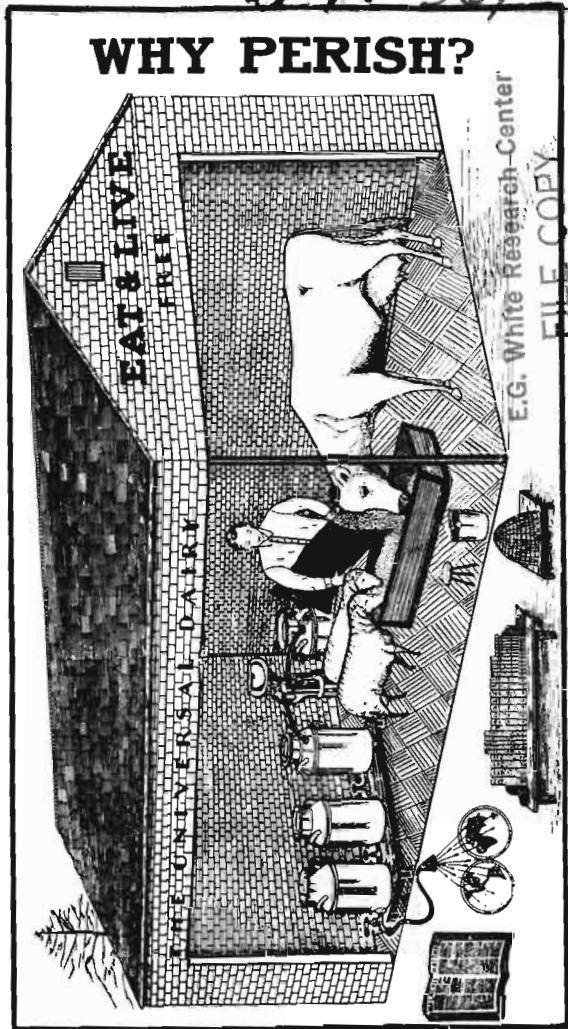


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This tract is distributed free of charge in the interest of reaching every truth-seeking mind that desires to escape the path that leads to destruction of both body and soul.

Names and addresses of S. D. A.'s sent to us will be appreciated.

TRACT NO. 6
Revised Edition

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The Universal Dairy

Though the purpose of this tract is to introduce and to deliver free to every honest soul, even to the poorest and the remotest of earth, the super-abundant and par excellent product of the great Universal Dairy, it is first necessary to notice

The Evil Work of its Competitor.

Of the many present-day attacks made by this enemy against the dairy's host of patrons, there has doubtless been none so violent as that against the S. D. A. denomination, the main user of this dairy product, and especially against the work of the denomination's founder, Mrs. E. G. White, whose writings are known to the organization to be the Spirit of Prophecy (Rev. 12:17).

Is it not inconsistent that so much time, energy, and money is spent by various individuals and organizations, to give adverse publicity to any one author of religious literature, while overshadowing the world are hundreds of Christian *isms* and authors, each trying to vindicate a religious view different from the other? As there is only *one truth*, and as no two sects are in absolute agreement as to what it is, naturally not all can be right, but all, save one, *must* be wrong. Why, then, should Mrs. White's teachings come in for more opposition in proportion to size of follow-

ing than any of the others? Is only the S. D. A. denomination worthiest of being set right?

As every heaven-sent messenger from Adam's day to this, has been bitterly fought by men professing to be led of God, then the mere fact of opposition against Mrs. White's writings would not prove her wrong. Moreover, as she has become the main target of opposition today, as were the prophets in their day, then to determine whether her writings are dangerous and doomed or safe and sound, we must turn our attention to the oracles of God, which reveal the past, present, and future. There her work, right or wrong, must be found. By the prophecies only, we can, with safety, prove or disprove, accept or reject, know what we believe, and believe what we know. Otherwise our faith can only be founded upon uncertainties, — upon a sandy foundation, — which will in the end bring us disappointedly to the Master's "left hand." So to make sure of standing at His right hand, one must not fail to give earnest heed to the

Pleadings of the Holy Ghost:

"We have also a more sure word of prophecy; whereunto ye do well that ye *take heed*, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: knowing this first, that no prophecy of the Scripture is

of, any private interpretation." 2 Pet. 1:19, 20.

But the hue and cry of the opposition is, "Away with prophecies at this time, 'for all the prophets and the law

Prophesied Until John.'" Matt. 11:13.

If the aforementioned scripture means that there were to be no more prophets after John, then there should have been none since that time. And were this the meaning, the Scriptures would then contradict themselves, for they bear the evidence that while Christ was the Son of God, He was also "a prophet." Lu. 24:19. And, although John the Baptist never wrote a single prophetic utterance, yet he was rated by Christ with the greatest of the prophets (Lu. 7:28). Also Matthew, Mark, and Luke, under the Spirit of Inspiration, wrote concerning Christ and His work. Likewise John, Peter, and Paul, in their own right, and others contemporary with them, prophesied of many things to come. All these are rightly worthy of the title, prophet.

Jesus, Himself, testifies that the book of Revelation is a prophecy, for the angel "who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw," says: "Blessed is he that readeth, and they that hear the words of this *prophecy*, and keep those things which are written there-

in: for the time is at hand." Rev. 1:2, 3. "For I testify unto every man that heareth the words of the *prophecy* of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book." Rev. 22:18.

Now this prophecy's being written nearly a century after John the Baptist was beheaded, is historical acknowledgment that the prophets did *not* cease with him. The opposition in thus misconstruing Matthew 11:13, is attempting to substitute for the gift of prophecy, in the Christian era, "private" (uninspired) interpretations of the Scriptures. Evidence that one of the gifts to the church in the Christian era is prophets, is found in the following scripture: "And God hath set some in the church, first apostles, secondarily *prophets*, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." I Cor. 12:28.

While most of these gifts, especially tongues and governments, are zealously sought after by the Christian churches, the one that was despised by the Jews—"prophets"—is wholly rejected by almost all Christendom! Therefore the spirit that instigated the killing of the ancient seers at the hand of the Jewish leaders is today doing virtually the same sort of destructive work through organized opposition.

The Jews, while ascribing praise and

honor to the dead prophets who were slain by the forefathers, rejected the living prophets, thus bringing upon themselves the Master's mournful pronouncement:

"Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres 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 present-day Christians, by despising the gift of prophecy, and by denying the authority of the Old Testament Scriptures to the gospel dispensation, are thereby rejecting all the prophets, and at the same time, by acknowledging them as the servants of God, are building and garnishing their tombs, as did the Jews, who, though claiming to believe in Moses, were, when tested, found to be liars. In like manner, Christians today profess to believe the whole Bible, yet teach that all the laws and statutes, all the warnings and condemnations, apply only to the ancient Jews, whereas the graces they eagerly embosom within the Christian church!

The present-day so-called gift of tongues is gibberish, and is no more the Biblical gift than is Sunday the "sanctified" Sabbath day; and the gift of governments is degenerated into an insti-

tution of prerogatives, formalities, goals, and the like, which, in their present low estate, are naught but agencies which in effect militate against the truth, and neutralize the piety of the church. In this state of affairs, do the best of these professed Christians of today seem better than the worst of yesterday's Jews?

"Awake, awake," O church of God! "Quench not the Spirit. *Despise not prophesyings*. Prove all things; hold fast that which is good." 1 Thess. 5:19-21. "Loose thyself from the" man-wrought "bands of thy neck, O captive daughter of Zion." Isa. 52:2.

As the gift of prophets in the church is second in order, and the gifts of governments and diversity of tongues are last, obviously, then, those who despise the gift of prophecy, but exalt the gifts of governments and tongues, are pulling the cart from its rear end, and are going in the wrong direction. To them Christ is saying: "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked." Rev. 3:17.

Those who on the one hand contend that there are to be no more prophets after John the Baptist, and who on the other hand profess to believe in the New Testament Scriptures, which were written after John's death, are themselves in darkness: they know neither what they teach nor what they believe. By their pri-

vate (uninspired) interpretations of the Scriptures, they are spreading a cloud of darkness wherever they go. May God have mercy on them all.

Consequently, Jesus' statement that "all the prophets and the law prophesied until John," must have a wholly different meaning from what has been taught by uninspired men.

Jesus' statement separates the prophets into a two-fold classification—those unto John, and those after John. Sacred history shows that the prophets in the first division received the Word directly from God through the medium of His Spirit. They were not obliged to prove any part of their prophesies by the writings of the preceding prophets. Whereas the prophets in the second division are appointed by the unction of the Spirit *to interpret* the writings of the prophets of the first division. The conclusion to be gained from this is that the Old Testament Scriptures contain the light of our salvation for both periods—Jewish and Christian. When one considers that the former period is called the "typical" dispensation, and the latter, the "antitypical," it adds evidence to evidence, riveting the conclusion that the New Testament gospel is based on the gospel of the Old, unfolded.

Since the Scriptures explain that the church in all ages has been led into truth only through the gift of prophecy, the

Christian has no choice but to conclude that God's will and plan for this time is just as it was in times past; that is, salvation is imparted through the writings of the Old Testament prophets, as interpreted by those upon whom today He bestows the same Spirit by which He moved upon "holy men of God" "in old time." 2 Pet. 1:21. "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:6. Inspiration would have unified Christendom, but uninspired men have brought the present shameful sectarian confusion.

Such an anarchy of opinion on the Scriptures, existing not only between one denomination and another, but also within the ranks of each one itself, makes clear that they are not led by the Spirit Whom Christ sent to "guide . . . into all truth," so that all believers in Him might be one. This union, through the Spirit, is forcefully taught in

His Prayer:

"That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that *the world may know that Thou hast sent Me, and hast loved them, as Thou hast*

loved Me." John 17:21-23.

The diversity of opinions on the Scriptures, with unceasing theological speculations and pleasing fables, are continually increasing confusion, dissensions, divisions, which spawn conflicting creeds and sects. Whereas, as Christians, they should be doing nothing but proving to the world *by perfect union* that the Father has sent the Son.

The following scripture plainly shows that the Lord recognizes only one denomination: "And other sheep I have," said Christ, "which are not of *this fold*: them also I must bring, and they shall hear My voice; and there shall be *one fold*, and *one shepherd*." John 10:16. The existing disunion among Christians of today is not, therefore, fulfilling God's but

Satan's Pre-determined Purpose.

The so-called Christian world of today has so far drifted from God's ideal for His church, as to have arrived at a point where even Christ's Own prayer fails to disillusion them, and to bring them to a realization that their varied beliefs of being all right are sure to be all wrong. Those who are not affiliated with any church, and for whose conversion the churches claim to be fully exerting their means and time, look on with scorn and laughter at such delusion and hypocrisy. Such Christians are only pleasing Satan

and cheating themselves and those that watch them.

Satan is leading these quasi-Christian legions to parade as fools before the world so that, through their unconscious folly, he may cast reproach upon Christ, and at the same time may make the world believe that the Father has not sent the Son. Unless these disunited ranks awake to their plight, Satan will shortly plunge them headlong into eternal destruction. Such an everlasting tragedy would be chargeable only to their despising the gift of the Spirit of Prophecy (the eyes of the church—I Sam. 9:9; Isa. 29:10), who alone can draw them into one unbreakable unity.

Shepherds of the churches, in attempting to interpret the Scriptures “privately” (without the Holy Spirit), have set husks before the poor sheep, and as a result, the flocks have been left to forage for themselves

In Search of Something Better.

Husk-fed Christians, being undernourished, are incapable of rightly judging the worth of a thing for themselves. Some, therefore, hope to obtain the “something better” from those whom they regard as most faithful; others expect to get it from those who are regarded as the most learned Doctors of Divinity; while still others think to find it in this or that denomination simply because father or mother or some other influential person or relative

belongs to it. By these foolish choices that require no exertion of mind or personal experience, they are, ironically, only led again to husks. The non-Christian world sees this inconsistent and foolish practice among Christians and, instead of being converted to Christianity, is only driven farther away.

That others, too, are well aware of this, is amply demonstrated by one family’s case as described in “column tator” language

From the Pen of Lynn Landrum.

“Mary goes to the Bapsterian church—although she is a member of the Prestian church (having been made to join the church at the tender age of 10, before she knew who the Lord or the Devil really is), but she attends the Bapsterian church because her step-sister belongs. John goes to the Cathodist church, because most of his customers go there. Jack goes to the Campalian church because his gal does, and her ole man says no gal of his’n is gonna go with any boy to any other church. Patricia goes to the Luthergational church because her schoolteacher teaches the Sunday school class there. Betty goes to the Bapsterian church with her mother, because she ain’t old enough yet to know better.”—*Dallas Morning News*, Dec. 28, 1940.

Those who are honestly seeking salvation through Christ should “join” Him by

conversion for the truth's sake; and the only way one can do this, is gladly to welcome all

The Gifts of the Spirit:

The Spirit of Truth (Who, alone, through *all* Its gifts, can unify the church), in the words of Paul, enumerates the gifts, and states their purpose:

“And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Eph. 4:11-13. “He that hath an ear, let him hear what the Spirit saith unto the churches.” Rev. 3:22.

Though the Spirit of God has spoken in these certain terms, yet one finds, upon polling the general opinion among Christians, that

The “Spirit of Prophecy” is Virtually Rejected.

A large class of professing Christians are really saying in their hearts: “As long as we believe that there is a God and a Christ, belong to a church, lead honest lives, and do an occasional good deed as opportunity affords, we are on

the way to the Holy City.” And sad to say, this loose and fatally delusive hope is even in the S. D. A. denomination. Then, too, though the S. D. A. church was founded by the gift of prophecy, its present-day members — ministers and laity alike—are at continual variance among themselves over the prophetic gift, just as they are over other things in the Scriptures. The greatest proportion among those who hold that the writings of Mrs. E. G. White are inspired, are as ignorant of, and disobedient to, her teachings, as are those who profess no faith at all in her work. Yet both classes insist that they are good S. D. A.'s, and in the true church of God! O, what exceeding irony that such dreadful inconsistencies in sacred matters have overshadowed the minds of civilized men—even among the “remnant people,” whose condition their faithful founder and inspired mouth-piece, Mrs. E. G. White, has

Sadly Revealed:

“The church has turned back from following Christ her Leader, and is steadily retreating toward Egypt. Yet few are alarmed or astonished at their want of spiritual power. *Doubt* and even *disbelief* of the testimonies of the Spirit of God, is leavening our churches *everywhere*. Satan would have it thus. Ministers who preach self instead of Christ would have it thus. The testimonies are unread and unappre-

ciated." *Testimonies for the Church*, Vol. 5, p. 217.

*The Scriptures Teach
The Truth In Several Ways.*

Besides being taught by the literal testimonies of the prophets, the gospel is taught also by figurative prophecies. In our immediate concern, therefore, with the Spirit's teachings as to how God reveals unto men His written Word, we must give consideration to the figurative as well as to the literal testimonies of the prophets. Accordingly, from the fourth chapter of Zechariah, this booklet presents a figurative exposition of

The Mode of Inspired Interpretation.

"And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep, and said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof. So I answered and spake to the angel that talked with me, saying, What are these, my Lord? Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord, Then he answered and spake

unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by My Spirit, saith the Lord of hosts. . . .

"And I answered again, and said unto him, What be these two olive branches which through the two golden pipes empty the golden oil out of themselves? And he answered me and said, Knowest thou not what these be? And I said, No, my Lord. Then said he, These are the two anointed ones, that stand by the Lord of the whole earth." Zech. 4:1-6, 12-14.

To establish the time to which this figurative prophecy points, we quote the words of the Lord as recorded by the prophet Haggai, who prophesied at the same time as did the prophet Zechariah:

"And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. *In that day*, saith the Lord of hosts, will I take thee, O, *Zerubbabel, My Servant*, the son of Shealtiel, saith the Lord, and will make thee as a *signet*: for I have chosen thee, saith the Lord of hosts." Hag. 2:22, 23.

Without recourse to any other than Haggai, we see that his prophecy is to meet its fulfilment at the end of the world, when God is to overthrow the thrones and

destroy the kingdoms of the earth. Then—“in that day” of destruction—God’s servants are to be the counterpart of the type—“signet”—Zerubbabel.

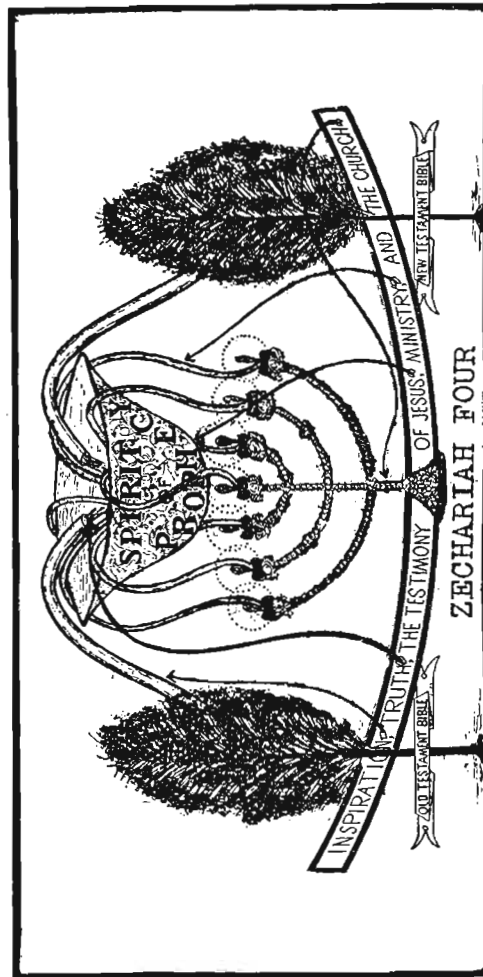
The symbolism shown to Zechariah is itself “the word of the Lord unto Zerubbabel”; and since Zerubbabel is a type of the servants of God in the time in which the world shall come to its end, the conclusion inescapably follows that Zechariah’s illustration of “the word of the Lord unto Zerubbabel” is to find its fulfilment today. The vision, never having been understood until now, must be speaking directly to us at this time. We, then, ought to give the more studious attention as

Inspiration Explains the Symbolism:

“This is the Word of the Lord unto Zerubbabel.” Zech. 4:6. The method which God is to use now, in the time of the end, in communicating with Zerubbabel—the governors or ministers of His people—is laid down in the symbolism.

Let us therefore carefully decipher it symbol by symbol. When we understand the meaning of the “olive trees,” the “candlestick,” the “golden bowl,” and the “tubes,” then the symbolism, itself, will without controversy explain how the Scriptures, by which God communicates with His servants, are to be interpreted.

As all the books of the Bible meet and end in the Revelation, which is an unfold-



ing of the prophecies, we call the reader's attention to a passage therein, in which John records the office of these olive trees:

"And I will give power unto My two witnesses, and they shall prophesy a thousand two hundred and three-score days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." Rev. 11:3, 4.

These olive trees are called "witnesses," "anointed ones," "prophets," and were to prophesy in sackcloth for the space of forty-two months, a period **equivalent** to that in Daniel 7:25 and Revelation 12:14: that is, "a time, and times, and dividing of time": "a time"—one year; "times"—two years; "half a time"—half a year; totaling forty-two months; also to that in Revelation 13:5: "forty and two months"; and to that in Revelation 12:6: "a thousand two hundred and three score days," each of which, reckoning by the Biblical system of thirty days to a month, amount to 1260 days.

The 1260 days of prophetic time, when computed in literal time, according to Ezek. 4:6, are equivalent to 1260 years. This tract accepts the established position that this period of time is prophetic of the 1260 years, from 538 A. D. to 1798 (see *The Shepherd's Rod*, Vol. 2, pp. 126-139), and that therefore whosoever or whatsoever prophesied in "sackcloth" during the

period stated above, is that which is symbolized by these "two olive trees."

The fact that nothing but the Bible Itself did prophesy for the duration of the 1260 year period,—the dark ages of religion,—automatically shows that the two "olive trees" are figurative of the Old and New Testament Scriptures' prophesying "in sackcloth." That is, in self-abasement, they permitted themselves to be tucked away and left unstudied, although they had power to devour "their enemies," and even "to shut heaven, that it rain not." And from these two trees (Testaments), as Zechariah saw, the golden oil runs through "two golden pipes," which empty themselves into the "golden bowl." Then from the bowl, the "seven pipes," or "tubes," in turn supply the golden "candlesticks" with the "golden oil."

As the two olive trees stand for the Old and New Testament Scriptures, the golden oil flowing from them, therefore represents "the Word of the Lord" in the Christian dispensation, not as it comes direct from heaven, but as it comes from the Bible.

Likewise to be explained by the Scriptures, Themselves, are the pipes, bowl, tubes, and candlestick, the last of which is here considered first.

Says Christ: "The seven stars are the angels of the seven churches: and the seven *candlesticks* which thou sawest are

the seven churches." Rev. 1:20. In this brief explanatory statement, Christ tells us that the seven churches are represented by the seven candlesticks, thus establishing the truth that a candlestick is symbolical of the church—the Light of the world (Matt. 5:14). The first part of Revelation 1:20, as already quoted, makes clear that there is an attending angel to each candlestick, and that John was instructed to write, not to the candlesticks, but to the angels who have charge over them. The words, "Unto the angel of the church of the Laodiceans write" (Rev. 3:14), make clear that it is the angel who is "wretched, and miserable, and poor, and blind, and naked," which attests that this angel is not a heavenly being, but merely a figure of the earthly overseers, in whose charge the church (candlestick) is left. Their duty, as the symbolism depicts, is to supply the candlestick with oil, and to keep it trimmed and burning—giving light. Consequently, the candlestick, itself, symbolizes the membership exclusive of the leadership.

In Zechariah's vision, however, the ministers, instead of being represented by seven angels, are represented by the seven "tubes." They get the oil from the bowl, and feed it to the candlestick.

Clearly, then, the bowl in which the golden oil is stored, symbolizes the Storehouse of present truth—the Word interpreted. The only Storehouse that contains

inspired comments on both Testaments is the books of the Spirit of Prophecy. They, therefore, are the golden bowl. The symbolism definitely points out that from them the ministers must get the light-producing truth with which to supply the church, so that it may brightly shine in this dark world, drawing to the light "all men" who hate the darkness.

The two pipes through which the oil is carried into the bowl, can only represent the channels (prophets) through whom the oil is transferred from the Bible into the bowl, in the period during which both olive trees (Old and New Testaments) live—in the Christian era.

Let the reader take a searching look at the visual illustration on page 19, and he will see the utter impossibility of the candlestick's (the church membership's) and of the tubes' (ministers') themselves, extracting oil direct from the olive trees. The interpretation of the Scriptures, therefore, being entrusted to the two pipes (prophets) in the Christian era shows that "no prophecy of the Scriptures is of any private interpretation," but is of inspiration only.

Now, to clinch forever in our minds this vital subject, let us pursue the following

Summary of Zechariah Four:

This symbolic unit, having demonstrated that the Bible can be rightly interpreted

only by the Spirit that dictated It, shows that by this method alone can He lead the church into all truth. The interpreters (the two golden pipes), therefore, are the only ones who are enabled to bring forth meat in due season (golden oil) from the Scriptures (olive trees) into the storehouse (golden bowl) of Present Truth, and by the aid of the ministers (seven tubes) to pass on the oil to the church (candlestick), that it might illumine with the light of life this dark and dying world of ours.

This pictorial lesson unmistakably teaches that God controls the Scriptures, and reveals them when a need arises, just as Joseph controlled all the grain in the storehouses of ancient Egypt, to hand it out in the time of famine. And as only through him could the Israelites, as well as the Egyptians, obtain grain in time of want, so likewise only from Christ, the King, through His Spirit-filled instrumentalities—Josephs (His specially appointed interpreters of the dreams and the visions which the Bible contains, whether they be to rebuke and enlighten the church, or to forewarn the Gentiles)—can we obtain the “oil” which God has placed in the Bible.

In Zechariah’s symbolically-dramatized plan, for the interpretation of the Scriptures, God has graphically prescribed, for the present-day multifarious religious ills,

Heaven’s Specific Remedy:

The many grievous spiritual epidemics

now afflicting the Christian church, are caused in large part by unwittingly wresting, garbling, and perverting the Scriptures: This practice, the devil has spawned and nurtured in order to head off Present Truth, destroy faith in the Scriptures, deceive souls, and increase infidelity, hoping thereby to cut off the human race from the knowledge of Jehovah, “the only true and living God,” and thus finally from the face of the earth.

Brother, Sister, to each of us squarely falls the momentous responsibility of deciding whether we will choose to follow the prophets of God in both the Old and New Testament periods,—the only sure remedy,—or to join God’s adversaries who advocate uninspired interpretations of the Scriptures, and who along with all their sympathizers will, if they continue in their evil course, become guilty, with the Jews, of the shed blood of the prophets. May these solemn considerations impel all who are honest with themselves and with God, to act upon the recognition that He reveals the truth as He chooses. To escape the swiftly gathering storm that is about to burst in all its dread fury, upon sin and sinner, take God’s way for your shelter.

Foreseeing the dark pall of confusion which men today would cast over the Scriptures, and the wide departure from the truth, caused by utter disregard of the gift of prophecy, God is therefore morally

bound to make in His written Word some sort of prophetic announcement of this great evil and its outcome, just as He did concerning the calamities that befell His ancient people, and concerning their subsequent destiny.

To demonstrate this, let us now, with special reference to the gift of prophecy (its office, and its relation to the ministers as well as to the laity in the New Testament period), examine as to how

The Universal Dairy Enables Patrons to Refuse Evil, and Choose Good.

“Therefore the Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.” Isa. 7:14, 15.

It is agreed that the child here spoken of prophetically, is Christ. And according to these verses, He was prescribed a special diet, as was John the Baptist. Nevertheless, there is no record showing that Christ’s diet was ever of literal “butter and honey”; there is *record*, though, that He *did* eat of all the sanctified foods that were commonly used by the Jews in His time. Says Jesus: “For John came neither eating nor drinking, and they say, He hath a devil.” Matt. 11:18. That is, John did not eat everything that the Jews ate—he lived on “locusts and wild honey.” Never-

theless, the Jews found fault, and accused him of being fanatical and out of his mind, whereas “the Son of man,” says Christ, “came *eating* and *drinking*, and they say, Behold a man gluttonous, and a winebibber, a friend of publicans and sinners.” Verse 19. These words of Jesus show that He ate whatever lawful food was set before Him, and that He did not confine His diet to literal

Butter and Honey.

As aforesated, there is no record showing that Jesus ate actual butter and honey. However, as the prophet’s utterance must be correct, the only conclusion possible is that the “butter and honey” are symbolical of something which Christ freely used, and which made Him wise and able to discriminate between good and evil. Inasmuch as these two literal articles of food—butter and honey—can never enable any one to know the difference between good and bad, it becomes doubly settled, therefore, that they are symbolical, evoking the question,

Of What are They Symbolical?

The only way to find the correct answer is to determine what enabled Jesus to differentiate between good and evil, and to choose the one and refuse the other—the reason for His eating “butter and honey.”

The Saviour defeated the powers of evil, by being inspired to interpret the Scrip-

tures, which enabled Him to say, "It is written." This reveals that the "butter and honey," which empowered Him to "refuse the evil" and to "choose the good," are symbolical of the Scriptures. Thus when He said, "I have meat to eat that ye know not of" (John 4:32), He must have referred to Isaiah's "butter and honey."

"And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep; and it shall come to pass, for the abundance of milk that they shall give he shall eat butter: for **butter and honey** shall every one eat that is left in the land." Isa. 7:21, 22.

Since the "butter and honey" of verse 15 are obviously intended to provide the key of interpretation for the "butter and honey" of verse 22, plainly, then, the "butter and honey" of both verses, represent the Word of God. And because of sequential and natural connection with the butter, we are next led to inquire the meaning of

The Young Cow, and Two Sheep.

As butter is churned from milk, and as the milk from which this spiritual "butter" is made, comes from the "two sheep" and the "young cow," the truth is solidly established that these three milk-producing creatures symbolize three different sources from which the Word of the Lord (butter) is obtained. The cow is young; the sheep are not. Accordingly, the source of the

butter (God's Word), represented by the young cow, is of *later* origin than the sources represented by the two sheep. The two-of-a-kind must represent the Old and New Testament Scriptures. The cow, being larger and younger than the sheep, represents sacred volumes of correspondingly larger proportions to, and of later origin than, the Bible. These volumes manifestly are the latter-day writings of the "Spirit of Prophecy" (Rev. 19:10), that enable their patrons to "refuse the evil and choose the good," and that bring to them

The "Honey."

The key of interpretation for this "honey" is found in Revelation 10:10: "And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter." The honey-sweetness (explained in our tract No. 5, *Final Warning*, pp. 83, 84) in this symbolical prophecy represents the joy that came to the believers in William Miller's time, through their whole-hearted belief that the Lord was coming in the fall of 1843 A. D. to take them to their home in "the land that is very far off," where their eyes would "see the King in His beauty." Isa. 33:17. But as the day passed, and the expected climax failed to materialize, then overwhelming disappointment, as depicted by the little book's turning "bitter," came to every one who, in honest

expectancy, yearningly anticipated that long-hoped-for journey through the starry heavens to the city "foursquare"—the Capitol of the earth made new.

The honey-sweetness of Revelation 10:10, standing, as it does, for great joy resulting from feasting on the Word of God, automatically imparts to the "honey" of Isaiah 7:22 the significance of joy that shall come to *all* who join in eating the "butter" from both the "cow" and the "sheep," which are now "come fresh." Only those who so do, "shall be left in the land." This cordial invitation to eat of spiritual "butter and honey," hitherto never paralleled in quantity or quality, is especially extended to those who are inclined to doubt. Accept this unprecedented invitation, my brethren, and you will convince yourselves of the sincerity and judgment that prompts our plea, and will realize at first taste that the product from these noble creatures is all that you need to keep you, not only well and alive, but also in joy and peace, from "henceforth" and forever! And though there is an innumerable multitude coming to feast, you need not fear either a lack of room or a shortage of food, for "The Universal Dairy" has

*A World of Room and
Butter-Producing Milk.*

These noble creatures give such a volume of milk that all we can do is to make use of the cream only, and preserve the

milk. This plenitude bespeaks our being blessed with such a fulness of truth (milk) at the time this scripture is made known, that all we can do is skim off the high points (butter or cream) of each subject. Revealed truth never before having amassed itself into such an inexhaustible store as it has today, completes the evidence that the interpretation of this prophecy is correct, and that *The Shepherd's Rod*, which contains the truth for this time, has caused the

Land to Flow With "Milk and Honey."

When God promised to lead ancient Israel into a land "flowing with milk and honey," such a condition did not literally obtain in Canaan; then His expression could only have been metaphorical, finding its fulfilment in the fact that there the prophets did prophesy and write the *Scriptures*—flooding the land with "milk and honey"—truth and joy.

Why stay hungry, my brethren, when there is such a boundless supply of soul-nourishing food right at your hand? If your appetite has not become too jaded, come and feed on this fresh "butter and honey." "Come, buy wine and milk without money and without price." Isa. 55:1. But if, perchance, you have lost your hunger and your taste for truth, call then upon our dispensing representatives. Their services are free of charge and without obligation, guaranteeing sure and gratifying

results. Do not be like those who still persist in boasting that they have all the truth, and have "need of nothing." In fact, the reason that God has sent and is still sending such a store of meat in due season is to demonstrate that instead of having "need of nothing," there is a need of everything, and that it is their abominations and spiritual destitution that have caused Him to leave

His Vineyard Desolate.

"And it shall come to pass in that day, that every place shall be, where there were a thousand vines at a thousand silverlings, it shall even be for briers and thorns." Verse 23.

This figure of a vineyard (church—Isa. 5:7) wherein each vine has been worth a "silverling," but is now become a place "for briers and thorns," shows that its Husbandman has left it desolate, a type-condition which Christ more fully projected in the following words:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" (Matt. 23:37, 38)—that is, it has become a place whence the divine presence and glory have departed.

The integrity and perpetuity of the Spirit of Prophecy, now being unquestionable, morally compels us to introduce Christ's Own testimony concerning the spiritual condition of the S. D. A. denomination, as recorded by the Spirit of Prophecy:

"Can you not see how they have pretentiously covered up their defilement and rottenness of character? "How is the faithful city become an harlot?" My Father's house is made a house of merchandise, a place whence the divine presence and glory have departed! For this cause there is weakness, and strength is lacking."—*Testimonies for the Church*, Vol. 8, p. 250.

Isaiah's vision perfectly corroborates the aforequoted testimony: both prophets could not possibly, excepting by the same Spirit, lay open the same condition with such absolute fidelity to fact. Thus by Scripture and by logic we are carried to the peak of evidence and of conviction that Sister White was inspired by the same Spirit as was Isaiah.

The noteworthy fact that both prophets (Isaiah and Sister White) are in such accord with each other as to the exact condition the church is in now, lends twofold concurrence in the indictment that the "house of God" has not only become a house of merchandise and a den of thieves, but also

A Place for Casting Out Saints.

“With arrows and with bows shall men come thither; because all the land shall become briers and thorns.” Verse 24. In other words, the vineyard has become so desolate, and overrun with wild beasts (unconverted men) to such an extent, that if a saint would go into it, he should be compelled to carry with him “arrows” and “bows” (the Words of God) for self-protection (Heb. 4:12).

“But his bow abode in strength, and the arms of His hands were made strong by the hands of the mighty God of Jacob; (from thence is the Shepherd, the Stone of Israel).” Gen. 49:24. “Thy bow was made quite naked, . . . even thy Word.” Hab. 3:9.

Instead, therefore, of the church’s being a refuge holding out salvation for God’s people, it has become a den of thieves and a place for the sheltering of sinners. For, as soon as one raises his voice against the abominations, and identifies himself as a reformer, the wild beasts (the unconverted) are either ready to devour him, as they tried to devour Paul (1 Cor. 15:32), or else to drive him from their midst! Here, anyone may readily see the reason why those who are responsible for the abominations are vociferously decrying the doctrine of a *pure church*.

We need not be surprised at the opposition that God’s servants are receiving from

men of learning and position, for thus it has always been, and now as in former ages, the presentation of a truth that re-proves sins and corrects errors, will excite opposition. “Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.” John 3:20.

As men see that they cannot, by the Scriptures, maintain their position, they determine to vindicate it, at whatever cost, and with a deliberate spirit they assail the character and motives of those who stand in defense of unpopular truth. Such self-justification is the same old traditional defense mechanism which has been resorted to in all ages.

“Elijah was declared to be a troubler in Israel, Jeremiah a traitor, Paul a polluter of the temple. From that day to this, those who would be loyal to truth have been denounced as seditious, heretical, or schismatic. Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity an accusation against those who dare to reprove fashionable sins. This spirit will increase more and more.”—*The Great Controversy*, pp. 458, 459.

“Those who differed from the established doctrines have been imprisoned, put to torture and to death, at the instigation of men who claimed to be acting under the sanction of Christ. But it is the spirit of

Satan, not the Spirit of Christ, that inspires such acts. This is Satan's own method of bringing the world under his dominion. God has been misrepresented through the church by this way of dealing with those supposed to be heretics."—*Christ's Object Lessons*, p. 74.

"Hear the word of the Lord, ye that tremble at His word; Your brethren that hated you, that cast you out for My name's sake, said, Let the Lord be glorified: but He shall appear to your joy, and they shall be ashamed." Isa. 66:5.

Nevertheless, shall we who have the light of truth betray our trust and shun our responsibilities? "To the servant of God at this time is the command addressed, 'Lift up thy voice like a trumpet, and show My people their transgression, and the house of Jacob their sins.'

"So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless,

if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.'

"The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul, counting that 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;' with one of old, 'esteeming the reproach of Christ greater riches than the treasures in Egypt.'"—*The Great Controversy*, pp. 459, 460.

God, therefore, now commissions His messengers, with their "bows" and "arrows," to occupy faithfully their posts of duty

Until the Vineyard is Fully Restored.

"And on all hills that shall be digged with the mattock, there shall not come thither the fear of briers and thorns." Isa. 7:25, first part. That is to say, though the whole vineyard has become full of "briers and thorns," God has not utterly forsaken it, but will dig it with a mattock, uproot the thorns and briers, and plant

it once again with the choicest vines, for upon it He bestows His "supreme regard." And after He executes this work, "the fear of briars and thorns" "shall not come thither." Stated in literal language: during the purification of the church, God's vengeance takes the wicked from among His people, and thereafter keeps them out, and preserves His church pure forevermore, without fear of its ever becoming polluted again. In so absolutely uprooting the briars and thorns (the wicked), He precludes even the fear of their returning.

Isaiah's vision clearly focuses on our time, for the wicked have always been in the church, and always will be there until the final purification, which is soon to take place, and which, according to the Scriptures, is in its beginning to be

As the Mustard Seed.

"There shall not come thither the fear of briars and thorns: but it shall be for the sending forth of oxen, and for the treading of lesser cattle." Verse 25, last part.

The vineyard's being digged with the mattock signifies that the beginning of the work of reformation will progress slowly, and that it will require hard labor, but that each "hill" or church locality being digged will become a place "for the sending forth of oxen." In brief, at this particular time, He will be sending missionaries into His neglected vineyard (church) instead of into the Gentile world.

Moreover, though the work is to have a small, hard, mattock-like beginning, it will gain speed, and will emerge from the mattock stage into the ox-plow stage—the stage which shall see all the believers of present truth (save the "lesser cattle") unitedly go forth to dig or plow other "hills," until all the thorns and briars shall be uprooted throughout the land, the ground broken up, and the vineyard restored even beyond its original excellency. Thus reclaimed, it shall be a place not only "for the sending forth of oxen,"—missionaries,—but also "for the

Treading of Lesser Cattle."

Both the terms "treading" and "lesser cattle" have two meanings. "Treading" means both to step along, and to trample something beneath the feet. "Lesser cattle" means both younger cattle, and inferior cattle. Therefore the phrase "for the treading of lesser cattle," taken in the light of the first pair of meanings, must refer to the children and to those newly come to the truth, who may be staying, "treading," about the newly digged hills. Taken in the light of the second pair of meanings, it must refer to the pressing or trampling, "treading," to the ground, of all the unconverted who may seek to come into the vineyard. Of this latter class, Zechariah says: "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall

say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." Zech. 13:3.

The direct application of the scripture, however, can only apply to the latter pair of meanings, and only a derivative thought can be obtained from the former pair of meanings.

This final view of the vineyard compels men to choose either a glorious future or an inglorious fate. Why not

Choose the Glorious Future?

Because the vineyard when finally restored will never more be deserted nor fouled by "briers and thorns," man's joy should be greater, causing him to praise God by day and by night for His never-failing love. Still more thrilling is the thought that a multitude is now on the very verge of passing from this mortal state into immortality—never to experience the unconscious state of the dead! May this call stir every reader from his long slumber (Matt. 25:5), and urge him to strive for the "mark" of the living God (Ezek. 9:4). Thus saith the Lord:

"Awake, awake; put on thy strength, O Zion; put on thy beautiful garments. O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." Isa. 52:1.

Be in the class of the five wise virgins. my brethren, and avail yourselves of this extra oil now before your lamps go out and the door closes forever (Matt. 25:10). "Anoint thine eyes with eyesalve that thou mayest see." Rev. 3:18. Sigh and cry for the abominations (Ezek. 9:4), that you may prove yourselves worthy to carry the message to the church. Then after you have cried out, "O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off," it shall be said of you, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace," and thou shalt be

Preserved by "Butter and Honey."

"For butter and honey shall every one eat that is left in the land." Isa. 7:22.

O, what a soul-stirring assurance! Why should you perish when your Heavenly Father is making such an offer? Believe fully in the Spirit of Prophecy and live forever. Have you not yet discovered that, whether it be in ancient or in modern times, all the Bible truths that men have ever learned, have come only through the inspired channel—"Spirit of Prophecy"?

How, then, my brethren, can you longer refuse this cordial invitation? Come eat to the full of "butter and honey." Only a sample will recover you from the miserable Laodicean condition.

Though the church is now "lukewarm" (satisfied) in her "sad deception," yet if she lets this present opportunity slip away from her grasp, the day will come when each member will gnash his teeth in indescribable sorrow. Yea, and all who deny either the Old or the New Testament Scriptures, or the Spirit of Prophecy, or all three, and who, by remaining in consequent ignorance, comply not with the Truth's requirements, shall not be "left," but shall perish!

If Christ, the Creator of the universe (John 1:3; Heb. 1:2), humbled Himself by believing in all the writings of the prophets, then why should men not, too? Are they greater than He? Will you be among those to whom He says, "O fools, and slow of heart to believe *all* that the prophets have spoken"? Lu. 24:25.

If Christ, Himself, ate "butter and honey," in order to "refuse the evil, and choose the good," how, then, can any expect to learn what is right and what is wrong if they close their eyes lest they hear, and stop their ears lest they hear, and thus remain in utter ignorance of His will? Without eating the "butter and honey," would not one's righteousness be self-righteousness? There is an abundance of butter for the upkeep of all, honey to make glad, and a "golden bowl" full of "oil" to make every one "shine." Why, then, continue languishing in darkness,

starving on husks, when God bids all to befriend His "young cow" and the "two sheep"? It is you who need to feed on their butter. They do not need you to feed them, though He says

"A Man Shall Nourish" Them.

In other words, the milking of the two sheep and the young cow (the Scriptures and the Spirit of Prophecy)—the revealing of light—is not entrusted to all, but to "a man" (prophet). This means that the one through whom the light is revealed, *nourishes* these sources of supply, by arousing the people's interest in them, thus keeping them alive and producing. And each one who would remain in the land, must give them his steady patronage, and be on the alert, of course, to interest others in this lasting, life-giving product.

God knew that some would deny the Old Testament, and others the New Testament Scriptures, while still others would doubt the Spirit of Prophecy. He is therefore calling attention to all three. The figures, "a young cow and two sheep," unique in their milk-producing ability, make clear that their product can sustain life for eternity, and that the saints are to go for their butter to the one who nourishes them. Then they shall know the difference between

"The Spirit of Prophecy" and Its Counterfeits.

One may say, "Yes, I believe in 'the

Spirit of Prophecy,' but not as you do." Yet if what he believes to be the Spirit of Prophecy does not lead him to "keep the commandments of God," and to know that the testimony of Jesus Christ is the ever-active "Spirit of Prophecy" (Rev. 12:17; 19:10), then he had better forsake that and accept this; for, "he that saith, I know Him, and keepeth not *His commandments*, is a liar, and the truth is not in him (1 John 2:4). Likewise, saith the Lord: "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Jas. 2:10. "Blessed are they that *do His commandments*, that they . . . may enter in through the gates into the city." Rev. 22:14.

Moreover, if what such a one believes to be the Spirit of Prophecy is truly it, then it should have revealed the truths herein unfolded. Thus it, instead of this, would have been confirmed and exalted.

Not long ago, a certain minister said: "My conception of the Spirit of Prophecy is different from yours; the prophecies in the Bible are *my Spirit of Prophecy*." True—if he were living while the Bible was being written. If "the Spirit of Prophecy" begins and ends with the Bible, then, all Christians have the Spirit of Prophecy. If this is so, though, why does the Revelation make a distinction between Christians who have the "Spirit of Prophecy," and those who do not? This minister's idea is illogical; it makes Revelation 12:17 and 19:10

worse than meaningless. But what is still worse, this same minister later, to his congregation, made *The Shepherd's Rod* teachings appear contradictory to Mrs. E. G. White's writings, which he then termed the "Spirit of Prophecy"! Yes, it is hard to believe that ministers in whom multitudes place confidence, would be so inconsistent, and that these multitudes would be so blind and so ignorant about them!

Throughout these pages, the Spirit of Prophecy has, by the prophetic word, proved itself invulnerable to attack. It has vindicated itself, not as a voice beginning with Moses and ending before John the Baptist, but as the ever-living testimony, beginning with creation, and continuing with the Patriarchs Enoch, Noah, Abraham, Isaac, Jacob; then with the prophets; next to apostles; and finally, in our own day, with Mrs. White, and beyond. Rising higher and higher with each encounter, as the reader can readily see, it will rise still higher when it is next considered that

Reflections Cast Upon One's Character Affect Not the Truth.

Having failed by fair means successfully to refute Mrs. White's work, some have long been attacking her character. Do any think that derogation of character, makes one's writings untrue? If so, then what will they do with Balaam's prophecy concerning Christ our Saviour? While the

prophet coveted gain from the wicked king of Moab, and at the same time complied with the required sacrifices, seeking favor with God to curse Israel, he uttered the most sublime prophecy of Christ:

“There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for His enemies; and Israel shall do valiantly. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.” Num. 24:17-19.

Dare any now repudiate Christ just because a wicked prophet prophesied of His coming? Here they are compelled to admit that Balaam’s covetous character did not make his prophecies false! Why, then, should character considerations today, any more than yesterday, justify one’s rejecting the Word of the Lord, and sinning against the Holy Ghost?

Furthermore, those who resort to personalities, will, upon examining themselves, find their own characters seven times worse. Yet while they are spending thousands of dollars and years of hard labor to destroy the people’s confidence in the ones against whom they prefer false charges, they in turn plead that the same multitude should accept their teachings, although in reality their own dingy char-

acters make Sister White’s, by comparison, as “white as snow in Salmon.” Ps. 68:14.

But the greatest mystery lies in the fact that multitudes cannot discern this outstanding inconsistency! If Mrs. White’s supposedly crooked character makes her writings crooked, then how is it that they make straight, noble, commandment-keeping characters, of those who read them? Too, how can we depend on the writings and the speeches of such who descend to the depths to judge her without a hearing, while she is lying in her grave, unable to defend herself?

They have no more refuted her writings than did the Pharisees refute the teachings of Christ. And as Christ’s enemies could not by their criticisms change His character from holy to unholy, neither can Mrs. White’s adversaries make her crooked if she is straight. We ought not, however, waste our time in either running down, or in defending human beings; our sole purpose is to vindicate the truth of God, and expose the fact that the opposition has done nothing more than to demonstrate

A Pseudo Refutation.

To expose this, we need simply to call the reader’s attention to their strongest attempt, the one which is the hub of the whole controversy, and which serves to exemplify their tactics as well as the brand of their refutation. In short, this open discussion will bring to the surface, any er-

ror, whether it be Mrs. White's or her opponents'.

In a booklet published against her interpretation of the 2300 days of Daniel 8:14, the author says:

"Let us compare these statements of Mrs. White's and see how they compare with the Bible, or foregoing Scriptures: First, the Scriptures tell us positively that when Jesus went into heaven He went into the presence of God and sat down on His right hand. Mrs. White denies this and says that Jesus went into heaven, into the first apartment of the Sanctuary, and ministered before the veil, which was before God, for eighteen centuries. How could Jesus be in the presence of God, and on His right hand, and at the same time be ministering before Him with an intervening veil between? Would it not be much better to reject what Mrs. White says on this point and accept the Word of God? If we accept Mrs. White's statement, do we not have to deny the Bible?"

"If Mrs. White's statement is true that Jesus ministered before God, as the priest ministered daily in the first apartment of the earthly Sanctuary, presenting before God the blood of the sin offering, then where was God? Was He not in the second apartment? Can anyone deny that He was there, according to the type, when the Scriptures teach that He was overshadowing the mercy seat while priests were min-

istering before the veil daily?" — The Twenty-Three Hundred Day 1844 Doctrine Weighed and Found Wanting, p. 44.

Having now heard the plaintiff's charge, let us also hear

The Defendant's Answer:

As the author of the two italicized paragraphs feels positive that the throne of God has always been in the heavenly Sanctuary, he therefore takes the position that when Christ ascended on High, He could not have sat at the right hand of God anywhere else than in the Most Holy place of the heavenly temple—a position which leads him hastily to conclude that Christ, immediately after His ascension, entered into the Most Holy apartment, and there sat down at the right hand of God, rather than that He immediately ascended to the right hand of His Father's throne elsewhere in heaven, as Mrs. White's writings explain.

If it is true that God's throne has always been in the Sanctuary, then, of course, the position of Mrs. White's opponents is justified, and the error should be exposed. But before we accept them and reject her, let us first ascertain whether or not God's throne was in the Sanctuary when Christ ascended on High. To this end, we call attention to *two thrones*, each in a *different place*, after which we shall endeavor to find out on which one of them Christ sat at the Father's right hand.

“After this I looked,” says John, “and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and One sat on the throne. And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.”

“And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. . . . And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand,

and thousands of thousands.” Rev. 4:1-6; 5:6, 11.

Our attention is here directed to the things which John saw, and which the “voice” said were to take place “*hereafter*” —after the time that John had the vision. It’s having been given some sixty-five years after Christ had ascended, shows that the Sanctuary throne (Rev. 4:2) had to be set up years after His ascension. The seven lamps and the bleeding lamb which John then saw, “things” that belong only to the sanctuary, show that he was given a preview of a prophetic event to take place in the Sanctuary above, when its “door” was to swing “open.” Again, inasmuch as the throne was set up in the Sanctuary after the door was opened, there could not have been any throne there previously. Accordingly, after His ascension, Christ did *not* sit on the Sanctuary throne, at the Father’s right hand, but rather on the one where was “a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life.” Rev. 22:1, 2.

Remember, before the Sanctuary throne is the “sea of glass,” and before the throne of God and the Lamb is “the river . . . of life.” Now, only a foolish person would attempt to explain that these two thrones (the one of Revelation 22:1, 2 and the other of Revelation 4 and 5) are one and the same, or that Christ after His ascen-

sion sat on the throne in the Sanctuary. In connection with the Sanctuary throne there remains to be answered the two questions: *When Did the Door Open? When Was The Throne Set Up?*

We have already seen that in John's time the door was not yet opened nor the throne set up. Though these events did not take place then, they must take place before the close of probation, for the Lamb "as it had been slain" was brought there to atone for sinful man—a work which cannot be done after the close of probation.

Its being fixed that this particular throne had to be set up in probationary time, then if it was not done in 1844 A. D., as explained by Mrs. White, will her opponents please tell when it was? While waiting for an answer, the reader may consider

The Object of Setting Up the Throne.

John's description of this particular throne, round which were multitudes of angels, the Lamb, the elders, the beasts, and the candlestick, proves conclusively that it is a throne of judgment. It is this same Judicial setting that was also shown to Daniel:

"I beheld till the thrones were cast down, and the Ancient of days did sit, Whose garment was white as snow, and the hair of His head like the pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery steam issued and came forth from before Him:

thousands and thousands ministered unto Him, and ten thousand times ten thousand stood before Him: the judgment was set, and the books were opened. . . . I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near *before Him.*" Dan. 7:9, 10, 13.

By reading verse 8, the student will notice that the throne that Daniel saw, was set up after the persecuting horn-power (which had the "eyes like the eyes of a man, and a mouth speaking great things") had done its wicked work. The words, "I beheld *till* the thrones were cast down" (set for use), show that the thrones were not there before—again forcing the conclusion that centuries after Christ's ascension, these thrones were "cast down," and "the judgment was set, and the books were opened."

Verse 13 of Daniel 7 and verse 6 of Revelation 5, show that "One like the Son of man" is before the Judgment throne, as a Lamb slain, ready to atone for sinful men. Whereas after the close of probation He is not as a sin-pardoning Saviour, but is "King of kings, and Lord of lords," "out of" Whose "mouth goeth a sharp sword, that with it He should smite the nations." Rev. 19:16, 15. Through Daniel, the Spirit explains that during, and *not before*, the Judgment, *there* is "given Him dominion, and glory, and a kingdom. that

all people, nations, and languages, should serve Him: [and that] His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." Dan. 7:14.

The Scriptures make clear that while in the Sanctuary, Christ receives the kingdom after "the thrones [are] cast down," and after the Investigative Judgment is completed—before His second coming. That this is so, is further evidenced by the parable of Luke 19:15, which states that Christ receives the kingdom, and that, *afterwards*, He comes to slay His enemies.

Daniel 7:22 shows that the Judgment was given to the saints of the Most High, and that after the Judgment, they possessed the kingdom. Whereas the executive judgment of all the wicked—of those who did not rise in "the first resurrection" (Rev. 20:5, 6)—takes place afterwards, while the wicked are yet in their graves, for, says John: "And I saw the dead, small and great, stand *before God*; and the books were opened: and another book was opened, which is the book of life: and the dead were *judged* out of those things which were written in the books, according to their works." Rev. 20:12. After this judgment, "the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works." Verse 13. And "whosoever was not found written in the book of life was cast

into the lake of fire." Verse 15. ". . . This is the second death." Verse 14. Just as there are two judgments, each for a different time and class, and two resurrections a thousand years apart (Rev. 20:5), there are also

*Two Different Thrones:
One Judicial, and One Executive.*

The one is at the head of the "river . . . of Life" (Rev. 22:1, 2); the other, the Sanctuary throne, is at the head of the fiery stream (Dan. 7:10), the "sea of glass" (Rev. 4:6) "mingled with fire." Rev. 15:2. The latter's not having been set up until years after Christ's ascension, precludes the possibility of its being the one upon which He sat at the right hand of God. Consequently, Christ, after His ascension, must have sat upon the throne that is at the head of the river of life—a circumstance which invests the throne with the title, "the throne of God and of the Lamb." From this throne the Father arose, and in a flaming chariot went into the holy of holies within the veil (Isa. 6:1), where the fiery stream, the sea of glass, is, and there sat down. Whereupon Christ rose up from it and, in "a cloudy chariot with wheels like flaming fire, surrounded by angels," was brought, *not to the right hand* of God, but "*near before Him*." Dan. 7:13. Thus was the solemn event signalized in 1844, when the Judicial ceremony took place. (This subject is elaborated in our tract No. 3, *The Harvest*, pp. 14-24.)

Here are the simple facts of these prophetic events, and he who doubts the plain truth of them will later have to confess his mistake, but perhaps to no purpose, for then it may be forever too late to profit one though he confess it "carefully with tears."

Now, the reason that God's throne has not always been in the heavenly Sanctuary, and that it will not always be there, is simply because the sanctuary was built only for the disposal of sin, as one can easily recognize through the service of the earthly. Looking forward to the time when there will be sin no more, John says: "And I saw *no* temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:22, 23.

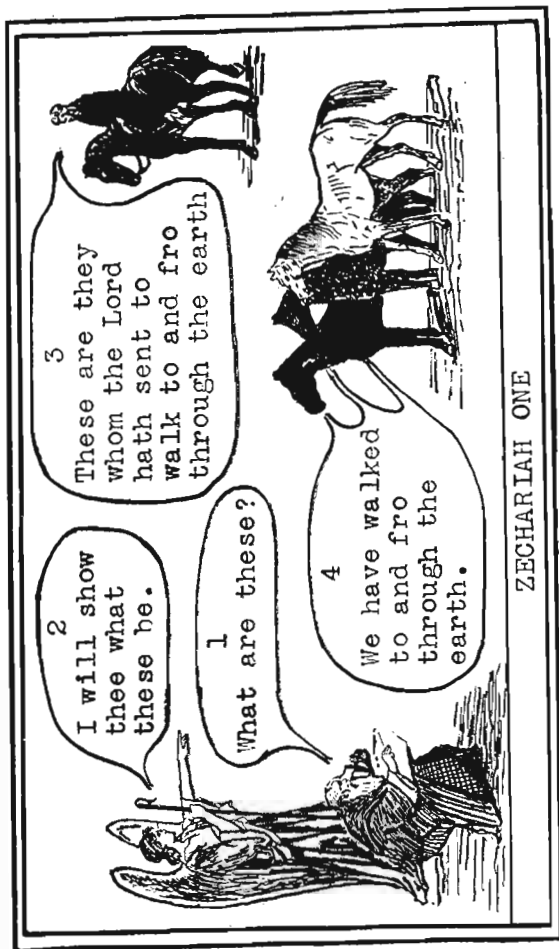
Therefore, instead of the "1844 doctrine being weighed and found wanting," it now stands more substantial, solid, and sure than ever! Like oil on water, inspired revelations always rise to the top of private theories, the theories sinking down and away into oblivion. (For further study of Revelation 4 and 5, and the Judgment, read *The Shepherd's Rod*, Vol. 2, pp. 187-201, and our tract No. 3, *The Harvest*, pp. 3-24.)

My brethren, be not like the Jews of old, angered against the truth, hating its blazing light, but praise God for giving you another opportunity to reform while

mercy yet lingers. And though heart-felt confession may humble one's pride of opinion, yet it will enhance his character, and God will exalt him with eternal life. If personal opposition to the message has stemmed purely from mis-apprehension and mis-understanding, engendered not by self-interest but solely by a conscientious desire to avoid error, there is no condemnation to be laid to one's charge: only as he would stubbornly continue to reject evidence, should condemnation be upon him. The unfolding of the prophetic scroll, will reveal to all "what manner of spirit" (*Gospel Workers*, p. 302) they are of—whether willing to exchange error for truth, or whether determined to identify themselves with the class which has

Ignorantly Fought the Truth.

The opponents of the truth, ignoring Inspiration, and failing to give the matter painstaking thought, were naturally led to reject the doctrine of the 2300 days; first, upon the excuse that William Miller proclaimed the Lord's coming to earth instead of His coming to Judgment; and second, because of being prejudiced against Mrs. White's Inspiration. But both Miller's and Mrs. White's religious connections being prominent, God could not have consistently left His people to grope and stumble in darkness concerning their work. Good or bad, it must be found in the more sure word of prophecy. So our attention is now called to



“I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom; and behind him were there red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth. And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.” Verses 8-11.

The “two sheep” and the “young cow” (Isa. 7) are, as already shown, giving a more abundant supply of milk than we can immediately consume. We shall therefore do with it, in the study of Zechariah 1, as we did with the study of Isaiah 7, and that of Zechariah 4, using only the “butter” (cream), and preserving the milk.

In the vision of Zechariah 1, we note that the “horses” “whom the Lord hath sent to walk to and fro through the earth,” have the gift of speech, for “they answered the angel of the Lord . . . and said, We have walked to and fro through the earth.” The obvious import of this symbolism is that these “horses” can talk, and that they are serving the Lord in going where He

sends them. They, therefore, can be symbolical only of the Lord's servants, the ministry that is "sent."

Inevitably, then, the symbolism depicts a movement which goes forth with a message, and which, having finished its work of going "to and fro through the earth," returns.

One cannot suppose that this symbolism is prophetically descriptive of the gospel workers who are foreshadowed in Christ's prophecy that "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. For after the horses answered, "We have walked to and fro through the earth,"—meaning, "We have finished our work,"—the Lord commands them to "Cry yet"; that is, proclaim again! Moreover, the Lord's command shows that he was yet to bestow His mercy upon His people, and yet to finish His work of salvation, for He says: "My cities . . . shall yet be spread abroad; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem." Zech. 1:17.

Necessarily, therefore, the "horses" here in view depict a movement on foot, which is organized to proclaim the gospel throughout the earth. Their answer, "We have *walked* to and fro through the earth, and, behold, all the earth sitteth still, and is at rest," reveals that the movement thought its work finished and probation

closed. In other words, it thought that salvation through the gospel had closed, and that the preaching of it could no longer make the earth produce converts: (The subject of the symbolism is the production of spiritual life, the salvation of souls, not the production of vegetal or animal life.) Whereas, in fact, the Lord commissioned them to "Cry yet," showing them that they were mistaken.

To determine whether this symbolical prophecy points to God's servants of the past, of the present, or of the future, one must consult church history. Its pages record that the Millerite movement is the only one that has gone with a message to every Christian mission in the world (*The Great Controversy*, p. 368), and thought, mistakenly, that in so doing, the last gospel invitation had been sounded to every living creature under heaven, thereby signaling the close of human probation. On the contrary, the gospel invitation for this time, instead of then being finished, had just begun, and instead of the Lord's coming then to earth, He came to His heavenly temple.

The peculiar set of circumstances surrounding the Millerite movement prior to 1844 certifies that it is the one that is depicted in the symbolism of Zechariah's chapter 1. And it should be remembered that the Lord did not attach the warning: "Look out, for these horses are false (mistaken) prophets," but instead He

commanded that "they" cry the more; and the angel of the Lord, in confirmation, declares: "These are they whom the Lord hath sent." John the Baptist also preached that Christ was to establish a literal kingdom at His first advent, and though John was mistaken, the Lord said of him: "There hath not risen a greater than John the Baptist." Matt. 11:11. In view of the light, now shining from the Scriptures, anyone can see that those who are continually crying out "Wolf! wolf!" in derision of the 2300 days doctrine, are, wittingly or unwittingly, working against God by attempting to silence His voice.

The next commission is to proclaim the gospel

To "Many" But Not to All.

As the Revelator also was given a vision of these two movements, recorded in chapters 10 and 11, we direct the reader's attention to the "little book" which he was asked to eat. In his "mouth" it was as sweet as honey, but in his "belly" it became very bitter. This rapt experience, in vision, of sweet foretaste turning into a bitter disappointment, exactly foretells the 1844 experience of God's people. Their sweet and all-consuming hope in the Lord's promise, "I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3), was then expected to become a reality; whereas, instead, it turned into bitter disappointment.

Following this sweet-bitter experience, came the fulfilment of the angel's words: "Thou must prophesy *again* before *many* peoples, and nations, and tongues, and kings." Rev. 10:11. Here, too, as in Zechariah's prophecy, the movement was to "prophesy again" or "cry yet"; that is, repeat its mission, showing that probation was not closed.

On the authority of these scriptures, the movement was again, after the disappointment, to proclaim the gospel, but only to "*many*", not to "*all*." Accordingly, the S. D. A. denomination in its 1844 commission, was *not* to "prophesy" (teach) to "*all*" nations, but simply to "*many*." Necessarily, then, it must receive another commission, one to

Go to "All Nations."

There is, therefore, another message; it is to join the Third Angel's Message—just as stated by the Spirit of Prophecy:

" . . . Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844." — *Early Writings*, p. 277.

The acceptance of the message by the church, and the way in which the Lord shall then work, is described in the following words:

“When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about His work to meet their narrow ideas. Let me tell you that the Lord will work in this last work in a manner very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world. God will use ways and means by which it will be seen that He is taking the reins in His own hands.”—*Testimonies to Ministers*, p. 300.

Turning again to the “more sure word of prophecy,” in search of the commission to all nations, it will also be found that before the gospel is proclaimed in all the world, there is a

Great Slaughter to Take Place?

“For by fire and by His sword will the Lord plead with all flesh; and the slain of the Lord shall be many.” Isa. 66:16.

Here we see that very thing—a great slaughter—and that by the Lord Himself. But what the reader naturally would be

most interested in is, where and when this destruction is to take place. Verses 19 and 20 state that those who escape the slaughter, the Lord shall send unto all nations who have not as yet heard of His “fame,” neither have seen” His “glory.” From the commission to the great world-wide missionary movement here brought to view, necessarily taking place before the close of probation, the slaughter is plainly seen to have been executed before the “gospel of the kingdom shall be preached in all the world for a witness unto all nations; and . . . the end come.” Matt. 24:14. “And they [the escaped ones] 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. 66:20.

Remember that those who escape the slaughter are the ones who do this soul harvesting. The destruction shall therefore fall on the “tares” who are among God’s people—the church. Should it fall on the heathen (those outside the church), then those who escape would have to be heathen themselves. Consequently, such could not proclaim His glory and His fame, nor bring all their brethren into the house of the Lord. Neither could there be any nation left to which the escaped ones could go!

Couple to this, the fact that those who escape the slaying are they who go to *all* nations and bring *all* their brethren (all who are to be saved), and you have unim-

peachable evidence that this destruction takes place *just before* the gospel goes in its final surge to all the world.

Though this engrossing subject is but briefly treated herein, yet, for lucidity, harmony, and logic, the truth of it stands peer to any. It gives a prophetic outline of church history from Miller's time to the present day, showing the opening and closing of each movement, also its work and destiny: the mistake attending the Millerite movement (understanding the cleansing of the "sanctuary" to be the cleansing of the earth); the limited commission of the S. D. A. movement (authorizing it to go, *not* to "all" nations, but simply to "*many*"); its purification (removing the tares from its midst); its being launched as a new movement, a purified church, worthy for the first time since apostolic days to go forth and lighten all the world, and, with a "loud cry," to proclaim the gospel "for a witness unto *all* nations;" and then the finale—the inevitable end—Matt. 24:14.

This pictorial revelation of gospel work and workers, contributed to by all the prophets, discloses a church that keeps "the commandments of God," and that has "the testimony of Jesus Christ." It is "clad in the armor of Christ's righteousness, . . . 'fair as the moon, clear as the sun, and terrible as an army with banners,' . . . to go forth into all the world, conquering and to conquer."—*Prophets and Kings*, p. 725.

On one hand, the light of Present Truth now enables the eye to see the work of William Miller and that of Mrs. White, deeply rooted in the "more sure word of prophecy." On the other hand, it lays open the spiritual poverty and nakedness of their critics. The Lord's voice is also heard saying against them: "I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied." Jer. 23:21.

The eyes of the Lord, roving to and fro throughout the earth, failed not to foresee these uncalled workers. In face of the fact that He is sounding far and near the solemn warning that "the great and dreadful day of the Lord" is here, they are in blind defiance trying to out-din the voice of Truth with the mounting cry of "peace and safety." Let us, my brethren, turn our ears from the multitude of voices devoid of the Holy Spirit, and diligently give heed to

The Lord's Final Plea:

"Thus saith the Lord of hosts, Hearken not unto the words of the prophets that prophesy unto you: they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord. They say still unto them that despise Me, The Lord hath said, Ye shall have peace; and they say unto every one that walketh after the imagination of his own heart, No evil shall come upon you. For who hath stood in the counsel of the Lord, and hath perceived and heard His word? who hath

marked His word, and heard it?" Jer. 23:16-18. The Lord's answer is:

"Behold, a whirlwind of the Lord is gone forth in fury, even a grievous whirlwind: it shall fall grievously upon the head of the wicked. The anger of the Lord shall not return, until He have executed, and till He have performed the thoughts of His heart: in the *latter* days ye shall consider it perfectly. I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied. But if they had stood in My counsel, and had caused My people to hear My words, then they should have turned them from their evil way, and from the evil of their doings." Verses 19-22.

Obvious it is that the opposition is braced by self-appointed gospel leaders who avowedly laying no claim to "inspiration," are thereby unwittingly crying out that the Lord has not sent them! Yet neither they nor their adherents perceive either the irony or the folly of the situation! Hence, "sleeping preachers preaching to a sleeping people!"—*Testimonies for the Church*, Vol. 2, p. 337.

When they find themselves face to face with either the "overflowing scourge" (Isa. 28:18), or with the final visitation of "the wrath of God" (Rev. 15:1), they will be stabbed with the tragedy of futile realization. That which now from a distance appears to them, mirage-like, an

ocean of grace, will then inescapably engulf them in eternal ruin.

"For the Lord shall rise up as in mount Perazim, He shall be wroth as in the valley of Gibeon, that He may do His work, His strange work; and bring to pass His act, His strange act.

"Now therefore be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. Give ye ear, and hear My voice; hearken, and hear My speech" (Isa. 28:21-23), lest your hope of grace "be as when an hungry man dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, he is faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

"Stay yourselves, and wonder; cry ye out, and cry: 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 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: and the book is delivered to him that is not learned, saying, Read

this, I pray thee: and he saith, I am not learned." Isa. 29:8-12.

"Men and women are in the last hours of probation, and yet are careless and stupid, and ministers have no power to arouse them; they are asleep themselves. Sleeping preachers preaching to a sleeping people!"—*Testimonies for the Church*, Vol. 2, p. 337.

"Doubt and even disbelief of the testimonies of the Spirit of God, is leavening . . . churches everywhere. Satan would have it thus. Ministers who preach self instead of Christ would have it thus."—*Id.*, Vol. 5, p. 217.

Brethren, because the Lord loves you, and because He is loath to make of you a vessel of dishonor, He addresses this tract to you. We, too, are heart-sick that you have, like the Jews of old, deeply involved yourselves in a war which you cannot win by fighting the Spirit of Prophecy. Neither can you win by rejecting heaven-sent messages, nor by ignoring the wise counsel of the learned Gamaliel (Acts 5:34-39), nor yet by persistently trying to support your questionable interpretations of the Scriptures, by the Scriptures, as do Sabbath-breakers in evading the Sabbath truth. Such a course, if persisted in, will lead you to commit the sin against the Holy Ghost.

Rather than raising your voices against the truth, raise them in praises to

it and to the Lord, for He has charged your folly to your ignorance of the truth. If you return to Him at this final warning, He will gladly receive you, and command His servants to clothe you in His best "robe" (Christ's righteousness—Isa. 52:1), set a "ring" on your finger (the evidence of your princehood—Est. 3:12; 8:2; Gen. 41:42, 43), and put "shoes" on your feet (prepare you for the proclamation of the gospel—Eph. 6:15), and then "bring hither the fatted calf." Lu. 15:23.

But though our prayers go out for you, they will not be effective if you continue to withstand the Spirit's warning injunctions and pleadings, as well as your own convictions, and longer refuse or neglect to acquire a full knowledge of the Bible truths for this time.

(Those who desire further to study Revelation 11, may obtain free copies of our tracts No. 5, *Final Warning*, and No. 2, *The Warning Paradox*, which amass detailed evidence that these three movements are found in prophecy.)

My brethren, "arise, shine; for thy light is come." Isa. 60:1. "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace!" That saith, "O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall *no more* pass through thee; he is utterly cut off." Nah. 1:15. Walk in the light, and allow not those who are always question-

ing and criticizing everything in which they have no part, to jeopardize your eternal reward by their vain questions, such as

What About Women Teaching?

When brought face to face with the truth, some act like men who have lost their reason. As fish jump at bait, they foolishly jump at conclusions. And when they are mercifully freed from the hook and given a chance to live, instead of departing from their greedy, selfish policies, and keeping themselves from being caught again, they rush at another bait, only to find themselves hooked again and again. When they find that they have thus repeatedly brought themselves into disrepute, they even then do not resolve to get right and stay right.

Those who get themselves cornered and cut off from every avenue of escaping the truth, instead of surrendering their erroneous ideas, make a supreme effort to dodge out of their plight through the desperate shift of isolating the scripture: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law." I Cor. 14:34.

It is never fair for one to assume a stand on an issue, solely on the weight of opinion derived from one or two verses, without first considering them in the light of the whole chapter, yes, even the entire Bible; for if one's interpretation of the

Scriptures is not supported by every sentence of Holy Writ, it is a fallacious interpretation, a blind conclusion, without Bible foundation.

In I Corinthians 14, we find that many of the women had gone "mad" (Verse 23) over speaking in unknown tongues. Hence, Paul is endeavoring to dispel the confusion, not to silence anyone who has an inspired message to deliver. An attempt to forbid women teaching would not be in harmony with the following scriptures.

"And Deborah, a *prophetess*, the wife of Lapidoth, she judged Israel at that time. And she dwelt under the palm tree of Deborah between Ramah and Bethel in mount Ephraim: and the children of Israel came up to her for judgment." Jud. 4:4, 5. "And there was one Anna, a *prophetess*, the daughter of Phanuel, of the tribe of Aser: she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about fourscore and four years, which departed not *from the temple*, but *served God with fastings and prayers night and day.*" Lu. 2:36, 37. The wife of Shallum being also a prophetess taught Israel (2 Ki. 22:14-16), and "Phillip the evangelist, . . . had four daughters, virgins, which did prophesy." Acts 21:8, 9.

Consequently, those who think that Paul forbids a woman to teach, are not in the slightest discrediting and impeaching Mrs. White's office, but are rather unwittingly

casting reflection upon Paul's writings—endeavoring to bring them into apparent conflict with the writings of his fellow-writers of the Scriptures.

Those who carefully study will learn not to jump at baited hooks, but rather humbly to submit themselves to the teachings of the Spirit of Christ if they expect Him to save them from the curse of sin and from the wrath of God.

(As to the consequences of rejecting the prophets of God at this time, study our tract No. 4, *The Latest News for Mother*. pp. 43, 44.)

Just as in the sermon on the day of Pentecost, the Spirit reasoned with the Jews, to save them from eternal ruin, so in these pages He reasons with you, my brethren. In substance He said to them: "As David prophesied of One Who would see no corruption, it could not be possible that his prophecy applied to himself, as you suppose, for his body lies corrupted in his sepulchre to this day. God has only raised One [Christ] without His body seeing corruption (Acts 2:22-32); therefore He must be the Only One to Whom David's prophecy can apply."

Peter's reasoning that David's prophecy applies to Christ's resurrection bears no plainer supporting evidence than this little tract does in showing that Mrs. E. G. White's writings, along with what is revealed here, are the Spirit of Prophecy

—the testimony of Jesus." Rev. 19:10. Shall you also pursue the dishonorable course which those wicked Jews pursued? Or will you let the Spirit of God put the same words in your mouths as He did in the mouths of the penitent Jews, who solemnly inquired: "Men and brethren, what shall we do?" Acts 2:37.

Be not like the "almost persuaded" Agrippa. Do not go contrary to your convictions, as did Felix, saying: "Go thy way for this time; when I have a convenient season, I will call for thee" (Acts 26:28; 24:25), for saith the Lord: "Today if ye will hear His voice, harden not your hearts." Heb. 4:7.

Seeing that hitherto you have not successfully refuted anything, if you continue with your criticism in the "unfolding of truth" now, you will finally find yourselves in the class whose evil works were foreseen and recorded by Inspiration, as follows:

"They will question and criticise everything that arises in the unfolding of truth, criticise the work and position of others, criticise every branch of the work in which they have not themselves a part. They will feed upon the errors and mistakes and faults of others, 'until,' said the angel, 'the Lord Jesus shall rise up from His mediatorial work in the heavenly sanctuary, and shall clothe Himself with the garments of vengeance, and surprise them at their un-

holy feast; and they will find themselves unprepared for the marriage supper of the Lamb.' Their taste has been so perverted that they would be inclined to criticize even the table of the Lord in His Kingdom."—*Testimonies for the Church*, Vol. 5, p. 690.

From just such critics is prompted the question:

When Does Your Cycle of Seven Begin?

An unseen supernatural force working through human beings, is taking advantage of every possible opportunity to bring in distraction and confusion, and to scatter the power of thought and concentration. This enemy of God and men is determined to plunge the people into his deep pit. To avert this terrible tragedy, the reader is therefore warned against another wind of doctrine:

A brochure, entitled *The Sabbath of Creation*, assumes that the seventh-day Sabbath is governed by the lunar calendar, instead of by the independent weekly cycle. Because seventh-day Sabbath-seekers observe this cycle,

The Unfortunate Booklet Says:

"Yes, all Christendom, with the exception of some Saturday keepers, keep a heathen day of the Sun. But the Saturday keepers also keep, and honor a day of heathen origin—the day of Saturn. All these days, with their system of nomenclature

came to the Greeks and Romans, thence to all the world from Egypt, where Julius Caesar got his calendar of 365 days to the year, but added one-fourth day to it every year. Both are false.

"The Egyptians' first day of their week was Saturn's day (Saturday) and moon-day (Monday) their seventh day. They had seven days to their week. But the Romans, at this time and to the time of Constantine, had eight days to their week. (See *New International Encyclopedia*, Vol. 23, p. 436, for proof.) So, the Saturday, like the Sunday, is of heathen, human, origin, and not of God. But when the Romans officially adopted the seven-day-week from Egypt (where Julius had also gotten his 365 days to the year, though adding an extra one-fourth day to each year), from the days of Constantine, 321 A. D. to the days of Theodosius the Great, about 75 years later, the Romans reversed the nomenclature of the Egyptians by making Sunday (the mid-week day of Egypt) to head the week of their own calendar. Thus the day of the Sun was made to head the week, as Julius Caesar had made January (from Janus, Sun-god) to be the father of the year. And Saturday was made the Seventh Day of the week of their calendar, and this calendar was later enforced by the Catholic church of that same power upon the whole world, and observed by all Christendom till this day. It is this fact that has called forth from God the Third Angel's

Message to call out His people from this service to Rome under the penalty of suffering the seven last plagues unless they turn from the Roman service to His, in Sabbath keeping. . . .

“Exodus 12:1, 2: ‘And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months: it shall be the first month (moon) of the year to you.’ The moon was made to measure the months. Compare I Samuel 20, verses 5, 18, 24, 27, 34. And also mark the seasons (Gen. 1:14 and Psa. 104:19). The moon and the sun and the stars is God’s calendar in the firmament that all men can see and mark God’s times together with the earth. . . .

“The Sabbath of the Bible, therefore, is the Sabbath upon which the Passover comes every year. The Lord has purposefully placed the Passover celebration upon the second Sabbath of the first Moon (Abib), every year, for a reminder of the Sabbath every year (Ex. 20:8). It is the second Sabbath of the first month, by reason of the Passover being upon the fourteenth of that month, which is the first full moon after the Vernal equinox when spring begins.”—The Sabbath of Creation, pp. 9, 10, 13, 14, 16.

Now to the exponents of such Sabbath reckoning as that just quoted, the Spirit of Prophecy gives

The Reply:

In the italicized paragraphs, the well-intentioned but certainly misinformed author is attempting to overthrow the present weekly seventh-day Sabbath by attacking the independent weekly cycle, and favoring the lunar calendar. He sets forth the seventh, the fourteenth, the twenty-first, and the twenty-eighth days of each lunar cycle as commemorative sabbaths of the week of creation.

We do not dispute that the early Romans had such an eight-day week, and that the names of the months and days of the week are of mythological derivation, but we do ask the lunar-sabbath author for evidence based on facts, not on presumption, that the Sabbath of creation was ever governed by the lunar cycle. True, the Lord said to Moses, “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” Ex. 12:2. But He did not say, “It is the beginning of your weeks.” Indeed He could not have, for such a course would be

Contrary to Nature and to Logic.

If anyone of the two luminary planets should be honored to govern the holy Sabbath, it should be the sun, the one that not only rules the moon, but also the entire system. Had it been intended for the moon to be the time indicator, the system would have been entitled, “lunar,” instead of “so-

lar." Moreover, had the Lord intended that the moon should fix the time for the holy Sabbath, He would have made it to complete its revolution round the earth, if not once in exactly 4 weeks, then once in exactly a whole week, or in exactly 24 hours. And if it were intended for the sun to point out the holy time, the earth should complete her revolution round it in exactly 52 weeks.

We shall now briefly bring forth existing solar, lunar, and Biblical facts, not implications, that the weekly cycle cannot be, and has never been, controlled by any monthly calendar; that neither the Old nor the New Testament church under God's direction has at any time kept a lunar seventh-day sabbath; that the questionable booklet, *The Sabbath of Creation*, is falsely so entitled; and that

*The Weekly Cycle is Neither Solar
nor Lunar.*

The Sabbath on which the Lord rested was exactly six days after the moment creation began; and then, on the seventh day He rested (Gen. 2:2). Whereas had He blessed a day ruled by the moon, He would have then rested the tenth day, for the moon was not created until the fourth day of creation. (See Gen. 1:14-19.) Keeping a Sabbath on the seventh day from the creation of the moon, would not have been in commemoration of creation, but in commemoration of the moon!

The first Sabbatical week of creation's being three days older than both the sun and the moon, makes it clear that neither of the luminaries can regulate the week of creation. Such a regulatory force would of necessity have deprived Time and Creation of the first three days, leaving them as a phantom "lost period."

The foregoing paragraph completely invalidates the idea of the week's being dependent upon the monthly orbit of the moon, and renders unnecessary any further discussion of the subject. However, for the sake of clearing some other controverted points, as well as for saving ourselves time later on in answering detailed questions on this subject, we submit the subjoined observations, from which the reader is asked to consider that if a lunar sabbath were correctly named, should it not be named, not the sabbath of creation, but rather,

Only a Planetary Sabbath?

The Lord having rested on the "seventh day," not on the tenth, the weekly cycle began with the first day of creation, whereas solar and lunar time commenced three days later. A sabbath that is governed by either a solar or lunar calendar could never memorialize the week of creation, but rather only the planets themselves, and therefore, if correctly named, must be called "Planetary." Moreover, the monthly revolution of the moon round the earth,

not coordinating with the daily revolution of the earth round the sun, as already pointed out, makes it

Impossible to Keep a Planetary Sabbath.

The fact that the moon takes longer than 28 days to complete its revolution round the earth, then were we to standardize the seventh, the fourteenth, the twenty-first, and the twenty-eighth days of the lunar month, for the observance of the Sabbath, as the misnamed booklet advocates, we would not have kept up with the moon anyway, for the lunar month is not actually 28 days, but approximately $29\frac{1}{2}$ days.

A lunar sabbath must necessarily coordinate with both lunar and solar time. But a sabbatical month (28 days) falls $1\frac{1}{2}$ days short of a lunar month ($29\frac{1}{2}$); and a sabbatical year ($12 \times 4 = 48$ weeks; $48 \times 7 = 336$ days) falls 19 days short of a lunar year (354), and 29 days short of a solar year (365). Consequently at the close of each sabbatical year, the lunar sabbath-keeper, in order to keep time with the weekly cycle, as well as with the rotation of the earth and of the moon, would have to make the earth stand still 29 days, and the moon, 19 days.

This analysis corroborates the fact that the weekly cycle cannot be governed by either the motion of the moon or of the sun, but only by the power of God, which brought forth the first day of creation, three days before there was either sun or

moon. And now remember that the Sabbath is not a memorial of the sun or the moon, but of creation.

There is no doubt in the minds of any that the Jewish and Apostolic churches in Christ's time were keeping the right Sabbath day; and that the zeal which the Roman Emperor, Constantine, had for the Christian faith would have absolutely forbidden him to abolish the Christians' calendar, and establish another which would annihilate both the Sabbath of creation, and their memorial of the resurrection.

Surely had he done such a wicked thing, no one would suppose that the Christians would have honored him so greatly as to call him a saint, and fix the twentieth day of May as his festival, as some observe it even until this day. (See *Twentieth Century Cyclopaedia*, Vol. 3, p. 13).

Moreover, the Christians would have made so much of his sacrilege that no conceivable circumstance could have concealed the blasphemous act from the prying eye of history. To the contrary,

History Records:

"The use of the week was introduced into the Roman Empire about the 1st or 2nd century of the Christian era from Egypt and had been recognized independently of Christianity before the Emperor Constantine confirmed it by enjoining the observance of the Christian Sabbath. With the

Mohammedans the week has also a religious character, Friday being observed by them as a Sabbath."—*Twentieth Century Cyclopaedia*, Vol. 8, p. 487.

"The period of seven days . . . was used by the Brahmans in India with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs and Assyrians."—*Standard Dictionary*, definition "Calendar."

"The week is a period of seven days having no reference whatever to the celestial motions,—a circumstance to which it owes its unalterable uniformity. It was employed from time immemorial in almost all eastern countries; and, as it forms neither an aliquot part of the year nor of the lunar month, those who reject the Mosaic recital will be at a loss, as Dalambre remarks, to assign it to an origin having such semblance of possibility."—*Britannica Encyclopedia*.

"It is our pleasure (such is the Imperial style) that all the nations, which are governed by our clemency and moderation, should steadfastly adhere to the religion which was taught by St. Peter to the Romans; which faithful tradition has preserved; and which is now professed by the Pontiff Damasus, and by Peter, Bishop of Alexandria, a man of Apostolic holiness. According to the discipline of the Apostles, and the doctrine of the Gospel, let us believe the sole deity of the Father,

the Son, and the Holy Ghost; under an equal majesty, and a pious Trinity. We authorize the followers of this doctrine to assume the title of Catholic Christians; and as we judge, that all others are extravagant madmen, we brand them with the infamous name of Heretics; and declare that their conventicles shall no longer usurp the respectable appellation of churches."—*Gibbon's Rome*, Vol. 3, p. 81. (Milman edition.)

These historical records plainly show that the weekly period of seven days has continued from time immemorial, and that Rome did not abolish the Christian week but the Roman, and that the one which took its place was the same as the Jewish, or Christian.

Even the lunar-sabbath advocate, himself, unwittingly admits in his brochure that Constantine, in the days of his conversion to Christianity, discarded the eight-day week and adopted and confirmed the seven-day week—the week of creation. The brochure says:

"These three witnesses [*The New International Encyclopedia, Encyclopedia Britannica, and Encyclopedia Americana*] tell us that the Romans did not have seven days to their week, nor their astrological names, till the days of Constantine, but that up to that time they had eight days."—*The Sabbath of Creation*, p. 24.

Therefore, though the nations of today

do not follow the Biblical monthly calendar, the original weekly cycle has never been changed. And as it is entirely independent of both the solar and the lunar calendars, had God not preserved it intact throughout all the ages, the saints, now in "the times of restitution of all things," would have great difficulty to restore it, and to vindicate its integrity. Thus it is seen, from every test put to it, that such a lunar sabbath is unbiblical and unhistorical; and the closer it is brought to the light, the plainer it will be seen to be

Even More Illogical.

It is true that the ceremonial system (younger than the Sabbath institution, and set up because sin entered into the human family) was, in some respects, subject to lunar laws; but the seventh-day Sabbath, being established, *not* in relation to sin, but only in relation to the perfect work of creation, could no more be governed by the law of sin than it could by the law of the moon. The Sabbath institution is senior to the ceremonial institution, and has nothing to do with the law of sin, as has the Sanctuary. The Sabbath, therefore, cannot bow down in subservience to an institution which is not only its junior, but which also owes its existence solely to sin! Again we see that this author's theory of a "Planetary Sabbath" is as unreasonable and futile as is his

Passover Feast Theory.

In another effort to build up his Sabbath theory, he contends that the Passover feast was observed in the beginning of the fourteenth day of the first month, fixing the thirteenth day of the same month as the preparation to kill the Passover lamb, although we read in Leviticus 23:5, 6: "In the fourteenth day of the first month at even is the Lord's Passover. And *on the fifteenth* day of the same month is the feast of unleavened bread." They were to kill the Passover lamb in the afternoon of the fourteenth day, and were to have the feast in the night or at the beginning of the fifteenth day.

Still further, he contends that Jesus died on the thirteenth day of the month, which, according to his calculations, happened just about when the Passover lamb of the fourteenth day was to be killed. Whereas Matthew, Mark, Luke, and John—all four of the gospels—agree that: ". . . the first day of unleavened bread, when they killed the passover, His disciples said unto Him, Where wilt Thou that we go and prepare that Thou mayest eat the Passover?" Having prepared the same, "they sat and did eat." Mk. 14:12, 18; Matt. 26:1-21; Lu. 22:1-15; John 13:1, 2. (For a complete study of the Passover, the crucifixion, and the resurrection, read our tract, "The Sign of Jonah.")

The theorist has used the writings of

certain historians, but let the student of the truth closely examine the quotations, and he will find that they do not support the theory any more than the Bible supports it. And that is

The Theorist's Main Trouble.

Going off on such tangents is due to shallow reading and to interpreting the words of others without digging deep enough to find the thought of the original authors. And the main reason that advocates of error stay in their errors is that most of them are determined at any cost to stand by their self-made theories! And that is their main trouble. However, we hope and pray that these mistaken brethren will welcome the Truth as contained in these plain, fundamental facts, and allow It to lodge in their hearts, thus leading them to walk in the light, and to find rest in Him Who is anxious to lead us into all truth, and Who, therefore, sends this

Counsel and Appeal:

Watch your steps, and pay no homage to either a moon or a sun sabbath-day. For by sacredly honoring such a common day, you would be worshipping those things which were created in the last three days of creation's week; namely, the planets of the heavens and the creatures of the sea, the fowls of the air and the creeping things of the ground, the beasts of the field and the mortal man of clay!

Follow the leadership of God instead of the leadership of the moon. Be ye not idolators, for “. . . it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.” Zech. 13:2.

Now to our attention is brought anew,

The British-Israel Doctrine.

In a periodical entitled, *Kingdom Correspondence School*, we read: “. . . we Anglo-Saxons are the same people who existed under the name of Israel in the Old Testament day. . . .

“. . . *The Kings from Solomon, in a direct, unbroken line extends to the present King—George VI—on the throne in England today. We believe that the Lord—who is the King of kings of the tribe of Judah and of the House of David—for He is the Lion of the tribe of Judah, (Rev. 5:5) and that He will soon return and take over the throne of His father, David.*” pp. 1, 8.

The author of this statement contends that though God's ancient people submerged as the kingdom of Israel, they have emerged today as the kingdom of Great Britain. But speaking of the Israelitish Kingdom and its people, the Spirit of Prophecy, in ancient time, said:

“Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by.” “A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee: and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them. Thus shall Mine anger be accomplished, and I will cause My fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished My fury in them. Moreover I will make thee waste, and a reproach among the nations that are round about thee, in the sight of all that pass by. . . . Therefore thus saith the Lord God; Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the nations. And I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine abominations. . . .” “I will overturn, overturn, overturn, it: and it shall be no more, until He comes Whose right it is; and I will give it Him.” Ezek. 5:12-14, 8, 9; 21:27.

“For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken, that it be not a people.” Isa. 7:8.

The aforementioned periodical especial-

ly emphasizes that England is the tribe of Ephraim, although the sure word of prophecy declares that it shall “be not a people.” Thus the prophecies declare that the Israelitish kingdom was to cease, and that the people were to be driven among the nations of the earth. Nevertheless there is a promise that after years of dispersion, the Lord “will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land.” Ezek. 37:21.

“And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.” Isa. 11:12.

“For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.” Hosea 3:4, 5. “And the Gentiles 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. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken." Isa. 62:2-4, 12.

These scriptures plainly set forth the fact that God was to scatter Israel throughout the nations, leave them without a king or home-land for "many days," and finally gather them one by one from every nation. At that time shall they choose David their king, and be "the holy people." Isa. 62:12.

(For a complete study on this subject read our tract No. 8.)

Let the saints now give heed to

The Conclusion:

From the cumulative knowledge set forth in these pages, the reader should see, as in noon-day brightness, that the ever-present Spirit of Prophecy, alone, is able to cope with the unstable situations in the world today, resulting from the many "winds of doctrine."

"Behold," says the Word, "I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." To him shalt thou hearken. "And there shall be upon every high mountain, and upon every high hill, rivers and streams

of waters in the day of the great slaughter, when the towers fall." "Behold, the name of the Lord cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire: and His breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err," "because they received not the love of the truth, that they might be saved." Mal. 4:5; Isa. 30:25, 27, 28; II Thess. 2:10.

Here it is seen that the prophecies and the correct interpretations thereof, are "profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be *perfect* . . ." II Tim. 3:16, 17.

Therefore, brethren, settle it once forever, that with the Lord's help you will no longer be carried away by winds of doctrine that are created and driven by the spirit of error, rather than by the Spirit of Truth, but that you will always look for, and stand by, the Inspired Word of God—"the Testimony of Jesus," delivered to you by "the Spirit of Prophecy." Rev. 12:17; 19:10.

Why Perish?

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