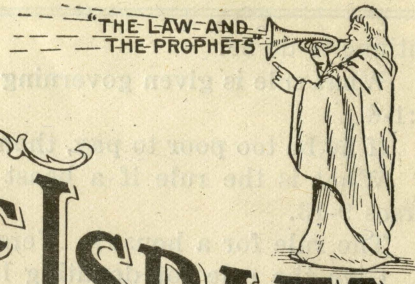
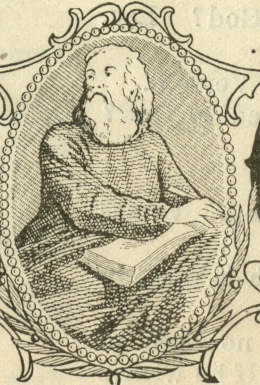


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The Ensign of Israel



The

REMNANT OF ISRAEL



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

Volume 4.

BRITTON, OKLAHOMA, JUNE, 1921.

Number 66.

THE GAMALIEL CORRESPONDING BIBLE SCHOOL.

LESSON TWENTY-ONE.

The Law as a Teacher of Prophecy.

- What service is first of all in worship to God? Lev. 23:1-3.
- Of what is the Sabbath a memorial? Gen. 2:1, 2.
- Of what is it a type? The millennial rest.
- What is the next appointed worship? Lev. 23:4-8.
- What was the passover to commemorate? Ex. 12th chapter.
- Of what was it a type? 1 Cor. 5:6, 7.
- What did the "unleavened bread" represent? John 6:35.
- What did the wave sheaf represent? 1 Cor. chapter 15:23.
- What service was connected with the passover? Lev. 23:9-14.
- Must all offer the meat offering first?
- Note what we say on these feasts in "Time, Tradition and Truth."
- What was the next season of worship and when? Verses 15-21.
- Will God bless when the first fruits are rendered to him?
- What happened on Pentecost? Acts 2.
- What offerings and what lessons were taught on that day?
- When shall the poor be remembered? Lev. 23:22.
- What is to be done on the first day of the seventh month? Verses 23-25.
- What was the service on the tenth day? See lesson twenty.
- What were the people to do? Verses 25-32.
- When and what was the next service of worship? Verses 33-44.

- What was the next to take place? Lev. 25:1-16.
- Having taught these feasts both in "The Book of the Law" and "Time, Tradition and Truth," we cannot do better than refer the student to these books on this great subject of prophetic teaching of the law.
- What was to be done in the tabernacle on the Sabbath? Lev. 24:1-9.
- What was to be done with those who cursed? Verses 10-16.
- Where was the curse to rest? Verses 14, 15.
- Give penalty for murder and blemishes caused? Verses 17-23.
- Who owns the land? Lev. 25:23.
- Tell about the possessions of the Levites. Verses 25-34.
- What is our duty to the poor? Verses 35-55.
- What blessings are promised on obedience? Lev. 26:1-13.
- What curses for disobedience? Verses 14-17.
- What then if one reproof does not correct them? In case the second punishment does not correct them? Verses 18-20.
- If the third then what? Verses 21, 22.
- If they again do not obey? Verses 23-26.
- If for all these experiences they obey not, then what? Verses 27-39.
- In these experiences if they repent, then what? Verses 40-46.
- These predictions were fulfilled during the reign of the judges as will be shown in lessons on that book. They were finally scattered abroad at the Babylonish captivity and finally rejected when they rejected Christ. The Gentiles have also the same experience since Christ was here. Mentioning of the punishment seven times teaches that that will be the experience during the entire history of God's work on the earth, as that expression so often occurs, referring to that length of time. No prophetic period, as some teach, is connected with this chapter, and all who take the position there is, have made a mistake on it, and will

continue to do so.

What rule is given governing vows to God? Lev. 27:1-6.

If he be too poor to pay, then what? Verse 8.

What is the rule if a beast is donated to God? Verses 9-13.

The rule for a house? Verses 14, 15.

Give the rule for donating land to God. Verses 16-25.

Can a man donate to God that which is already His? Verses 26-34.

The above shows that a person has no right to meddle with that which is already God's. If he wishes to vow or donate to God that which is separate from the firstling, which is the Lord's, or the tithe and every devoted thing, which is the Lord's, he can do so. Vows must be made from that which belongs to the person and not from that which belongs to God. If any one wishes to keep the article at the priest's valuation he can do so by adding one fifth of the estimation to it. The more we study God's word the more we see He is systematic and just in all His ways. He is also a true organizer of His work. He asks no man to plan for Him. Neither to dictate to others what they shall do. The Lord has told all about it to each one of us. The book of Leviticus, like that of Genesis and Exodus, is surely a book of instruction to the children of God. We can truly say, as yet we have found nothing that we can dispense with. Nothing we do not need to day as much as they did then. May the student profit by the instruction given us by the Lord.

LESSON TWENTY-TWO.

Israel's Organization.

Read "Vol. 6," on "Organization."

When was the book of Numbers written? Num. 1:1.

What was the first instruction of the Lord? Verses 2-4.

Who were the renowned men of each tribe? Verses 5-16.

What ages were numbered? 17-20.

Give the number of each tribe. Verses 17-45.

What was the total number? Verse 46.

Were the Levites numbered? Verses 48-54.

Give the location where each tribe was to pitch its tent? Num. 2:1-24.

How many divisions were there of the Levites? Num. 3:1-28.

How old were they numbered? Verse 22.

Give the location of the Levites. Verses 28-39.

Why were the Levites chosen? Verses 40-51.

What was the work of the Kohathites and how old? Num. 4:1-4.

Who prepared for moving? Verse 5.

How was the ark prepared? Verse 7.

How was the table prepared? Verses 7, 8.

How was the candle stick prepared? Verses 9, 10.

How was the golden altar fixed? Verse 12.

How was the altar of burnt offerings fixed? Verses 13, 14.

Why these varieties of covering? See our comments on the colors, "The Sign of the Son of Man," in Vol. 3.

What was the duty of Aaron's sons? Verse 16.

What was the duty of the Gershonites? Verses 21-28.

What was the duty of the Merarites? Verses 28-33.

How many Kohathites, Gershonites, and Merarites were there? Verses 34-49.

Give the laws governing the people. Num. 5:1.

What portion of certain offerings belong to the priest? Verse 20.

How should a congregation be dismissed? Verses 22-27.

Who is the instructor and organizer?

What has man to do with God's organization? Thus far from the beginning of the Bible man has had nothing to do only as commanded. Every detail comes direct from God. He is the organizer and commander of all things. He is the head of the church in all ages. He is the organizer of all true government in civil things as well as spiritual. All the council man needs to know is to know God's will and do it in true organization. Let each student draw a map of the camp of Israel, giving the total number of each division. Also of each separate tribe with the color of each ensign.

LESSON TWENTY-THREE.

Organization Continued.

What was next in order after the dedication of the temple? Num. 7:1-4.

What was the first offering? Verses 3-8.

Why did the Kohathites receive no offering? Verse 9.

The furniture was to be carried on the shoulder because the government is upon Christ's shoulder, says the prophet.

What offering did each tribe make? Verses 10-89.

Who lighted the lamps? Num. 8:1-4.

The priest is the teacher of the law and the gospel. His light is to shine upon the law and tell the lesson in all the instruments used.

Give the order in setting apart the Levite to the work. Verses 5-14.

How long was the Levite priest to serve? Verses 24-26.

What was done on the second year after leaving Egypt? Num. 9:1-5.

Give instructions on the passover. Verses 6-14.

What led Israel? Verses 15-32.

Give the different alarms of the trumpet. Num. 10:1-10.

When did they leave camp Sinai? Verses 11-13.

- What camp moved first? Verses 14, 15.
 Who took down the tabernacle? Verse 17.
 What camp next moved? Verses 18-20.
 Who next followed? Verse 21.
 What camp on the west followed? Verses 22-24.
 What camp on the north followed last? Verses 25-28.
 Who was invited to go with Israel? Verses 29-32.
 What did Moses say as they started? Verses 33-36.
 Relate the next experience. Num. 11:1-9.
 What did Moses ask the Lord to do with him? Verses 10-15.
 Abraham's and Moses' bosom is used the same figuratively.
 What did the Lord do to help Moses? Verse 17.
 Give the work done by the seventy. Verses 18-30.
 What experience did Israel have with the quail? Verses 31-35.
 Relate the story of Numbers, twelfth chapter.
 How many and who were the spies sent to see the land? Num. 13:1-25.
 What was the report? Verses 26-33.
 What did the people say at the report? Num. 14:1-5.
 What did Joshua and Caleb report? Verses 6-10.
 Relate the conversation of Moses and the Lord. Verses 11-39.
 What then did the people say? Verses 40-51.

LESSON TWENTY-FOUR.

The Lord Calls Whom He Will.

- What thorough instructions are given about our duty? Num. 15:1-29.
 Let the details of the above verses be studied.
 What is the penalty for wilful violation? Verses 30, 31.
 What example is given? Verses 32-36.
 What was to be done that they would obey? Verses 37-41.
 What rebellion came into the camp? Num. 16:1-7.
 What did Moses reply to them? Verses 8-11.
 What test was made and the result? Verses 12-22.
 What became of the rebels? Verses 23-35.
 What was done with the rebels' censers? Verses 36-40.
 Then what followed? Verses 41-50.
 What was the next test? Num. 17:1-13.
 How evident that the Lord does His own choosing of servants.
 What charge did God give the priesthood? Num. 18:1-7.
 How was the priesthood paid for service? Num. 18:1-20.
 How were the other Levites paid? Verses 21-24.
 Did the Levite pay tithes? Verses 25-32.
 Did Paul obey this instruction? 1 Cor. 9:13, 14.
 How was the resurrection to be taught? Num.

19:1-10.

Where were all sin offerings to be burned? Without the camp.

What did the heifer symbolize? The original sin of Eve which caused death. The cedar wood a symbol of Christ; hyssop a cleansing plant, scarlet a symbol of sin bearing for another. A clean person only could gather up the ashes. Water, a symbol of cleansing and the river of life.

What was to be done on the third and the Sabbath day? Verses 11, 12.

What if any refused to be purified on the third day? Verse 13.

How does Paul refer to this? 1 Cor. 15:1-4.

What event takes place at the beginning of the seventh thousandth year?

The person who refused to be purified on the third day had no faith in Christ being raised.

Must it be a clean person to do the sprinkling? Verse 19.

Who died at camp Zin? Num. 20:1.

What experience had Israel at Zin? Verses 2-11.

What did the Lord say to Moses? Verse 12.

What request was made to Esau's people? Verses 13-22.

What happened at Mount Hor? Verses 22-29.

The student must be thoroughly imbued with the thought in the studies for the past month regarding God's perfect organization. That has been manifested in everything experienced. Everything to its place and every man to his work to which he was chosen. We find the Lord chose, First, the Levite to do the service of the tabernacle. We find Aaron and his sons were priests because the Lord chose them. The Kohathites carried the vessels of the sanctuary because the Lord said they should. The Gershonites carried the boards and curtains because the Lord said so. The Merarites did what the Lord told them to do. The Lord gave instructions where each division was to camp, who was to move first, second, third, fourth, fifth, and sixth in their journey, as the cloud led them. We are given an example of how God looks on men who will assume to do a work which God has not appointed them to do. The support for labor performed is all provided by the Lord. The ages for service are given—who are to serve in each capacity. Thorough instructions are given in detail in every respect. Thus all that is left for man to do in God's work is to do the work to which he is called. Man cannot organize nor manage in any way the work of God. The organization is so complete that when each do the work called upon him to perform, the whole works as the most perfect mechanism.

I do not wonder that system is necessary in the things of the world. Nothing can be a success without it. But don't try to make a system out of God's work, for it is already systematized to the finest point and any effort of man to improve it would only be to meet the same result that Korah, Dathan, and Abiram met. God will care for the ark. Keep hands off and let him steady it when needed. As Paul said, "Without Him we can do nothing, but with Him we can do all things."

The REMNANT OF ISRAEL

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FROM THIS DAY FORWARD.

From this time on I now feel that my energies shall be largely spent in obtaining the circulation of the literature which is now prepared to help the people.

Our plan is if possible, first, to increase the circulation of the Remnant of Israel. There is no reason why that paper should not reach a self-supporting basis. It has accomplished a noble work. We want those who have written for the paper to regularly continue to help fill its columns with moderate sized articles bearing on the message for this time. We want other writers to help us. If we do as the truth demands which we have for the people, the paper will be increased in size and frequency.

THE BOUND BOOKS.

There is now being arranged for the printing of the three volumes to standard size and complete our plans of long standing to make the full library for Bible students covering the whole scriptures in six volumes embracing near twenty-five hundred pages. When this library is placed in the home there will be no doctrinal point of note in the Bible that cannot be understood by any one possessing the library. The Bible is taken in them from Genesis to Revelation, covering every subject that all who wish knowledge and will comply with God's terms can know what truth is.

There will be a prospectus made covering them all for the use of agents. The books can be sold singly or all as the customer may wish. It will take a little time yet to get the work systematized but our attention will be given to the completion of that work.

Our tracts covering twenty-five special subjects should be circulated widely. Come, brethren, awake out of sleep. The day is at hand and God calls for workers in His vineyard **right now**. "All that other folks can do why with patience cannot you?" Only keep this rule in view, and go at it as you have not done in the past.

JAPANESE AVIATION.

Japan's military leaders are concentrating their attention upon aviation with increasing persistence.

The British government was requested recently by Japan to send an aviation commission to Tokio to demonstrate the latest developments in air warfare. Great Britain made excuses, and the commission was not sent. But, Japan's eagerness to learn the aviation lessons of the war from those who directly participated, will not be denied.

A small corps of discharged British aviators, in private employment, has been engaged in England to proceed to Japan, with British machines. Orders have been given, too, for French machines and French experts.

A Japanese commission recently arrived in Germany to study the German side of war aviation. In a short time, all Europe's basic knowledge of air warfare will have been appropriated by the Japanese and Japan will become one of the foremost aerial powers.

It behooves the U. S. to keep this new development of martial skill in the orient under close observation. America cannot afford to be unprepared in the air. The science of aerial flight owes its fundamental principles to American inventive genius.

If America remains fit, and organizes in advance against trouble provoking nationalities, hostilities are not likely to be directed against us. The development of aviation for war purposes by America will go a long way toward making war impossible. America cannot be lax and be safe.

TRACTS

THE BOOK OF THE LAW FOUND AGAIN

This book of 350 pages is a compendium of all law question in the Bible. As the title says "The book of the law is found again," as it was in the days of Ezra the Priest, and Huldah, the Prophetess. The law of Moses now to be remembered as spoken by Malachiah the Prophet. Don't fail to read it.

Illustrated with diagrams and charts, see codes of laws, are classified. It deals with true Church organization and all Bible doctrines. Price \$2.00.

THE STORY OF THE REAL JEW AND THE GATHERING OF ISRAEL INTO THEIR OWN LAND

By G. G. Rupert

This is a book of four hundred pages. It takes up the history of Israel from the beginning of the captivity to the final restoration, when God sets His hand the second time to recover the remnant of His people that are scattered abroad. This pamphlet is a thorough work on this question. It clears up the prophecies of the Old Testament on the Return of the Jews, the Millennium, and the Gathering of Israel as nothing else has ever done. Every minister in the land should have a copy, as well as every other person in the world. It removes the mystery so long hung over the Old Testament prophecies. It connects them with the prophecies of Revelation as nothing else ever published.

Volume 3. Price \$2.75.

A VALUABLE CHRONOLOGY.

The following chronology will appear in our columns from month to month until completed and will then be printed in book form.

A most valuable contrast on chronology as written by a scholarly Seventh Day Adventist minister of Paris, France, as translated into the English by a friend and examined by G. G. Rupert.

TO THE READERS:

It is with pleasure I present the following pages of chronology.

1. It is written by one who has given much thought to the question and of good standing as a student.
2. It is a question of the greatest importance to the one who wishes to become acquainted with an outline study of the Bible.
3. It is the most vital of all studies to determine the time of our Lord's return to earth.
4. Our criticisms are for no other purpose only that the reader may be benefited and become better informed on this subject and thus be encouraged in spiritual life.

BIBLICAL, HISTORICAL AND PROPHETIC CHRONOLOGY.

(Translated from the French.)

The first act which is recorded in the history of the universe is the "Creation," (a) which took six days, after which the Creator rested the seventh day, and thus was constituted the weekly division of time.

The creation of the lights (b) in the expanse of the heavens marks the division of time into: the hour (watch, or eve), the day, the month, the year (as also season).

We understand, and this is generally admitted, that a (c) period of seven thousand years separates past Eternity from the Eternity which is to come and is set apart for testing the allegiance and faithfulness of intelligent beings to the Deity.

Let us here condense chronologically, with the aid of history and prophecy, the facts which will reveal to us at what point of this sevenfold millenary period we have arrived.

The first fact to be noted is the life of Adam down to the birth of his son Seth (d).....	130	years
Thereafter, we have the life of Seth as far as Enos (e)	105	"
Life of Enos to Cainan (f).....	90	"
Life of Cainan to Mahalaleel (g).....	70	"
Life of Mahalaleel to Jared (h).....	65	"
Life of Jared to Enoch (i).....	162	"
Life of Enoch to Methuselah (j).....	65	"
Life of Methuselah to Lamech (k).....	187	"
Life of Lamech to Noah (l).....	182	"

The first ten generations bring us down to..... 1056 years

(a) Gen. 1, and 2:1-6. (It should be noted here that in the Septuagint, Syriac, and Samaritan versions Gen. 2:2 reads thus: "And the sixth day God finished his work which he had made; and the seventh day he rested from all his work.") (b) Gen. 1:14-19 and Gen. 8:22. (c) II Pet. 3:2-18 and Rev. 20. (d) Gen. 5:5.

(e) Gen. 5:6. (f) Gen. 5:9. (g) Gen. 5:12. (h) Gen. 5:15. (i) Gen. 5:18. (j) Gen. 5:21. (k) Gen. 5:25. (l) Gen. 5:28.

It should be noted that 56 years before the birth of Noah marks the end of the first millenary of years, or the first day of the super-week of one thousand years, set apart for the probation of intelligent beings. Thirteen years before this Enoch was translated to heaven, that is, 57 years after the death of Adam. Methuselah was 313 years of age when the second thousand years

began, and he lived, approximately, during the first part of this second day of the great period. We will now continue:

The life of Noah down to the flood was (m).....	600	years
Duration of the flood (n).....	1	"
Birth of Arphaxad (grandson of Noah, son of Shem) after the flood (o).....	2	"
Life of Arphaxad to the time of Salah (p).....	35	"
Life of Salah to the time of Eber (q).....	30	"
Life of Eber to the time of Peleg (r).....	34	"
Life of Peleg to the time of Reu (s).....	30	"
Life of Reu to the time of Serug (t).....	32	"
Life of Serug to the time of Nahor (u).....	30	"
Life of Nahor to the time of Terah (v).....	29	"
Life of Terah to the time of Abram (w).....	130	"

The second ten generations brings us to..... 2009 years

It is to be noted that the birth of Noah and the birth of Adam mark off the second millenary. Then, (x) "the intentions of the heart of men being only to do evil" God resolved to destroy them by means of a flood, but Noah "found grace in the eyes of the Lord," and with his family he preserved the human race. Without attaching all the importance which chronologists give to details which are more or less accurate or inaccurate, we think we are in a position to confirm the accuracy of the data and facts showing that the second thousand years end a few years before the birth of Abraham; at any rate, they all agree in establishing this.

Noah was contemporaneous with almost the entire period of the second millenary day and was still living at the beginning of the third thousand years; barely another two years and he would have seen Abraham born. Noah, living at the time when Nimrod (his great-grandson through the lineage of Ham), (y) "began to be mighty before the Lord," knew the challenge which he uttered to the Almighty (z) "in building the tower of Babel" and in laying the foundations of the first universal empire: the Babylonian kingdom. But Noah was thus able to see that the God of heaven restrained the arrogance of Nimrod (a) by "confounding the languages;" for (b) "Who hath hardened himself against the Lord and hath prospered?" Let us pass on to the third millenary:

First Criticism

The reader will see that our Paris Brother adds one year for the flood. This will be seen should not be done. The writer adds 600 years for the life of Noah to the flood and then one year for the flood. The record says the flood came in the 600th year of Noah's life in the second month and the first day of the month. Gen. 7:11. Then in the six hundred and first year of his life, in the first month, the flood was dried up. Gen. 8:13. Thus we could not add that year to the 600. So we make our first correction with this correction. We agree to the time of Moses, 2,513 years after creation.

Life of Abraham to the birth of Isaac (c).....	100	years
Life of Isaac to the birth of Jacob (d).....	60	"
Life of Jacob till he went down into Egypt (e).....	130	"
Dwelling (or sojourn) of the children of Jacob in Egypt (f).....	215	"
Passing (or sojourn) of the lineage of Jacob in the desert (g).....	40	"
Time devoted to the conquest and division of Canaan (h).....	6	"
Period during which the children of Jacob were governed by judges, to the establishment of the steadfast royalty of the House of David (i)...about	436	"

The vocations of the patriarchs and judges end in... 2996 years

During the third thousand years we are no longer able to calculate according to generations, but we find other landmarks, from which we take the most striking, leaving the details, although they do not support the foundation any better. It was at the age of 75 years that Abraham came into the land of Canaan (j) (according to the order and (k) the promise which had been given to him, although (1) the Lord did not give him any inheritance in it, "not so much as to set his foot on." He had to go (m) and sojourn in Egypt to flee from the famine (n) as also his posterity. This is what explains and harmonizes verses 40 and 41 of Ex. 12, according to the Pentateuch, the Samaritan and the Septuagint and brings them into harmony with Gal. 3:6-9 and verses 16 to 18, and then Gen. 15:13 to 16 and Acts 7:6 and 7.

We understand and conclude from the bringing together of Jos. 14:6-10 and Deut. 15:1, etc., that the conquest and dividing up of the Land of Promise were accomplished within a period of six years (which the chronology appears to indicate), for when Caleb requested of Joshua the realization of the promise of God regarding himself, he stated that five years had elapsed, but the continuation of the narrative shows that the time was not up; now, according to the law of release it appears that six years would not be exceeded; and this harmonizes with the facts and with the ensemble.

This harmony in the chronology is further affirmed in Acts 13:17-20, etc., if we underline the word "about" in verses 19 and 20:

"And **about** the time of forty years suffered he their manners in the wilderness And after that, he gave unto them judges **about** the space of four hundred and fifty years until Samuel the prophet."

In both cases, it seems to us, the word "about" should be underlined, as the vocation of judges, from Moses to Samuel inclusive, does not appear to total more than four hundred and thirty-six years, adding thereto the contemporaneity of the reign of Saul with the prolonged continuity of the vocation of Samuel. (40 plus 6 plus 350 plus 40 equal 436. We will see further on that this is perfectly reconcilable with other texts. If, instead of recalling several historical facts in his discourse at Antioch of Pisidia, the apostle of the nations had drawn upon chronology, he would probably have been more accurate, but he uses—and, of course, designedly, the word "about," and it might appear needless for us to wish to confirm or annul his statement.

As God took away the sacrificership from the House of Eli because of the unfaithfulness of his sons, so also He took away the royalty from the House of Saul because of his unfaithfulness, according to the declarations made to Samuel (o) and to the man of God. We continue:

Establishment of a steadfast royaty of the House of

David, and his personal reign (p).....	40 years
Reign of Solomon down to the building of the Temple (q).....	3 "
Continuation of the reign of Solomon down to the Third	

(f) Ex. 12:40. (It should be noted here that the Pentateuch, Samaritan and Septuagint versions express v. 41 as follows: "It came to pass at the end of the (second) half of four hundred and thirty years, it came to pass on the selfsame day, that all the hosts of the Lord went out from the land of Egypt.") (g) Num. 32:13 and Acts 13:18. (h) Josh. 14:6-10 and Deut. 15:1, etc. (i) Acts 13:20, see from v. 17 on. (j) Gen. 12:1. (k) Gen. 12:7. (l) Heb. 11:9, then Acts 7:5. (m) Gen. 12:10. (n) Gen. 46:1-7. (o) I Sam. 2:27-32; and ch. 3:11-14, then I Sam. ch. 15. (p) I Kings 2:11. (q) I Kings 6:1. (r) I Kings 11:42 to II Kings 24 ch., also II Chron. 35 ch.

(s) Dan. 9:24:27; Jer. 25:1-12. (t) Dan. 9:25. (u) I Sam. 2:35 and ch. 3:11-14. (v) II Sam. 7:8-17; II Chron. 36:20-23 and Jer. 29:10; Ezra 1st ch. (w) II Sam. 7:18 and 19. (x) Isa. 55:37. (z) Acts 13:32, 34. (y) Mark 12:35-37.

year of the reign of Jehoiakim, or, the beginning of the Babylonian captivity, the first year of Nebuchadnezzar's reign (r).....	430 "
Time of the Jewish captivity at Babylon, i. e., down to the first year of the Medo-Persian empire (s)....	70 "
Time of supremacy of the Medo-Persian, Greek and Roman Empires, down to the birth of the Messiah, Jesus Christ (t).....	538 "
Year of the world.....	about 4077 years

(L. Rollin's "Ancient History" points out that Nebuchadnezzar reigned about two years, jointly with his father; and, in the same way, Cyrus, about two years with Darius the Mede, his uncle.)

The Lord had said to Eli, by the mouth of the man of God: (u)

"I will raise me up a faithful (steadfast) priest, that shall do according to that which is in mine heart and in my mind; and I will build him a sure (faithful) house; and he shall walk before mine anointed for ever."

Let us connect these words with those of David, when Nathan the prophet had declared unto him (v) the word of the Lord: (w)

"Who am I, O Lord God? and what is mine house, that thou has brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of this servant's house for a great while to come, of arrangements concerning the man which is to be from above (or, the Adam from above).

(Note: the latter part is probably from French revised edition.) (x) Isaiah, as does Jesus (y), and also the apostle Paul (z), supports this thesis.

We now have a text to examine which, among others, harmonizes and supports the quotation of the apostle Paul in Acts 13:20. This is in 1 Kings 6:1, where it says:

"And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that Solomon built the house of the Lord."

We have demonstrated above that the vocation if Moses, from the time of the departure from Egypt to the entry into Canaan, the cinquest and the dividing-up of this promised land, the vocation of the judges from Joshua to Samuel (including the reign of Saul, which was absorbed in the continuation of Samuel's vocation), did not appear to exceed 436 years. If we add to this the 40 years of David's reign and the three first years of Solomon's reign, we obtain: 436 plus 40 plus 3 equals 479 years completed, which brings us to the 480th year from the going out of Egypt, confirming the accuracy of the reckoning and reconciling Solomon and Paul. From the 4th year of the reign of Solomon down to the 3rd year of Jehoiakim's reign (which would appear to correspond with the first year of the reign of Nebuchadnezzar, king of Babylon, 430 years elapsed. It was then that (a) Daniel and his companions were led captive. Now, Solomon, having cleaved unto strange wives, (b) they turned away his heart from the Lord, and "his heart was not perfect with the Lord his God, as was the heart of David his father." "And the Lord said unto Solomon: Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee I will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David's sake . . . and for Jerusalem's sake." However, all the kings of the ten tribes separated were ungodly, whereas several of the kindg of Judah "did that which was right before the Lord." Ezekiel, the

(m) Gen. 7:6. (n) Gen. 8:13. (o) Gen. 11:10. (p) Gen. 11:12. (q) Gen. 11:14. (r) Gen. 11:16. (s) Gen. 11:18. (t) Gen. 11:20. (u) Gen. 11:22. (v) Gen. 11:24. (w) Gen. 11:32 and 12:4; also Ants 7:2-4. (x) Gen. 6:5 and 7 and 8-12, and Heb. 11:7. (y) Gen. 10:8-11. (z) Gen. 11:1-4. (a) Gen. 11:5-9. (b) Job 9:2-4. (c) Gen. 21:5. (d) Gen. 25:26. (e) Gen. 47:9.

prophet, as a sign of what was to follow, received, under a figurative form, instructions to (c) "lay siege against Jerusalem." Then the Lord said to him: (d)

"Lie thou also upon thy left side, and lay the iniquity of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel." "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year."

Reckoning the first figure "for the house of Israel" and the second for "the house of Judah," we get a total of 390 plus 40, equals 430 years, which figure corresponds to "the iniquity of Israel" and "of Judah," from the reign of Solomon to that of Jehoiakim; and the Lord says in conclusion: (e)

"Therefore thou shalt set thy face toward the seige of Jerusalem, with thine arm uncovered."

Do we need a more accurate confirmation of the totality of the reign of the house of David, while "his heart was not perfect before the Lord?"

From that time on' we see the contact of the people of God with the Babylonian, Medo-Persian, Greek and Roman universal monarchies, which had all become established before the end of the fourth thousand years of the age of the world, of which the (registration) ordered by Caesar Augustus marks the terminating point; while the time of the Jewish captivity at Babylon,

(a) Dan. 1:1, 2. (b) I Kings 11:1-13. (c) Ezek. 4:1-3. (d) Ezek. 4:4-6. (e) Ezek. 4:7.

Second Criticism.

The reader will notice the first year of David's reign the writer has total 2,996, then he adds forty for David and three for Solomon, total to Solomon's (fourth year as the Bible states it) total 3,037. Although we agree to the time of Moses, yet we disagree at the fourth year of Solomon's reign, forty-six years we add to 2,513 plus 480 total 2,993. The writer has a total at the fourth year of Solomon, 3,037. Bear these facts thus far in mind.

Third Criticism.

In our chronology we go from point to point where positive statements are made such as is made in 1st Kings 6:1. That it was in the 480th year from the time they left Egypt. Let the reader note the writer's comment well on this 480 years. If four years in the place of three was added it would make the exact 480 years in the place of 479 as given by the writer.

We note by comparison the writer has to this date consented and agrees with me the 480 years is a "waymark" and more definite than the statement of Paul where he, in speaking of the reign of the judges. uses the word about 450 years for the reign of the judges in Acts 13:18-20. Thus at this date, 2,993, the writer added one year which he gave for the flood which we corrected and now he gives three years for Solomon when the record says it was the fourth year of Solomon's reign when he laid the foundation of the temple. 1st Kings 6:1. With our corrections in his writings on these two points we agree to the date being 2,993 A. M. Note the writer's notes on his explanation of 1st Kings 6:1 carefully.

(To be continued.)

LETTERS RECEIVED.

2164 7th Ave., New York City, April 17, 1921.

Dear Brother Rupert:

I must acknowledge with thanks yours bearing date of the 3rd instant. Would appreciate very much your kind offer to send papers as I will send them far and wide. Am anticipating a trip to the British West Indies shortly if God wills. Will explain further to you later on, as I make preparation.

Very respectfully yours,

MARIE HAMILTON.

52 E. 132nd St., New York, N. Y., April 18, 1921.

"Peace be unto you!"

Elder G. G. Rupert,
Britton, Okla.

Dear brother Rupert:

Your esteemed favor at hand. We were very much pleased to hear from you.

You have our deepest sympathy in your hour of grief and sorrow. However, all that is done, is for the best, but we do not always understand just at the moment that it is being done, why.

We would be glad to exchange with you.

Elder M. N. Ask, also, sends his love, sympathy and respect to you.

Hoping that our acquaintance will become a helpful instrument for the spreading of the gospel in His name, I remain your brother as ever,

G. A. MILLER.

New York City, April 17, 1921.

Dear Brother Rupert:

I was with much regret and sorrow informed yesterday by Brother A. G. Miller, the managing editor of "The Light of the World," in whose house I hold Bible classes, that you have buried your wife. Indeed it is not possible not to be pained upon the loss of a dear one, as we are human beings and always want to have with us all whom we love, especially those of the same household, both physically and spiritually. Yet the comforting part in your case is this truth that Sister Rupert having slept in the Faith, you have not lost her. She is alive in the resurrected Master. And we Christians who are alive, being bound to Christ with His promises, we are more than sure, that our loved ones will be returned to us with the appearing of our precious Lord. This glorious hope is the most wonderful and uplifting consolation we believers are privileged to enjoy. And the blessed part of this great hope is the knowledge and confidence that, the soon coming of our Saviour is not far distant. Just in a "twinkling of an eye" and then we shall see Him, and with Him also our beloved ones. Am sure that you already must have comforted yourself with these sweet thoughts, as you are the courageous pioneer in proclaiming the definiteness of the end of the world. This definiteness is enough proof that we are the children of light and know our times and are ready to meet our Lord.

I have other important matters to write about. All I can say now, hold all the books to be printed as I am negotiating to arrange their publication here. Will write later. Your brother in Him.

M. N. ASK.

THE BIBLE LESSONS.

Why not take these lessons and study them till you can go among the people and conduct readings with them? If you will no one will be more pleased with the effort than yourself. It will make you strong in faith and bring a blessing to you which you need.

MYSTERIOUS WAYS HIS WONDERS TO PERFORM.

God can work and none can hinder. God's ways are not man's ways. Man when he wishes to overthrow a nation takes the sword with all the force of the nation behind the effort. God drove out the giants of Canaan with hornets. I am sure they were not long deciding to go. When God wished to teach Jonah a lesson He sent the worm to spoil the gourd vine from over his head. When he wishes to destroy men some times He puts them to war with each other. Sometimes He sends the pestilence among them. Sometimes He sends fear among them till their reason is all lost. When people will not receive the truth He sends them a strong delusion that they might believe a lie and be damned. The Lord is one that never was nor ever will be defeated. Is it not well to commit our ways to the Lord and ask Him to guide our steps? Is it not well that we ask Him not to leave us to ourselves? If He cares for the sparrows will He not care for us? Let us learn the lesson to commit our ways to the Lord and believe He will bring it to pass.

LETTERS OF SYMPATHY.

After the death of my wife and it was known letters written by kind brethren and sisters began to come in from all parts. The first communications were so much appreciated I laid them away thinking I would publish them in the Remnant. But others still kept coming till I saw I could not publish them all. So now I take this opportunity of expressing my appreciation of them all from the first to the last. These letters surely draws me, if possible, more closely to all the Remnant family. Truly the fellowship of the Lord's children is a great comfort in times of sorrow and loneliness. I can say truly I love all the dear family as they are scattered abroad from north to south and from the east to the west. The final meeting of those who have passed away with all those who are still with us in the Master's work is more than language can express of the joy that will then be realized. It will be a glad day to all. Personally I wish to do some more work yet and encourage some soul to prepare for that glad day. The hope of still doing some good in the Lord's work keeps us above the trials we now experience. We can only say, Be of good courage in the Lord. All is for us. All is gain and no loss. That which now seems to be loss will be gain then. May the Lord keep us all faithful to the end of the race.

PLANS FOR THE COMING SUMMER.

If matters turn out as we now hope and expect they will I presume I shall do some visiting among the churches and people. For many years I have desired to travel in a car so I could visit more places and not be dependant on others to meet me long distances and take me back to the trains. Also that I might be free to stop in small towns and do some missionary work with literature. They way now looks like it might be opened for me to do so. If there are any persons who wish a visit by me and if they will try and get out the people we will do what we can to meet such points. I may as before visit several states. We are contemplating a camp meeting of a few days in eastern Colorado, where we can gather the scattered believers in western Kansas and eastern Colorado together. If this is carried out it will be our first gathering together and I shall expect great blessings upon those who attend such a meeting. Our teaching being strictly undenominational all can come and welcome. Our aim will be to help them know the Bible more than to establish some peculiar point. No points will be evaded but all teaching will be in its consecutive order as God has given it to us in the scriptures. People have heard hobbies till they don't want to hear any thing. Our object will be to help those who are seeking for truth and learn the Bible. We haven't much time to spend on any other class. The children of God know His voice, and when the truth is presented they will, if they are enjoying the spirit of God, accept it and rejoice in it. So we are searching out the children of God wherever found regardless of craft in which they are found.

We are anxious that this summer be spent in a way that will count in the building up of Zion. Write us if you have any suggestions or wish a visit from us.

Battle Creek, Mich., March 21, 1921

Elder G. G. Rupert:

Dear Brother:—Every morning, early, I study the Bible lessons as they are printed in the Remnant. I like them very much, they are a great benefit to me. If I could find the time to write out the lessons and send them in I would be glad to do it. I study these lessons very careful and save those papers. I believe what you say on these things, in order to understand the Bible right, we must certainly first understand the foundation thereof, and this is what the first book of the Bible is.

Many greetings, from your Brother,

ADOLF SCHENK.

"The Bible Church of God," is the title of Brother Shanklin's new booklet of 40 pages, just off of the press, and is a valuable up-to-date treatise on the great church question. It will help you solve many problems just now. Send for several of them now. Price each 20 cents; 6 for \$1, and cheaper in quantities. Address Lloyd Shanklin, Springville, Ia.