; this shall not be the same. Exalt him that is low and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more until he comes whose right it is and will give it him." Ezekiel 21:26-27

In just three successive strokes the king of Babylon, overturned the Jewish kingdom here at Jerusalem, removing king Jehoiakim 606 B.C., then again besieging Jerusalem his successor Jehoichin's crown fell and Zedekiah was placed on the throne. Likewise he rebelled against king Nebuchadnezzar, and was also subdued, captured, and his eyes put out. Note 2 Chronicles 36: 5 to 19. "They burned the house of God and broke down the walls of Jerusalem and burned all the palaces thereof with fire and destroyed all the goodly vessels."

This was the end of the Jewish kingdom, and never has there been a king to reign in Israel since, and will not be, according to the prophet Ezekiel until he comes whose

of Jerusalem from the Turks just 2520 years later, at the end of this seven times measuring rod, the year 1917.

Bringing it down another five years to 598 B.C.E. when Jehoiachin the son of king Jehoiachin was carried away from Jerusalem to Babylon with all of the other nobles of Israel (Jeremiah 24:1, also 27:20), and it reaches to 1922 when the "League of 52 nations" signed the decree to give Palestine to the Jews.

From this date also it is evident that the 40 year period of Israel's national development began according to the prophecy of Micah, Chapter 5:15-16.

Bringing it down to the year 588 B.C.E. when the second temple at Jerusalem was burned and the walls broken down and all the palaces burned. 11 Chronicles 36:19-20.

This event of destruction corresponds to the memorable date of the beginning of the present rebuilding of Jerusalem, 1932. The writer lived here that year and witnessed this unusual event. We heard the blasting day and night as basements for more than 2 thousands buildings were blasted out of the rock.

Bringing it down now just eight years to the year 580 B.C.E. when the decree went forth by the law of the "Medes and Persians", to destroy the companions of Daniel in the fiery furnace, and it reaches to the world war 1940 when in like manner two rulers, Hitler and Mussolini contrived a plan to destroy the Jews, but as a result of the war, the Jews as a people triumphed again over their enemies, and gained their home land of Israel.

It was 570 B.C.E. that the voice from heaven said to King Nebuchadnezzar, "O King... to thee it is spoken the kingdom is departed from Thee." Daniel 4:30-31, and thy dwelling shall be with the beasts of the field, until thou shalt know that the Most High ruleth in the kingdom of men. His period-of-insanity began that year 570 B.C.E. and placing this 7 year cycle of 2520 years it reaches

right it is, (Ezek. 21:27), and this will be the coming Messiah born to be king of the Jews. Matt. 2:2. Also 27:37. With these three strokes, the Jewish kingdom ended and Gentile rule over the world had its beginning.

Now to the Gentile nations committing the same offenses as did Israel, the decree stands that as they have often done, so shall it be accomplished for them. The judgments of heaven are falling upon the Gentiles. There have been two universal strokes, world war No. 1 and world war No. 2 with the last and final stroke now in preparation. As there were three strokes or overturnings of the Kingdom of Judah so there are to be three strokes in the overthrow of the Gentiles

It has been shown that the number seven denotes completeness, and fullness of time, throughout the Word of God. Just as seven circles all placed together completely fills the circle that circumscribes them, so does this seven year cycle complete the "Years and Seasons" of the Gentile world dominion, and carry us from the head of Gold to the feet of clay. Dan 2:31-45.

Beginning with the year 606 B.C.E. when the Jewish kingdom was smitten and Daniel led captive to Babylon by king Nebuchadnezzar, this measuring rod of "seven times", reaches to the year 1914. It measures the time with precision from the first stroke at the destruction of the Jewish kingdom 606 B.C.E. to the first stroke at the destruction of Gentile nations the first world war 1914, world war No. 1.

Now we bring it down three years farther to 603 B.C.E. when the decree went forth to slay Daniel with the rest of the wise men of Babylon because of failure to interpret the meaning of the king's dream.

The miraculous deliverance of Daniel from the lions den a very wonderful manifestation of the intervening hand of the Almighty has its counterpart in the deliverance

to 1950. It was exactly 2520 years after this that the 1st Parliament of Israel passed the law of "The Return", 1950 opening wide the gates for the Jews to return without restriction.

To ancient Babylon these seven years were fraught with uncertainty, doubt and fear. Their great king Nebuchadnezzar had lost his mind, was with, and became like the beasts of the field, and thus to the entire world it was a time of perplexity. We are now at this end of the prophetic period. The measuring line points literally to the very time in which we are living, likewise a time fraught with uncertainty, doubts and fears. The world is indeed mad, and devoting itself to elements of destruction and annihilation. Also bringing heavy burdens of taxation upon the people everywhere to exploit the heavens with space ships, and landings on the moon. Billions being spent to manufacture missiles of destruction, while claiming this to be the way to universal peace. Indeed it is a time of madness and insanity.

Israel's Independence And Sinai Campaign

It was the year 599 B.C.E., when king Nebuchadnezzar took Jehoiachin king of Judah, son of Jehoiachin, captive to Babylon. 2 Chronicles 36:9-10. These dates can be found quickly on the margin of any English reference Bible, and they correspond to the same dates found in his tories and encyclopaedias. King Jehoiachin was kept in prison at Babylon for 37 years when a very extraordinary and miraculous event again occurred.

The prophet Jeremiah says "And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin, King of Judah, in the 12th month, in the five and twentieth day of the month that Evilmerodach King of Babylon, in the first year of his reign, lifted up the head of Jehoia-

ch, King of Judah, and brought him forth out of prison. And spake kindly unto him, and set his throne above the thrones of the kings that were with him in Babylon," Jeremiah 52:31-32.

This was about the year 560 B.C.E. and corresponds very strikingly to the time when Israel was lifted up and her military might surprised the Gentile world in the 1956 lightning victory of the Sinai campaign. Also she was lifted up in honor and praise for returning the fruits of victory, the Gaza strip and the Sinai Peninsula, back to Egypt at the request of the United Nations.

Twelve years before Prince Evilmerodach became King an unusual event is said to have occurred the year 572, wherein he became deeply interested in, and attached to King Jehoiachin, which led to giving him his liberty and placing his throne above the other kings of Babylon the first year or his becoming King, as related above. This exactly corresponds to the year 1948 when Israel gained her independence and became a nation, choosing her first ruler.

It is not just a mere co-incident that such world stirring events as those surrounding the destruction of the Jewish nation 2520 years ago, should have their counterpart in equally starting events in their being again established as a nation. Furthermore it is especially noticeable and miraculous that each stroke of victory by the Gentiles back there 2520 years ago would exactly hit the very year of an unusual triumph of the Jews over the Gentile nations here in our day. How faith assuring are these wonderful revelations!

It is only those who are ignorant of the foregoing as well as other marvelous pre-announcements of the ancient prophets, who teach another destruction of Israel and period of exiles for the Jews. Their long period of chastizement is ended. It is forever in the past. It is the Gentiles

who are now about to be even more severely punished for the same offenses, of breaking the commandments, and desecrating the Sabbath which was set forth as a sign "between God and Israel FOREVER." Exodus 31:16-17. See also Jeremiah 17:24-27. He is no respecter of persons. We are now at the end of Gentile times (Luke 21:24), and can see the world-wide Atomic preparations among Gentile nations for their own destruction, while the nation Israel is firmly re-established in their home land never to be plucked up again. Amos 9:13-15.

A Recognized Nation

"At long last, after many years of negotiation and the termination of the British Mandate, the State of Israel was set up in May, 1948. Dr Chaim Weizmann was elected as its first President, and David Ben Gurion its first Prime Minister. Since then many thousands of Jews have returned to Palestine by air, sea, etc. Under the Law of the Return passed by Israel's Parliament in 1950, the gates of Israel were opened to whoever desires to return. It is reported that Jews have come from 80 different countries, and there are now over 2,000,000 Jews in Israel.

Wherever the returning exiles are settling, they are, under Divine blessing, through scientific agriculture and fruit culture restoring the former fertility of the land. In 1927 the Pools of Solomon, dry for centuries, began to overflow and some 60,000,000 gallons of water were by measurements estimated to be in the pools. At that time the High Commissioner of Palestine was asked to declare a day of public thanksgiving for this seeming miracle. For many centuries the "early rains" had disappeared entirely. But, these have returned to gladden the land, with the result that some parts of Palestine yield two or three crops a year. By irrigation, drainage etc. hundreds of thousands of acres have been transformed from swampy, arid and



DR. CHAIM WEIZMANN

GEN. EDMUND ALLENBY

LORD JAMES BALFOUR

DAVID BEN GURION

Etching of Chaim Weizmann courtesy of Harry S. Moskowitz Artist Phila. Penn. Lower two photos - Courtesy of Zionist Archives and Library of Palestine National Fund

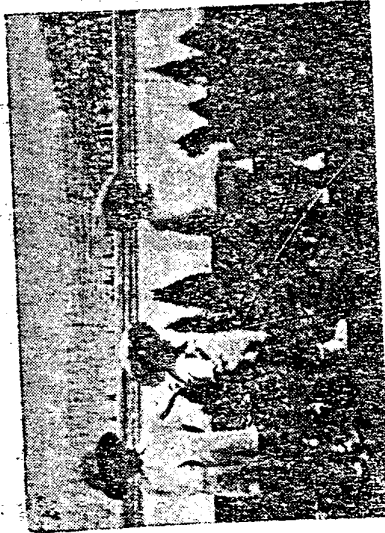
ish army could have held out for a long time, and the city might have been bombed and destroyed with a worse destruction than when it was laid low by Nebuchadnezzar in 606 B.C., at the beginning of the "seven times" (7x360, or 2520 years before the Fall of 1914), or by Titus and the Roman army at the end of the Jewish Age. But God's time to favor Israel having come, He spared Jerusalem from destruction—it was actually taken without a single shot being fired though it was being held by fierce and well equipped Turkish troops.

It was not until after the armistice that the full story behind Jerusalem's easy capture came to light. It is said that as General Allenby approached with his army, he wondered how he could best take the city without too much damage. He did not wish to destroy it, and he abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform.

As the Turks had warned if he attacked the city they would blow up all the sacred sites, in his bewilderment he wired King George of England what to do? Word came back to pray about it, and to act as he was led to do. After obeying the King he ordered all of the war bombers then located at the Egyptian base to come in one formation at early morning of December 9th, 1917.

Henry Cohen, a soldier of the Turkish army took the Editor in person to the spot where he stood on that eventful morning. He said they heard a terrible roaring to the southwest just over the low mountains. The army had not left their positions for three days. He said they were all visibly frightened, and as the planes, in one long row, more than 100 appeared over the hills, the entire army threw away their guns and ran. He said he ran with them clear over the Mount of Olives. Then out of breath he decided to return and surrender. He said to me "Brother Dugger

malarial conditions into fertile land e.g. the valley of Esdraelon (Jezreel), one vast malarial swamp, has been turned into an Edenic garden. Palestine's fruits, e.g., oranges are considered superior to any others in the world. Close to 18,000 tons of olives, the biggest harvest in recent years, were picked in Israel during the past year; and over 4,000 olive oil mills now operate and manufacture numerous products. Indeed, O Israel, God has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain the vats shall overflow with wine and oil" (Joel 2:23-24 — R.S.V.)



Solomon's Pool with our children Andy, Naomi and Orabelle in the foreground 33 years ago

How Jerusalem Was Spared

The sparing of Jerusalem on Dec. 9, 1917, without bombs or gunfire and without demolishing any of its sacred buildings, was nothing short of a miracle. Jerusalem is almost impregnable as a national fortress or stronghold. The Turk-

the Divine promise made at the beginning of their organization (Lev. 26:44), they have been preserved separate and distinct from all other nations. The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures, for many centuries they have had no Prophet, no Priest, no ephod, no vision from God no revelation (Hosea 3:4). The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact: their solidarity as a people has been preserved.

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing but sympathy for the Jew, even while in him, as in other of Adam's children we may see much to reprehend; never the less, we see also his commendable qualities. Among others, we see also the quality which God so greatly appreciated in Abraham, viz., faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for His promised Messianic Kingdom, for these many centuries — through all kinds of adverse experiences.

ISRAEL, THE CHANNEL OF BLESSING

"The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near — it hastens greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the New Order of things! Beyond the sighing and the crying the morning dawns — the glorious day in which the Son of Righteousness shall chase from the world all the

that was the happiest moment in my life".

This was a most miraculous fulfillment of Isaiah's prophecy. - "As birds flying so will the Lord of Hosts defend Jerusalem, defending He will deliver it, and passing over he will preserve it". Isaiah 31:5. In General Allenby's "Conquest and Capture of Jerusalem", he also states that the historical event was in fulfillment of this prophecy.

Dear reader, we are truly living in days of miracles, which give faith and spiritual strength to those who understand. All of these things thrill our hearts with joy because we know they give positive assurance of the certainty of still greater events of the very near future for which we wait. The personal return of the Master; the resurrection of the dead, and the eternal home with the redeemed in that glorious kingdom of peace which philosophers have hoped for, which poets have seen in their bright dreams of fancy, and which prophets have beheld in holy vision, when the glory of heaven will cover the earth as the waters cover the sea, and nation will not lift up sword against nation, neither will they learn war any more.

These events are announced to come with certainty in this generation. Luke 21:24-36 - Editor.

"COMFORT YE MY PEOPLE"

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortingly to Jerusalem, and cry unto her, that her appointed time (margin) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isaiah 40:1-2).

There can be no doubt that the words of this text apply not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travelling in pain — a nation without a land, people possessing most wonderful promises, yet enjoying very few of these — a people scattered among all other peoples; yet in harmony with

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Lesson For January 2, 1971

**THE KINGDOM RESTORED,
PEACE ON EARTH
GOOD WILL TOWARD MEN**

Scriptural Reading: Isaiah 24th chapter.
Memory Verse: "Blessed are the meek, for they shall inherit the earth." — Matt. 5: 5.

1. Why are many of the inhabitants of the earth to be burned, and will there be any left? — Isaiah 24: 5, 6.
2. What is further said about this everlasting covenant? — Psalms 105: 7 to 10.
Note. — This everlasting covenant embracing the ten commandments as the people's part of the agreement, was to last a thousand generations, and is therefore spoken of as the everlasting covenant. Because Israel failed to keep the Ten Commandments, their part, the Father did not keep His. Therefore they were destroyed as a nation. A covenant is an agreement. This agreement was entered into between both parties. — Exodus 19: 3-8. As to the meaning of the word "Covenant," see Webster's dictionary, an authority on the meaning of English words.

3. It was the year 64 A.D. (see margin at top of your Bible), when Paul tells us the old covenant was then waxing old. Had it at this time 64 A.D. ended, or was it ready to end? — Heb. 8: 13.

Note. — The Father's part of this agreement was to make Israel a great nation, to continue as a peculiar treasure unto Him. Notice that the year 64 A.D. the covenant was not ended, but was ready to end. Then just six years later the Roman armies besieged Jerusalem. The city was taken. The Second Temple destroyed, and nearly a million Jews perished. The Father's part of the covenant ended, because Israel had broken the ten commandments which was their part of the agreement.

4. When a similar destruction comes over

then Jews were to be destroyed.

2. he was born? — Luke 1: 30 to 33.
Was this announcement in harmony with the prophecy of Isaiah concerning this child? Isaiah 9: 6, 7.
3. Where is the Saviour to reign, and who will He reign over? — Psalms 2: 6 to 9.
4. Who will also reign with him, and have a part in this work? — Rev. 2: 26, 27, also Rev. 12: 5.
5. Will the Saviour actually be here on earth and among mortal people, and unruly nations? — Psalms 110: 1-6, also Rev. 5: 9, 10.
6. What will happen to the nations that refuse to honour the king and send their representatives to Jerusalem? — Zech. 14: 9, 16, 17.
Note. — This is to be the period of "Iron rod rule," when wickedness is to be rooted out of this earth, and sinners destroyed. The entire world will be policed with righteous persons, and every officer in every department of justice and order will be one who has been tried here and tested, being an overcomer, and obedient servant of the Master. Those exercising the positions of priests or spiritual advisers and teachers will also be immortal persons, not subject to death.
7. What is this period called during which time the whole earth is to be cleansed and peopled with righteous beings? — Acts 3: 20, 21.
8. How long a period will be required to accomplish this work? — Rev. 20: 1-6.
9. When will the son deliver up the kingdom to His Father? — 1 Cor. 15: 22 to 28.
Note. — It will be seen according to these scriptures that enemies are to be put down and overcome during this righteous reign of power, and the last enemy to be destroyed is death. Also that this kingdom of righteousness follows immediately after the resurrection of the righteous.
10. Will strong nations be rebucked and subdued? Micah 4: 3, Isaiah 2: 4.
11. Will children be born in these nations that

- the whole earth because of the same offences, the breaking of the everlasting covenant, what is said about the cities? — Isa. 24: 12.
5. Will there be people left in different parts of the earth at this time? — Verses 13 to 16.
6. What will become of the hosts of the high ones, the leaders of the world at this time? — Verses 21, 22.
7. What is the conclusion, and the final events announced by this prophet? Verse 23.
8. From what place will the veil of blindness that is cast over all nations be removed? — Isaiah 25: 7.
9. What does the prophet Micah say concerning the future of the Jews who were cast off? — Micah 4: 7.
10. To whom will the kingdom be given in that day? — Verse 8, also Luke 12: 23, also Zechariah 2: 12, 13.
11. Will others besides literal Israel and Judah have a part in the kingdom? — Isaiah 56: 8, St. John 10: 16, Rev. 7: 9, 10.
12. Through whom, and in what way, will all people be adopted children and have an inheritance in this kingdom? — Galatians 3: 26-29.
13. Will there be any more destruction after the work of restitution is finished? — Isa. 11: 9, also 2: 4.

Lesson For January 9, 1971

PEACE ON EARTH
GOOD WILL TOWARD MEN

(Continued)

Scriptural Reading: Isaiah 11: 1 to 9, and 65: 18 to 25.

Memory Verse: "He must reign till He hath put all enemies under his feet, and the last enemy that shall be destroyed is death." — 1 Cor. 15: 25, 26.

1. What was the announcement made to Mary by the angel concerning her child before

are not yet subject to the righteous rule from Jerusalem? — Isaiah 11: 4 to 9. Also Isa. 65: 20.

Note. — According to the religious encyclopaedia there are at this present time nine million heathen in the world, who have never heard about the only God and mighty Creator, but who worship their different gods, and idols. These people in general are living up to higher standards of morality and keeping the law of love and respect to one another far better than the so-called civilized people who have been enlightened and who know the way of righteousness but rebelliously refuse to walk in the light. These enlightened nations are to be destroyed, and their cities made desolate, which destruction is now in preparation and near at hand.

Lesson For January 16, 1971

THE TWO CLASSES OF SERVANTS

Scriptural Reading: Matt. 25: 14 to 46.
 Memory Verse: "And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." — Matt. 25: 30.

1. Where was our Saviour when he gave the sermon embracing the two previous lessons and also this one? — Matt. 24: 3.
 2. How long was this before the Passover when he was crucified? — Matt. 26: 1, 2.
 3. As he was about to leave this world, to what did he compare himself? — Matt. 25: 14.
 4. The Saviour had no possessions only a tender loving compassion for the lost and suffering, and the Spirit of power to save? What distribution of these did he make to his disciples and servants? — Verse 14, last part.
 5. Did all servants receive the same, or was there a difference in the distribution of his possession? — Verse 15.
- Note. — Every servant and disciple is given

some work to do, and also a share of what the loving Saviour possessed. This same Spirit gives each one a certain compassion and interest in the same work in which the Master was engaged.

6. What did he do who had received a greater portion of what the Master possessed? — Verses 16, 17.
 7. What did the servant do who did not receive as great a portion? — Verse 18.
 8. Was it only a short time before the Master was to return and reckon with his servants? — Verse 19.
 9. How long was he to remain in heaven? — Acts 3: 20, 21.
- Note. — We are very near the time for Him to return, and restore the kingdom to the faithful servants who made the right use of the talents given to them. The books will be opened then and each one will be judged according to his works. — Rev. 22: 12.

10. Did the servants receiving the greater number of talents make good use of them and gain others besides? — Matt. 25: 20, 22.
 11. Was the reward the same, or different, to the one receiving the five talents, from the one receiving only two? — Verses 21, 23.
 12. What was the action, and the reward of the servant who received but one talent? — Verses 18, and 24, 25, 26.
- Note. — Millions today profess to be servants of the Master, but their whole life is buried up in land, property, bonds, money, cattle and stocks. Not even the 10th which He requires is used for His glory. There are slothful and unprofitable servants. Like the foolish virgins, and the servants who say: "He delays his coming," they are to be cast away.
13. What does the Master say about the unprofitable servants when He comes to reckon with them? — Verses 29, 30.

Lesson For January 23, 1971

ISRAEL AND THE MOUNTAINS OF ISRAEL

Scriptural Reading: Ezekiel 36th chapter.

Memory Verse: "For I will take you from among the heathen, and gather you out of ALL COUNTRIES, and I will bring you into your own land." — Verse 24.

1. To whom is this message especially sent? — Ezekiel 36: 1.
2. What have the enemies said about the mountains of Israel? — Verse 2.
3. Is this message for our time, following the period of desolation, or is it for a time in the past? — Verse 3.
4. What is the message to the mountains of Israel? — Verses 4 to 7.
Note. — Notice particularly verse 5 where "Idumea" is mentioned. This refers to Edom or Esau, and to the period of time the descendants of Esau and Ishmael have possessed the land.
5. What are the promises to the Mountains of Israel for this time, and the future? What people are to possess them? — Verses 8, 9, 10.
6. What is said about Israel's treatment at this time? — Verse 11.
7. Will this land ever be desolate again? — Verse 12.
8. What is said about Israel defiling the land, and about their punishment for their sins? — Verses 17 to 20.
9. Did the Father have pity on Israel, and are the present blessings in regathering Israel because of their own righteousness? — Verses 22, 32.
10. Will there be a remnant of this people set apart for a sacred use sanctified, and how will this work be commenced with them? — Verses 23, 24; Romans 9: 27, 28.

Note. — The first move is to bring them back, and to gather them out of ALL countries where He has driven them. This

could not refer to any other than the present time when they are gathered into the land from 74 different nations, which could not have been said about the former gathering which was from the Babylonians captivity. They were not then scattered into all countries.

11. What does the Father say about the ownership of the land where they are now being gathered? — Verse 24.

12. Will their hearts be changed from stony hearts to hearts of flesh before they are gathered or afterwards? — Verses 24 to 27.

13. What about blessings upon the land in making it fruitful, and will this have an affect upon the people in remembering their sins and evil doings? — Verses 30,

Lesson For January 30, 1971

THE KINGDOM RESTORED,

Scripture Reading: Revelation 20: 1-6, and Isaiah 11: 1-9.

Memory Verse: Luke 12: 32.

1. How long are the heavens going to remain our Saviour, and what period of time is to begin when He comes? — Acts 3: 20, 21.
2. When the Saviour comes what will He bring with Him and what is before Him? — Rev. 22: 12, and Isaiah 62: 11.
3. How long will this righteous kingdom continue, and will there be nations and peoples in the kingdom? — Daniel 7: 13, 14.
4. Where will this kingdom be located, and to whom is it to be given? — Verse 27.
5. Will the kingdom be given to a great multitude of people, claiming to have a right there, or will it be to a little flock? — Matt. 7: 21-23, and also Luke 12: 32.
Note. — From the Greek and the Hebrew, the "Kingdom of Heaven" and the "Kingdom of God," are synonymous, and the same.

6. By what term or name is this "Little Flock" also known to whom the kingdom is to be given? — Micah 4: 8; Isaiah 62: 11.
7. To what is this "Daughter of Zion" compared or likened? — Jeremiah 6: 2; Revelation 19: 7, 8.
8. Where is this woman, a figure of the true church more definitely described? — Revelation 12: 1.
9. What is said concerning the faith or doctrine of this Remnant church to whom the kingdom is to be given? — Rev. 12: 17.
10. To what place will the Saviour come when He returns to the earth? — Zech. 14: 4.
11. Who will be king of the whole world at this time and afterwards? — Verse 9. Also Rev. 11: 15.
12. How long a period of time will the Saviour reign as king? — Rev. 20: 4.
13. Then to whom will He deliver the kingdom? — I Cor. 15: 25 to 28.

Lesson For February 6, 1971

THE TENTH COMMANDMENT

Scripture Reading: Exodus 20.
Memory Verse Exodus: 20: 17.

1. How does the Apostle John define sin? — I John 3: 4.
2. Did Jesus come into the world to destroy the law? — Matt. 5: 17; Isa. 42: 21.
3. How does the Saviour say this law will continue? — Matt. 5: 18.
4. Often people refer to the Ten Commandment law as being carnal; but how does the Word of the Lord refer to the Holy Commandments? — Rom. 7: 12-14.
5. Did Paul find it burdensome to keep the Ten Commandment Law? How does David express the same thought? — Rom. 7: 22; Psa. 1: 1-2; 119: 35, 29, and 174.
6. What does the Tenth Commandment specifically forbid? — Ex. 20: 17; Rom. 7: 7; Deut. 5: 21.
7. With what other sins is the sin of covetousness listed? — Rom. 13: 9; I Cor. 5: 11.

8. What are the godly commanded to flee, and what are some of the sorrows caused by coveting? — I Tim. 6: 10-11.
9. From whence do evil thoughts, covetousness, and lust proceed? — Mark 7: 21-23.
10. What must we do in order to overcome the lust of the flesh? — Col. 3: 5-6.
11. What did Yahshua (Jesus) say about covetousness? — St. Luke 12: 15.
12. Will the covetous inherit the kingdom along with the righteous? — I Cor. 6: 9-10; Eph. 5: 5.
13. Must we expect a covetous condition to be in existence in the last days? — 2 Tim. 3: 2; 1 Pet. 2: 13-14.

Lesson For February 13, 1971

THE DECEITFULNESS OF RICHES

Scripture Reading: 1 Tim. 6th Chapter.
Memory Verse: 1 Tim. 6: 7.

1. What is said about those who trust in riches? Prov. 11: 28.
2. What warning is further given concerning those who have a desire to get rich? — 1 Tim. 6: 17.
3. What should we do with our means, and what should our motive be in obtaining money. — Verses 18, 19.
4. How much can we carry out of the world when we leave? — 1 Tim. 6: 7.
5. By giving to the Lord's work in preaching the message, what will it do for us? Prov. 3: 8, 9, 10.
6. Does He keep in mind those who do thus? — Acts 10: 1-4.
7. What do we provide for ourselves when we give freely? — Luke 12: 33.
8. If our earthly treasures have been transferred to heaven in giving, where will our hearts be? — Verse 34.
9. What kind of person does He require to hold responsible positions in His church?

- things we have previously learned? —
- 1 John 14: 26.
 - 12. If we have the Holy Spirit will our mortal bodies be quickened? — Rom. 8: 11. Will we be active in service? — John 15: 4.
 - 13. What blessing in peace and joy is promised this holy power? — John 14: 27.
 - 14. Did the Holy Spirit comfort the apostles only in the early church, or is it for everyone? — Acts 9: 31; Acts 2: 38, 39.
 - 15. What work was accomplished by the Holy Spirit for the Gentiles at Rome? — Rom. 15: 13.

Lesson For February 27, 1971

BLESSEDNESS AND JOY OF SERVICE

- Scripture Reading: Matt. 25: 14 to 31.
Memory Verse: Matt. 25: 30.
- 1. How do we find the world's condition described in the Bible? Isa. 60: 2; Matt. 24: 37-41.
 - 2. In view of this condition what is our duty? Isa. 60: 1.
 - 3. What was anciently ordained as a means of leading men and women back to Him? — Ex. 28: 1; Num. 3: 5-8.
 - 4. What divine arrangement was made for those who ministered in sacred things? — Lev. 27: 30, 32; Num. 18: 21.
 - 5. In the gospel dispensation, what is likewise the plan? — 1 Cor. 9: 13, 14.
 - 6. What great priesthood now officiates? — Heb. 6: 20, also 7: 15, 16.
 - 7. Under this priesthood, what example is set by the father of the faithful? — Gen. 14: 18, 20.
 - 8. In the last day prophecy of Malachi, what startling accusation comes from the Lord? — Mal. 3: 8, 9.
 - 9. What extraordinary promises are made to the faithful? — Verse 10.
 - 10. For what did Paul especially commend the

- 1 Tim. 3: 2, 3.
- 10. How does He regard the covetous person whose desire is only to obtain wealth? — Ps. 10: 3.
- 11. What warning does the Saviour give against covetousness? — Luke 12: 15.
- 12. What does the Almighty call the one who lays up wealth and property here for his own ease? — Luke 12: 20.
- 13. What does the Messiah say of those who lay up treasures for themselves as in this parable, and are not also rich toward God? — Verse 21.

Lesson For February 20, 1971

THE HOLY SPIRIT

- Scripture Reading: Luke 11: 1 to 13.
Memory Verse: Luke 11: 13.
- 1. Was the Holy Spirit present before the Gospel dispensation? — Gen. 6: 3.
 - 2. What is said of the relationship existing between the Creator and His protecting care over Israel? — Isa. 63: 7, 8, 9.
 - 3. When they rebelled what is said of the effect of their conduct upon the Holy Spirit? — Verse 10.
 - 4. Did the Holy Spirit, at that time, dwell within His people? — Verse 11.
 - 5. Is there any difference now and does not the Holy Spirit still lead the people? — Rom. 8: 14.
 - 6. For what special thing did David so earnestly plead? Ps. 51: 11.
 - 7. How long is the Holy Spirit to abide? — John 14: 16.
 - 8. Can the people of the world receive the Holy Spirit? John 14: 17. First part of verse.
 - 9. Will the remnant people realize the presence of the Holy Spirit, and will it dwell within them? Last part of verse 17.
 - 10. How is the Holy Spirit acquired? — Luke 11: 11-13.
 - 11. Will the Holy Spirit prompt our memories and make us keen to call to mind the

10. May a person who has been involved in any way in these unfortunate circumstances be a preacher or hold any office in the Church? — 1 Tim. 3: 2, Titus 1: 5-6.
11. Whom will He judge? — Heb. 13: 4, last part.
12. What class of people will not inherit life eternal? — 1 Cor. 6: 9-10.

Lesson For March 13, 1971

FINAL EVENTS, AND CHRISTIAN RESPONSIBILITY

Scripture Reading: Luke 21: 1-36.
Memory Verse: Daniel 12: 10.

1. How long was Jerusalem to be trodden down by the Gentiles with the Jew scattered all over the world? — Luke 21: 24.
2. At the end of this period, of what is known as Gentile times, what is said of the conditions all over the world? — Verse 25. Note. — This prophecy was fulfilled to the very letter. Jerusalem was captured by the Romans 70 A.D., the temple destroyed, and the city became heaps of rubble and ruin. History says that only one building stood on Mount Zion 130 A.D. and it was "The little Church of God." International Bible Encyclopaedia Volumes 3 Page 1633. The Jews were scattered all over the world, and remained so until the last few years but now have their nation Israel, and are returning by the hundreds of thousands, while perplexity and distress is everywhere apparent among the Gentile nations. Gentile times are rapidly ending.
3. What is said of this time in respect of men's hearts filled with fear? — Verse 26.
4. What great event is next in order? — Verse 27. Note. — The heart of great men are failing them for fear of the Atomic and Hydrogen bomb, as we approach the next war and the end.
5. What simple comparison did our Saviour use? — Verses 29-31.

- church at Macedonia? 2 Cor. 8: 1, 2.
11. How does the law of liberality operate? — 2 Cor. 9: 7-8.
 12. What example of giving is set before us? — 2 Cor. 8: 9.

Lesson For March 6, 1971

THE SEVENTH COMMANDMENT

Scripture Reading: St. Matthew 19: 1-18.
Memory Verse: Exodus 20: 24.

1. What reply did the Saviour make when a man asked Him how he might gain eternal life? — Matt. 19: 16-17.
2. Did He make it plain to Him that He was referring to the Holy Ten Commandments, which were written by the finger of the Almighty, on two tables of stone? — Matt. 19: 18-19.
3. Which one of the Holy Ten Commandments were the Pharisees inquiring about? — Matt. 19: 3.
4. What was the reply? — Matt. 19: 4-6.
5. When a man or woman divorces and remarries; what sin are they committing? — Mark 10: 11-12. Luke 16: 18.
6. What instructions did the wise man, Solomon, give concerning this gross sin? — Prov. 6: 32.
7. How does a marriage continue in the sight of the Almighty and when may either party remarry? — 1 Cor. 7: 10-11, 39; Rom. 7: 2.
8. If any one who knows the truth concerning divorce and remarriage goes and commits this sin, what are they to be referred to as? — Rom. 7: 1-3.
9. When a man and woman have entered into marriage agreement, who witnesses this covenant? — Mal. 2: 14-16. Note — Many who are ignorant of the Holy Law are divorcing and remarrying. But we who know the Law should go hand in hand holding high the standard which He has given to His people to live

that the land would be deprived of both king before he was old enough to know good and evil. Herod died (Matt. 2: 14, 15, and Archelaus reigned in his place, and he was also deposed before the child was 5 years of age, according to all historical accounts. Thus these signs proved Him to be the promised Messiah.

4. Where was he to be born? — Micah 5: 2; Matt. 2: 1-5.
5. Then how long was the Messiah to give up the Jews? — Verse 3.

Note. — It says: "Until she which travaileth hath brought forth," and the Jewish nation went into a long travail of pain, persecution and suffering, but now she has brought forth a nation.

6. Was the Messiah to be cut off, and slain, or was he to restore the kingdom to Israel? — Isaiah 53: 8, 9; Daniel 9: 26 first part.
7. What was to happen to Jerusalem after he was cut off, and was the land also to become desolate? — Verse 26.

Note. — If the first coming of the Messiah is yet future, then Jerusalem is to be destroyed again and also the Holy Land will become desolate. The fact that both of these events have happened exactly as the prophet declared, is certain proof that our Saviour was the promised Messiah. The Roman general Titus destroyed the city, and there has been a long period of desolation also in the past.

8. He was to be numbered with the transgressors, and buried with the rich. Was this fulfilled also in his death? — Mark 15: 27, 28 and Matt. 27: 57-60.
9. What is still another prophecy fulfilled in his crucifixion? — Matt. 27: 34 to 36, compare with Psalms 22: 17, 188.

Note. — There were over 250 texts of scripture of the Old Testament fulfilled in the events of the birth, life, death and resurrection of the Messiah.

6. Will the generation witnessing the return of the Jews, etc. pass away? — Verse 32.
7. What warning characteristic of this times is given? — Verse 34.
8. What shall we do to escape this pending destruction? — Verse 36.
9. What solemn responsibility rests upon those who understand? — Ezekiel 33: 6, 7.
10. What about increase of knowledge and travail before the end? — Dan. 12: 4.
11. What work is assigned, and great promise is for the wise? — Verse 3.
12. Will this special class of the wise understand the prophecy concerning the "time of the end," and will many (both Jew and Gentile) be turned from sin unto righteousness? — Verse 10.

Lesson For March 20, 1971

SCRIPTURAL PROOF THAT CHRIST WAS THE SON OF GOD

Sriptural Reading: 1 Cor. 15: 1-9; St. John 5: 38-47.

Memory Verse: St. John 5: 46.

Note. — Besides his great miraculous power in healing the sick and raising the dead, the Saviour fulfilled all of the scripture concerning the coming Messiah.

1. What scripture is referred to in St. John 5: 38?
ANSWER. — The Old Testament. The New Testament was not yet written. Therefore the doubt is expressed, in finding eternal life there, when they leave out the Son of God, and do not believe in Him, of whom these scriptures speak.
2. Did Paul declare that our Saviour came according to the Old Testament? — 1 Cor. 15: 3, 4.
3. Was the Messiah for whom the Jews look today, to come as a mighty ruler, or was he to come as a child? — Isaiah 9: 6, 7; also 11: 1, and 7: 14, 16.
Note. — The sign was that a virgin would

Lesson For March 27, 1971

**A DEMONSTRATION OF HEAVENLY
VIRTUE AND POWER OF HEALING
THE SICK**

Scripture Reading: Matt. 9: 20-38.

Memory Verse: Matt. 9: 22.

1. Who came to Jesus for healing and per-
sisted? — Matt. 9: 20.
2. What experience did she have before this?
— Mark 5: 25, 26.
3. What shows how much determination she
had? — Verses 27, 28.
4. On touching the Saviour, what was the
result? — Verse 29.
5. Why did he recognize this touch? What
was His question? — Verse 30.
6. How did the disciples regard this question?
— Verse 31.
7. How did the woman feel about it? — Verse
33.
8. What comforting words were spoken to
her by Jesus? — Verse 34; Matt. 9: 22.
Note. — This is a unique experience in
which one was healed without engaging the
Master's attention; this is because of the vir-
tues that were in Him. Adversely Peter and
John through this virtue healed the man at
the gate Beautiful when he did not expect
healing.
9. What miracles followed the healing of
the issue of blood? — Matt. 9: 23-25.
10. What did the two blind men desire of the
Lord? — Verse 27.
11. How persistent were they in their desire
to be healed? — Verse 28, first part.
12. What question did Jesus ask them? And
their reply? — Verse 28, last part.
13. In healing them, what did He say? —
Verse 29.
14. How did they regard the command to say
nothing of their healing? — Verse 31.
Note. — The blessing of healing brought
a joy to their heart which could not be sur-
passed by the command of our Saviour.