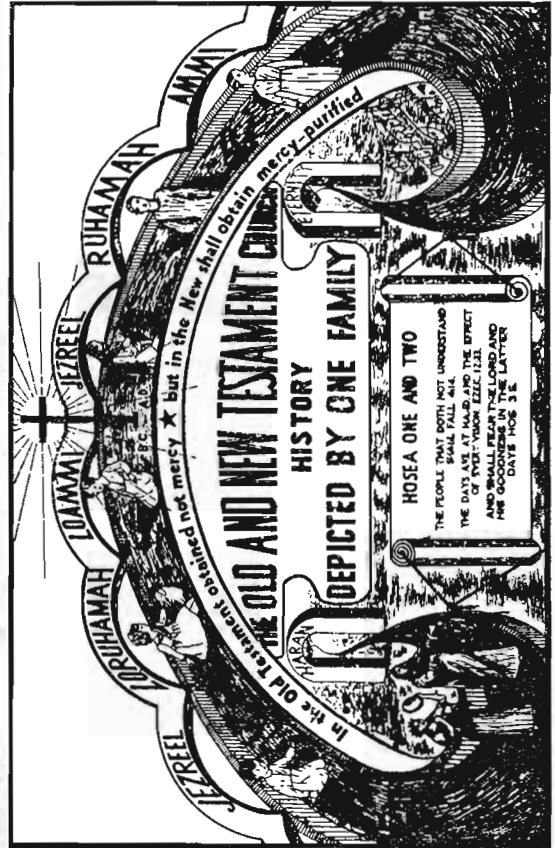


*Shepherd's Rod*

# "The Latest News for Mother"

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1:3.



In care of Ruhamah and Ammi

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V. T. HOUTEFF

In the interest of reaching every truth-seeking mind that desires to escape the path that leads to destruction of both body and soul, as long as this issue lasts, this tract will be distributed free of charge.

TRACT NO. 4

Revised Edition

**The Universal Publishing Assn.**  
Mt. Carmel Center  
Waco, Texas

PRINTED IN U. S. A.

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## JEZREEL'S INTRODUCTORY APPEAL

Dear Brethren and Sisters—"Ammi" and "Ruhamah":

It is my deepest concern that this urgent message reach you without delay (for its warning is the most solemn and momentous to us as a family, since Noah's prediction of the flood), and that every true and loyal Seventh-day Adventist, as a searcher for truth, wisdom, and knowledge of God, be careful not to trip on the stumbling blocks of others, but rather to make them stepping stones to Christian progress.

The Jews thought they had and knew all the truth there was for them. True, they had the Bible, but very little of it they understood. Their consequent misunderstanding of the plan of God, and resultant confidence in themselves, led them to feel that they were rich and increased with goods and in need of nothing. It was this attitude that caused them to turn a deaf ear to the teachings of Christ, the King of glory. Thus their misconception of the Truth, and their prejudice against light upon the Word of God, so robbed them of the knowledge and the wisdom of Jehovah that they were finally led, to their everlasting shame and condemnation, to commit the terrible crime of taking the life of the Son of God.

But not upon the hapless Jew alone lies this fearful guilt: it is shared by the church

in each successive period for crucifying the Saviour afresh in rejecting His message of Present Truth to them. Thus it was in the days of Luther, of Knox, of Wesley, of Campbell, of Miller, and of Sister White. And so it is today with all who are failing to take especial heed to avoid the enemy's ever-set snare.

Now the only safe and sane procedure for you, as wide-awake Christians, is to read closely every page of the solemn message contained herein. Let not a line escape your attention. Study every word carefully and prayerfully. Be an earnest and diligent student of the Truth. "Prove all things; hold fast that which is good." I Thess. 5:21.

As the record of the Bereans shows, they made a thorough and unbiased investigation of the messages which came to them, that they might know whether "those things" were so, and in so doing they were neither misled by the enemy nor condemned by Inspiration, but rather were led by their open-mindedness to keep pace with the Truth, and were honored for their noble course. But the priests, whom God had previously made recipients of the Word, upon learning that the common people were hearing the Truth gladly, came and stirred the people! For this they were condemned.

As these things were written for our "ensamples," let us not fail to emulate the

“more noble” example of the Bereans! Only thus can we honestly exercise our judgment; otherwise we act out the part of those who were led astray by the so-called wise teachers of Israel, and who by their course proved themselves to be but fools.

Says the Spirit of Prophecy, “. . . if a message comes that you do not understand, take pains that you may hear the reasons the messenger may give, comparing scripture with scripture, that you may know whether or not it is sustained by the Word of God. . . . No one of those who imagine that they know it all is too old or too intelligent to learn from the humblest of the messengers of the living God.”—*Testimonies on Sabbath School Work*, pp. 65, 66.

It is these so-called venial sins of being prejudiced and self-satisfied, and of leaning upon others, that have ever led God's people away from Him. Then, too, the fear of coming in contact with error has ever kept them from coming in contact with advancing Truth. These pet sins, condoned by most, and even defended by many, Christians, have on a wholesale scale, at the introduction of each advance of Truth, robbed souls of eternal glory.

Ponder anew the experience of the people in the days of Paul: “And the brethren immediately sent away Paul and Silas by night unto Berea: who coming

thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few. But when the Jews of Thessalonica had knowledge that the Word of God was preached of Paul at Berea, they came thither also, and stirred up the people.” Ac's 17:10-13.

Having thus briefly recalled to your minds the fatal mistake of the church throughout her long history, I now turn to my main object in writing to you. It is concerning our “mother's” estrangement and our unhappy home.

I am in receipt of a letter from our Father, in which He divulges our “mother's” indecent and dishonorable connection, and urges you to plead with her to repent of her infidelity and to return to Him, for He still loves her with the same supreme love as always, though she has done a shameful thing, and is “more corrupt in her inordinate love” than all women. So may your earnest prayer and diligent effort reunite our household and avert the imminent family disgrace, especially the shame and dishonor to Father's great name.

## The Latest News For "Mother"

*Hosea One and Two*

"The Word of the Lord that came unto Hosea, the son of Beerī, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the Word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord.

"So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son. And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel.

"And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away.

"But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.

Now when she had weaned Lo-ruhamah,

Now if you truly love Father and "Mother," you will fervently respond to this solemn appeal. And what will be your gladness if by Father's merciful entreaties and your own untiring efforts, "Mother" be won to repentance, reconciled to Father, and restored to His kingly home! Think of the inexpressible joy as with open arms He then receives the whole family and spreads a great banquet, as did the prodigal's father.

Now to divulge the climaxing news: Father has promised to give forever to "Mother," Pisgah's view—His great vineyard—if she will return and be true! He will hedge it about with "a wall of fire" (Zech. 2:5), lay its "stones with fair colours," and its "foundations with sapphires," make its "windows of agates," and its "gates of carbuncles," and deck all its "borders of pleasant stones" (Isa. 54:11, 12), so that "there shall not come thither the fear of briars and thorns." Isa. 7:25.

Now if this appeal has not been entirely intelligible to you, I am confident that it will be if you will but closely restudy it, after attending diligently to our Father's merciful plea in the pages to follow.

Please be assured that I will be exceedingly happy to hear from all of you.

Sincerely yours for a happy home,

JEZREEL Per V. T. H.

she conceived, and bare a son. Then said God, Call his name Lo-Ammi: for ye are not My people, and I will not be your God." Hos. 1:1-9.

From the foregoing scriptures, the reader will see that the wife, and the children who in figure were born to the prophet Hosea while in vision, are symbolical of the church. God commanded that they be named as stated, to make a fitting analogy of His people—Judah and Israel. The wife and children being of "whoredoms," it denotes that by them the Lord has symbolized the idolatrous state of His church (wife).

In continuing his symbolic prophecy, Hosea is commanded: "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah." Hos. 2:1. The personal pronoun "ye," designating the one who is commanded to speak to "Ammi" and "Ruhamah," verse 22 identifies as Jezreel (Hosea's first-born son in the vision): "And they shall hear Jezreel." The personal pronoun "they" finds its antecedents in the names, Ammi and Ruhamah, re-nominating the same pair of children introduced in the first chapter of the vision; here, in the second chapter, the difference being that from both names is dropped the prefix "Lo" which, in the Hebrew, means "No." Therefore, by interpretation (as given in the margin), Lo-ruhamah means "no mercy," and Lo-ammi means "not My people," whereas Ruhamah means "mercy" and Ammi means "My people."

Consequently, the dropping of the prefix, which causes a change from negative to positive in the meaning of the children's names, indicates, analogically, between chapters one and two, a prophetic division of church history involving a like change—from being "not My people" and receiving "no mercy," to being "My people" receiving "mercy." This is conclusively born out by the apostle Paul's interpretation of this prophecy of Hosea's (Osee's in Greek):

"Even us, whom He hath called, not of the Jews only, but also of the Gentiles? As He saith also in Osee, I will call them My people, which were not My people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not My people; there shall they be called the children of the living God." Rom. 9:24-26.

Hence we see that whereas chapter one of Hosea's prophetic vision portrays God's rejecting the Old Testament church (the Jews who rejected the Lord and His teachings), as "not My people," chapter two portrays His accepting the New Testament church (the Jews who became Christians), as "My people."

The dividing line of this long period of prophetic church history having now been established, it is necessary next to find out how far back in the history of the Old Testament church, and how far forward in

the history of the New Testament church, this symbolical prophecy takes us.

Speaking in symbolical terms, the Lord says concerning Hosea's figurative wife (His church):

“And I will give her her vineyards from thence, . . . and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt.” Hos. 2:15.

From the aforequoted verse, we see that this symbolical prophecy begins with the church in the days of Abraham (the time of “her youth”), and continues on to her exodus from Egypt (when she “sang”), then on to her crucifixion of Christ and to her stoning of Stephen — the climactic events calling forth her dreadful doom: “. . . ye are not My people, and I will not be your God.” Thus, with the fulfilment of this sorrowful pronouncement, struck the destined hour in this prophetic history of the church, signaling the death throes of the Jewish nation and the birth pangs of the Christian church.

Having found that this pictorial prophecy briefly portrays one phase of the history of the church from the time of Abraham to the time of Christ and on to the time of the stoning of Stephen, we are now to find how far its portraiture reaches into the history of the Christian church. The ensuing verses tell:

“And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.

“And I will betroth thee unto Me for ever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.” Hos. 2:18-21.

These verses describe the state of Hosea's figurative wife (the church) in her latter days, as one of unadulterated purity and of absolute safety from all earthly harm. But as the church at the present time is still in her Laodicean condition,—“wretched, and miserable, and poor, and blind, and naked,”—and thus still impure and still in danger, it is evident that while Hosea's vision extends the entire length of the history of the Jewish church, it also extends the entire length of the history of the Christian church up to the time of her fast-approaching purification.

In addition to the truths which this prophecy has already opened up, its one-family illustration of the church in both the Old and New Testament periods, shows

that God regards the Old and New Testament churches as one church in two sections. Accordingly, the symbolism dramatizes the church's experience in both dispensations, beginning with

### *The Old Testament Church.*

Some years after the exodus movement crossed the River Jordan and settled in the "promised land," it began to decline from its high spiritual estate. Finally, in the reign of Solomon, the Lord said to Jeroboam: "I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee: . . . because that they have forsaken Me." I Kings 11:31, 33.

This prophetic promise met its fulfilment after the death of Solomon, at which time the ten tribes, after revolting against Rehoboam, called Jeroboam and ". . . made him king over all Israel. . ." I Kings 12:20. But ". . . all the house of Judah, with the tribe of Benjamin . . ." (verse 21), remained to Rehoboam, son of Solomon. Thus the kingdom was divided—the ten tribes, the kingdom of Israel, taking the northern portion of "the promised land," and the two tribes, the kingdom of Judah, keeping the southern portion of "the promised land."

However, in fulfilment of Hosea's prophecy, ". . . I will break the bow of *Israel* [the princes of the ten-tribe kingdom] in the valley of Jezreel" (Hos. 1:5),

Jehu "slew all that remained of the house of Ahab in Jezreel, and all his great men, and his kinsfolks, and his priests, until he left him none remaining." 2 Kings 10:11.

"Thus Jehu destroyed Baal out of Israel. . . . But . . . took no heed to walk in the law of the Lord God of Israel with all his heart: . . . In those days the Lord began to cut Israel short: and Hazael smote them in all the coasts of Israel; . . . until the Lord removed Israel out of His sight, as He had said by all His servants the prophets. So was Israel carried away . . . to Assyria . . . and in the cities of the Medes." 2 Kings 10:28, 31, 32; 17:23; 18:11. Thus came to pass the words of the Lord unto Hosea, "I . . . will cause to cease the kingdom of the house of Israel." Hos. 1:4.

Then, not many years after the ten tribes were carried away, ". . . did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them . . . And the king of Assyria sent Tartan and Rabsaris, and Rabshakeh . . . with a great host against Jerusalem. . . ." 2 Kings 18:13, 17.

"And it came to pass, when king Hezekiah heard it, that he rent his clothes, and covered himself with sackcloth, and went into the house of the Lord . . . And . . . prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, Thou art the God, even Thou alone, of all the kingdoms of the earth;



Thou hast made heaven and earth . . . Now therefore, O Lord our God, I beseech Thee, save Thou us out of his hand, that all the kingdoms of the earth may know that Thou art the Lord God, even Thou only.

“Then Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, That which thou hast prayed to Me against Sennacherib king of Assyria I have heard. . . .

“And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand: and when they arose early in the morning, behold, they were all dead corpses.” 2 Kings 19:1, 15, 19, 20, 35.

Thus the Lord fulfilled His promise: “But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen.” Hos. 1:7.

But notwithstanding this great mercy, Judah continued to sin exceedingly against Him: “And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place: but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no

remedy. Therefore He brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: He gave them all into his hand.

“And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

“And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia.” 2 Chron. 36:15-20.

Still, God remembered His promise of mercy to the kingdom of *Judah*, and “. . . stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of Heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah.” “And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.” 2 Chron. 36:22, 23; Ezra 6:15.

So it was and in such wise that God again delivered the kingdom of Judah. But the ten tribes, the kingdom of Israel, He did not deliver because of His word: "I will no more have mercy upon the house of Israel." Hos. 1:6.

"Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not My people, and I will not be your God." Verses 8, 9.

In spite, though, of God's repeated great mercy and wonderful deliverances in her behalf, Judah's continual sins against Him, led her finally to forsake Him utterly by denying "His only begotten Son" (John 3:16): "And they cried out all at once, saying, Away with this man, and release unto us Barabbas." Luke 23:18. Thus did Judah's continual backsliding at last bring upon her the dreadful pronouncement: ". . . ye are not My people, and I will not be your God." Hos. 1:9.

In the recital so far of the history of the church up to the crucifixion of Christ, we see an exact fulfilment of Hosea's prophecy, which brings us next in its symbolism to the time of

### *The New Testament Church.*

Just as Hosea, chapter one, contains history of the Israelitish church, so chapter two contains history of the Christian church:

"Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for she is not My wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her like a dry land, and slay her with thirst.

"And I will not have mercy upon her children; for they be the children of whoredoms. For their mother hath played the harlot: she that conceived them hath done shamefully: for she said, I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink." Hos. 2:1-5.

Though the church in the Christian era started out in as good spiritual condition as she did in the Jewish era, and though the Lord made an example of the Jews for their wickedness, the verses just quoted reveal that the Christians utterly failed to profit from the past. As with the passing of Joshua, the Jews began to depart from their God, so with the passing of the apostles, the Christians did likewise. In lowering the Christian standard and exalting the pagan, the church played the harlot with the heathen. Conceiving and bringing forth, in this wise, her so-called converts to Christianity, "she . . . hath done shamefully," saith the Lord, "for she said, I will go after my lovers, that give me my

bread and my water, my wool and my flax, mine oil and my drink.”

These sentiments, she expressed, in effect, in her attitude that people, even though at first not fully converted to Christ, can, if only brought into the church, be converted later, and by their financial support can further the work of God. In this attitude, she unwittingly furthered the end of the Wicked Seed-sower, in granting membership to all candidates, though their unsanctified lives brought forth no “fruit meet for repentance.” This evil practice led her into the Dark Ages of religion. And in spite of this horrible consequence, which ought to have begotten a zeal for a Spirit-born membership, there continues unabated a

### *Zeal for Large Congregations.*

A passion for large memberships, without a commensurate concern for their sanctification, their being “born again,” is not engendered by the Spirit of Christ, but rather by the carnal heart, which says: “I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink.” Selfishness, ambition, greed—these are Satan’s right-hand helpers.

Had the early Christian church continued in her first zeal for the salvation of souls and the advancement of the kingdom of Christ, she never would have ceased

crying day and night against sin and sinners. But her cry died away, while she gave herself to the raising of donatives (goals), working for a selfish gain. Saith the prophet: “Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter.” Isa. 56:11.

Let it be understood that the prosperity of the church does not depend upon silver and gold, and that she does not stand in the wisdom and power of men. Money, though it has its place in her economy, is not her most urgent need. Her success depends upon men whom God can trust and upon whom He may freely pour His Spirit—men who stand true to principle though heavens fall.

Says Christ: “Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. . . . (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself.” Matt. 6:25, 32-34.

All who follow the example of the latter part of the early Christian church, departing from the way of the Lord and

going in "a way which seemeth right unto a man" (Prov. 14:12), shall experience

### *God's Method of Chastening.*

"Behold, I will hedge up thy way with thorns, and make a wall that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now. For she did not know that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." Hos. 2:6-8.

When with the current of the world the church drifts away from the Lord, He can no longer bless her, lest He drive her farther down stream toward destruction. The only way that He can then save her and bring her back to Him, is to withdraw His helping hand, and let her take her course until she finds herself grounded on a reef of her own folly, with the fierce waves of retribution beating over her sides. Then only will she respond to the Lord's voice.

God's method of bringing His church to a self-realization of her dangerous condition is portrayed in Christ's parable of the prodigal. Had the father denied the boy's request to go, the lad would forever have been embittered with a feeling of what he

believed was his father's injustice, and no one could ever have convinced him that his father did not deprive him of the opportunity of winning great wealth and a name for himself. But his bitter experience along the husk-path of disillusionment taught him the great lesson of his life, as nothing else ever could have taught it to him.

In this, the parable perfectly illustrates how wisely God deals with the church in her follies, and how her self-conceit and her pseudo-wisdom prevent her profiting from the experience of others.

Instead of her overtaking (making Christians of) her lovers, they overtook (made a pagan of) her. Having failed to save them, she shall not find them. Finally, realizing her folly, she shall say, I will go and return to my first Husband—the Lord.

"And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of Mine hand." Hos. 2:10. Just as God chastised her in olden time by permitting Nebuchadnezzar, king of Babylon, to abolish the ceremonial system in destroying ancient Jerusalem and its temple building, just so did He chastise her in the Christian era by permitting Ecclesiastical Rome to gain control over her and to supplant her true religious system with a counterfeit—a pagan priesthood and a pagan sabbath, thus fulfilling His words: "I will also cause all her mirth to cease, her feast days, her new moons,

and her sabbaths, and all her solemn feasts." Hos. 2:11.

Since these sacraments (her feast days, her sabbaths, etc.) were part of "a compacted prophecy of the gospel, a presentation in which were bound up the promises of redemption" (*The Acts of the Apostles*, p. 14), and since this prophetic history has brought us into the Christian era, the ceasing of the sacraments therefore typifies the supplanting of the Truth by Ecclesiastical Rome, by reason of the church's folly. And, as Daniel saw it, an "exceeding great" horn (Rome) "cast down . . . to the ground" the Truth "and the *place* of His [Christ's] sanctuary." Dan. 8:12, 11.

Note that the "Truth" and the "place," not the "sanctuary" itself, were "cast down"; that is, both Christ's Truth and His *place* in the earthly sanctuary were set aside, so that the knowledge as to where and what is His mediatorial work, became obscured. (For a detailed explanation of Daniel 8 and 9, see *The Shepherd's Rod*, Vol. 2, pp. 126-147; *Tract No. 9*, pp. 67-70.)

"And I will destroy," saith the Lord, "her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon her the days of Baalim, wherein she burned incense to them, and she decked herself with her

earrings and her jewels [worldly display], and she went after her lovers [the world], and forgot Me, saith the Lord. Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her." Hos. 2:12-14.

This prediction was made over a thousand years before God took her vineyards away from her, and caused her to flee "into the *wilderness*, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days." Rev. 12:6.

But while she was there in her fugitive retreat from her own land (the vineyard), God spoke "comfortably unto her." In other words, she, like the wayward prodigal, had to have a bitter experience, longing again for home, before the Lord could do anything for her. Thus at the end of her 1260 years of exile, from 538 A. D. to 1798 A. D., His overtures of love and mercy struck in her a truly responsive chord.

As we have already seen, the church portrayed in this symbolism, is endowed with the sanctuary sacraments (Hos. 2:11), and as the S. D. A. church, since 1844, is known to be the only one with this doctrine, the fact is evident that this symbolical prophecy of church history, brings us on this side of 1844 A. D., to the S. D. A. denomination, and that consequently it reveals the present condition of the church and God's counsel to her concerning it.

Moreover, the fact that these chapters of Hosea are now understood for the first time, further goes to prove that the lessons which they contain are expressly for the church at this hour, the first of which to be considered is that of

*The Valley of Achor.*

The Lord is now announcing: "I will give her her vineyards from thence, and the valley of Achor for a door of hope." Hos. 2:15. Whatever may be the meaning of the "valley of Achor," it is her "door of hope"—the only way out of her condition. Accordingly, to know why it is such, is our paramount concern.

Only three times in the Scriptures is "the valley of Achor" mentioned: once in a literal setting (Josh. 7:24, 26), and twice in a figurative setting (Isa. 65:10; Hos. 2:15). A study of the literal will give us the key that will unlock the meaning of the figurative.

After the exodus movement had crossed the River Jordan, Jericho was the first city that fell into the hands of the Israelites. The command to Joshua was that the city with every living thing in it, be destroyed, and be burned with fire, but that "all the silver, and gold, and vessels of brass and iron . . ." be "consecrated unto the Lord" and brought "into the treasury of the Lord." Josh. 6:19.

"But the children of Israel committed a trespass in the accursed thing" (Josh. 7:1),

and as a result they began to fall before their enemies, whereupon "Joshua said, Alas, O Lord God, wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? would to God we had been content, and dwelt on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?"

"And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed My covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

"Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you. Up, sanctify the people, and say, Sanctify yourselves against tomorrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you.

"In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man." Josh. 7:7-14.

"And Achan . . . was taken." And he "answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

"And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the *valley of Achor*.

"And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones." Verses 18, 20, 21, 24, 25.

At that solemn time, Achan was the only sinner in the camp, and because of his sin

the nation was about to fall, and God's great name about to be dishonored in the eyes of all the heathen in the land. Had God made the sin known to Joshua before His people had suffered defeat, they would have failed to learn the great lesson involved. Also, had He revealed the guilty one without Joshua's diligently searching for him, He would have encouraged negligence among His servants in searching out sin and sinners among His people.

Clearly, therefore, God's dealings with Joshua reveal that His servants must very carefully watch that no evil enter their ranks, and that God's words through His prophets be feared as though He Himself were speaking them directly to the people.

When Joshua proclaimed, "There is an accursed thing in the midst of thee, O Israel" (Josh. 7:13), Achan, instead of immediately confessing his guilt, concealed it as long as possible. When finally it was brought to light and he was taken, he "answered Joshua, and said, Indeed I have sinned against the Lord God of Israel." But, alas, it was too late then for God either to accept his confession and pardon his sin or to vindicate His people unless they fulfilled their obligation to deal with the sinner strictly in accordance with the manner He had prescribed.

"Now all these things happened unto them for *ensamples*: and they are written for our admonition, *upon whom the ends*

of the world are come. Wherefore let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:11, 12.

With the key here in hand, we are now to unlock "the door of hope" and discover what Present Truth lesson lies within

### *The Valley of Achor as a Type.*

Had not this remarkable judicial writ been intended for "an ensample," God would not have designated the very place of Achan's punishment. His execution, therefore, in the valley of Achor, stands in Hosea's prophecy as a figure of an antitypical execution in the Christian church; namely, the "purification" of the church. (See *Testimonies*, Vol. 5, p. 80.)

Unmistakably, the type shows that God will destroy not only every sinner among His people, but also their families and all their belongings with them. "The sieve is moving. Let us not say, Stay Thy hand, O God. The church must be purged, and it will be." "And I saw that the Lord was whetting His sword in Heaven to cut them down. Oh that every lukewarm professor could realize the *clean work* that God is about to make among His professed people!" —*Testimonies*, Vol. 1, pp. 100, 190.

It also shows that God will make this "clean work . . . among His professed people," just before He is to entrust them with His very last message to the world (the

message of "the great and dreadful day of the Lord"—Mal. 4:5), the power of which is to lighten the earth with its glory (Rev. 18:1), and to send them forth to possess the antitypical promised land—the earth. That is, with "the dross, the worthless material . . . consumed," the church, "clad in complete armor of light and righteousness, . . . enters upon her final conflict . . . , and the influence of the truth testifies to the world of its sanctifying, ennobling character . . ."—*Testimonies to Ministers*, pp. 17, 18.

Thus "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24:14). All this,—the imminent purification of the church, the ensuing Loud Cry of the Third Angel's Message and the restoration of the kingdom in the land of our fathers, with the subsequent conquering of the nations,—all this the type demands, for Achan was executed and the camp freed from sinners before ancient Israel could conquer the "promised land"—in itself a type of the world, according to the promise made by the Lord "unto Abram, after that Lot was separated from him," saying: "Lift up now thine eyes, and look from the place where thou art *northward*, and *southward*, and *eastward*, and *westward*: for all the land which thou seest, to thee will I give it, and to thy seed *for ever*." Gen. 13:14, 15. "In the same day the Lord made a covenant with Abram,



saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river *Euphrates*." Gen. 15:18.

But ancient Israel never possessed or ever even attempted to conquer the land designated between the aforementioned boundaries. Hence, the fulfilment of the promise to Abraham is yet future. And as it embraced specifically the lands of Egypt and of Babylon,—all the known world in Abraham's time,—therein is typed the fact that it includes the whole world in our time. Accordingly, after her purification, after she has taken heed to the call of Isaiah 52:1, "clad in the armor of Christ's righteousness, the church [the 144,000—Israel after the promise] is to enter upon her final conflict. 'Fair as the moon, clear as the sun, and terrible as an army with banners,' she is to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

The prophet Ezekiel also was given a vision of this final purification of the church. His prophecy reveals that everyone who fails to receive the mark, or seal, is to be taken away by the slaughter weapons of the "five men," and that "old and young, both maids, and little children, and women" will "all perish together" (*Testimonies*, Vol. 5, p. 211; Ezek. 9:6), as typified by Achan's destruction—the "example."

This unassailable bulwark of facts upholds the Spirit of Prophecy's position that "this sealing of the servants of God is the same that was shown to Ezekiel in vision"; that "the true people of God . . . will always be on the side of faithful and plain dealing with sins which easily beset the people of God. Especially in the *closing work for the church*, in the *sealing time* of the one hundred and forty-four thousand . . ."—*Testimonies to Ministers*, p. 445; *Testimonies*, Vol. 3, p. 266.

Observe how definitely the foregoing testimony places the purification of the church before the work is finished, and just at the commencement of the Loud Cry of the Third Angel's Message. It clearly states that "the closing work for the church" in her Laodicean state is "the sealing time of the one hundred and forty-four thousand." And the fact that these are the "firstfruits," the "servants of God," proves that after they are sealed and the church is purified, a second fruits are to be gathered in, for where there is no second gathering, there can be no "first."

Moreover, the ordinal sequence of first and second always denotes consecutive order. Therefore, the 144,000 being both *first fruits* and the *servants* of God, they are gathered first, then are sent forth to gather a second fruits. This twofold harvest is brought to view also in Revelation 7. After beholding the gathering, the sealing of the one hundred and forty-four thousand first

fruits, John saw the subsequent ingathering of the "great multitude, which no man could number" (verse 9)—the second fruits.

Developing still further the subject of the purification, the Spirit of Prophecy discloses that "those who have proved themselves unfaithful will not then be entrusted with the flock," and that "the Lord has faithful servants, who in the shaking, testing time will be *disclosed to view*," showing that after the old set of servants, who have unfitted themselves for service, are put away, and the church is thereby purified, God will "disclose to view" another set of servants, faithful and true, of whom He will have need as under-shepherds of His flock.

Also says the Spirit of Prophecy in this same connection: "The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and He will thoroughly purge His floor [where all the wheat is threshed—the church] . . . Those who have trusted to intellect, genius, or talent, will not then stand at the head of rank and file. They did not keep pace with the light. Those who have proved themselves unfaithful will not then be entrusted with the flock. In the last solemn work few great

men will be engaged. They are self-sufficient, independent of God, and He cannot use them. The Lord has faithful servants, who in the shaking, testing time will be disclosed to view."—*Testimonies*, Vol. 5, p. 80.

The words "thoroughly purge His floor" denote a complete work. And as the "floor" is the place where all the "wheat" of that harvest is threshed, it conclusively represents the entire church organization, and that which is to be threshed (the wheat) represents the entire body, thus further bearing out the truth that at the time of the "firstfruits" harvest, the church is to be thoroughly purged, leaving her without spot, wrinkle, or any such thing—without guile in her mouth. Then, only, can God say to those who are in Babylon: "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18:4. Otherwise He would have no object in calling them out of sinful Babylon. Indeed, were He to do no better simply than to bring them into another place where sin still abounded, He might far better leave them right where they are. But He never does a vain thing. Therefore the message of purification, which is to effect this separation, He still further develops

#### *In The Prophecy of Malachi Three.*

This impending purgation of the church, hope-inspiring and heartening to the

righteous, but terrifyingly sorrowful to the wicked, the Lord has also foretold through Malachi's prophecy: He "shall suddenly come to His temple" (the church or "floor"), "but who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fullers' sope: and He shall sit as a refiner and purifier of silver: and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." Mal. 3:1-3.

In explanation of this scripture, the denominational publication (not only published and owned by the denomination, but also endorsed and used by the Sabbath School Department throughout the world in 1929), *Isaiah, the Gospel Prophet*, Vol. 3, p. 49, says: "Verse 20. [Isa. 59.] 'The Redeemer shall come to Zion.' This is *not* the coming *in the clouds*, but coming to the *church*. And when He comes, He will do the work mentioned in Malachi 3:1-3."

These words show that in 1929 the denomination taught that the prophecy of Malachi 3, projecting a thorough work of purification, is a message to the church. (See *The Great Controversy*, p. 425.)

Proceeding from Malachi's prophetic disclosure of the purification of the sons of Levi, the lesson leads us to the law of

### *The First-Born.*

In God's original plan, the first-born of every family were to be the ministers of the temple. The "firstborn" of the flesh, therefore, stand as a type of the first-born of the spirit, the 144,000—the "firstfruits." And though the first-born in the type were deprived of their priestly birthright, because of their sin at Mt. Sinai, Malachi shows that their counterparts in the anti-type will have the office fully restored to them, because of their purification from sin, for he calls them, Levites—priests. Thus, clearly, does this refining of the sons of Levi, God's priestly servants in ancient Israel, typify His priestly servants in modern Israel. They are the first to receive the "seal of the *living* God," and are sealed in the time of "the closing work *for* [not *of*] the church," the refining process, which, now in progress, is to end in her

### *Absolute Reformation and Perfect Safety.*

If with but *one* Achan in the camp, the Israel of Joshua's time was powerless to stand before the heathen, then what hope has modern Israel, with *hundreds* of Achans (*Testimonies*, Vol. 5, p. 157) in *her* midst, to stand through the approaching "time of trouble, such as never was since there was a nation"? Today as yesterday, there is for her but one "door of hope"—"the valley of Achor." There purging her of sin and sinners forever, God will then bring her out jubilantly, singing

as in the days of her "youth" and as in the day when she came up "out of the land of Egypt."

"And it shall be at that day, saith the Lord, that thou shalt call Me Ishi; and shalt call Me no more Baali." Hos. 2:16. That is, she shall then no longer call Him "my Lord," but rather "my Husband" (margin). The relationship of a husband being closer than that of a lord, it denotes an elevation to a more intimate connection and walk with God. And that this elevation is the direct result of reformation, the closing work for the church, is evidenced in the words: "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Verse 17. Or, in the language of The Revelation, they have their ". . . Father's name written in their foreheads . . . And in their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:1, 5.

When God has taken His people through this "refining, purifying process" (*Testimonies*, Vol. 3, p. 541), this fiery ordeal, and has brought them forth as fine gold seven times purified, with the dross burned out forever, then will He be able to fulfill His promise: "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword

and the battle out of the earth, and will make them to lie down safely." Hos. 2:18.

But in spite of the ultimate joy and glory unsurpassed which this message of hope sets before the church of the Laodiceans, the angel (the shepherds of the flock) in charge of the candlestick, instead of eagerly and gratefully applying its "eyesalve," so as not to continue blindly in fatal ignorance of what is ahead, is

#### *Warring Against the Message.*

If God's people but sufficiently sensed their unpreparedness to meet the coming crisis, and could but see themselves standing, as it were, before the mouth of the dragon, they would tremble and faint for fear. But, alas, the pall of insensibility enveloping them is so great that he who comes as a harbinger of hope and release, instead of being gratefully welcomed, is viciously attacked as though he were a fiendish Harpy or some Gorgon- or Hydra-headed monster.

"Have the workers of iniquity no knowledge? who eat up My people as they eat bread: they have not called upon God. There were they in *great fear*, where *no fear was*." Ps. 53:4, 5. They know not the hour of their visitation, when the Lord will destroy them in His fury, and save the righteous in

#### *His Mercy.*

The fact that the names of the children in Hosea's vision are Lo-ruhamah (no

mercy) and Lo-ammi (not My people) in the Old Testament, but Ruhamah (mercy) and Ammi (My people) in the New, shows that though God finally had no mercy upon the Old Testament church, in that He at last put away also the innocent along with and because of the wicked in the midst of them, and told them as a nation, "Ye are not My people, and I will not be your God," yet He will have mercy upon the church at the present time, in that He will command the five men with the slaughter weapons (Ezek. 9:2), to take out of her midst only the wicked, while the man with the writer's inkhorn by his side, spares the righteous by placing a mark on their foreheads. Plainly, therefore, the members of the church in the former period are pictorially represented by the two children Lo-ruhamah and Lo-ammi, and in the latter period, by the same two with their names changed to Ruhamah and Ammi.

The scripture, "she shall sing there. as in the days of her youth, and as in the day when she came up out of the land of Egypt" (Hos. 2:15), attests that the experience of God's ancient people going out of Egypt, will be repeated at the present time: "And there shall be an highway for the remnant of His people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." Isa. 11:16. Thus "in that day shall the Branch of the Lord be beautiful and glorious, and the *fruit* of the

earth shall be *excellent* and comely for them that are escaped of Israel.

"And it shall come to pass, that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even *every one* that is written *among the living* in Jerusalem: *when* the Lord shall have *washed away* the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning.

"And the Lord will create upon *every* dwelling place of mount Zion, and upon her assemblies, a *cloud* and smoke by day, and the shining of a *flaming fire* by night: for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." Isa. 4:2-6. (See *Patriarchs and Prophets*, p. 283.)

As God brought ancient Israel out of Egypt with the typical shepherd's rod (Ex. 4:20), so will He bring modern Israel out of the nations and into the promised land with the antitypical Shepherd's Rod. So today, in the antitype, "the Lord's voice crieth unto the city [church], and the man of wisdom [the humble] shall see Thy name: hear ye the rod, and who hath appointed it." Mic. 6:9. "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hos. 12:13.

Obviously, therefore, though God shall have mercy upon all who come under the authority of His Rod today, all who confess their sins and seek mercy, He will have no mercy upon any who despise its authority, nor upon any who, as did Achan, lust after

### *The Babylonish Garment.*

By Achan's illicit possession of the "goodly Babylonish garment," is typified that class of church members who covet the "Babylonish" styles and fashions in vogue today, when spiritual Israel is about to conquer the antitypical promised land, the world. And the price he paid, they shall pay. (Read Isa. 3:16-26.) But not only they shall pay it, but also those who, following in the next steps of Achan,

### *Covet Silver and Gold.*

Achan's taking the Lord's money represents that class of church members who covet the "silver" and the "gold" which He has set apart for Himself, and who thereby rob Him of that which is His Own—tithes and offerings. Those who withhold that which is His, and appropriate it for use according to their own wisdom, as well as those who oppress "the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord of hosts" (Mal. 3:5), are acting Achan's part, and therefore, "are cursed with a curse: . . . even this whole nation." Mal. 3:9.

The tithes and the offerings are of the Lord's substance, and those who think that they can so manipulate them as to accomplish whatever end is desired, are not deceiving God, but themselves, for His command is, "*Bring ye all the tithes into the storehouse*, that there may be meat in *Mine house*." Mal. 3:10. The storehouse is the only place designated where one may bring the tithes and offerings and unload from his shoulders the heavy responsibility which a faithful stewardship imposes. To do otherwise with them, is to leave one's account in the heavenly ledger standing in the red, even though he may appropriate them to some meritorious work of charity. While it is yet today, therefore, flee from this sin of Achan before it is forever too late! "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

Those who will today hear His voice and harden not their hearts as in the day of provocation, will He make

### *His Future Servants.*

"Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4:6. The workers will be "taught rather by the unction of His Spirit, than by the outward training of scientific institutions. . . . God will manifest that He is not de-

pendent on learned, self-important mortals." "The most weak and hesitating in the church, will be as David—willing to do and dare."—*Testimonies*, Vol. 5, pp. 82, 81.

Moreover, says the Lord, "I will take illiterate men, obscure men, and move upon them by My Spirit, to carry out My purposes in the work of saving souls. The last message of mercy will be given by a people who love and fear Me."—*Review and Herald*, Sept. 21, 1905. "He will use men for the accomplishment of His purpose whom some of the brethren would reject as unfit to engage in the work."—*Review and Herald*, Feb. 9, 1895.

To these workers, the 144,000, the Lord is graciously saying: "And strangers shall stand and feed your flocks, and the sons of the alien [those who are not of the 144,000] shall be your plowmen and your vinedressers. But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61:5, 6. What an exalted privilege to be able to acknowledge no master but Christ, and to engage only in His work and live on His substance!

As this ministry, of which "there hath not been ever the like, neither shall be any more after it, even to the years of many generations" (Joel 2:2), is to be free from

all earthly encumbrances, therefore let no one longer delay in effecting the transition which will ultimately see him engaged heart and soul in the Lord's "closing work for the church," in the ingathering of the "firstfruits," who are to be sealed from among the living in the S. D. A. denomination. And while giving himself to this work, he will at the same time be preparing himself to give the message in the time of the "Loud Cry," which the purification of the church—the deliverance of the sealed and the destruction of the unsealed—is to usher in, and which those purified are to proclaim.

Let each one wisely make this imperative transition by gradually curtailing pursuit of his own interests, and increasing pursuit of the Lord's. In this way, each one will steadily climb from an empty and unsung past of self-enterprise, to a full and glorious future of divine enterprise which shall call forth "from the uttermost part of the earth . . . songs, even glory to the righteous." Isa. 24:16.

"Let me tell you," says the Spirit of Prophecy, "if your heart is in the work, and you have faith in God, you need not depend upon the sanction of any minister or any people: if you go right to work in the name of the Lord, in a humble way doing what you can to teach the truth, God will vindicate you. If the work had not been so restricted by an impediment here, and an impediment there, and on the other side

an impediment, it would have gone forward in its majesty. It would have gone in weakness at first; but the God of heaven lives." — *Review and Herald*, April 16, 1901. (See also *Testimonies*, Vol. 7, p. 25.)

My brethren, if you want a part in this never-so-glorious work, the crowning act in the redemption of the world, you must now hasten quickly to make ready. Let not the cares of this life rob you of the crown of eternal life. Act not out the excuses Satan suggests for not making the change; stand not on the side of those who shall say: "I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused"; or, "I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused"; or, "I have married a wife, and therefore I cannot come." Luke 14:18-20. "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever." 1 John 2:16, 17.

Therefore while yet engaged in your present occupation, go ye into the vineyard of the Lord, and as your interest there grows, let your own work be diminishing until you find yourselves completely divorced from it and wedded to the Lord's.

Says the Spirit of Prophecy: "Time is

short, and our forces must be organized to do a larger work. Laborers are needed who comprehend the greatness of the work, and who will engage in it, not for the wages they receive, but from a realization of the nearness of the end. The time demands greater efficiency and deeper consecration. O, I am so full of this subject that I cry to God, 'Raise up and send forth messengers filled with a sense of their responsibility, messengers in whose hearts self-idolatry, which lies at the foundation of all sin, has been crucified.'"—*Testimonies*, Vol. 9, p. 27.

But as the harvest is great, and the laborers few, and heaven is compelled to "finish the work, and cut it short in righteousness" (Rom. 9:28), the Lord Himself shall

#### *Take Charge of the Flock.*

"And I will betroth thee unto Me forever," saith the Lord, "yea, I will betroth thee unto Me in righteousness, and in judgment, and in lovingkindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord." Hos. 2:19, 20. "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about His people from henceforth even for ever." Ps. 125:1, 2.



“And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth.” Hos. 2:21. The phrase, “I will hear the heavens,” shows that He is on the earth, and the phrase, “they shall hear the earth,” shows that “by means of the angels there will be constant communication between heaven and earth.”—*Testimonies*, Vol. 9, p. 16.

He “will use ways and means by which it will be seen that He is taking the reins in His own hands. The workers will be *surprised* by the *simple* means that He will use to bring about and perfect His work of righteousness.”—*Testimonies to Ministers*, p. 300. And so God will “take charge of the flock Himself.”—*Testimonies*, Vol. 5, p. 80. (See also our *Tract No. 1.*)

Having taken charge of His flock (the first fruits), He will by them gather

### *The Second Fruits.*

The words, “And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel” (Hos. 2:22), make clear that after the purification, at which time God takes charge of the flock Himself, a great harvest of souls is to be garnered in by the message of which the truth herein set forth is a part, for saith the Lord, “And they shall hear Jezreel”—the messengers. And the promise, “I will sow [multiply] her unto Me *in the earth*”

(verse 23), besides bearing substantiating evidence that this is a thorough work of purification and ingathering of souls, also bears evidence that it is accomplished before the close of probation.

Moreover, the words, “I will have mercy upon her that had not obtained mercy; and I will say to them which were not My people [the descendants of the Israelites who have lost their identity among the nations, by reason of being carried away because of the wickedness in the midst of them], Thou art My people; and they shall say, Thou art My God” (verse 23), bear still further evidence that after the 144,000 are sealed and separated from among the wicked in the church, God “will send . . . them unto the nations,” where, as He says, “They shall *declare* My glory among the *Gentiles*. And they shall bring *all* your brethren for an offering unto the Lord out of *all* nations . . . in a clean vessel into the house of the Lord.” Isa. 66:19, 20.

Hosea’s symbolical family forecasts that then the whole world shall behold the glorified and united relationship of

### *The Father, The Mother, and The Children.*

Since God calls this figurative wife of Hosea, His Own wife (Hos. 2:2), He accordingly makes Hosea figurative of Himself, and since His only wife is His church, therefore she and her children are a representation of His church family. The

mother's being figurative of the class which brings forth, or makes, converts, shows that she represents the ministry, and that her children represent the laity.

To Jezreel, Hosea's first-born son in the vision, comes the command: "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead: for she is not My wife, neither am I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries from between her breasts." Hos. 2:1, 2.

From this, we see that Jezreel, the one addressed, is symbolical of a prophet who is to command his "brethren, Ammi," and his "sisters, Ruhamah," to go to their "mother" and plead with her to reform. The names, Ruhamah and Ammi, represent a brother and a sister (singular), but in addressing Jezreel concerning his speaking to them, the Lord uses the plural form, "brethren" and "sisters," figuratively including the entire church membership, male and female.

Obviously, therefore, God ordained that the message to the church should come through His chosen agency, Jezreel (one of the children, or *membership*), to Ammi and Ruhamah (his "brethren" and "sisters"), who in turn should plead with their "mother" (the leadership). This procedure, the Lord has thus rigidly outlined because He knew that a large number of

the membership are ever prone to lean on their leaders for revelation of truth, forgetting the tragic fact that truth has never been revealed through them, but through the prophets only, and that "in the closing work" for the church in each period, the leadership has kept the flock from accepting advancing Truth, rather than leading them to it.

With the abundance of evidence herein made available to all, no one need remain in ignorance of the source through which the Lord may reveal Himself, if each will

#### *Investigate Personally.*

Graphically has the Lord again made known that it is perilous to make "flesh your arm"—to entrust to someone the personal responsibility of investigating "a message that comes in the name of the Lord." Each must for himself prove "all things" and hold "fast to that which is good," as every true child of God has ever done. Those who will not take time and pains to do this, are not honest with themselves or with God, and their interest in the kingdom of heaven is not such as shown in the parable of the merchant man who sought salvation as though seeking for "goodly pearls" or "hidden treasure." Matt. 13:45. And those who cannot for themselves discern the difference between truth and error, are prefigured by the "five foolish virgins." Matt. 25:2.

But there is still another class who, from pride of opinion and for fear that in coming to the light, they may have their errors exposed to view, refuse to discharge their individual responsibility, and consequently remain in the darkness. Still others hold back from openly taking their stand by the side of those who advocate plain but unpopular truth, because of the inconvenience, reproach, and persecution which follow in the wake of being cast out of the synagogue. So as a canker in the heart, works the sins of prejudice, pride, and cowardice, only in the end to rob the sinner of eternal glory!

“. . . they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: *the prophets and your rulers, the seers hath He covered.* And the vision of all [the prophets] is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed [not essential to salvation, etc.]: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned [I must see So and so about it.].

“Wherefore the Lord said, Forasmuch as this people draw near Me with their mouth, and with their lips do honour Me, but have removed their heart far from Me, and their fear toward Me is taught by the

precept of men: therefore, behold, I will proceed to do a marvelous work among this people, even a marvelous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid.

“And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.” Isa. 29:9-14, 18-21.

From this bill of indictment which God has drawn up against His church, we see that their ignorance and His anger are the result of their

### *Rejection of the Prophets.*

Every succeeding Jewish generation rejected the living prophets, at the same time bearing recognition and honor to the preceding ones who were slain by and for speaking to the fathers. Thus Jesus rebuked them, saying: “Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchers of the righteous,

And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets." Matt. 23:29, 30.

Most of the Christians at the present time, by despising the gift of prophecy in the Christian era, and by applying the Old Testament Scriptures to God's ancient people only, have rejected all the prophets! And though the S. D. A. denomination has been warned by the Spirit of Prophecy that the message represented by the angel of Revelation 18:1, who is to lighten the earth with his glory, is yet in the future (*Early Writings*, p. 277), and that the prophet Elijah was yet to come (*Testimonies to Ministers*, p. 475), their attitude that they are "rich, and increased with goods, and have need of nothing," reveals that the spirit which led the Jewish leaders to kill God's messengers, and which has caused nominal Christendom to set aside the prophets, in teaching that they ceased with the preaching of John the Baptist, is today working through the Laodicean ministers who say, "we have all the truth" and "have need of nothing"—truth or prophets.

By such sad deceptions, the enemy is determinedly preparing the way for the church to reject the latter rain, the promised second Pentecost: "I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon

the servants and upon the handmaids in those days will I pour out My Spirit." Joel 2:28, 29. (See our *Tract No. 2*, pp. 45, 46.) All who cheat themselves of this blessing, will seal their doom forever in the

### *Valley of Jezreel.*

There being an antitypical valley of Achor, it demands an antitypical valley of Jezreel. God's words, "Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu" (Hos. 1:4), the church, show that Jezreel typifies both the prophets who were killed, and those who today are being "killed" (rejected) by all who despise the gift of prophecy (1 Thess. 5:20). Therefore according to His promise, God will "avenge the blood" of His prophets upon the house of Jehu—or the people who reject His Word through His chosen servants.

Hence it is clear, concerning the two symbolical valleys which this prophecy brings to our attention, that the "valley of Achor" (Hos. 2:15) stands for the destruction of those who are guilty of Achan's sin, while the "valley of Jezreel" (Hos. 1:5) stands for the destruction of that class who reject the Spirit of Prophecy. Eliminating themselves from the leadership of the Lord's work, they are succeeded, as the prophecy foreshadows, by a

### *Laymen's Movement.*

To Jezreel, His messenger, the Lord commands: "Say ye unto your brethren, Ammi; and to your sisters, Ruhamah. Plead with your mother, plead. . . ." Hos. 2:1, 2. Here we see a laymen's movement of both men and women who are to arise and proclaim the message of reformation to the church (their mother), saying, Thus says the Lord: "Put away [your] whoredoms out of [your] sight, and [your] adulteries from between [your] breasts; lest [Father] strip [you] naked, and set [you] as in the day that [you were] born, and make [you] as a wilderness, and set [you] like a dry land, and slay [you] with thirst." Hos. 2:2, 3.

This illustrated prophecy opposes through and through, just as does the message in *The Shepherd's Rod*, any attempt at launching a new denomination, even though the S. D. A. leadership continues to separate from the old organization the adherents of this reformatory message. Consequently, because of strong opposition to the message, it is imperative that, for its successful delivery to the entire sisterhood of churches, we band ourselves into a body of workers.

Such a body, however, can not intelligently and honestly be called a "separate movement," but simply a reformatory work—a special, concerted activity—within a movement. In brief, it is destined to

confine its work strictly to inside the old organization, just as the apostles with their message, of which *The Shepherd's Rod* is the antitype, were for the first three and a half years after the resurrection, destined to labor only in and for their parent Jewish organization, of which the present S. D. A. movement is the antitype.

Let us, therefore, confidently work to the end of pressing together as an army with banners, to proclaim the good tidings unto Zion. Then only can it be said of us: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, *Thy God reigneth!*" Isa. 52:7.

Brother, Sister, if you want a part in this glorious work, you dare not longer delay in lifting your voice to help warn "Mother" of what Father is about to do with her

### *Unlawful Children—The Unconverted.*

The mother (the church) is charged with the terrible sin of whoredom, — intermingling with the world,—and of bringing forth "children of whoredoms." Hos. 2:4. That is, many of the converts which the ministry has brought into the church, are not brought in by "the Spirit of Truth," but rather by the spirit of the world. In other words, many who, through the ef-

forts of the ministry, have joined the church, are the fruits of a low spiritual standard (See *Testimonies*, Vol. 1, p. 248), and of a high worldly display, which panders to the desires of the natural heart, the promptings of the "carnal mind," the "lust of the eyes, and the pride of life"—all of which is "not of the Father, but is of the world." 1 John 2:16.

When these unlawful children are told of the straight testimony, which would compel them to give up the world and accept the whole truth, they quickly reveal themselves as not of the seed of God. Let dress and health reform, and a thorough acceptance of the Spirit of Prophecy, without any mention of either worldly pleasures or sins of morality, be urged upon them, and thousands of so-called good Christians in unexceptionable standing in the church, will abandon their membership.

Let this test be applied, and the honest who may now have some doubt about the results, will have it quickly and completely dispelled, once and forever. (See *Early Writings*, p. 270.) Being well aware of this fact, and fearing they may lose a selfish gain,—tithes and offerings,—the ministry says: "I will go after my lovers, that give me my bread and my water, my wool and my flax, mine oil and my drink. For she did not know," said the Lord, "that I gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal." Hos. 2:5, 8.

In the *Review and Herald*, May 21, 1901, Vol. 78, No. 21, concerning the ministry's dereliction of duty in regard to bringing in converts, Sister White says:

"Only when the church is composed of pure, unselfish members, can it fulfil God's purpose. Too much hasty work is done in adding names to the church role. Serious defects are seen in the characters of some who join the church. Those who admit them say, We will first get them into the church, and then reform them. But this is a mistake. The very first work to be done is the work of reform. Pray with them, talk with them, but do not allow them to unite with God's people in church relationship until they give decided evidences that the Spirit of God is working upon their hearts."

"Thus peace and safety is the cry from men who will never again lift up their voice like a trumpet to show God's people their transgressions and the house of Jacob their sins. These dumb dogs, that would not bark, are the ones who feel the just vengeance of an offended God."—*Testimonies*, Vol. 5, p. 211. "Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter" (Isa. 56:11)—the flock over which he has charge.

Their shepherds having thus shorn them

and led them astray, the Lord, in order to rescue them, is now, through Hosea's prophecy, sounding this

*Merciful Call to Save Them.*

In an effort to save our brethren from the "great and dreadful day of the Lord," (Mal. 4:5) which hasteth greatly, let every heart in which abides the love of Present Truth, respond to the call of God, and say unto them: "Awake, awake; put on thy strength, O Zion [by removing the accursed thing from among thee]; put on thy beautiful garments [Christ's righteousness], O Jerusalem, the holy city: for *henceforth* [after thou hast thus done] there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

My "brethren" and my "sisters," the Lord is speaking to you: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts [the truth of the sanctuary], perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off." Nahum 1:15.

"For Zion's sake will I not hold My peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gen-

tiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name.

"Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married."

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, And give him no rest, till He establish, and till He make Jerusalem a praise *in the earth.*" Isa. 62:1-4, 6, 7.

This call is to the 144,000, the servants of God, whom He is to "disclose to view" (*Testimonies*, Vol. 5, p. 80) and then send forth to gather in the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues." Rev. 7:9. "In that day [at this time] shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David [the 144,000] shall be as God, as the angel of the Lord before them [before the great multitude]. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves

with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. 12:8, 3.

And "in that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." "Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand." Zech. 13:1; Dan. 12:10.

"Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Mal. 3:4. Therefore "bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightful land, saith the Lord of hosts." Mal. 3:10-12.

That your response to this heart-stirring call to service in the Lord's vineyard, may be intelligently informed and whole-souled, you will, of course, be anxious to know

## Where Is God's Storehouse?

Wherever the repository of *Present Truth* is, there, obviously, also is God's storehouse. Up to the time of the messages of John the Baptist and of Christ, the Jewish church, in which reposed the truth of the ceremonial system, was "the storehouse," and the leaders of that message were its stewards. But when the Jews rejected Christ and His message to them, they caused God to remove "the storehouse" to where His message was, thereby automatically removing themselves as His stewards.

So as the significance of the ceremonial system came to its end with the crucifixion, the Christian church, which had the message of Present Truth, became God's "storehouse," and the apostles, His stewards. Therefore, the Jewish leaders who then received the tithes of the people, in the name of the Lord, were not only deceiving the people, but were also robbing God, in that they were unlawfully using His money to fight against His message and to persecute His people. But those who were God's true people, followed "the Lamb whithersoever" He went, and "as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostle's feet." Acts 4:34, 35.

For the benefit of those who may think that the tithe is used for the preaching of the gospel to the heathen only, we call their



attention to the following instruction: "These twelve Jesus sent forth, and commanded them, saying, Go *not* into the way of the Gentiles, . . . but go rather to the lost sheep of the *house of Israel*" (Matt. 10:5, 6), yet they received not only the tithes and offerings, but the principal also, and this they did before the message was due to the Gentiles or foreign missions.

Later, the same Spirit stirred up the reformers, with the result that God removed His "storehouse" from place to place, as with the advancing Truth He removed His "candlestick" from time to time (Rev. 2:5). The third chapter of Malachi, as we have previously seen, is directly applicable to the purification of the church at this time (See pp. 35, 36)—the message which this little tract carries. Therefore the command, "Bring ye all the tithes into the storehouse," being placed in this particular chapter of the Bible, and in connection with the purification of the church, establishes beyond a peradventure the fact that God calls the message of the purification, which is the message of the hour, His "storehouse." And as this message for the church today is of as great importance as was the message which Jesus bore to the Jewish church, He says: "Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs" (heathen). Mark 7:27. Therefore, my brothers and sisters, take heed to the Word of God, by complying strictly with

His command, lest you fall with the workers of iniquity under the "slaughter weapons" of Ezekiel's vision.

Since 1844, we have been in the period of the judgment of the dead, but now that we are entering into the judgment of the living, there is no longer either need or justification for our supporting the old message (the judgment of the dead) by itself, aloof from the new (the judgment of the living), just as there is no longer any need or justification in preaching Noah's prediction of the flood, by itself, divorced from the messages which have followed after it, for the "net" (the 1844 message) is filled with the "firstfruits," and "the angels" have already "sat down" to gather "the good [the 144,000] into vessels [into twelve tribes], but cast the bad [the tares] away." Matt. 13:48.

". . . God does not want any man to think that no other message is to be heard but that which he may have given. We want the past message and the *fresh* message," says the Spirit of Prophecy.—*Review and Herald*, March 18, 1890.

Brother, Sister, unless you heed this solemn call, how shall you save your own souls, and how shall this message, which is to swell into the Loud Cry of the Third Angel's Message, sounding the judgment of the living, reach those in the church? Will you cast the "children's bread" unto the "dogs"—Gentiles—in an effort to bring

them in, to the neglect of your own children, and thus have them and the children of the heathen fall together under the slaughter weapons of Ezekiel nine, in the "general destruction of the wicked" in the church?—*Testimonies*, Vol. 3, p. 267.

The instruction in *The Shepherd's Rod*, Vol. 1, p. 251, "Pay your honest tithe and offering to your church, and feel that 'IT IS' your Father's house," came near the close of 1930, before the leading brethren, as a denomination, had rejected its message. Clearly, then, *The Shepherd's Rod* played its honest part in refusing to accept any tithes or offerings until after the books were scattered world-wide and the brethren, without investigating, rejected the message, and bitterly began to oppose its advancement among the people. But now since the opposition is no longer passive, but is intensely active, and the proclamation of the message is supremely urgent, the only course open is apparent. It will take an army of workers, including the tithes and the offerings, to reach the people.

Consequently, as our leading brethren have inadvertently accounted themselves unworthy stewards of God's "storehouse" in the time of the "Loud Cry of the Third Angel's Message," He has not only removed the "candlestick," but is also calling for the tithes and offerings to be brought into "His storehouse" of Present Truth,

yea, and for 144,000 servants—men, women, and children—to arise and proclaim the message in His church.

This great lay army, saith the Lord, "I will send . . . unto the nations, . . . that have not heard My fame, neither have seen My glory; and they shall declare My glory among the Gentiles. And they shall bring all your brethren for an offering unto the Lord out of all nations . . . in a clean vessel into the house of the Lord." Isa. 66:19, 20.

The statement, "For ye have robbed Me, even this whole nation" (Mal. 3:9), cannot be true unless the entire denomination be robbing God. But as most of the membership are paying tithes and offerings, the statement proves that all the tithes and offerings are either being turned into a wrong place, or else are being misappropriated, which can be true only at the present time while the denomination is fighting against God and His message with His Own money—the tithe. Thus "even this whole nation" is robbing God. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" Ezek. 33:11.

(Italic Type Ours)

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