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The

REMNANT OF ISRAEL



THE LAW AND THE PROPHETS



"All ye inhabitants of the world and dwellers on the earth, see ye; when he lifteth up an ensign on the mountains, and when he bloweth a trumpet, hear ye."—Isaiah 18:3

Volume 3

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THE TOUCH OF FAITH.

By Benjamin Watkins

When the great physician stood anear,
My hand I could not stay;
I "touched the hem of his garment"
And healed I shrank away.

When he turned and smiled upon me,
But scarce to question more;
He knew that faith had urged the deed,
And grace was full in store.

Yes, I touched the hem of his garment,
Of wise and wondrous weave;
Then staunched was the flow of my torment,
For Oh, I did believe. —Morrow, O.

THE BOOK OF THE LAW FOUND AGAIN.

(Continued from last issue.)

THE PEACE OFFERING.

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

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

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

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

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

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

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

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

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

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

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

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

The Peace Offering.

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

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

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

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

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

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

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

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

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

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

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

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

This taught them faith in the death of Christ, and as Christ said "We shall eat his flesh." He was crucified one day, was in the grave the second day but the

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

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

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

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

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

some progress. Who will join in the search for hidden treasures which it is our privilege to know? May the Lord speed on the day when the Remnant will know these things were written for them **in the law of the Lord.**

SIN OFFERINGS.

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

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

There is another case recorded in the nineteenth chapter of Numbers, except in this case, it is a **red heifer** used. In the latter case the lesson taught is the resurrection from the death caused by the sin of Eve, the mother of the race. See our comments on that chapter. So here the unknown sin is caused by our father Adam and represented by the bullock. Note this sin offering in each case was for the sin of ignorance when found out. Sampson said the Philistians had power with his heifer (wife). Even today the epithets of bull-headedness and heifer are applied to men and women

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

The tabernacle was covered with **rams' skins dyed**

red. Red is a symbol of sin. Isaiah 1:18; 63:1-5. The color in the curtains of **red, yellow, blue, and purple** all taught lessons of the law and the gospel which again shows us that the tabernacle was really a **legal court** where all settlements were made through the gospel, for all sin as demanded by the law. The priest was both king and priest in his ministry. The burning of the bullock without the camp taught that the second death by fire was the penalty for sin. Burning it all to ashes taught utter destruction of the wicked who had not settled at the altar but will have their case settled by the court held in the tabernacle as represented there by the blood and the inwards and legs of the sin offering not washed. In chapter 4 verses 22 to 34 the sin of ignorance of the ruler and also of the common people as individuals is considered. It says of the rulers, they shall **bring a goat, a male.** Its blood was not taken into the tabernacle but placed on the horns of the altar of burnt offerings and then all blood left was poured out at the bottom of the altar. The ruler (Judge) was one of the congregation who acted as a **civil judge** in Israel. Hence the goat represents those who sin in that work through ignorance. Verses 27, 28 gives the same rule for the individual person among the common people, except their offering is a **female goat.** Thus showing that the civil duties began with the sin of our mother Eve in the beginning. Thus the fourth chapter of Leviticus is devoted to sin offerings for sin of ignorance caused by the sins of our first parents in the transgression in the beginning. Note the demand of the law in all such cases must be met.

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

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

Trespass Offerings.

Trespass is sin but it comes under a different circumstance and condition. Chapters five and six down to verse eight give the law of trespass. Trespass pertains to sins of this life both against God and man. The sins of ignorance considered in chapter four were sins of which we were in no way responsible **til found out.** Trespass is sin in which we have had a chance to know and have not done it. Of this sin of trespass there is mentioned, first, if we hear false testimony and if we hold our peace when we have seen or known of the matter, then we are guilty. Second, if we have touched any unclean carcase of a dead animal, or touched any person who was unclean according to the law of God, then they become guilty. For such trespass they brought a **female goat or lamb** according to the sin. The goat was for a civil trespass, the lamb was for that which pertained to the trespass of spiritual duties, according to the nature of the case. Trespass always **demands a confession.** If the individual is too poor to make such offerings then Turtle doves could be substituted, and if still too poor flour could be substituted. **But no oil or frankincense** was to be included as such offerings could not be represented by the spirit of God (the oil) nor frankincense.

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

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

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

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

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

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

"And the Lord spake unto Moses, saying,

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

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

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

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

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

The next trespass was the sin of not knowing our duty when we minister in **holy things**—that is, the Lord's work. Any one who ministers in **holy work for God** is of full age and highly responsible. Hence they were required to bring a **ram.** There are **two rams used** one for trespass offering the other a **ram of consecration.**

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

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

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

(Continued on page four.)

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OUR NEW TRACT.

"The Two Sons of Zebedee and Their Religion" is now in tract form. It contains twenty of our full book size pages. There is nothing like it on the laws of God. It shows the law from the beginning. It shows that in order to be a child of God it must be kept. It shows that the coming of Christ **in our flesh** is for the very purpose of helping us to keep God's commandments. It shows that any one who professes to serve God and will not keep His laws are **anti-christ**. It shows that no one is entitled to the communion who are not and will not keep the commandments of God, as they are written, Sabbath and all. It shows we are not entitled as a fellow worshiper in the house of God (the church) if we will not obey God and keep His commandments. It shows what true sanctification is. Our daughter-in-law, Mrs. Bird Rupert paid for the printing of the edition. We are glad to say the Rupert family are united in this work as to its support, including both son-in-laws and the daughter-in-law. Let this tract have a large circulation. Thousands of them should be scattered everywhere.

We will furnish this first edition at three cents each post paid, this will give us enough to print another edition. The reader may not think so at first reading but it is surely the end of controversy on the points mentioned. Let the orders come in for hundreds to mail to your friends and neighbors. Don't be doubtful of the work being done by this band of believers now engaged with us. It is only a very few years at longest till this work will be the most advertised work in the world, mark now what we say. It is true and nothing can prevent it because it is God's truth that always succeeds.

The Book of the Law Found Again.

(Continued from page three.)

the vail. Don't forget the rams in all cases are **representative of the life of Christ both in consecration and faithfulness to the law**. The lamb's blood represented the death of Christ **on the cross**, for the sins of the whole world. These other offerings all pertain to Israel or the people of God. Note this.

THE DEDICATION OF THE PRIEST TO HIS OFFICE AND WORK.

"And the Lord spake unto Moses, saying,

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

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

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

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

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

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

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

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

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

"And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them."—Lev. 8:10, 11.

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

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

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

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

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

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

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

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

The ram first offered is the ram for a trespass offering. The bullock met the demands of the law for all original sin of inheritance. The ram here brought is for any sin which the one offering has committed in this

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

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

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

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

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

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

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

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

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

This part of the consecration signified their sins would also be given up. Second, the shoulder and breast being waved showed these would be devoted to God in bearing burdens. The prophet, speaking of Christ, says "The government is on His shoulders." It is said, "He bears us on His shoulders." He put the one hundredth lost sheep on His shoulder and brought it home. These all were consecrated, says the record.

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

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

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

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

The next step was to set Aaron and his sons apart to the work to which they had been called. This was done by the anointing with oil and the sprinkling of the blood of consecration of the ram on their garments. The oil taught that no one could minister as priest who did not first possess the spirit of God. Christ said to His disciples, "Tarry in Jerusalem till ye be endued with power from on high." Next, the blood of souls is on

their garments. The prophet Isaiah says, "Who is that cometh from Edom with dyed garments? Whose raiments are all stained with blood." Isaiah 63:1. Though your sins be as crimson and your sins be as scarlet, says Isaiah 1:18. This is consecration now as well as then.

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

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

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

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

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

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

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

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

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

"Also a bullock and a ram for peace offerings, to sacrifice before the Lord; and a meat offering mingled with oil: for today the Lord will appear unto you.

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

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

The Prodigal's return.

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

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

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

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

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

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

Christ Knew the Lesson of the Calf.

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

The Day of Atonement.

Having now followed these offerings by pointing out the difference between a **burnt** offering, a **peace** offering, **meat** offering, and a **sin** offering, we wish to follow a step further to the day of atonement and cleansing of the sanctuary as recorded in the sixteenth chapter of Leviticus. That chapter contains the climax of the whole story to the close of probation.

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

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

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

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

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

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

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

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

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

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

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

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

Note the goat which was taken for the Lord was also for the people. The same as the bullock was for both Aaron and the people. Both were sin offerings **unwashed inwardly**. Showing that both the people, Aaron and the Lord, which the sin offering goat represented, all meet the penalty of the law which demanded their life's blood. The goat and bullock have been thus used in all the story. We can easily see how the law held all to be sinners. But some may doubt as to Christ being a sinner with the people as here represented by the goat. We think that is also easy. Death is the penalty for sin laid on the whole race. Conversion by being washed **does not remove that debt**. We still must die and go to the grave as the result of that original sin. How about Christ? It says Christ took upon himself our nature, "He tasted death for all." He died that we might live eternally. He died with the sins of the whole world on him. Hence, He must also, as well as the people, be represented by the goat as a sin offering.

Both the goat and the bullock were then taken and burned without the camp. So says Paul, "Christ suf-

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

(To be continued.)

CHURCH ORGANIZATION.

This is an age of Federations, both in social, civil, and religious matters. Concerning the church, it is thought if there are but as few as a dozen or less they must be organized and officered or they cannot accomplish anything. The organizations have become so numerous in our day we cannot keep track or tell what the various abbreviations designated by letters mean. The course the Churches (professed religious bodies) are taking is one great evidence they have lost sight of the true church and are trying to climb up some other way. Now is the time when the true organization of the church must be brought out that the true children of God should know the true from the false.

Has God An Organized Church On Earth?

To this question we reply emphatically, Yes. We further say that every child of God belongs to it though they are ignorant of it. The true church is called "the Church of the First Born."

Second. All who belong to it have "their names written in heaven."

Third. God adds all members to the true church.

Fourth. It began its work of saving men immediately after the fall.

Fifth. Christ is the foundation upon which it is built.

Sixth. He is the head of the church.

Seventh. All who are co-laborers with him in building the church build on that foundation.

Eighth. In order to have our names recorded as a member we must be made a new creature by being born again.

Ninth. All who are born again become as lively stones, a part of that house or building when fitly framed together.

Tenth. The true church **groweth** into an holy temple of the Lord. That is, it will ever be in construction till the end. Hence Christ said, "I will build (complete) the house on this rock."

Eleventh. All officials in every position held in it are chosen by Christ, the head, and fitted in their office by the Holy Ghost, even from the apostle to the overseer.

Twelfth. All these officials are educated and directed by the head of the church in all they do or where they go.

Thirteenth. They are all called by the Lord to the work and that from all walks of life, both ignorant and educated. These are all to show to the world that they have been and learned of Christ in His school.

Fourteenth. The word and the Holy Spirit is their only teacher. They go forth as ambassadors for Christ, being directed in all their work by Him.

Fifteenth. Their financial support is all provided for by each member acting their part when instructed from the word by these teachers.

Sixteenth. No official has dominion over the faith of any member. All who are born again do what they

do as heartily unto the Lord cheerfully and not unto men.

Seventeenth. The regular set times of worship for all members are fully appointed, when they shall meet together for the family worship, followed by the worship on the Sabbath, the monthly, the Passover, Pentacost, atonement, feast of ingatherings, Tabernacles, and the Jubilee, coming each year. The course of study is all marked out for each service, which course covers every point of doctrine and truth embraced in the Gospel and work of the Church.

Eighteenth. For all help needed in this church we are to pray the Lord of the harvest, that he will raise up laborers.

Nineteenth. It is the duty of the members to become so well versed in these gifts when raised up that we can discern between the false and the true and recognize the true by giving them the place in the church for which they have been called.

These specifications are all plainly given for officers in the churches in different localities. Beloved brethren these are some of the things given in the Word of God that we may know the genuine organization. Will some one tell us, who is at all acquainted with the Bible, what more we need than that which the discipline of this organization (the Bible) does not give? Then we conclude that every child of God belongs, if he knew it, to **the most systematically organized church in the world.** Why not know it and accept it most fully? And further will the reader tell us what we need with another head such as a Pope, President, or Chief Official to sit in the temple (church) of God, representing he is the representative of God? Will someone tell us what we need with set specifications we call a creed which will entitle membership to any other organization than that which the Bible gives? Will someone tell us what we need with a finance committee, a foreign mission board, a committee of ways and means, in brief an organized conference with delegates to meet and spend the money God designed to be used in preaching the Gospel? In short, will any one find any place in the Bible that justifies such an organization as the churches of the day have?

The true church organization is as far superior in every respect to the counterfeit as day is of night but what surprises me most is to realize that all these years I was in such darkness to this truth I have for years seen most of these things what I now see, but to realize that God still had a perfect organization on earth for the government of His people, I have not seen till more recently.

Where My Difficulty Lay.

I had been taught that since Christ a new church had been made and organized. There was my trouble. Accepting that, I thought each denomination surely had missed it for all differed in their church policy. Now it is all clear. No new church was ever established. Neither did any new instructions appear in the word for such a thing as a new organization. I now see as the apostasy came and each sect wished to draw away disciples after themselves, one after another must devise some new creed or conditions of membership. This is the secret.

Now we see clearly that ever organization now in existence made by men in church affairs, are each the daughters of Babylon (confusion). I can also now see as I study the law given by Moses that every truth and every provision for the church in all instructions are there laid and was never changed. My tract, "The Two Women of Rev. 12th and 17th Chapters" show the two most clearly.

Now brethren, the coming summer the copy will appear in the paper on the subject of organization which all should read. This, with all others which begin now

to appear on the Law of Moses. Tell everybody you believe in organization and obedience to all the commandments of the church in every duty. But tell them you wish to know whose organization it is: Is it the organization Christ made in the beginning or is it a sectarian organization planned by men. That is the point from which to present the question and meet the issue. We firmly believe the next thing to do is to get this before the people clear that they may be able to distinguish between the true and the false. In the true the Songs of Zion are all provided in our discipline. Our correct language in addressing God is given as well as to man. Our standard colors constituting our ensign is provided. God don't do things half way. Every detail even to church difficulties and preplexing questions are all made plain to us. I rejoice in my soul to realize that such an organization exists and it is my privilege to belong to it. These principles will unite and lead out the Remnant as Israel was led out of Egypt. Paul had the burden of all the churches (local companies) on his heart. We would like to know where each one of us are located. If you will write us we will keep a record that you may be more in touch with us and the work we are doing for the people. If you consider yourself as co-laborers with us for God and wish to be in fellowship with us write us and we will do all we can to encourage and help you. God has His church at this time scattered or rather has been scattered as lost sheep. Now is the time to seek that which was lost and encourage and help them. Write us a good fellowship letter, it will do both you and us good.

LETTER FROM SISTER BELL SULTZ.

Maybell, Colo., April 15, 1918.

Dear Bro. and Sister Rupert:—

Will try and write you a few lines tonight to let you know the Colo. news. Willard and I are alone. Ivel left at 2 o'clock this morning for Denver to buy some cattle. He left the tractor in Willard's charge and the gang disc plow in my care, but we didn't get to work any today on account of rain.

We have sure been having ideal spring weather. I feel so much better since I am working out doors. My lungs are weak and when I remain in doors for any length of time I feel all faded out.

Well I wish you could both step into our Sabbath School and see what an interest we have. Every one is studying the Bible, even to the children. You surely have struck the key to the study of the Bible. It just seems that I can never be thankful enough for the way you have caused us to become interested in the Bible. I can see now why so few have any faith in the Bible. It is because they know practically nothing of God's word. The more I understand the stronger my faith becomes. I used to really dread the thought Christ's second coming but now I really long for the time to come. Prophecies are hard for me to get of as I would like to. I can understand them and seem clear enough when I hear some one else explain them, but I want to get it so I can tell it too, and believe I will by and by, but I have tried to get it all at once I guess, so I will have to give time of the things to soak into my head.

You send the paper to Mrs. Fanny. I will send the money later. I will send in also.

Mrs. Draughn let me see her. She is sure an earnest one. I have to close. With love I remain as ever,

God has blessed

Morrow, Ohio, April 21, 1918.

Dear brother Rupert:—

Enclose find \$1.00 for renewal to Remnant of Israel, 25 cents for 5 copies of "The Two Sons of Zebedee and Their Religion." It is a fine treatise and much needed at this time when multitudes of professors of Christianity are embracing the "No Law Theory" in the delusion of its accordance with Paul's teaching, being utterly blind to the plain truths of the Christ and his loved apostle.

In brotherly love,
Benjamin Watkins.

Battle Creek, Mich., April 20, 1918.

Dear Brother Rupert:—

Your letter received and also the papers. I thank God for such teaching as I found in your last paper. Such teaching is very much needed in our day. The article, "The Two Sons of Zebedee and Their Religion" is to me like an ecko of long ago when Christ and the apostles were yet on earth and lifted up their voices like a trumpet in behalf of sound doctrine. Of Christ, who always magnified the Law of God, it is said, "And the people were astonished at his doctrine. For he taught them as one having authority, and not as the scribes." Yes, when a man preaches the Law of God as Christ did there is authority behind it, and it will have effect with those who are honest. How weak and feeble appears the preaching of those who have little respect for God's sacred Law, in comparsion to the right preaching. Those ancient worthies like David, said: "My heart standeth in awe of thy Law."

When Christ was on earth, those who revered God's Law were the very first who believed in him and accepted him, that is the kind of people Christ wanted. What use is it of going to heaven if the Law of God is not respected and actually kept there? Would there be any heaven? Far from it. If the ones who profess to be Christians go to heaven and do not from a loving heart obey every part of God's Law, then there will never be any heaven. I hear it often said that the Law is a yoke of bondage. Just think—the principles of heaven a yoke of bondage. Are we fit for the heavenly society as long as we view things that way? But as for me, through the grace of Christ, the Law of God is a Law of liberty. For whenever that Law is respected and obeyed, there, and there alone is Liberty. And also where the spirit of the Lord is there is Liberty. 2 Cor. 3:17. The Spirit of God and the Law are in perfect harmony. The Spirit of God always and forever will exalt God's Law while the spirit of Satan will lead men to belittle it. Beloved, believe not every spirit, but try the spirits whether they are from God is the admonition of the apostle. Regarding the subscription of the paper will write to you in a few days.

Yours in Christ,
Adolf Schenk.

We give God all the praise for his truth and help
ch it in a way that reaches honest hearts. We
at a man on our street who speaks of the article
o. Schenk. He had me mail him 8 of the
spect many hearts to be opened to our
whole law soon.—Ed.

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