

The Ensign of Israel



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

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THE BOOK OF THE LAW FOUND AGAIN.

(Continued from last issue.)

AN INTERESTING AND PROFITABLE THOUGHT.

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

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

Now, one more. The two horned beast of Revelation 13:11, had two horns like a lamb. Why? We reply, that this government of America in its formation was innocent and pure. It established a government on righteous principles. It regarded conscience in religion. It enacted laws for the protection of religious liberty. It exempted conscientious people, such as the Quakers and others, from taking up arms against their fellowmen. It said Congress should not make laws that would not regard religion and would not interfere with that which would prohibit the free exercise of conscience. We are sorry to note that in its history it will forsake those principles and speak as did Rome before it. It will be a sad day for the nation when it forces those who are conscientiously opposed to war and forces the people of God against their rights, to worship God as they choose, and to force them to take up arms against their fellowmen.

God says it would be better that a mill-stone were hanged about the neck of one that offends one of these little ones and they be cast into the depths of the sea.

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

The Bible plainly teaches that the Lord's people, (we mean those who are the Lord's people, not professors only) are ambassadors to the nation in which they live. Their citizenship is in heaven. They are subjects of the Kingdom of Heaven, and their King demands their first service. But a true ambassador is not a traitor to the nation in which he lives, but works for its good and prosperity. He pays his tribute. He honors rulers who rule for good. He, so far as possible, lives at peace with all men. No one can deny but they make the best class of citizens in any country. God, therefore wants his ambassadors to be respected in turn, and their conscientious convictions to be regarded. These are principles which all should understand in these trying times now on the world. Every true Christian will pray for our rulers to be guided in judgment in that which is right and for the best interests of the nation. We have just read a letter written by a professor of religion, saying: "I wish to learn the whole will of God, but I do not believe I will learn it by knitting socks for the rich man's flunkies. The money kings whose war this is have bags and bags of money, while I have none. They can provide for their own flunkies in uniform themselves." I am glad this letter was not even written in Oklahoma. Neither to me. I can only say I haven't words to express my contempt for such expressions about our boys who march under the stars and stripes.

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

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

"And the Lord spake unto Moses, saying,

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

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

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

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

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

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

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

We will consider each service separately. The first is the morning and evening service when a burnt offering of a lamb was to be offered by the priest. The lamb was a male. Its **inwards and legs were to be washed**, and the fat removed from the inwards. The animal was then cut in pieces and all placed on the altar and burned as a sweet sacrifice to the Lord. The lesson taught was for all Israel, referring to their morning and evening devotions in their homes which we now call family worship. The washing of the inwards taught that those who had a pure heart could expect to have their prayers heard. All wrongs of the day and night must be put away before they were clean inwardly. The lamb signifying that through Christ, the lamb slain from the foundation of the world, alone could this cleansing be obtained. The consuming on the altar taught the people that their lives were to be wholly consumed in doing the will of God day and night. Thus nothing but those **who are washed**, those who are consecrated to God could consistently engage in worship to God. We might add that the family worship is the **foundation of all divine worship and service to God**.

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

It is all easy to call upon God for what we want if we do not render to him what he claims as his. Religion is practical, and an every day duty. With this service of the priest there was to be poured out as a drink offering one fourth part of an hin of wine. Wine is a symbol of doctrine. The woman of Revelation 17 is said to have made all nations drunken with the wine of her fornication, (false doctrines). Solomon says he that turneth away his ear from hearing the law of the Lord, "his prayer is an abomination." Thus we see that in all our family worship. First, we are to be **washed in-**

wardly. Paul says, "Ye are washed, ye are clean." Second, we must be honest with God in rendering that which belongs to God. And third, we cannot tolerate false doctrine. If these practical duties are observed in the home and taught to the children you need have no fears but all other worship will follow in their due seasons.

The Sabbath Service.

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

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

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

The Monthly Meetings.

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

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

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

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

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

Two young bullocks, one ram, seven lambs and one goat for a sin offering. These lessons, with the specifications constituted the burden of the monthly meetings **in all places**. The bullock as before stated was the symbol to represent man. When offered for a sin offer-

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

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

THE PASSOVER AND UNLEAVENED BREAD.

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

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

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

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

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

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

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

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

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

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

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

The meat offering also taught the importance of rendering to God his own in temporal things. Moses said no one should come to these feasts **empty handed**. Deut. 16. The slaying of seven lambs each day taught all, that it was only by true repentance and faith in

Christ they could be saved. This was a busy time for all teachers to teach the work of the Gospel in all its phases to the people. So it should be now. The present methods are not to be compared with God's appointed meetings and methods. The results show this to be true.

The Feast of Weeks and New Meat Offerings

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

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

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

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

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

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

The antitype of this feast was met on the day of pentecost, fifty days after the resurrection of Christ. There was gathered on that occasion men from every nation under heaven as we read in Acts second chapter. The purpose of this gathering is fully stated. Namely, to bring in the **meat offerings due the Lord**, (Paul observed this feast 20 years after the resurrection of Christ; Acts 18:21; 24:17,) from the crops at that season of the year. And as those were rendered to God, he in turn bestowed spiritual blessings on those who were faithful. Paul observed this feast years later as we read in Acts 18:21, 24:17. He brought the alms from the people. There were three of all the feasts which every male was required to attend. The first was the passover, the second, the pentecost, and third, the feast of tabernacles. In each case no one was permitted to come **up empty handed**.

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

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

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

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

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

THE BLOWING OF TRUMPETS AND THE DAY OF ATONEMENT.

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

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

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

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

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

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

This feast took place in the fall of the year which would be our October, (their 7th month). The purpose
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Our Desire.

We wish to fill the paper for a few issues with is badly needed. The reason the Bible is not understood articles on the law and teaching of Moses. Feeling it is because of a lack of understanding of the teaching of Moses. It will be necessary to leave out much we would like to give. All whose time is expired should renew at once to get these articles. They began with "The Two Sons of Zebedee." Many letters of appreciation came to us on the first article.

OUR PLANS FOR THE NEAR FUTURE.

If the Lord wills it so we now expect to start out to visit some of those who are calling for us. Our health has so improved that we feel it our duty to try and answer the calls for labor. We will be on the road before this paper reaches the readers. Our first labor will be through Kansas and Eastern Colorado, then to Colorado Springs. Denver, and west to the extreme north west of the State. From there the trip is not decided. Either on west to California or through Nebraska, Michigan and Ohio. The truth for this time is reaching out and steadily growing. For many years in fact all our life we have watched to see the opening providence to direct our goings. We still do this. We can say for several years past we have not had the time to write even an aggressive letter, if we answered just the letters which came in (which we have done promptly in most all cases) it was all we could do and so all the preaching we have done was to fill calls where it seemed God wanted us to go and answer calls. So it is now.

If the office is neglected and the work suffers some at home the reader will know we are not idle but busy teaching the truth the Lord has given us for the people. We have every encouragement to press forward. Write us at home as usual and it will reach us and be looked after. Now is the time for all to work who expects to hear it said, "well done good and faithful servant."

The Book of the Law Found Again

(Continued from page three.)

of the blowing of trumpets was to call attention to the approaching day of atonement on the tenth day, during which time each person should afflict their souls and prepare for the day of atonement. The offerings were the same as former feasts except there was one bullock to be offered in the place of two. Why is this? We reply, it plainly says this bullock was for a burnt offering. Its inwards were washed and all consumed on the altar and

thus taught that the children of God should put away every sin and be clean when the day of atonement came.

The Day of Atonement.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

"Then shall he kill the goat of the sin offering, that is for the people, and bring his blood, within the 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."

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

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness:

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

The offerings for this one day were the same as the former one on the first day of the month with the additional offering of one bullock for a sin offering for Aaron and his house, and a ram for a burnt offering. Then next he was to take from the people two goats for sin offerings. The two goats were taken to the door of the tabernacle and lots were cast on them—one for the Lord and the other for a scape goat. Prior to this Aaron's bullock was slain for his sin offering and his blood was sprinkled on the mercy seat which made an atonement for Aaron and his house. His ram was also offered as a burnt offering of consecration to God. The law demanded the life of Aaron and his house for any sin he or his house might have committed, either ignorantly or caused by Adam's transgression. The ram cleared

Aaron and his house from all guilt. The bullock for a sin offering being taken without the camp, taught that the second death by fire was the penalty for sin. But he and his house had escaped that penalty by faith in Christ, (the ram). The sin offering for the people, that of a goat, which was the prescribed sin offering, was next killed and its blood was treated the same as the blood of the bullock for Aaron. The demands of the law was thus met in both cases, both for the people and for Aaron and his house. Whatever lesson the blood of the bullock taught in Aaron's case the blood of the goat taught the same in the case of the people. One was for the people, the other for Aaron and his house. In either case the sin offering could only meet the demands of the law and that was death without the camp. The laying on of hands is taught for two purposes in the Bible. First, to confer honor on another, granting them any blessings you enjoy. Second, to confess guilt. When a sin offering was offered and the one who brought it laid his hands on its head he confessed he was a sinner or rather the one whom the sin offering represented was a sinner. Now as one of these goats represented Christ, it could only represent him as the sin bearer of the people. This he was when he died on the cross. He died as a sinner, hence suffered without the gate.

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

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

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

When these lessons are well understood all will be plain. The male lamb. This was the animal used in the passover. Its flesh was eaten by each family or families (according to a certain number sufficient to eat the animal), in one day. Its blood was dipped in hyssop and sprinkled on the door post of each dwelling. No stranger or Gentile was permitted to eat of its flesh only as they accepted the covenant made with Abraham which was the everlasting covenant which this lamb's blood represented. Thus by them becoming circumcised and coming into the household of faith, they also could eat. No blood of this lamb came upon the altar. The lamb was not consumed by fire but roasted in the fire, to prepare it for food. It was **not to be eaten raw**. Says Peter, "Think it not strange concerning the fiery trials which are to try you." By roasting in the fire of affliction and trial it became food for the consumer.

The second animal, that of the ram, it served for two lessons in the experience of Christ. First, the ram

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

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

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

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

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

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

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

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

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

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

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

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

What Pilate Did in the Trial of Christ.

"I will therefore chastise him, and release him.

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

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

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

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

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

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

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

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

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

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

On the cross there was no laying of the hands on the head of the passover lamb. In the sanctuary there was laying of hands on the head of the goat, thus acknowledging that all whom the goat represented were sinners in the sight of the law by confession. The lamb was eaten. The goat was taken without the camp and burned to ashes. The prophet says the true lamb was like a lamb dumb before his shearers and opened not his mouth. When accused he made no defence. The goat confessed the guilt and was punished for his sins and the sins of Israel whom Satan had caused to sin. The atonement on the cross was made in the spring of the year, the one in the sanctuary in the fall of the year. Other points of distinction might be given, all showing the two atonements were entirely separate. We will give this once more, namely, the one on the cross was to give to all who would accept, a chance for life through the redeeming blood of Christ. The one in the sanctuary was simply to teach that the demands of the law must be met which is the life of the transgressor, with no redemption or forgiveness connected with it. The blood being sprinkled on the mercy seat showed that the transgressors had not availed themselves of the grace offered and now it was forever closed to all who would not accept it. The mercy offered and rejected joins with the law in demanding the life of the transgressor. No hands were laid on the head of the passover lamb. Lev. 1:10-13. But are laid on all sin offerings of animals when confession is made of sin. Lev. 16:21.

THE FEAST OF TABERNACLES.

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

The feast of tabernacles was to commemorate the deliverance from Egypt. Israel spent forty years in the wilderness, and as all the other feasts pointed forward, so the time when the Remnant would again live over the

wilderness experience is here given. Moses had given instructions how this feast was to be conducted. Name-ly, in the study of the book of the law. Malachi 4:4 says, "Remember ye the law of Moses my servant." The above admonition has its definite application to the Remnant people in the last days. The offerings for the first day of the feast was **thirteen bullocks**, two rams, and fourteen lambs, and also a goat for a sin offering. The bullocks were reduced one each day for seven days when seven bullocks, two rams and fourteen lambs were offered with a goat for a sin offering. The eighth day **one bullock, one ram, and seven lambs** were to be offered and a goat for a sin offering.

Note, first, these bullocks are **burnt offerings**. Not **sin offerings**, except the goat. In a burnt offering, remember the animal was killed, the blood was sprinkled round about upon the altar and its blood was poured out at the bottom of the altar. The **inwards and legs** were washed, the animal was cut up and placed on the fire and all, with the fat, were consumed **on the altar**, as a sweet sacrifice to the Lord. This shows consecration on the part of the children of God who were **already clean and washed**. So we conclude as they study the book of the law they learn much they had not known, and as they learn, they **correct**. Each day they reduce the need and hence the reduction of bullocks offered, till the seventh day they are down to normal. The eighth day **one bullock, one ram and seven lambs**. The feast of tabernacles points to the forty years still before the Remnant which will be devoted to a study of the book of the law, which contains every principle of truth in the whole Bible. The seven days represent the seven thousand years. The eighth day the eighth thousandth, when they will enter their reward in the new earth. This closes the story. The sin offering is still kept up during this feast though probation has closed. Satan has not yet been sent into the wilderness till the seventh thousandth year comes in. We learn from this the education of God's children will continue after probation closes. But no conversions. That ends at the close of probation when the people have all been reached that could be interested.

The Calf.

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

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

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

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

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

In the eighth chapter is the record of the consecration of the priests for seven days wherein the bullock, ram and male goat were used. On the eighth day, as recorded in the above scripture, there is a change from a **bullock to a calf** and from a **grown goat** for a sin offering for the people to a **kid of the goats**. Why this change? We reply, the consecration was so complete that now the **calf** could both represent them in character and it also pointed back to the innocence of Adam before he sinned. This is in harmony with the reduction of the bullocks each day in the feast of tabernacles which

we have just considered. Next the eighth day was typical of the eighth thousandth year of the world when sin will be no more. Malachi says when that time comes we shall grow up as calves of the stall. Mal. 4. That is, grow up in innocence. Did you ever think how innocent a calf is? It is the same as a lamb. So is the young kid. And Christ said, "Except ye become as little children." Peter says, "as new born babes, ye must be born again."

The Prodigal Son.

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

The good faithful boy comes in from his work and learns what is going on. Satan puts a little envy in his heart and tries to rob him of his faithful reward for faithful service. So he says, "Father, I have served thee lo! these many years yet thou hast never even given me a kid that I might make merry with my friends." The answer comes, "Son, thou art ever with me and all I have is thine, but thy brother that was lost is found and is come home. It is good that we rejoice over his return." So the special calf is brought forth showing the Prodigal's sins were forgiven him. He is once more innocent and has put away sin. Thus the calf when used denotes innocency and restoration. The bullock denotes age, and responsibility is required of the one offering it, and also symbolizes Adam's transgression in the beginning. The same as the heifer represented Eve in her transgression. Let the reader so live that even a kid will not be necessary in their case as a burnt offering. The faithful boy did not understand the lesson or he too would have rejoiced with the others.

THE JUBILEE.

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

We would now call attention to our various calcul-

ations on the prophetic periods which are to occur after probation closes. By referring to "Time, Tribulation and Truth," the reader will see one period of 1290 years ending A. D. 1918 or 5922 A. M., marking the close of probation. They will find another period of 1335 years ending 45 years later. Marking the time when Daniel would arise and stand in his lot, referring to the partial resurrection mentioned in Dan. 12:3. They will see another period of 30 years spoken of for the destruction of Christendom, following the close of probation. Then following that, they will see another period of forty years for the feast of tabernacles, still further they will find another of seven years for the cleansing of the land following Armageddon. Total time in the last three, 77 years, covered after probation closes. Then if they will turn to our book, pages 812-816 of "The Story of the Jew," they will find other periods to come in during the same time after probation closes.

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

(To be continued.)

COMPARATIVE VALUES.

Paul says, "I would rather speak five words easy to be understood in teaching and edifying the church than ten thousand words in an unknown tongue." Thus if five words spoken in a real language which the congregation could understand is worth more than ten thousand words spoken in a real language which the congregation are unacquainted with in church service, it would be in comparative value worth one two thousandth part as much if it had any value at all. Now let some mathematician tell us what five words of the production now called tongues, which is no language at all, but the production of a loosed tongue, caused by nervous strain worth to any church service or any where else? Barnum said the people liked to be humbugged.

This comparison can be easily compared with other things of which the mind seems to be centered on in Bible study as compared to the great subjects now due the world in the fulfillment of prophecy, the restoration of the commandments of God, the gathering of the Remnant, in fact most all the truths of the Bible which are so valuable to know just now. Let us learn to weigh values and give the people that which is of the most value at this time.

Battle Creek, Mich., May 9, 1918.

Dear Brother Rupert:—

Enclose please find \$10.00 subscription money for the Remnant for one year. You can send me for this as many papers as you please and if I owe you anything from last year take it out of this and for the rest send me papers. I thank you very much for the letter and the tracts you sent me. I believe I will work more with tracts in the future than I did in the past. I will write you more the next time.

Yours in the Truth, Adolf Schenk.

Middleton, Ohio, May 18, 1918.

Dear Brother Rupert:—

I have just read your article on "The Two Sons of Zebedee and Their Religion," in the April issue of "The Remnant of Israel." I have been kept so busy recently and so much to read and occupy my time that this was my first opportunity to look this issue over.

The scriptures quoted from these two apostles and your comments on the same are **simply fine**, and I would like to have a few more of them to pass on to some parties I would like to see this article. It shows the great importance of keeping God's commandments, which is "the whole duty of man."

I would call attention to this point: Sabbath keepers are given to place all the stress of commandment keeping on the 4th number of the decalogue. They violate the 1st in sectarianism and the 2nd in singing human hymns in worship—a "likeness" of something "that is in heaven above." They have gone a whoring after their own inventions which must "provoke" God to anger.—Ps. 106:29. So we must not put all importance on the 4th of the "Ten Words."

Yours for all the commandments.

T. E. Reed.

P. S. Will put in a few stamps for the extra April issue.

Brother Reed's tract on the Songs of Zion should be read by all. Send to him for it.—Ed.

Node, Wyoming, May 10, 1918.

Dear Brother Rupert:—

I am sending you \$3.00 for which kindly send me the new book, "The Gathering of Israel," and also send the "Remnant of Israel" to my sister, Miss Emma Stoller Strawn, Illinois. I am in hopes that my two other sisters will send me in their subscription soon.

Words cannot express to you my appreciation for the paper, with its truth filled message. I am wonderfully interested, can't hardly wait for it to come from month to month. I praise our God for the light he has given to you and for us in the law of Moses and the Old Testament prophecies. They are very expressive to me. My desire always was for the whole Bible and wondered why not all was taught or understood. Dear Bro. Rupert I am not able to send you any tithes or offerings since I came out here on the home-stead with my father have not earned anything, am in hopes that I can have some to give later on. Trusting that we can sell the land before long. My desire is also to scatter the truth, or do some canvassing, have had some experience. My husband is in the colporteur work. My desire is that he be brought into this light, he is a Christian man of the S. D. A. denomination. Oh! remember him in your prayers that he may be brought into this truth. What a great help in scattering the truth. With kindest wishes and God's rich blessing to you all,

Mrs. J. A. Mickell.

Hebron, Nebr.

Remnant of Israel:—

Dear Editor, Dr. C. I. Scofield says that the word church is not in the Old Testament and belongs only to the Gentile Christians today. The spirit in me says—"turned unto fables, turned unto fables," and I am ready to weep. Webster says the church was "The worshippers of Jehovah or the true God before Christ came." What can you tell us about it?

F. Kingsley.

In the September number of this paper will appear a settler on the Church and Organization question. Look for it.—Ed.

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