

# THE BIBLE INSTRUCTOR



Christ  
The

Pattern

Man

There is only one perfect photograph of God...

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# EDITORIAL

“**B**ut ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people.” In these words we find a fitting description of God’s faithful people since the foundation of the world. While Christians are not to labour to make themselves peculiar in the eyes of the world, they will ever remain so as long as they remain zealous of good works while the rest of the world become lovers of their own selves, covetous, boasters, etc, having a form of godliness yet denying the power thereof. Paul gives us the duty that we have to do with such: “from such turn away” 2 Timothy 3:5. Turn away from the falsehearted professors to the beginning of the way of God. Christ is that way. For He says, “Jehovah possessed me—the beginning of His way, Before His works since then.” Proverbs 8:22, YLT.

This Christ to whom we are directed is described by the Spirit of Prophecy to be the only perfect photograph of God. It speaks after this manner: “We have only one perfect photograph of God, and this is Jesus Christ” – Bible Commentary, Vol. 7, p. 906.3. How many perfect photographs of God? – One. While tradition teaches that God has two perfect photographs, they three being triplets or something equivalent, inspiration affirms otherwise in terms so plain that it cannot be mistaken. Then today as in the time of the Jews there is a war raging between truth and tradition.

It is easy for us to laugh off the Jews to scorn for rejecting Christ. Indeed it’s a sorry situation that they rejected the Messiah that came to redeem them then said after His death, “we trusted that it had been he which should have redeemed Israel”. Luke 24:21. The Bible affirms that someday God will laugh at all this foolishness of men. “He that sitteth in the heavens shall laugh.” “He shall have them in derision.” Psalm 2:4. But is it not true that today, as in the days of the Jews, many professors will also reject Christ? – Verily. Then we have a lot of lessons to learn from the reasons that led the Jews to reject Christ as the Messiah that we fall not into the same trap that they did.

How bad His rejection was we have the gospels to tell us. John says that they said that He from whom the Spirit of truth proceeds had a demon. See Revelation 22:1, John 8:48. To a large degree, as F.C Gilbert explains in his article, it was due to the education system that they adopted which was Greek in origin and papal in principle that they rejected Christ. Upon the same principles the world’s education is still conducted today. The

majority of that which calls itself Christian education is also, in fact, preparing the professor to reject not only Christ, but also the true Holy Spirit that proceeds from Him and accept in their stead an evil influence from the arch deceiver ministering to them through the numberless agencies through which he works.

The remedy to the pathetic situation of the Jewish nation is almost as easy as adopting a right system of education. The Bible ever calls us away from the failing arm of flesh to unfailing divine arm of Christ. The Jews rejected Christ because their leading men rejected Him. “Have any of the rulers or of the Pharisees believed on him?” “Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue” John 7:48; 12:42. How the Jews came to regard their leading man as infallible and to look for them for guidance instead of studying for themselves the word of God has been clearly shown in the article. Whoever will follow the same principles that make it impossible to a man to have a head of his own, making others to be mind, will and conscience for him, will require more than a miracle to take a different cause from that of the Jews.

But in this issue the reader is not left in doubt wondering about the right cause to pursue so as to avoid the mistakes of the Jews. The principles of education as brought to view in the Bible and conducted by God’s faithful are discussed. “Now, as never before”, we also “need to understand the true science of education. If we fail to understand this, we shall never have a place in the kingdom of God. “This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent” John 17:3. If this is the price of heaven, shall not our education be conducted on these lines?” – Mind, Character and Personality, Vol. 1, p. 53.2.

The more closely we become associated with Christ, the more we consider His character, the more our own defects will be plainly seen. Until such a time that we shall have “all come in the unity of the faith (or present truth), and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ”, there are battles to fight and victories to win. The greatest of these battles are with self. We present in this issue “the lesson of self-government” from the inspired pen of Ellen White with the prayer that one or two might find the courage to fight masterfully the continuous

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 battle against the sin under  
 which every other sin may  
 rightfully fall – self.

When we turn to Christ and  
 make Him our first, last and  
 best in anything, then we may  
 reach God’s ideal for us. Christ  
 is the pattern man, the model  
 man. Concerning His relation  
 to the Father, Paul says: “Who  
 being the brightness of his  
 glory, and the express image of  
 his person.” Hebrews 1:3.  
 Elsewhere he says about Him:  
 “Who is the image of the  
 invisible God, the firstborn of  
 every creature.” Colossians 1:15.  
 While Christ is the – meaning  
 the only – express image of the  
 invisible God, man can also be  
 transformed into the image of  
 Christ in which He was first  
 created. But this process  
 requires much effort and  
 discipline. And this particularly  
 due to the sad fact that much  
 opposition will arise right from  
 the rank of those who profess to  
 believe present truth.

The professors of Christ’s  
 day said he had a demon! They  
 were the rightful children of  
 Abraham and He was not. In  
 short, every idea about Him  
 being the Son of God, the  
 Messiah, was forged in His  
 deceived mind. He was a  
 fanatic!

If we accept the testimony  
 of Christ to be true, that the  
 servant is not greater than the  
 master and should therefore not  
 expect any different treatment  
 from that which was the  
 master’s lot, then we see that  
 we must as be accused of being  
 fanatics as they accused Christ.  
 The fanatic’s barge must be to  
 the faithful soldier of the cross  
 one of honour and highly to be  
 coveted. “Blessed are ye, when  
 men shall revile you, and  
 persecute you, and shall say all  
 manner of evil against you  
 falsely, for my sake. Rejoice,  
 and be exceeding glad: for great  
 is your reward in heaven: for so

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persecuted they the prophets which were before you.” Matthew 5:11-12.

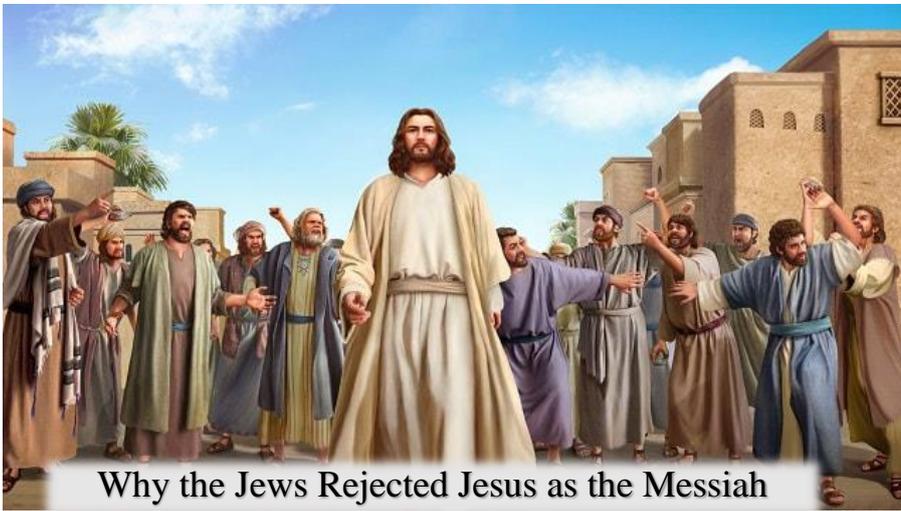
But that the Christian’s feet may be set upon solid ground, there is a question to be answered about who the real fanatics are. Most cases simply answer to the old adage of the pot calling the kettle black. The Jews that accused Christ of driving Himself so far away from God that Satan could by right take full control of His mind were in reality the ones that were under the control of demons. And today those that will accuse Christians of all manner of sin will be the very perpetrators of those crimes. And in the church the fanatics who will be ready to kill in the name of Christ will be the very ones who will accuse the faithful ones of being under the influence of fanaticism.

Your lot, dear Christian, will be no different from Christ’s. You may have a little priviledges here and there that your master did not have. Maybe a home of your own, which He did not have the privilege of having. But remember that “it behoved him to be made like unto his brethren”. That “it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings”. Hebrews 2:11; 10. That “unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” Philippians 1:29. Receive with joy the lot that is appointed you. If they say you look peculiar, it is true. If they call you a fanatic or a heretic when they cannot in the least defend their position from the scripture, so have they said of all God’s children, from righteous Abel to Zacharias the son of Barachias whom they slew between the porch and the altar. Just remember to look away from your weak self to Christ who able to help you bear all.

*Brian Onang’o, Editor*

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*There is only one perfect photograph of God...*



## Why the Jews Rejected Jesus as the Messiah

By F.C. Gilbert

The "question heading this article is an oft-repeated one. It seems difficult for many to understand how or why the Jewish nation rejected Jesus as the Saviour and Messiah, when the Old Testament Scriptures were so filled with prediction, type, and prophecy regarding His advent into our world. Especially does it seem difficult to understand the refusal of the Sanhedrin to acclaim Jesus as Messiah when the inspired apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well-nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

That the Jewish people were honest, zealous, and sincere is evident from the Scriptures. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge." Rom. 10:2. And of his own training and education, even before he accepted the Saviour, he adds: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man." Acts 24:16. "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:12, 13.

### The Jews Anxious to Follow God

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's word. The influential men of Israel feared the serious consequences which might overtake them if they were again led away from the true God. The following statement from Ezra is to the point: "Should we again break Thy commandments, and join in affinity with the people of these abominations? wouldst not Thou be angry with us till Thou hadst consumed us, so that there should be no remnant nor escaping?" Ezra 9:14.

In a Jewish book entitled, "Ethics of the Fathers," (Incorporated in "Jewish Daily Prayer Book," edition of 1890, published by Rosenbaum & Werbelowsky, New York City.) written about the second century before Christ, chapter 1, paragraph 2, says: "Be deliberate in judgment; train up many disciples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments, explanations, treatises, targums, and other religious helps, in order that the people might better understand

the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumblingstone.

After Alexander the Great worshiped in the temple at Jerusalem, following his reception by Jaddua the high priest (Josephus, "Antiquities," book 11, chap. 8, par. 5. "New Testament Times in Palestine," Shailer Mathews, chap. 1, pp. 13, 14, "Palestine Guide," G. O. Matson, edition of 1930, published by American Colony Stores, Jerusalem, Palestine), a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest, when they met on Mt. Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the temple and worshipping the God of Jaddua.

Greece assured the Jews that they desired to be their true friends and benefactors. (Graetz's "History of the Jews," Vol. I, pp. 440, 457, 487.) They were desirous of learning more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking every possible avenue of information to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

Many of the elders of Israel feared the results of such a course; the sages remembered the sorrows

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*It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.*

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of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Yet the aged men of Israel advised against it. They maintained that should the younger men be given encouragement to come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

Greece assured the fathers in Israel that they might hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their Beth Hamedrosh (house of learning, their high schools), where their young people received a preparatory training, would continue as heretofore; the Talmud Torah (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law should only imbibe the wisdom and learning of the scholars of Greece; and by receiving recognition from the world's greatest nation, the graduates of Jewish schools would find it greatly to their advantage.

Many of Israel's influential men yielded to Greek insistence. The former said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages to the Jewish scholars would be immeasurable, for they would have incentives, or goals, to reach. The young men would gain knowledge, influence, prestige; and the more they advanced in learning the higher would be their attainments.

Gradually the Jewish schools came to confer degrees upon their graduates. There was the Ray, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to show the mark of their rank by wearing different clothing. The man with a degree must wear a peculiar, distinctive gown and cap. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being Beth Din Ha-go-dol, Great House of Judgment.

### **Decline of Spirituality**

While the religious schools continued to operate, a marked declension in spiritual influence and power was visible. Year by year the word of God was studied less, as the courses of studies based on culture and philosophy increased. The curriculum of the rabbinical schools was influenced toward intellectualism. As the years passed, man became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet the students were encouraged to love and obey God.

In "Ethics of the Fathers," the rabbis taught: "A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara." The Mishna is a voluminous commentary of the Bible; the Gemara is the

commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God's word less, and man's writings more.

### **Intellectualism Sets Aside Inspiration**

In order for men to be accepted by Jewish assemblies, they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside the city of Jerusalem, headquarters of the Beth Din Ha-go-dol, the Great House of Judgment), received no recognition by the populace. The graduate rabbi was known by his garb. It was vital that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

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Such were existing conditions in the land of Judea at the time when John and Jesus appeared in the land of Israel.

The following from "The Desire of Ages" is pertinent here: "By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . . After the return from Babylon, much attention was given to religious instruction. All over the

country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . . The Jews lost the spiritual life from their ceremonies, and clung to the dead forms... In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."—Page 29.

"As the Jews had departed from God, faith had grown dim, and hope had well-nigh ceased to illuminate the future. The words of the prophets were uncomprehended."—Id., p. 32.

Since John and Jesus were not attendants at rabbinical schools, the people would not recognize their authority as teachers. However, God gave these men a message filled with divine power and with the heavenly Spirit. Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the Sacred Scriptures. The rabbis argued: "How knoweth this man letters, having never learned?" John 7:15.

Since the family of Jesus were loyal to the synagogues, His own brothers did not believe on Him as Messiah. (See John 7:4, 5.) Because the standards of learning were set up by the Sanhedrin, and none who refused to accept the teaching of the rabbis were given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy noted in Moses and the prophets. By mingling human philosophy with the word of God, the spiritual force and power of the Scriptures was lacking in the lives of teacher and layman. They did not have spiritual discernment. Greek philosophy, Alexandrian and Athenian culture, had sapped the spiritual strength of the house of Israel. The influence of this worldly religious training unfitted all classes to meet Him when "He came unto His own." "His own received Him not." His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.

At the beginning of His work, Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Being blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were void of spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

The leaders of Israel had, to a great extent, yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they could make better progress in their God-given task by assimilating worldly standards of education than by clinging with tenacity to the old standards bequeathed to them by their godly ancestors. So the Israelites lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour.

### (Continued from Page 18)

It is often the case, as the wise man tells us, that familiarity breeds contempt: "Withdraw thy foot from thy neighbour's house; lest he be weary of thee, and so hate thee." Proverbs 25:17. But this is not the case for familiarity with evil. In the days of Noah the earth was filled with violence. Yet there could be no better school for teaching evil than, as we see in our day, entertainment. "As it was in the days that were before the flood... so shall also the coming of the Son of man be." But what amusements were there in Noah's day? We can learn something about this as we draw back the cords of sacred history to Cain and his early descendants.

"Upon receiving the curse of God, Cain had withdrawn from his father's household. He had first chosen his occupation as a tiller of the soil, but he now founded a city, calling it after the name of his eldest son. He had gone out from the presence of the Lord, cast away the promise of the restored Eden, to seek his possessions and enjoyment in the earth under the curse of sin, thus standing at the head of that great class of men who worship the god of this world. In that which pertains to mere earthly and material progress, his descendants became distinguished." PP p. 81.1. They lived the artificial city life, with its pride, luxury and vice which are the curse of the cities of today. These words borne by Ezekiel are a reproof to the city lifestyle which is patterned after that of the first city built by Cain: "this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters". Ezekiel 16:49.

The greatest curse following in the train of wealth is the fashionable idea that work is degrading.

### (Continued on Page 9)



**(Continued from September)**

Now brethren, in the time in which we are, there are two reasons why that thing could not be worked, even if it were correct. One is, that the truth of God is developing so rapidly that we have not time to hunt out all the objections and listen to the arguments on both sides, because we would be everlastingly behind while we were listening to a lot of arguments and objection. But we do not want to stand in that place when probation closes. The time is too short for that, and we would be left out when we get there. But there is the promise, "Ye shall know the truth."

Turn again to John 14:16, 17: "I will pray the Father and he shall give you another Comforter that he may abide with you forever, even the Spirit of truth." Spirit of what? Truth. Oh! Thank the Lord for the promise, "I will pray the Father." What is Christ doing tonight for us, who are here in this institute? Praying the Father. He will send us the Comforter? The Spirit of truth. What is the position to occupy before we come to the class each day? Taking part in that prayer, that we may have the Spirit of truth, isn't it?

So then Jesus is praying, and by the way, as Jesus is doing it are not we in good company when we do it? Let us spend a good deal of time at it then during this institute. Let us spend a good deal of time in His company during this institute. I will pray the Father and He will give you – He does not say I will pray the Father that He may do it, as though it was to be decided after He had prayed, but I will pray the Father and He shall give you. Of course His prayer is heard for He makes intercession for us. He presents our prayers according to the will of God. And so then He prayed and we pray that He may give us this Comforter, and He does. When we ask we know we receive, for He says so. If we ask anything according to His will, what then? He hears us. And this is the confidence we have in Him tonight. This is the confidence we have in Him that if we ask anything according to His will He hears us. Then if we have that confidence in the Lord, we can have a good time throughout this institute. Ask anything according to His will and He hears us. Then it is His will that we should have the Holy Spirit. Then we can go to Him every day, and every hour of the day, asking Him for that Spirit of truth and know

that we shall receive it, know He hears us, and if we know He hears us, we know we have the petitions we desired of Him.

Now put these things together. We ask anything according to His will, and He hears us. Every time we ask, He hears. Then when He hears, then what? We know we may have it? Shall have it? Have it. Then what are we to do? When we have asked according to His will we know He hears us. And we have what we ask for, then what are we to do? Let us thank Him for it. Then before we come to the institute each morning let us ask the Lord for the Holy Spirit according to His will, then when we have asked, yield wholly to the Lord, and thank Him that it is done, and come expecting Him to teach, and that He will teach the teacher, and through Him teach us.

"That I may abide with you." How long? Forever. Good. The Spirit of truth is able to take the truth and make known the truth at any moment amid ten thousand times ten thousand phases of error. How long? Forever. Isn't that good? Is not that a good promise that He shall give to us the Spirit of truth, and He will stay there forever? "Even the Spirit of truth, whom the world cannot receive, because it seeth him not neither knoweth him; but ye know him; for he dwelleth with you and shall be in you."

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*The Spirit of truth is the only effectual teacher of divine truth.*

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"Howbeit when he, the Spirit of truth, is come, he will guide you." What will He do? Guide you. He will do it; that is positive. When He comes, He will do that. Well, brethren, can't we trust Him, then? Let us put the three things together, "Ye shall know the truth;" "I will pray the Father," and "He shall guide you." Then can't we trust Him? Can't we surrender

everything to Him right off without a single hesitation about anything? "Ye shall know the truth." "The Father shall give you the Spirit of truth, and He will guide you." Then shall we not yield everything to Him and trust Him and expect Him to guide us in every study we have here?

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come." Will He? He will show us things to come. Good. Doesn't the Lord want us to see things that are coming before they overtake us? Hasn't He told us that the people who will now see what is coming upon us by what is being transacted before us, will trust no longer to human inventions, but will feel that the Holy Spirit must be recognized and received? How will we see what is coming upon us? By what is being transacted before us. Jesus will show us things to come. He does not want us to be taken by surprise in any of these things. He wants us to know what is coming beforehand, to be fully armed, and not to be surprised and overtaken.

"He shall glorify me: for he shall receive of mine, and shall show it unto you." And what is He? "I am the truth, and the Spirit of truth." He takes what is His and shows it to us. Then when the Spirit of truth takes only that which is the Lord's (and that is all He will ever show to us) He does not stand out independently and do great things of Himself, just as Jesus did not do that, but yielded everything that the Father might move and work in Him. So the Holy Spirit in His place does the same things as Jesus did exactly. He does not show of Himself, but finds what God told to Jesus and tells that to you and me. So He gives us the truth of God as it is in Jesus. He (the Father) is the God of truth? "All things that the Father hath are mine. Therefore, said I, that he shall take of mine and shall show it unto you." Then we have the scripture, "But as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." There is the eternal purpose, and the depths of it. That is where we are to stand, asking, taking part in that prayer of Jesus every day, that we may have the spirit of truth here in our studies and all our work, guiding us into truth.

Note the following from Steps to Christ, p. 91, 129, 109:

"Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given. When Nathaniel came to Jesus, the Saviour exclaimed, 'Behold an Israelite indeed, in whom is no guile.' Nathaniel said, 'Whence knowest thou me?' Jesus answered, 'Before that Philip called thee, when thou wast under the fig tree, I saw thee.' And Jesus will see us also in the secret places of prayer, if we will seek him for light, that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

"The Holy Spirit exalts and glorifies the Saviour. It is his office to present Christ, the purity of his righteousness, and the great salvation that we have through him. Jesus says, 'He shall receive of mine, and shall show it unto you.' The Spirit of truth is the only effectual teacher of divine truth. How must God esteem the human race, since he gave his Son to die for them and appoints his Spirit to be man's teacher and continual guide!

"God intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this

knowledge can be obtained. We call attention to an understanding of God's word only through the illumination of that Spirit by which the word was given. 'The things of God knoweth no man, but the Spirit of God'; 'for the Spirit searcheth all things, yea, the deep things of God.' And the Saviour's promises to his followers was, 'When he, the Spirit of truth, is come, he will guide you into all truth . . . for he shall receive of mine, and shall show it unto you.'

"God desires man to exercise his reasoning powers; and the study of the Bible will strengthen and elevate the mind as no other study can. Yet we are to beware of deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the Scriptures clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and faith of a little child, ready to learn and beseeching the aid of the Holy Spirit. A sense of the power and wisdom of God, and of our inability to comprehend his greatness, should inspire us with humility, and we would enter his presence, with holy awe. When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM."

From this time forth as long as we live, when we read His word just as it is, let us never set up an "if" against it. Is there any "if" about it? Can there be any "if"? There is no "if" in it at all. It is just what it says. Thank God it is so, and let Him tell us what it means. I read again from "Gospel Workers," p. 126:-

"God desires us to receive the truth upon its own merits – because it is truth. The Bible must not be interpreted to suit the ideas of men, however long they may have held these ideas to be true.

That means that I must not interpret the Bible to suit myself. It means you, too. "The spirit in

*I want every Seventh-day Adventist to be so hard to lead that nobody in the universe can lead him but Jesus Christ. Yes, sir. But oh, brethren, let us get where it will not be nearly so hard for Him to lead us. But I am glad they are so hard to lead that nobody can do it but Him.*

which we come to the investigation of the Scriptures, will determine the character of the assistant at your side." –Idem., p. 127.

There is an important thing. We are coming in here every day for the investigation of the Scriptures. Now the word is, The spirit in which you come will determine the character of the assistant at your side. "Angels from the world of light will be with those who in humility of heart seek for divine guidance. But if the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light." - Ibid.

Let us not have Satan for an assistant. Then let us be certain we join with Jesus in that prayer before we come – and remain in it while we stay. "We should study the Bible for ourselves. No man should be relied upon to think for us." That does not say we are not to be led by a man, if God is leading the man, or by a woman either, if God is leading the woman. You know too, that a certain man once would have done well to have consented to be led by an ass. But he proposed to be led by the Lord alone. He didn't propose to have anybody lead him, but he got into mischief. Let us not choose who shall lead us, except that God shall lead us.

A man was once talking against the Spirit of prophecy and telling how easy Seventh-day Adventists were deceived, how deluded they were, that their teachers got up and told them certain things, and they just swallowed them down whole. I said to myself, that I wished he would try it, try to get things down there in that way. It is a fact that Seventh-day Adventists are hard to lead. I am glad of it in one way. I want every Seventh-day Adventist to be so hard to lead that nobody in the universe can lead him but Jesus Christ. Yes, sir. But oh, brethren, let us get where it will not be nearly so hard for Him to lead us. But I am glad they are so hard to lead that nobody can do it but Him. Let us get into that place as soon as possible, and then let us just be led as easy as a lamb by Him, by the Lamb of God that He is.

"We must not become set in our ideas and think that no one should interfere with our opinions. When a point of doctrine that you do not understand comes to your attention, go to God on your knees, that you may understand what is true, and not be found as were the Jews, fighting against God. . . . It is impossible for any mind to comprehend all the

richness and greatness of even one promise of God. One catches the glory of one point of view, and another the beauty and grace from another point, and the soul is filled with the heavenly light. If we saw all the glory, the spirit would faint. But we can bear far greater revelations from God's abundant promises than we now enjoy. It makes my heart sad to think how we lose sight of the fullness of blessing designed for us. We content ourselves with momentary flashes of spiritual illumination, when we might walk day after day in the light of his presence. . . . He whose office it is to bring all things to the remembrance of God's people and to guide them into all truth, may be with us in the investigation of his holy word." –Idem, p. 129-131.

Oh, what a promise that is, that we shall know the truth! Then He gives us the Spirit of truth to guide into the truth. And that Spirit is such a perfect guide, such an infallible one that it will silence every other voice than that which comes from Him who is truth and life. Well, then, brethren, let us enter upon the study in this spirit and remain in this spirit, and God will teach us. And as it was said in the days of Job, and in the book, "Who teaches like him?"

#### **(Continued from Page 6)**

The text in Ezekiel says that fullness of bread was the sin of Sodom. This is easily understood if we remember that "In that which pertains to mere earthly and material progress, Cain's descendants became distinguished". But God has never ordained that poverty should cease from the earth, for it is one of His appointed means for the development of Christian character. Christ Himself said "ye have the poor with you always, and whensoever ye will ye may do them good". Mark 14:7. It can only be that by fraud these city dwellers gained their wealth. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth." James 5:1-4. Thus their abundance became sin.



# The Lesson of Self Government

By Ellen G. White

## (Concluded)

When my husband has overworked, and nature has been burdened beyond endurance, a long period of sickness has resulted, then has come discouragement, as he has had a painful consciousness of his inability to plan and work to advance the cause of God. It has seemed to him of but little consequence to retain money, and he has donated largely to the various enterprises connected with the work of God. When he has recovered his health, he has found himself limited in means, and fearing he has not been as careful in its application as would best serve the cause of God, he has claimed the privilege of reconsidering the matter, especially as he has seen bad management in using the means which has cost us so much hard labor, physically and mentally, to accumulate. But the principle of this is not good. If he has given to his own hurt, when in physical and mental strength he should not change. If he sees that he has made mistakes, he should move more carefully in the future, consulting others at every step, and seeking wisdom from above more earnestly, that all his work may be wrought in God.

The charge of dishonest dealing with his fellow-men does not stand against him; he has been as true to the interests of the cause as the compass to the pole. But he gives his brethren opportunity to misjudge him, by his apparent desire to advantage himself. He has labored beyond his strength almost constantly, when he was able to labor at all. But when assailed by envy and jealousy he has made himself the subject of thought and of remark, and has called the attention of others to himself. He has thought the course of his brethren compelled him to do this.

The large donations he has made from time to time, the sacrifice of means he has made upon the Pacific coast to establish the Signs Office and build meeting-houses there, have not been appreciated; but he should consider that he did not do this for his brethren, but for God. His brethren and his own children have been willing to draw from us more means than we should have invested on the Pacific coast, or in the institutions at Battle Creek. His

whole soul was ardent and full of zeal to push forward the work. Some have thought that he must be making money fast, in order to give so liberally. He has had to meet disaffection and murmurings on every side. These have been greatly magnified in his mind, and he has felt too keenly over them. He has been enshrined in the hearts of his brethren generally; but a few have always been ready to complain, and to entertain a spirit of jealousy and envy.

Men who have never felt the burden of the work, and have never exercised disinterested benevolence and care-taking, have not been the ones to allay suspicion and discountenance disparaging remarks. Those who have been willing to bear responsibilities themselves, could understand my husband's efforts to lift when the load pressed heavy, and they have been true to him from first to last. He has overlooked this very pleasant feature in his experience, and has looked upon the dark side, reasoning for himself and repeating what he has done for the cause. In calling attention to himself he has cast a shadow between him and his Redeemer, which has darkened his pathway.

Our important institutions, which have had the very best of our lives in disinterested, unselfish labor, should respond to the labor which was bestowed when everything went so hard. Every new enterprise, every forward movement, met at first with opposition from our ministers and people; and these enterprises had to be carried through by the most taxing efforts at every step, to bring them into existence and keep them advancing with the opening providence of God. But the work has been helped forward by others as well as my husband; and he must not feel that he is deserving of all the credit.

Men who occupy responsible positions in the work of God should not feel that it is required of them to deal with those whose very lives are interwoven with the rise and growth of these institutions, and who made them what they were in their prosperity, as with others who have had no special burden and have acted no leading part in bringing them into existence. These institutions will not please God, if they neglect the duty of giving honor to whom honor is due. The guardians of these institutions will not displease God in treating very tenderly the self-sacrificing servants of God whom he has used as his chosen instruments in the up-building of his cause. They should exercise the same tenderness toward them which children should exercise toward their parents; while tenderness should be ever cherished in return. These institutions are as dear to us as our children.

God would have those who guard these institutions appreciate those whom he has chosen, and esteem them highly for their work's sake. Sharp,

close dealing in business is entirely out of place between them and the father of these institutions, whose earnest working and self-denying efforts have, through the blessing of God, made them what they are. Such a course would be regarded by the servant of God as injustice, and would result in awakening in him the same spirit.

My husband has been upon the point recently of separating his interest from these institutions, and of taking up the work of publishing on his own responsibility. This, God would not approve. His interest must remain with the institutions. He has labored faithfully for them, not receiving in times past that which was his just due, that he might give an example to others. He has placed his wages for his labor, which has been continuous and wearing, three times nearly costing him his life, upon the level of a common working hand. God would not have him feel that he must now bear the responsibilities of these institutions. He has not physical or mental power to do the planning and executing for this great work. He should feel that he is in a great measure released from this.

While God has given us our work to do in bearing our testimony to the people by pen and voice, others must come to bear burdens in connection with the cause. My husband should do all he can do with calmness, with unselfish motives, and then welcome all to act their part in planning and executing. Should they fail in any of their undertakings, they should not therefore be deemed unqualified for the work; for to err is human. They should not become discouraged, but should endeavor to learn by every apparent failure how to make a success of the next effort. And if they connect with

the Source of wisdom they will surely succeed.

My husband has erred in making public the errors of those who were willing to do all they could to lift burdens. One word spoken to weaken the influence of those who are doing their best to advance the cause of God, is no more excusable in him than it was in those who stood ready to repulse his every effort during the earlier stages of the work. God is putting burdens upon more inexperienced shoulders. He is fitting them to be caretaking, to venture, to run risks. Mistakes have been made and will be made; but should these errors be presented before the public in contrast with his success, thus arousing suspicious and jealousies that the men whom God is working with cannot be trusted, it would discourage those who were doing their very utmost to promote the interests of the work of God, and would hinder some whom God is moving upon, who would otherwise sustain the cause. Not one word should be spoken or written to weaken the influence of his fellow-laborers, those connected with these institutions, or cast reflections upon their plans and the execution of them, unless some evidence is given that downright dishonesty is endangering the cause of God.

My husband has been highly favored in being connected with one whom God is leading, counseling, and teaching, by pointing out the way and warning against dangers. To this is due, in a great measure, his success. Those less favorably situated cannot be expected to steer as clear of mistakes as he has done. To contrast their course with his is scarcely just and fair. Too much already has been made public in regard to the weaknesses of ministers and others professing the truth. This has injured the cause of God by

giving impressions to those not of our faith, that either we were a weak, inefficient people or that uncharitableness existed to a great degree among us. The latter has been the case. These things have worked against us. We should just as zealously guard the reputation of our ministering brethren as we would have them guard our reputation. We should do unto them exactly as we would have them do unto us under similar circumstances. The golden rule has been violated again and again by my husband.

He has felt that due respect was not shown him in not publishing all his articles, when some of them would have made unfavorable impressions upon minds, and worked against the interests of the cause, by presenting the mistakes and errors of those who have to bear burdens of responsibility. These thrusts in public are not in the order of God, and would prove a greater injury to the cause than the mistakes he would reprove.

God would not have those who are connected with these institutions make my husband a pack-horse for their difficulties. He has encouraged the referring of matters to him too much; and the work has been retarded. He is not always in a condition of physical and spiritual health to make decisions in regard to such matters; and should they be brought before him, and he devote that thought, and study, and prayer to the subject which are required in order to give an answer according to the mind of God, he would be unable to stand under the burden. If others are to throw their burdens of anxiety, close thinking, and earnest prayer upon him, they will fail to gain that deep, living experience which they might otherwise obtain in carrying forward the work. He should not feel that he is responsible for all their planning and executing. And if

my husband gives hasty decisions, without taking in all the bearings of the question before him, he is liable to make mistakes, and to mar the cause of God. When my husband is known to have sufficient physical and mental health for counsel and advice, then the large plans devised by others may be laid before him. The long experience he has had, and the light God has given me, may be of great service to the cause of God, when important decisions are to be made.

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*For want of experience, mistakes will be made; but if the workers connect with God, he will give them an increase of wisdom.*

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Human weakness is apparent in the strongest of men. The best are but erring mortals, and one should not feel at liberty to sit in judgment upon the motives or actions of his brethren. Charity, which is so much lacking, is yet very essential in this age of the world. God would have his ministers, and every soul connected with his work in these sacred institutions, show marked respect and love for one another; in honor, preferring one another.

All who have responsible positions must realize that they must first have power with God, in order that they may have power with the people. Those who devise and execute plans for our institutions must connect with Heaven, if they would have wisdom, foresight, discernment, and keen perception. The Lord is left out of the question altogether too much, when everything depends upon his blessing. God listens to the appeals of his self-denying workers who labor to advance his cause. He has even condescended to talk with feeble mortals, face to face. He listens to the importunate prayers of those

who really long for his help, not only with patience, but with approval.

His servant Moses felt his insufficiency for the great work before him, and pleaded, with an earnestness that seemed almost presumption, for the presence of God to be with him. But instead of receiving a reproof, the earnest pleader receives the reply, "My presence shall go with thee, and I will give thee rest,"—an assurance that all his burdens may be rested upon God. But the mind of Moses is so burdened with the tremendous weight of the responsibilities resting upon him that he approaches still nearer to God, and his request is pressed still further. The answer from God is, "I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name." Encouraged by his success, Moses ventures still further,—a holy boldness he possesses, until it reaches a point which is incomprehensible to poor, finite man. The servant of God has been, through prayer, approaching nearer and nearer to God, and now prefers a request such as no mortal man had ever dared to make,—"I beseech thee, show me thy glory." Will God thrust aside his servant now for his apparent presumption? The third time, the answer comes, "I will make all my goodness to pass before thee." The Lord of glory promises to show Moses all he can bear of his glory, in his present, mortal state. He was told that he could not see the full, unveiled glory of God, and live. Oh, what condescension on the part of God! That Hand that made the worlds takes the mighty man of faith and puts him in a cleft of the rock, that he may show him his glory, and make all his goodness to pass before him. Tenderly that Monarch of the universe, the King of Glory, puts his hand over this worm of the

dust, that the splendor of his divine majesty may not consume him.

The close intercourse which Moses had with God, and the glorious manifestation vouchsafed to him, caused his face to shine so brightly with heavenly luster that the people of Israel could not look upon him. He appeared like a bright angel from Heaven. This personal experience of the knowledge of God was of more value to him as a man bearing responsibilities as a leader than all his former education in the learning of the Egyptians. The most brilliant intellect, the most earnest study, the highest eloquence, can never be substituted for the wisdom and power of God in those who are bearing the responsibilities connected with his cause. Nothing can be substituted for the grace of Christ and the knowledge of God's will.

God has made every provision for man to have help which he alone can give him. If he allows his work to hurry, drive, and confuse, so that he will have no time for devotional thought, or for prayer, he will make mistakes. If a standard is not lifted up by Jesus Christ against Satan, he will overcome those who are engaged in the important work for this time.

It is the privilege of everyone connected with these institutions to be connected in close relationship with God, and if they fail to do this they show themselves unfitted for their work of trust. The provision made for us all through Christ was a full and perfect sacrifice,—a sinless offering. His blood can cleanse the foulest stain. Had he been but a man, we would be excusable for our lack of faith and obedience, and present state of darkness and feebleness. He came to save that which was lost. We are not qualified for the great work for this time, except when

*The donation of means, the taxing of his strength in wearing labor, have been an easier work than to bring himself to task, and discipline and control his own spirit, ever having the spirit of Christ, and keeping self out of sight. The lesson of self-government is the most important lesson that man ever learned.*

we labor in God; when our prayers, earnest and fervent, are continually ascending to the throne of grace.

A great mistake has been made in the outlay of means in Oakland, Cal., and in Battle Creek, causing an accumulation of debts which have involved these institutions in embarrassment. Now the evil of this is fully seen, and the pressure is felt. But it is with them as with a bank; if the impression goes out that failure is imminent, all who have intrusted their money in them will rush to call it out. The greatest wisdom is now required to manage these important institutions in such a manner that the difficulties which threaten to ruin them may be overcome. All may come out in safety by managing judiciously and economically, and keeping the embarrassment under which they are laboring as close as possible. A few injudicious words spoken without thought by my husband will do a work he can never undo if he would. He will awaken the fears of those who have invested means, and will lead them to withdraw it, which must ruin the Sanitarium and our publishing house on the Pacific coast. If we will labor with courage now, in this financial crisis, prudently, disinterestedly, calling in means, the difficulty will be overcome.

My husband and myself should no longer bear the burdens in this cause; but we should never have cause to feel that we are supplanted by others, who, as the work increases, have to come in to bear responsibilities. One should not in any case feel envious or suspicious of another; but all should work in harmony;

they are a part of the great whole. Interested workers must be found, who will qualify themselves, by close connection with God, to be guardians and directors of our institutions. Those of God's servants who have borne the burden and heat of the day should be honored and highly esteemed for their work's sake. But the people should trust alone in the living God. The workers individually should rely upon God. My husband's voice should not absolutely control, independent of those placed as a committee to form the plans and execute them.

In answer to prayer, God's care for his servant has been evinced again and again in raising him up from an apparently hopeless condition, physically and mentally. In the hurry of labor and the pressure of business, there has been much wear and work, but less spirituality. The meekness and love of Christ have been greatly lacking. A spirit of hurry has driven away the sweet spirit of Christ. More would have been done in the end, and in a much better manner, had more calmness been manifested, and true kindness and respect shown for all the servants of God who are laboring to advance the cause. God is never in a hurry. While the work should be pushed forward with persevering energy, it might better move more slowly than to be carried on in a spirit of hurry and friction, nervousness, and severe reprimands, which bring confusion and great unhappiness.

I saw that many sharp words had been spoken from impulse by my husband to his brethren, and his character is estimated according to the words spoken,

even by those who ought to know him better. Deeds of kindness now and then cannot take the place of kind words and true courtesy, neither can soft speeches and kind words take the place of reproof which ought to be given for sin to our brethren, relatives, and worldlings. But on this point my husband is weak, and often fails in giving reproofs when he should not.

Liberality of feeling, generosity and nobleness of spirit, fairness and candid judgment and mildness, are the essence of Christianity; and the neglect of this, wounds our Redeemer, and brings a reproach upon the cause of God. The Lord requires my husband to cultivate love and tender affection for his brethren; not love which is dependent upon feeling, but love which is a principle; kindness which is not spasmodic.

God would have had my husband exert a power of influence from the first, in molding the work as it progressed, after the divine pattern. The donation of means, the taxing of his strength in wearing labor, have been an easier work than to bring himself to task, and discipline and control his own spirit, ever having the spirit of Christ, and keeping self out of sight. The lesson of self-government is the most important lesson that man ever learned. My husband has been acknowledged as the acting head in this work. Wherever the head moves, the body follows. The speeches he has felt free to make to his brother ministers up to the present time have displeased God. He has been tempted to question and find fault with any move of

importance that he did not suggest or originate. He must see that this is not pleasing to God, and must change his course, or else he will mar the work. God is fitting up men to bear burdens, to plan and execute, and my husband must not stand in the way.

He cannot encircle the cause of God in his arms; it is too broad; many heads and many hands are needed to plan and labor, not saving themselves. For want of experience, mistakes will be made; but if the workers connect with God, he will give them an increase of wisdom.

The attention of men all over the land is fixed intently upon the work here at Battle Creek. With the deepest anxiety, many are watching for the development of the faith and principles which are here cherished, and which will ere long be brought into testing activity. Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last message of warning to the world.

My husband's last sickness came upon him in consequence of bearing burdens which God had warned him he ought not to bear. Nature could not bear up under the pressure, unless God should work a miracle. My husband trusted too much to his own strength and wisdom, and the Lord permitted sickness to come upon him, that he might realize his own weakness.

God has given us night as one of his greatest blessings, bringing quiet and repose to overworked bodies and minds. We cannot prosecute any labor, however interesting and essential, without periods of rest, when the human machinery shall stand still. When the hour of retirement comes, we should yield to nature's sweet restorer. If her claims are not obeyed, if the hours of sleep are abridged, the result will be

weariness and want of every power. God has not constituted men to pursue one round of either labor or enjoyment.

Eld. White and Dr. Kellogg have not given themselves proper rest. God instituted the Sabbath as a day of rest to repair nature's exhausted energies. No mind can continue day after day without cessation, either in business which taxes the mental powers, or in the acquirement of knowledge, without injury. There is no night in Heaven. There is no wear and weariness of the human machinery. There we shall never be sensible of fatigue; never need or want repose. There is no tire in performing God's will; we shall never be wearied in sounding his praise. We shall always have the freshness of the morning. But as we are now in this world, with bodies which weary, we must pay heed to God's plans, and take repose when we need it.

*God in mercy brings our defects to light, that we may remedy them before it is too late.*

We are both in the decline of life. Our time to work is limited at the longest, and we have not a day to waste in justifying ourselves in acts which are not in harmony with the spirit of Christ. Our influence should be felt in Battle Creek so long as we can remain without gathering burdens upon us and leaving others to go lightly loaded. If we would take the responsibilities of the work, there are too many who would be willing that we should bear them; and when we leave them, others would not know where to take hold. It is not our work to serve tables. God did not raise up my husband and give him a new lease of life for any such work. He would have us bear the testimony he gives us, not in self, but in the spirit of

Christ; and with the softening influence of his grace upon our hearts we have a molding influence upon the cause of God at the great heart of the work. The testimonies of the Spirit of God are greatly needed here.

True godliness includes kindness and the filling in of all the graces of the Spirit in the character like the fine pencilings in a picture. We should labor continually to advance the glory of God, and to bless and save our fellow-men. Our work should not wind up as it began. There must be less hurry and fatigue, and more thoughtfulness and repose, less nervous action, and more prayer. The day of God will test the spirit that has governed the life. There has been too much self and too little Jesus in the labor that has been performed. The Christian life must exemplify the life of Christ. The great mystery of godliness must be developed in the life and character; then the influence upon the church will be to bring it up to a higher and purer life.

If we walk loftily and in self-sufficiency, we shall walk alone, without the companionship of Jesus. "The meek will he guide in judgment, and the meek will he teach his way." We should labor less in self, and more in the spirit of Jesus Christ. My husband's voice might have been a power in its pathos and melody to reach hearts. One of God's best gifts is the voice. God has given cautions which have not been heeded. My husband has perverted this gift, but now he may do much to redeem the past. He has no time to lose. God in mercy brings our defects to light, that we may remedy them before it is too late. We must look from ourselves, our self-righteousness, our alms giving, our religious conflicts, to Jesus. His merits alone will save us. Living faith in Jesus will bring rich blessings.



## Who are the Fanatics?

By Brian Onang'o

### (Continued from September)

“Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy. And where are the voices of warning and entreaty to bid the sinner flee from this fearful doom? Where are the hands stretched out to draw him back from death? Where are those who with humility and persevering faith are pleading with God for him?” PP p. 140.1

The prayers that go up to God for the men in Babylon, taking up with them the sins of Babylon, find their answer in the call “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” Revelation 18:4. This call is said to be given by “another voice from heaven”. But that must be read to mean faithful men. For God has chosen to use men as “labourers together with Him”, using them as channels for communicating His messages to the world. The Revelation of Jesus Christ which was given Him by God to show unto His servants things which must shortly come to pass, “He sent and signified” “by His angel unto his servant John”. 1 Corinthians 3:9, Revelation 1:1. The men that pray for their erring brethren have the privilege of being used by God as channels for answering those prayers. In giving them messages of hope, of warning, of reproof to bear to the world, God answers their prayer.

How true then that “prayer can never take the place of duty”. COL p. 143.2. And that “He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine.” “When men take themselves out of social life, away from the sphere of Christian duty and cross bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer and have no incentive to devotion.

Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work.” SC p. 101.1

Many today claim to obey the commandments of God, but they have not the love of God in their hearts to flow forth to others. Christ calls them to unite with Him in His work for the saving of the world, but they content themselves with saying, “I go, sir.” Matthew 21:30. They do not go. They do not co-operate with those who are doing God's service. They are idlers. Like the unfaithful son, they make false promises to God. In taking upon themselves the solemn covenant of the church they have pledged themselves to receive and obey the word of God, to give themselves to God's service, but they do not do this. The promise of obedience they appear to fulfill when this involves no sacrifice; but when self-denial and self-sacrifice are required, when they see the cross to be lifted, they draw back.

“Do not think that because you do not manifest decided hostility to Christ you are doing Him service. We thus deceive our own souls. By being unfaithful to duty we work against Him. “Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many, who think that though they are doing no actual work for Christ, they are yet on His side, are enabling the enemy to pre-occupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

“We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an

entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to co-operate with God on earth would not co-operate with Him in heaven. It would not be safe to take them to heaven.” COL p. 280.1

“If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime and equal to the very worst type of hostility against God.” 3T p. 280.3 This is illustrated in the defeat of Israel by the little town of Ai. God's command had been disregarded by one of those appointed to execute His judgments. Achan had taken a “goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekel's weight” and brought them into the camp. And the nation was held accountable for the guilt of the transgressor: “They have even taken of the accursed thing, and have also stolen, and dissembled also.” In the encounter with Ai, an easy victory was expected, and three thousand men were thought sufficient to take the place. These advanced nearly to the gate of the city, only to encounter the most determined resistance. Panic-stricken at the numbers and thorough preparation of their enemies, they fled in confusion down the steep descent. Though the loss was small as to numbers – but thirty-six men being slain – the defeat was disheartening to the whole congregation. “The hearts of the people melted, and became as water.” This was the first time they had met the Canaanites in actual battle, and if put to flight before the defenders of this little town, what would be the result in the greater conflicts before them? Joshua 7:21, 11, 5.

Joshua looked upon their ill success as an expression of God's displeasure, and in distress and apprehension he “rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.” “Alas, O Lord God,” he cried, “wherefore hast Thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us? . . . O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt Thou do unto Thy great name?” Joshua 7:6, 7-9.

The answer from Jehovah was: “Get thee up; wherefore liest thou thus upon thy face? Israel hath . . . transgressed My covenant which I commanded them.” “It was a time for prompt and decided action, and not for despair and lamentation. There was secret sin in the camp, and it must be

searched out and put away before the presence and blessing of the Lord could be with His people. “Neither will I be with you any more, except ye destroy the accursed from among you.”” PP p. 494.2 Instruction was given to Joshua for the discovery and punishment of the criminal. It was by pointing out to Joshua the path of duty that God answered the prayer of Joshua.

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*Do not think that because you do not manifest decided hostility to Christ you are doing Him service. We thus deceive our own souls. By being unfaithful to duty we work against Him*

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Is not God saying today to the men-pleasers at their places of prayer, “Get thee up; wherefore liest thou thus upon thy face? Israel hath . . . transgressed My covenant which I commanded them”?

We also have, written for our example, the record of “Phinehas, the son of Eleazar, the son of Aaron the priest” who “rose up from among the congregation” “who were weeping before the door of the tabernacle of the congregation” to put away from the camp the sin of Zimri who came into the camp with the woman from the land of Jethro, the priest of Midian. The Lord said that by his action Phinehas “made an atonement for the children of Israel”. Because of the action of this single man, it is written, “So the plague was stayed from the children of Israel.” While God does not commend Moses and the rest of Israel that were praying, He commends Phinehas: “Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, while he was zealous for my sake among them, that I consumed not the children of Israel in my jealousy.” Numbers 25:7, 13, 8, 11.

Do we thus deprecate prayer. No-no? On the contrary, we believe in the words given us by Paul: “pray without ceasing”. 1 Thessalonians 5:17. The Saviour also “spake a parable unto them to this end, that men ought always to pray, and not to faint”. Luke 18:1. But He did not mean that prayer should be a substitute for duty. Whenever duty is ignored, God says “I will not hear your prayer”, and it is an abomination to make those prayers. This is the case with the churches of our day. Men will dance, shout and sing songs “fit for the dance hall”, every organ, as with the Israelites before the golden calf, rising up to play. Then in a twist they will solemnly kneel down to pray. Then continue their circus. But make no mistake, God is not mocked. Does He hear these prayers? His ear is not “ear heavy, that it cannot hear”. Does He answer them? If so, where is the

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*There is in human nature a tendency to run to extremes and from one extreme to another entirely opposite*

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revival? For “A revival need be expected only in answer to prayer”. 1SM p. 121.1

“When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage and firmness the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few - this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason.” 5T p. 136.2

Pleasing or displeasing to human nature, faithfulness, vigilance, and boldness must be exercised, or sin will triumph over righteousness. A failure to see and sense the wants of the cause for this time, and to reprove sin, is called by some, meekness; God calls it unfaithfulness, and spiritual sloth. He gives no credit to those who shun the cross and neglect the disagreeable duties, thereby imperiling his church. Envy, jealousy, dishonesty, falsehoods, and evil surmisings have ever had to be met. They existed in the time of ancient Israel, and will ever be found in modern Israel. Someone must meet this element, and whoever does will displease many; it cannot be otherwise, for there will ever be those who will sympathize with wrong-doers. Those who have shunned that part of the work which requires anxiety and care, boldness and fortitude, will receive no reward for their silence and their peaceful demeanor; but condemnation will be written against them.

“Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity, but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because

he is warned; also thou hast delivered thy soul.” Ezekiel 3:17-21.

But be careful how you blow this trumpet of warning. It must not give an uncertain sound. Remember to “first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.” “Thou therefore which teachest another, teachest thou not thyself? thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God?” Matthew 7:5; Romans 2:21-23.

To those who would rebuke sins which they have themselves not overcome, and talk of the power of Christ to give victory - yet they know nothing of this victory themselves - we say, remember the seven sons of Sceva in their completeness representing hypocrites to this day. But once that sin has been overcome, then, and only then, can we can boldly take upon ourselves the work of meeting the big iceberg of:

### FANATICISM

It is certainly true that all men have the beam of fanaticism in the one eye and the mote of formalism in the other. For “there is in human nature a tendency to run to extremes and from one extreme to another entirely opposite.” 5T p. 305.4. But Christ has said, “first cast out the beam out of thine own eye”. This means that this weakness in the human nature can be overcome. And it must be overcome. Hence the invitation, “You need not go into the water, or into the fire, but take the middle path, avoiding all extremes.” CD p. 211.4.

In the hope of impressing vividly upon the minds of the Corinthian believers the importance of *firm self-control*, strict temperance, and unflagging zeal in the service of Christ, Paul in his letter to them made a striking comparison between the Christian warfare and the celebrated foot races held at stated intervals near Corinth. In these contests great risks were run. Some never recovered from the terrible physical strain. It was not unusual for men to fall on the course, bleeding at the mouth and nose, and sometimes a contestant would drop dead when about to seize the prize. But the possibility of lifelong injury or of death was not looked upon as

too great a risk to run for the sake of the honor awarded the successful contestant.

Although such is not the case in the Christian warfare, the preparations carried out for these races accord many lessons to the Christian who should himself be preparing to meet Christ. This preparation is an individual work. "The race is not to the swift, nor the battle to the strong." Ecclesiastes 9:11. "The weakest saint, as well as the strongest, may wear the crown of immortal glory." AA p. 313.2. The necessity of this preparation is given in these words in the Spirit of Prophecy: "Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the word of God and striving to conform their lives to its precepts." PK p. 626.1

In referring to these races as a figure of the Christian warfare, Paul emphasized the preparation necessary to the success of the contestants in the race - the preliminary discipline, the abstemious diet, *the necessity for temperance*. "Every man that striveth for the mastery," he declared, "is temperate in all things." 1 Corinthians 9:25. How much is all things? - Everything. The runners put aside every indulgence that would tend to weaken the physical powers, and by severe and continuous discipline trained their muscles to strength and endurance, that when the day of the contest should arrive, they might put the heaviest tax upon their powers. How much more important that the Christian, whose eternal interests are at stake, bring appetite and passion under subjection to reason and the will of God! Never must he allow his attention to be diverted by amusements, luxuries, or ease. All his habits and passions must be brought under the strictest discipline. Reason, enlightened by the teachings of God's word and guided by His Spirit, must hold the reins of control.

We look with hindsight at what Christ said to His disciples about the days that would be just before the close of probation and we see the truth of His words. He declared, "For as it was in the days that were before the flood, they were eating, and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be." Matthew 24:38-39. He foresaw that men would be engaged in every selfish work, living without fear of God, eating, drinking, marrying, and giving in marriage, when the day of final judgment was about to break.

Paul, in describing the same condition, said, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without

natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God." And while they are crying, "Peace and safety," sudden destruction shall come upon them, and they shall not escape. 2 Timothy 3:1-4.

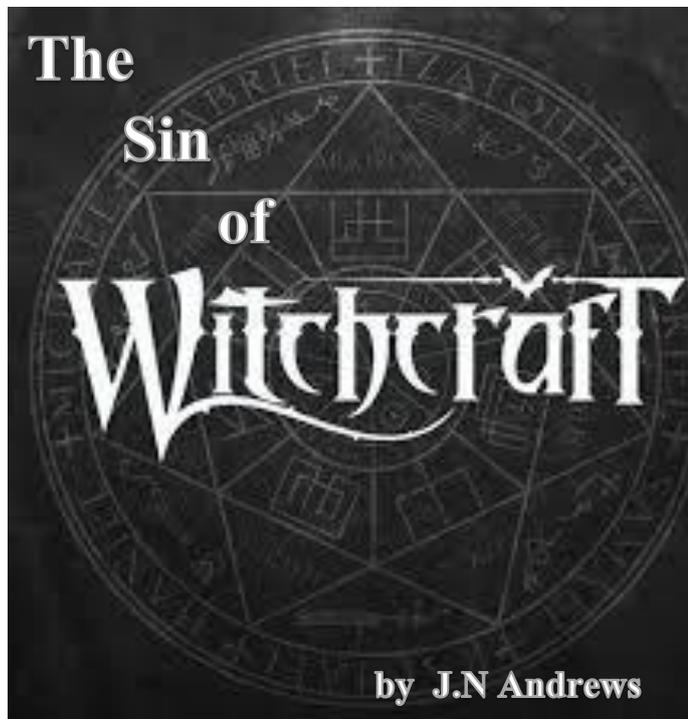
In the days of Noah, the earth was filled with violence. Is it not in a similar condition today? Of the vast population in the world before the flood, only eight persons were saved from the general destruction. In the days of Noah, the mass of mankind would not listen to the warning of the servant of the Lord. In our own day, the majority of men will "turn away their ears from the truth, and shall be turned unto fables." 2 Timothy 4:4. In the time of Noah, the people were intensely worldly. They were without the fear of God. God was not in all their thoughts. They had no care whether he approved their course or not. They were eating and drinking, marrying and giving in marriage, with no thought of their Creator, or of their responsibility to him.

"The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts". Psalm 10:4. How can this be? How is it possible for a man to do away with God from His mind? - Amusements, luxuries, and ease. The prophet Isaiah, who was privileged to have a glimpse of the throne of the universe, identified, contrary to the popular theology of the day, that there is one God. He wrote, "The labour of Egypt, and merchandise of Ethiopia and of the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall come after thee; in chains they shall come over, and they shall fall down unto thee, they shall make supplication unto thee, saying, Surely God is in thee; and there is none else, there is no God." Isaiah 45:14. These are, in fact, not the words of Isaiah, but a plain "Thus saith the LORD".

"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." 1 Corinthians 8:6. Of this one God Isaiah further said, "Verily thou art a God that hidest thyself, O God of Israel, the Saviour". Isaiah 45:16. It is only by diligent seeking that He may be found: "Seek ye the LORD while he may be found", "And ye shall seek me, and find me, when ye shall search for me with all your heart", etc. Isaiah 55:6; Jeremiah 29:13. So that the lover of ease can never find Him.

While God's word enjoins useful and helpful recreation, it forbids amusements.

**(Continued on Page 6)**



(Continued from September)

*III. Do the Scriptures treat the sin of dealing with familiar spirits, otherwise called witchcraft or sorcery, as a real sin, and one that is very heinous in the sight of God?*

1. The Old Testament speaks as follows:-

Lev. 19:31: "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I am the Lord your God."

Lev. 20:27: "A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death; they shall stone them with stones; their blood shall be upon them."

Deut. 18:9-12: "When thou art come into the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you any one that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee."

1 Sam. 15:23: "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."

2 Chron. 33:6: "And he caused his children to pass through the fire in the valley of the son of Hinnom; also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards; he wrought much evil in the sight of the Lord, to provoke him to anger."

2. The New Testament bears quite as pointed a testimony against witchcraft or sorcery:-

Gal. 5:19-21: "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, WITCHCRAFT, hatred, variance, emulations wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

Acts 8:9-11: "But there was a certain man called Simon, which beforetime in the same city used SORCERY, and BEWITCHED the people of Samaria, giving out that himself was some great one; to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had BEWITCHED THEM WITH SORCERIES."

Rev. 21:8: "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and SORCERERS, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

Rev. 22:15: "For without are dogs, and SORCERERS, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

These scriptures are sufficient to show that dealing with familiar spirits, otherwise called sorcery, or witchcraft, is a sin of fearful magnitude in the sight of God. Nor can it be said that this is an Old-Testament sin, of which the New Testament knows nothing. For Paul, Luke, and John, or rather the Spirit of God speaking through them, class this with the vilest of sins; and exclude those who are guilty of it from any part in the kingdom.

*IV. What, then, is the sin of witchcraft, or of dealing with familiar spirits?*

The testimony of the Bible furnishes the answer to this important question. It is the holding of direct intercourse with Satan or his evil angels, under the name of conversing with the spirits of the dead. That dealing with familiar spirits purported to be dealing with the dead, is evident from the words of Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, . . . should not a people seek unto their God? for the living to the dead?" But we have a case of this very sin recorded at considerable length in the Bible, and to this let us refer. It is the case of Saul and the witch of Endor.

1 Sam. 28:3-20: "Now Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city. And Saul had put away those that had familiar spirits, and the wizards, out of the land. And the Philistines gathered themselves together, and came and pitched in Shunem; and Saul

gathered all Israel together, and they pitched in Gilboa. And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled. And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and inquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land; wherefore then layest thou a snare for my life, to cause me to die? And Saul swear to her by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for this thing. Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up Samuel. And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul saying, Why hast thou deceived me? for thou art Saul. And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, Wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath done to him, as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him; for he had eaten no bread all the day, nor all the night."

We have in this scripture a particular account of the sin of witchcraft as practiced in the days of ancient Israel. Dealing with familiar spirits in those days was precisely the same as the present work of consulting the dead through the spirit mediums, known as modern spiritualism. Let us consider the facts in this case.

1. Saul, the king of Israel, had lived in rebellion against God for many years. Because of this, the Lord had left him to himself, and refused to communicate with him either by dreams, or by prophets, or in any other manner. The army of the Philistines had come up against him, and in his distress he sought to one having a familiar spirit.

2. Samuel, the prophet of God, was now dead. He had faithfully warned Saul against disobeying the Lord, and in the last warning that he gave him, he told him that rebellion was as the sin of witchcraft. Now that Samuel is dead, Saul, who had despised his word for many years, and who had lived during this time without any intercourse with God through his prophets, now determined, by the means of witchcraft, which Samuel had warned him against, to have an interview with Samuel.

3. The woman having the familiar spirit, who is commonly called the witch of Endor, practiced her unholy calling in the most secret manner. For Saul, in obedience to the law of God, had put to death all such persons so far as he could find them. This woman stood ready to bring up any dead person that could be named, and to enable the inquirer to converse with that person.

4. The familiar spirit that consorted with this woman was the efficient cause of all the wonders that were wrought. This spirit was able to do one of two things. (1) It could bring up from the dead any person that was called for, or, (2) It could personate or counterfeit the dead man so that those who conversed with the familiar spirit should believe that they were conversing with their dead friend, because every peculiarity of his was perfectly imitated.

The first act of the woman was to ascertain whether Saul really wished to converse with the dead, or whether he feigned this in order to detect her in the practice of witchcraft, and put her to death. But when Saul had sworn to her by a solemn oath that she should not be punished for divining unto him by the familiar spirit, the woman said, "Whom shall I bring up unto thee?" It was her business to bring up any of the dead that might be called for. Her question was precisely that of a spirit medium of the present day, except, indeed, that in these days the dead are brought down from the third Heaven, or from the higher spheres; whereas in those days, they were called up from a region below.

Saul said to the woman, "Bring me up Samuel." And thus we have the very words used in seeking

unto those who had familiar spirits. The diviner, sorcerer, enchanter, necromancer, wizard, or witch, for these names are all given to those who in some form do this work, asks of the one who seeks knowledge from the dead, Whom shall I bring up unto thee? And the inquirer names the dead person with whom he would converse. This shows the exactness of Isaiah's language when he represents the consulting with familiar spirits as seeking "for the living to the dead." Modern spiritualism has furnished the counterpart of this very conversation in innumerable instances.

"Divine unto me by the familiar spirit," said Saul, and "bring me up Samuel." And now the familiar spirit at the bidding of this wicked woman must show what his powers are capable of accomplishing. He must produce Samuel in truth and verity; or if this is beyond his power he must imitate him so perfectly that Saul should be made to believe that it was Samuel himself.

The woman invokes her familiar spirit, and the divination proves eminently successful. "And when the woman saw Samuel, she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul." It is evident that the woman herself was surprised at something; for she cried out in her terror. And from this fact many have concluded that, contrary to the expectation of the woman, Samuel actually came. But it should be observed that if Samuel were indeed present on that occasion, it must have been, (1) Because the familiar spirit had power to bring him up; or, (2) Because the Lord saw fit to send him to meet Saul. But both these views are false and absurd. For, (1) It would be absurd to believe that the familiar spirit had power to control at pleasure not merely the dead in general, but the righteous dead in particular. Who dare assert that the familiar spirits are able, at the bidding of wicked men or women, to bring up from the dead the most eminent servants of God? And, (2) It would be not only absurd, but almost wicked to represent the Lord as sending Samuel to meet Saul on this forbidden ground when he had refused to answer him at all by any prophet, though Saul anxiously sought such answer in a lawful manner before he ventured on the dreadful expedient of consulting a familiar spirit. And, (3) As it was a wicked thing in Saul to invoke the incantations of this servant of Satan, how can it be shown to be consistent for holy Samuel to come when thus invoked by Satanic power?

It is said that the woman was terrified by the actual presence of Samuel. Those who say this do not read the record with proper attention. For it is to be observed that the woman did not cry out in her terror, "Samuel himself has come indeed!" She was not astonished at the sight of the old man with his

mantle; for it was the business of her familiar spirit to present a perfect representation of any dead person. Indeed, it does not appear that responses were expected until the person invoked had been raised up. But there was a fact that the woman learned the moment this reputed Samuel appeared, and that fact filled her with terror. The first act of this so-called Samuel, was to make known to this woman that her guest was no other than Saul, the king of Israel, the man who had destroyed every such person as herself that he could discover. It was this fact that alarmed her; for in her terror she cries out, "Why hast thou deceived me? for thou art Saul." She was not alarmed that Samuel had come; her only terror was that she found herself in the hands of Saul. This circumstance itself furnishes a convincing proof that this reputed Samuel was no other than her familiar spirit personating him; for the first act of this professed servant of the Most High was to put this wicked woman on her guard by a private hint that he who was her guest was no other than Saul himself. Let us read further in this wonderful record:-

"And the king said unto her, Be not afraid; for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself."

It is to be observed, (1) That of all the wonderful things seen on this occasion, Saul saw nothing. Witness the expressions, and it will be seen that it was the woman, and not Saul, who saw what was seen. Thus, "the woman saw Samuel;" the king said, "What sawest thou?" The woman said, "I saw gods ascending out of the earth." Saul inquires, "What form is he of?" The woman answers, "An old man cometh up; and he is covered with a mantle. And Saul perceived [from the woman's description] that it was Samuel."

It is to be observed, (2) That lest any should say that Saul might have seen all that the woman saw had he not been prostrate upon the ground, the sacred writer tells us that it was after Saul had asked the woman these questions that "he stooped with his face to the ground, and bowed himself."

It is to be observed, (3) That this wonderful manifestation of either divine or Satanic power arose out of the earth. Thus the woman said to Saul, "I saw gods ascending out of the earth;" or as Gesenius gives it in his Hebrew Lexicon, "I see a godlike form ascending out of the earth." And when Saul asked, "What form is he of?" she said, "An old man cometh up; and he is covered with a mantle."

It is to be observed, (4) That there are several facts here brought to view hard to be explained if this was the real Samuel, but very easy to understand if this was the familiar spirit personating or counterfeiting him. The first is, that holy Samuel should come in answer to her wicked incantations. The second is, that he should arise out of the earth. The third is, that the woman should see him, while Saul could not see him. The fourth is, that this holy man should first of all communicate private information to this abandoned woman, putting her on her guard against Saul. The fifth is, that the woman was not alarmed at the presence of this old man with his mantle, but only alarmed when he told her that she had Saul in the house.

But let us further consider the question of Samuel's presence. If he were actually present, and this manifestation was not a Satanic presentation of him, he must have come, (1) As an immortal spirit from glory; or, (2) He must have been raised from the dead, and therefore been present with his own flesh and bones.

But the first of these views must be abandoned, for, (1) An immortal spirit from the realms of glory could not come up out of the earth. (2) Nor would such an one begin his work by a private communication to the witch. (3) It is moreover incredible that the incantations of her Satanic craft should enable her to see such a holy being while Saul could see nothing.

Let us see if the second view is any less open to objection. The fact that this reputed Samuel arose out of the earth before this woman, as an old man covered with a mantle, may be supposed to substantiate the idea that Samuel was present with his own flesh and bones. Before disproving this view of the case, several questions concerning it may well be asked: (1) Samuel was buried in distant Ramah. See verse 3. How could he come out of the ground in Endor? (2) Can it be believed that he was raised by God to talk with Saul upon the devil's own ground? (3) Would such a man as Samuel, who held witchcraft as a heinous sin, 1 Sam.15:23, before beginning his message to Saul, first hold private converse with this wicked woman in the midst of her incantations? (4) And what became of this old man thus raised from the dead? Did he go through the pains of a second dissolution? He might in such case well complain of being disquieted and brought up by Saul, verse 15.

But there is one important fact that settles this question of Samuel's resurrection. Had Samuel been present in his own flesh and bones, and not as a matter of enchantment or sorcery, Saul would have seen him as well as the woman. That Saul could not see him is convincing proof that Samuel was not raised from the dead. He must have been raised - if

raised at all - by God or by Satan. But the devil cannot raise the dead; and it is certain that the God of Heaven would not raise his servant in answer to Satanic incantations.

We are therefore brought to the conclusion that Samuel was not present either as an immortal spirit from the third Heaven, or as resurrected from the dead. And therefore the conclusion is inevitable that this Samuel is no other than the familiar spirit personating the man of God. Saul had asked the God of Heaven to speak to him by his prophets; but for his wickedness this was refused. This time he asks Satan to send him Samuel; and Satan was not slow to answer the prayer by sending such a Samuel as he could produce.

**(Continued from Page 24)**

Here is a lesson for ministers and others who are laboring for the salvation of souls. Those who believe that we have the truth, that God has made us the depositaries of his law, should manifest the same earnestness and zeal that characterized Nehemiah. If ministers are inactive and irresolute, destitute of godly zeal, what can be expected of those to whom they minister? In some instances they may rise above the moral level of their teachers, but not often. But when ministers broaden their plans, and show that they are in earnest, the people will respond to their efforts; and disunited, dispirited workers will become united, strong, hopeful, and eager.

**It is a sin to be heedless, purposeless, and indifferent in any work in which we may engage, but especially in the work of God. Every enterprise connected with his cause should be carried forward with order, forethought, and earnest prayer.** Faithful standard-bearers for God and his truth are wanted, and many are ready to respond to the call. As these see the iniquity and violence that exist in consequence of making void the law of God, they will see greater reason than ever to reverence that law, and will greatly prize its righteous, restraining influences. Contempt and reviling increases their love for the precepts of Jehovah. With David they will say, "It is time for thee, Lord, to work; for they have made void thy law. Therefore I love thy commandments above gold; yea, above fine gold." Psalm 119:126-127.

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"God means that testing truth shall be brought to the front and become a subject of examination and discussion, even if it is through the contempt placed upon it. The minds of the people must be agitated. Every controversy, every reproach, every slander, will be God's means of provoking inquiry and awakening minds that otherwise would slumber."- Testimonies for the Church, Vol. 5, p. 453.1

## A SABBATH REFORM NEEDED

Ellen G. White

In the days of Nehemiah, when the children of Israel had brought upon themselves humiliation and distress by their departure from God in disregarding his law, they sometimes felt that God had forgotten them. The Lord showed his rebellious people that they were dependent upon him for prosperity and safety, yet his eye was upon them. They were feeble, exposed to the ravages of their enemies; yet they were the guardians of the worship of the true God, and were to preserve a knowledge of his law until the Prince of peace should come. Nehemiah was God's chosen instrument to effect a reformation among his people, and to deliver them from the oppression of their enemies. **The circumstances were discouraging, but Nehemiah was a man of courage and fidelity.** He caused the people to be instructed in the law they had broken. Precept by precept it was carefully explained, that all might fully understand the will of God.

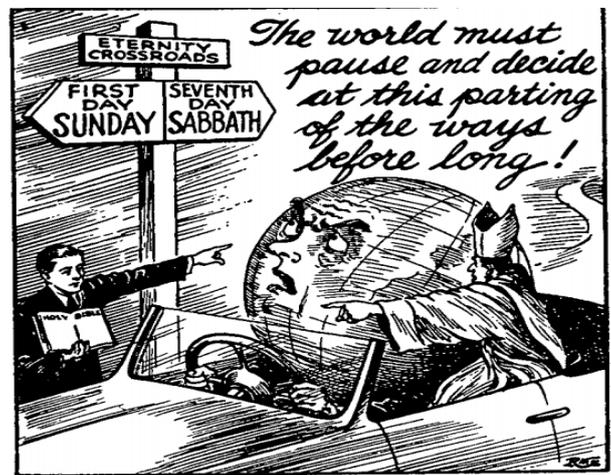
**One of the principal ways in which the people had departed from God was in the desecration of the Sabbath.** Heathen merchants, who came to Jerusalem to sell their wares, lodged outside the gates, and when they were opened in the morning, offered their goods for sale. Many of the Jews traded with them on the Sabbath; these not only broke the Sabbath themselves, but tried to remove the scruples of their more conscientious countrymen. Thus to a great extent the sacredness of the Sabbath was destroyed.

The Jews acknowledged that their deplorable condition was the result of their transgressions; and in a general assembly, the Levites, as the representatives of

the people, confessed God's goodness in his dealings with them, and their ingratitude and sins as a nation, and pleaded before God: "Now therefore, our God, the great, the mighty, and the terrible God, who

keepest covenant and mercy, let not all the trouble seem little before thee that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people; since the time of the kings of Assyria unto this day. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly. Neither have our kings, our princes, our priests, nor our fathers, kept thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testify against them. For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works. Behold, we are servants this day, and for the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are servants in it; and it yieldeth much increase unto the kings whom thou hast set over us because of our sins; also they have dominion over our bodies and over our cattle at their pleasure, and we are in great distress." Nehemiah 9:32 – 37.

Having suffered punishment for their sins, and acknowledged the justice of God in his dealings with them, they covenanted to obey his law. And that it might be a sure covenant, and preserved in



a permanent form, it was written out, and the priests, Levites, and princes "sealed unto it." They had a clear knowledge of the claims of God and of the character of sin; and with those who had real principle, to see and understand was to act.

**We need Nehemiahs today, who shall arouse the people to see how far they are from God through their transgressions. It is time for the whole Christian world to search the Scriptures for themselves; for in the pulpits all through our land the law of God is made void by precept and example.** The papal power has thought to change the law of God by instituting a Sabbath for the world and the Christian church; and this spurious Sabbath is exalted and revered, while the Sabbath of Jehovah is trampled beneath unholy feet. But will the Lord degrade his law to meet the standard of men? Will he accept a man-made institution in place of the Sabbath which he has sanctified and blessed? No; the convenience or profit of men is not to supersede the claims of God; for he is a jealous God. He does not alter his precepts to gratify the desires of the ambitious or the covetous. "Thus saith the Lord" should be sufficient to settle all controversy.

He who instituted the Sabbath has never changed it to a common day. He rested on a definite day,

and blessed and sanctified a definite day, and he requires the human family to observe that definite day. Every part of God's plan will be perfectly executed. Satan has interfered, and attempted to thwart it; but there is no change in the law of God. The position that God blessed and sanctified a seventh part of time, and no day in particular, is one of Satan's devices. By this means he has so confused the minds of many that they regard God's holy rest-day as possessing no special sacredness; and because the world do so, they feel at liberty to set it aside, and select a Sabbath that suits their own convenience. And professed ministers of the gospel assure their congregations that this course is right. Those who are conscientiously observing the original Sabbath are styled heretics, deluded fanatics. But who are thus regarded in God's sight? Whom will he rebuke and punish – those who have kept the day that he blessed and sanctified; or those who, trampling upon the holy commandment, have accepted the institution of the papacy?

There is need of a Sabbath reform among us, who profess to observe God's holy rest-day. Some discuss their business matters and lay plans on the Sabbath, and God looks upon this in the same light as though they engaged in the actual transaction of business. Others who are well acquainted with the Bible evidences that the seventh day is the Sabbath, enter into partnership with men who have no respect for God's holy day. A Sabbath-keeper cannot allow men in his employ, paid by his money, to work on the Sabbath. If, for the sake of gain, he allows the business in which he has an interest to be carried on on the Sabbath by his unbelieving partner, he is equally guilty with the unbeliever; and it is his duty to dissolve the relation, however

much he may lose by so doing. **Men may think they cannot afford to obey God, but they cannot afford to disobey him.** Those who are careless in their observance of the Sabbath will suffer great loss.

The Lord has a controversy with his professed people in these last days. In this controversy men in responsible positions will take a course directly opposite to that pursued by Nehemiah. They will not only ignore and despise the Sabbath themselves, but they will try to keep it from others by burying it beneath the rubbish of custom and tradition. In churches and in large gatherings in the open air, ministers will urge upon the people the necessity of keeping the first day of the week. There are calamities on sea and land: and these calamities will increase, one disaster following close upon another; and the little band of conscientious Sabbath-keepers will be pointed out as the ones who are bringing the wrath of God upon the world by their disregard of Sunday.

Satan urges this falsehood that he may take the world captive. It is his plan to compel men to accept errors. He takes an active part in the promulgation of all false religions, and will stop at nothing in his efforts to enforce erroneous doctrines. Under a cloak of religious zeal, men, influenced by his spirit, have invented the most cruel tortures for their fellow-men, and have inflicted the most awful sufferings upon them. Satan and his agents have the same spirit still; and the history of the past will be repeated in our day.

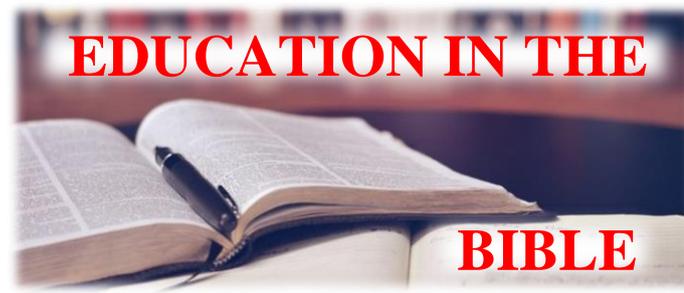
There are men who have set their minds and will to accomplish evil; in the dark recesses of their hearts they have resolved what crimes they will commit. These men are self-deceived. They have rejected God's great rule of right, and in its stead have erected a standard of

their own, and comparing themselves with this standard they pronounce themselves holy. The Lord will permit them to reveal what is in their hearts, to act out the spirit of the master that controls them. He will let them show their hatred of his law in their treatment of those who are loyal to its requirements. They will be actuated by the same spirit of religious frenzy that goaded on the mob that crucified Christ; church and State will be united in the same corrupt harmony.

The church of today has followed in the steps of the Jews of old, who set aside the commandments of God for their own traditions. She has changed the ordinance, broken the everlasting covenant, and now, as then, pride, unbelief, and infidelity are the result. Her true condition is set forth in these words from the song of Moses: "They have corrupted themselves, their spot is not the spot of his children; they are a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?" Deuteronomy 32:5-6.

When Nehemiah moved out as a reformer and deliverer in Israel, he was actuated by love to God and anxiety for the prosperity of his people. His heart was in the work he had undertaken; his hope, his energy his enthusiasm, his determination of character, were contagious, and inspired others with the same courage and lofty purpose. Each man became a Nehemiah in his own sphere, and helped to make stronger the hand and heart of his neighbor; and soon feebleness was succeeded by strength and courage.

**(Continued on Page 22)**



Sammy Buruchara

### Education in Heaven

Heaven was peaceful. The angels went about their errands. They bowed in adoration of God the Almighty. Eternity was too short for them to learn the mysteries and the treasures of the wisdom of God. They loved to do His bidding. But one dark cloud entered one of the beings and distorted this peace.

“Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee.” Ezekiel 28:12-15.

Lucifer, instead of continuing in the path of truth and faith in God, turned inward and using his reason thought that he was capable of receiving the same worship.

“How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High.” Isaiah 14:12-14.

God pleaded with Lucifer to change his course but stubbornly his reason prevailed and he refused. Eventually he was cast out of heaven. “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, And prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Revelation 12:7-9.

Thus in the education of the heavenly beings, as they learned the ways of the Almighty, as long as their

faith in God’s government and their knowledge of His truth stood firm, they were safe. But as soon as reason was employed, and Lucifer turned to himself, there came the fall and what a blight in God’s creation that fall has caused!

### Education in the Garden of Eden

The Edenic pair, created in the image of God, enjoyed direct communion with God. The earth had just been created and was pulsing with the perfection and beauty that can only come from a loving Creator. Daily the Creator would come in the cool of the day to educate the first parents on how to best manage the creation that they had been put in charge of. Angels were sent to protect and guide the pair. Especially were they informed of the rebellion in heaven and how they should be on guard from the evil one.

But one moment, when Eve wondered from the side of Adam and encountered the serpent, would change the history of mankind. In the garden of Eden were two education systems. One under the tree of life, the other under the tree of knowledge of good and evil. By faith man was only to eat of the tree of life, but was not to partake of the tree of the knowledge good and evil.

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*It should ever be kept in our minds that true education comprises of truth and faith. But worldly education is based on reason, human intellect and the senses.*

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When tempted by Satan, Eve, instead of using the truth of the word of God and faith in the loving creator, appealed to reason. “And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.” Genesis 3:6

It should ever be kept in our minds that true education comprises of truth and faith. “Sanctify them through thy truth: thy word is truth.” John 17:17. Thus the word of God teaches us and purifies us. As we feed on it daily our minds are renewed to be like Him.

But worldly education is based on reason, human intellect and the senses. It is earthly; it operates in the plane of the physical and the mental. The result of worldly education, that rejects God are plain in the book of Romans 1. It drives man to the level of brutes and brings out the worst in him. “For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: Because

*The injunction to "remember Lot's wife" should serve as a warning to Christians against flocking into the cities to give their children an education.*

that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools," Romans 1:20-22. The rest of this story is a familiar picture of the world we live in today.

God expects us to live in the highest plane possible, which is the spiritual. This plane comprises of truth and faith. First, truth in the word of God and faith, for "without faith, it is impossible to please God".

### **The Education of Abraham**

Abraham was called from his ancestral land of the Chaldeans to the land of promise. It required faith for the patriarch to leave the comfort of his home to take the journey to the unknown. The life of Abraham is a classic example of true faith in the word of God. He went through many trials but eventually he triumphed by the Spirit of God.

It has been stated before that God teaches by the enunciation of principles, or universal laws, and the spirit which comes by faith enlightens the senses that they may grasp the illustrations of these laws in the physical world. That is heaven's method of teaching the angelic throng, and it was the method applied before the fall. With Abraham the case was at the beginning far from ideal. Here was a pupil lacking faith. How should he be taught the wisdom of the Eternal? God leads in a mysterious way. As Christ lived His visible life, because the eye of faith was blind in Israel, so, in the time of Abraham, God taught inductively, as He now says the heathen are to be taught. To him who had no faith, God came visibly at first, and, leading step by step, developed a faith which before his death enabled Abraham to grasp eternal principles of truth if God but spoke.

"Abraham believed God, and it was counted to him for righteousness." And "if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Herein lies the value of this lesson to us. We are his heirs if we link ourselves to the power of the Infinite by that cord of faith. Only by a life and an education such as his can the kingdom of Christ be set up within. Such lessons made Abraham a successful teacher.

Those who wished to worship the true God gathered about the tents of Abraham, and became pupils in his school. God's word was the basis of all instruction, as it is written, "These are the commandments... which the Lord your God commanded to teach you, that ye might do them in the land whither ye go to possess it."

This WORD was the basis for the study of political science, and Abraham's "methods of government" were "carried out in the households over which they [his students] should preside." The equality of all men was a lesson first learned in the home. "Abraham's affection for his children and his household led him... to impart to them a knowledge of the divine statutes, as the most precious legacy he could transmit to them. And through them to the world. All were taught that they were under the rule of the God of heaven. There was to be no oppression on the part of parents, and no disobedience on the part of children. His was not a school where theory alone was taught, but the practical was emphasized. In studying political science they formed the nucleus of a divine government; in the study of finances, they actually made the money and raised the flocks which brought recognition from surrounding nations. The unswerving integrity, the benevolence and unselfish courtesy, which had won the admiration of kings, were displayed in the home.

The influence of country life and direct contact with nature, in contrast with the enervating influence of the city with its idolatrous teaching and artificial methods, developed a hardy race, a people of faith whom God could use to lay the foundation for the Israelitish nation. We see, then, that when God founds a nation, he lays that foundation in a school. The nation of which Abraham and his followers formed the beginning, prefigured the earth redeemed, where Christ will reign as King of kings. The education of the school of Abraham symbolized Christian education.

Lot had felt the effects of the teaching of Abraham, but through the influence of his wife, "a selfish, irreligious woman" he left the altar where they once worshiped together, and moved into the city of Sodom. "The marriage of Lot, and his choice of Sodom for a home, were the first links in a chain of events fraught with evil to the world for many generations." Had he alone suffered, we would not need to follow the history; but the choice of a new home threw his children into the schools of the heathen; pride and love of display were fostered, marriage with Sodomites was a natural consequence, and their final destruction in the burning city was the terrible but inevitable result.

"When Lot entered Sodom, he fully intended to keep himself free from iniquity, and to command his household after him. But he signally failed. The corrupting influences about him had an effect upon

## CHRIST A SON BEFORE INCARNATION

Sami Wilberforce

The nature of Christ before and after incarnation is an all-important subject to us because on it hangs our understanding of vital messages needful for our salvation. We read:

Hebrews 2:11-18: "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted."

Hebrews 5:7-9: "Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him."

1 Peter 21-25: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed. For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls."

It is clear that He could not be the Author of eternal life if He did not possess the same life hence He was made unto like His brethren to be able to save the same.

When the sanctuary was given to the Israelites, something so important was being revealed to the human race. Moses was shown the pattern of the heavenly to make the earthly. The tabernacle was

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his own faith, and his children's connection with the inhabitants of Sodom bound up his interests in a measure with theirs." The statement is a familiar one; that schools should be established where an education differing from that of the world can be given, because parents are unable to counteract the influence of the schools of the world. The experience of Lot is a forcible reminder of the truth of the statement. And the injunction to "remember Lot's wife" should serve as a warning to Christians against flocking into the cities to give their children an education. The words of Spalding are true: "Live not in a great city, for a great city is a mill which grinds all grain into flour. Go there to get money or to preach repentance, but go not there to make thyself a nobler man."

The two systems of education are nowhere more vividly portrayed than in the experiences of Abraham and Lot. Education in the tents of Abraham, under the guidance of the Spirit of Jehovah, brought eternal life. Education in the schools of Sodom brought eternal death. This was not an unnatural thing. You cannot find here any arbitrary work on the part of God. To partake of the fruit of the tree of life, imparts life. But of the tree of knowledge of good and evil it has been said, "In the day that thou eatest thereof thou shalt surely die." The system of education revealed to Abraham, would, if fully carried out, have placed Israel on a plane of existence above the nations of the world. It was a spiritual education, reaching the soul by a direct appeal to faith, and would have placed the people of God as teachers of nations. Not a few only were intended to teach, but the nation as a whole was to teach other nations. The second Israel will occupy a similar position, and they will be brought to that position by means of Christian education."

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*"Live not in a great city, for a great city is a mill which grinds all grain into flour. Go there to get money or to preach repentance, but go not there to make thyself a nobler man."*

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It is my prayer that as we examine this sensitive topic on education our eyes shall be opened, and God will reveal to us His method of true Education which will equip us for useful service here and in the hereafter. We have all gone through the swift current of modern education and however much we try to swim upstream, eventually the flow takes us farther and farther from God. We must take decisive steps to change course and seek true Education.

As the Lord reveals His will to your life through these studies may you allow His Spirit to guide you to make the right choices for Him.

made of bot gold and baser material. That's something. When the sacrifice was accepted by God, the Shekinah glory filled that tabernacle. What has that to do with the sonship of Christ before and after incarnation?

That tabernacle in its fullest sense represented Christ. Who pitched the original temple in heaven?

Hebrews 8:2: "A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."

Jeremiah 17:12: "A glorious high throne from the beginning is the place of our sanctuary."

This Sanctuary and the throne belong to the Father. If he is the author of it and yet it's a revelation of Christ then it means that the God is the father of Christ in heaven and on earth; in heaven, with all his perfections in divinity and on earth with a perishable body. In heaven the Father filled his son Jesus with his glory, the Holy Spirit.

"All things Christ received from God, but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son it returns, in praise and joyous service, a tide of love, to the great Source of all. And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." – The Desire of Ages, p. 21.2.

It is God who filled the temple with his Glory when the sacrifice was accepted. In Hebrews 10:5, Christ had a body prepared and because Christ was the lamb without sin on earth, his father also anointed him with his glory and filled him with his holy spirit. We read Luke 3:21, 22:

"Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son; in thee I am well pleased."

"Never before have the angels listened to such a prayer. They are eager to bear to their loved Commander a message of assurance and comfort. But no; the Father Himself will answer the petition of His Son. Direct from the throne issue the beams of His glory. The heavens are opened, and upon the Saviour's head descends a dovelike form of purest light,—fit emblem of Him, the meek and lowly One." – Idem, p. 112.

John 3:31-36: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. FOR HE WHOM GOD HATH SENT SPEAKETH THE WORDS OF GOD: FOR

GOD GIVETH NOT THE SPIRIT BY MEASURE UNTO HIM. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

From the illustration of the two sanctuaries, we can see the Sonship of Christ being revealed because the two tabernacles belonged to the Father; that is, the son in Heaven and the son on Earth.

On earth then the tabernacle was made by earthly materials but overlaid with costly materials, imperishable and filled with the Shekinah to reveal that any earthly temple or humanity filled with Shekinah glory, representing the Holy Spirit, can endure forever. This is what Christ came to demonstrate

2 Peter 1:4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

"The Saviour overcame to show man how he may overcome. All the temptations of Satan, Christ met with the word of God. By trusting in God's promises, He received power to obey God's commandments, and the tempter could gain no advantage. To every temptation His answer was, "It is written." So God has given us His word wherewith to resist evil. Exceeding great and precious promises are ours, that by these we "might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Peter 1:4." – Temperance, p. 107.2.

The human race have no excuse for sin because Christ, who is essentially God by virtue of his sonship, was in the fullness of time made man by God so as to demonstrate that it is possible to overcome. If we accept him we can be able to overcome.

"In your letter in regard to the temptations of Christ, you say: "If He was One with God He could not fall." . . . The point you inquire of me is, In our Lord's great scene of conflict in the wilderness, apparently under the power of Satan and his angels, was He capable, in His human nature, of yielding to these temptations? I will try to answer this important question: As God He could not be tempted: but as a man He could be tempted, and that strongly, and could yield to the temptations. His human nature must pass through the same test and trial Adam and Eve passed through. HIS HUMAN NATURE WAS CREATED; IT DID NOT EVEN POSSESS THE ANGELIC POWERS. It was human, identical with our own. He was passing over the ground where Adam fell. He was now where, if He endured the test and trial in behalf of the fallen race, He would redeem Adam's disgraceful failure and fall, in our

own humanity.” – Selected Messages, Bk. 3, p. 129.2-3

**GOD AND HIS SON COULD NOT SAVE HUMANITY IF CHRIST COULD NOT BE MADE MAN.** When God was creating the earth through his Son, there are principles he laid down which we should be studious about to understand why Christ was made man. It was critical that he become a human being to implant the germinating principle of his seed in man for salvation.

Ephesians 1:12-14: “That we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.”

Ephesians 4:30: “And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.”

John 5:25, 26: “Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself.”

God has forbidden in His word that creatures of different kinds should meet in any way to give life. It was therefore impossible for Christ to give the life so mentioned to man is He was of a different nature from them.

Genesis 1:11: “And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so. And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind: and God saw that it was good. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good.”

Deuteronomy 22:9: “Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled.”

Christ then as God, without humanity, could not implant his seed in humanity because it was not in harmony with his word. He had to be blended into two natures to be able to reconcile man with God. We become God’s sons by adoption through his

spirit for we cannot be part of God’s family without possessing his attributes through the divine spirit, so also Christ could not be our brother without taking on humanity. If anything short of that could have happened, then that would be the base sin of amalgamation.

Although there may be mysteries that we can’t explain, these revelations help understand how righteousness is of faith because the painful ordeal that the son went through, no one can reverse it. This is the victory that overcometh the world even our faith (1 John 5:4). But faith of what and in what? By believing in the sonship of Jesus in heaven and on earth.

John 17:3: “And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.”

1 John 5:9-13, 20: “If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10: He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.”

1 John 1:2: “(For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;)”

1 John 2:25: “And this is the promise that he hath promised us, even eternal life.”

Some folks go as far as saying that the Son was begotten for redemption. That is the cruelest thought a father can beget a son for. Christ was not begotten for redemption.

“The Sovereign of the universe was not alone in His work of beneficence. He had an associate--a co-worker who could appreciate His purposes, and could share His joy in giving happiness to created beings. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." John 1:1, 2. Christ, the Word, the only begotten of God, was one with the eternal Father--one in nature, in character, in purpose--the only being that could enter into all the counsels and purposes of God. "His name shall be called Wonderful, Counselor, The mighty God,

The everlasting Father, The Prince of Peace." Isaiah 9:6. His "goings forth have been from of old, from everlasting." Micah 5:2. And the Son of God declares concerning Himself: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting. . . . When He appointed the foundations of the earth: then I was by Him, as one brought up with Him: and I was daily His delight, rejoicing always before Him." Proverbs 8:22-30." – Patriarchs and Prophets, p. 34.1.

Neither was man created to fall and be redeemed. "The Lord did not make man to be redeemed, but to bear His image. But through sin man lost the image of God. It is only by man's redemption that God can accomplish His design for him in making him a son of God." – Selected Messages, Bk. 3, p. 134.4.

Man had been created for a different purpose but now sin had marred that purpose and only the one who was God and could become human could offer a ransom. Angels could not become our kinsmen, only Christ could. The scripture then required a kinsman for our redemption, both to purify us to be a temple of the Lord and to restore us back to the image of God.

"The angels prostrated themselves at the feet of their Commander and offered to become a sacrifice for man. But an angel's life could not pay the debt; only He who created man had power to redeem him. Yet the angels were to have a part to act in the plan of redemption. Christ was to be made "a little lower than the angels for the suffering of death." Hebrews 2:9. As He should take human nature upon Him, His strength would not be equal to theirs, and they were to minister to Him, to strengthen and soothe Him under His sufferings. They were also to be ministering spirits, sent forth to minister for them who should be heirs of salvation. Hebrews 1:14. They would guard the subjects of grace from the power of evil angels and from the darkness constantly thrown around them by Satan." – Patriarchs and Prophets, p. 64.3.

"The Son of God, heaven's glorious Commander, was touched with pity for the fallen race. His heart was moved with infinite compassion as the woes of the lost world rose up before Him. But divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law and bring him again into harmony with Heaven. Christ would take upon Himself the guilt and shame of sin--sin so offensive to a holy God that it must separate the Father and

His Son. Christ would reach to the depths of misery to rescue the ruined race." – Idem, p. 63.2.

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*Since the divine law is as sacred as God Himself, only one equal with God could make atonement for its transgression.*

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"Before the Father He pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing--"the counsel of peace" (Zechariah 6:13) for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is "the Lamb slain from the foundation of the world" (Revelation 13:8); yet it was a struggle, even with the King of the universe, to yield up His Son to die for the guilty race. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3:16. Oh, the mystery of redemption! the love of God for a world that did not love Him! Who can know the depths of that love which "passeth knowledge"? Through endless ages immortal minds, seeking to comprehend the mystery of that incomprehensible love, will wonder and adore." – Ibid.

Leviticus 25:51: "If there be yet many years behind, according unto them he shall give again the price of his redemption out of the money that he was bought for. For unto me the children of Israel are servants; they are my servants whom I brought forth out of the land of Egypt: I am the LORD your God."

"God's love for the world was not manifest because He sent His Son, but because He loved the world He sent His Son into the world that divinity clothed with humanity might touch humanity, while divinity lays hold of divinity. Though sin had produced a gulf between man and his God, a divine benevolence provided a plan to bridge that gulf. AND WHAT MATERIAL DID HE USE? A PART OF HIMSELF. The brightness of the Father's glory came to a world all seared and marred with the curse, and in His own divine character, in His own divine body, bridged the gulf. . . . The windows of heaven were opened and the showers of heavenly grace in healing streams came to our benighted world. . . ." – Our High Calling, p. 12.2.

"The doctrine of the incarnation of Christ in human flesh is a mystery, "even the mystery which hath been hid from ages and from generations" (Colossians 1:26). It is the great and profound mystery of godliness. "The Word was made flesh,

and dwelt among us" (John 1:14). Christ took upon Himself human nature, a nature inferior to His heavenly nature. Nothing so shows the wonderful condescension of God as this. He "so loved the world, that he gave his only begotten Son" (John 3:16). John presents this wonderful subject with such simplicity that all may grasp the ideas set forth, and be enlightened." – Selected Messages, Bk. 1, p. 246.3.

"The work of redemption is called a mystery, and it is indeed the mystery by which everlasting righteousness is brought to all who believe. The race in consequence of sin was at enmity with God. Christ, at an infinite cost, by a painful process, mysterious to angels as well as to men, assumed humanity. Hiding His divinity, laying aside His glory, He was born a babe in Bethlehem. In human flesh He lived the law of God, that He might condemn sin in the flesh, and bear witness to heavenly intelligences that the law was ordained to life and to ensure the happiness, peace, and eternal good of all who obey. But the same infinite sacrifice that is life to those who believe is a testimony of condemnation to the disobedient, speaking death and not life." – Bible Commentary, vol. 7, p. 915.3.

The incarnation of Christ is a mystery. The union of divinity with humanity is a mystery indeed, hidden with God, "even the mystery which hath been hid from ages." It was kept in eternal silence by Jehovah, and was first revealed in Eden, by the prophecy that the Seed of the woman should bruise the serpent's head, and that he should bruise his heel. To present to the world this mystery that God kept in silence for eternal ages before the world was created, before man was created, was the part that Christ was to act in the work he entered upon when he came to this earth. And this wonderful mystery, the incarnation of Christ and the atonement that he made, must be declared to every son and daughter of Adam, whether Jew or Gentile. His sufferings perfectly fulfilled the claims of the law of God. None of the apostles could have filled the deficiency, had there been any.

We have cherubims overshadowing the mercy seat. This mystery is what the angels desire to look into because they don't understand it fully. It's through the preaching of the gospel and conversion of men that the angels understand part of the sonship and incarnation of Christ:

Ephesians 3:9-12: "And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus our Lord: In

whom we have boldness and access with confidence by the faith of him."

"We are in the great Day of Atonement, when our sins are, by confession and repentance, to go beforehand to judgment. God does not now accept a tame, spiritless testimony from His ministers. Such a testimony would not be present truth. The message for this time must be meat in due season to feed the church of God. But Satan has been seeking gradually to rob this message of its power, that the people may not be prepared to stand in the day of the Lord." – Selected Messages, Bk. 1, p. 124.3.

The only way then we can overcome sin is to be implanted by the seed of our own kind yet at the same time the one which has overcome so that our next generation may not be a degenerate one. Christ only then qualifies to be the husband that can make both the bride and offspring possess such future blessedness because he has the two natures blended since he was born by two parents that possess the natures we need. Understanding this is vital because without knowledge of this we may receive another seed which may not make us complete:

"To the poor and oppressed and downtrodden of earth, Christ says, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, even the Spirit of truth, (WHICH IS CHRIST FORMED WITHIN, THE HOPE OF GLORY,) whom the world cannot receive, because it seeth him not: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless." – Manuscript 24, 1898.

The Lord is soon to come. We want that complete and perfect understanding which the Lord alone can give. **IT IS NOT SAFE TO CATCH THE SPIRIT FROM ANOTHER. WE WANT THE HOLY SPIRIT, WHICH IS JESUS CHRIST.** If we commune with God, we shall have strength and grace and efficiency. – Letter 66, 1894.

Born from the family of Divinity and the family of humanity, Christ stands out to be the propitiation of both the angelic family and the human family. This is the true meaning of his sonship. Sin originated in heaven and therefore the heavenly things must be cleaned with better blood than the blood of goats and lambs hence Christ being the Angel of God by begetting can offer efficacy for the angels and unfallen worlds to guard them from apostasy and being the son of man offer efficacy for humanity. I find it curious that we had angels embroidered on the veil of the sanctuary and on the same veil the blood of lamb was sprinkled. Without this efficacy, the angels and unfallen world would fall into apostasy. At the cross, the true love of God and his son was demonstrated.

(Continued on page 36)

## STUDIES IN THE REVELATION

### Lesson 5 – The Seven Churches – Philadelphia and Laodicea.

1. What church of Asia is used to represent the very last stage of Christ's church on earth? Revelation 3:14. Note 1.
2. Through what experience must believers in the last generation pass? Verses 10, 11; 2 Thessalonians 2:9, 10, Revelation 12:17. Note 2.
3. What is the promise to the overcomer in the message to Philadelphia? Revelation 3:12.
4. Against what tendencies must the latter-day believers guard? Matthew 24:12; 2 Timothy 3:1-5.
5. How is the speaker to the Laodiceans described? Revelation. 3:14. Note 3.
6. What reproof is sadly given? Verses 15, 16.
7. What makes the condition more deplorable? Verse 17 (first part) - Satisfaction in a profession of the truth.
8. What condition does this high and correct profession cover? Verse 17 (last part).
9. What counsel is given? Verse 18. What is the gold? James 2:5; Ephesians 2:7, 8. What the raiment? Isaiah 61:10. What the anointing? Isaiah. 61:1.
10. How shall this experience come? - By the surrender to the love of Jesus as the needy, common sinners that we are. 1 Timothy. 1:15, 1 John 1:8, 9
11. What encouragement is in the reproof itself? Revelation 3:19.
12. Must the sinner search far to find the Saviour? Verse 20 (first part).
13. What is the needy soul to do?—Only to hear, open the heart's door; no longer hold it shut. Verse 20, John 14:23.  

“Yes, I'll open this proud heart's door,  
                   Yes, I'll let Him in.  
       Gladly I'll welcome Him evermore;  
           O, yes, I'll let Him in.  
       Blessed Saviour, abide with me,  
       Cares and trials will lighter be;  
       I am safe if I'm only with Thee,  
           O blessed Lord, come in.”
14. What does Christ long to do? Revelation 3:20 (last part). Note 4.
15. What is the final promise and exhortation? Verses 21, 22.

Note that all the promises and warnings and lessons of the messages to the seven churches come to those in the last days, with the solemn call to hear what the Spirit saith unto the churches. Truly last-day professors and unbelievers are left without excuse.

“What could have been done more to My vineyard, that I have not done in it?” Isaiah 5:4.

#### NOTES ON LESSON 5.

1. **Laodicea** signifies a "judging of the people." From 1844 to the close of probation is the hour of God's judgment. After this work of judging the people, the Lord will come. The message to the world in this judgment hour is the threefold message of Revelation 14:6-12, the commandments of God, and the faith of Jesus, which has brought out this Seventh-day Adventist people.
2. It is evident that the last two periods of the church - Philadelphia and Laodicea cover one and the same generation. The rise of the Advent movement and the special message of preparation for the end was a signal that the opening years of the closing generation had been reached, to whom was due God's, final warning. Believers who came in during the Philadelphian experience, such as live to the coming of the Lord, pass through the Laodicean period. The final trials and experiences of, the last-day church are therefore described in the message to Philadelphia, while the special perils to the waiting church in the last generation are pointed out in the Laodicean message. The time of the Laodicean message is fine of drowsiness and peril, and the burden of the message is to escape from the Laodicean condition.
3. The title “Amen” suggests the final Word to the churches from the faithful witness that cannot spare; for now the church must be made clean and pure to meet the Lord. It must return to the first love and first works, to the primitive purity of the first stage of Ephesus, and maintain constantly to the end that blessed experience enjoyed in the brief stage of the Philadelphia church, in which believers, joined in fellowship, waited for the appearing of the Saviour. Ephesians 5:27; Revelation 14:5.
4. He will take our sin and give His righteousness. 2 Corinthians. 5:21. He longs to share our trials and share with us His triumphs.

### Lesson 6 – Scenes in Heaven

1. What scene was presented to John after the vision of the seven churches? Revelation 4:1, 2. Note 1.
2. How does he describe the One who sat upon the throne? Verse 3. Note 2.
3. What assurance is given us by the rainbow about the throne? Isaiah. 54:9, 10. Note 3.

4. Whom did the prophet next see round about the throne? Verse 4. Who are these? Revelation. 5:9 (last part), 10. Note 4.
5. How many thrones did the prophet see? Revelation 4:2, Revelation 3:21. Note 5.
6. Which other throne will be there in heaven? When will it be established? Revelation 3:21, Matthew 25:31.
7. Then how many thrones are there in heaven? – Just only two. Note 6
8. Then how many beings, with bone, and flesh, are in the heavenly council? Zechariah 6:13, Genesis 1:26. Note 7
9. Further describe the view of the throne presented in the vision. Chap. 4:57-9. Instead of “beasts” the Revised Version has “living creatures”.
10. What song of praise is uttered by the elders? Verses 10, 11.
11. What did John see in the hand of the One upon the throne? What challenge was uttered by the angel? What was the response? Chap. 5:1-3.
12. How did this affect the prophet? What assurance was given? Verses 4, 5.
13. Who then appeared to the prophet's vision? What did the Saviour do? Verses 6, 7. Note 8.
14. What song of praise was then heard in heaven? Verses 8-12. Note 9.
15. In prophetic anticipation, unto what grand chorus did this song of praise swell? – In vision the prophet was carried to the final triumph, when all the universe is cleansed from sin through the sacrifice of the Lamb of God. Verse 13.
16. Where will all the saved have begun to learn the song? Psalms 40:1-3

#### NOTES ON LESSON 6.

1. These visions of heaven show how real and tangible is that place. Mysticism would make heaven but a state or condition; but heaven is a real place. Spiritual beings in bodily form dwell there and go to and fro. Men in redeemed flesh, who once lived on earth, as Enoch and - Moses and Elijah, and our Lord and Saviour, in whose hands of flesh may be seen the prints of the nails, serve and dwell in heaven. There is the tree of life and the garden of Eden, trees that were once rooted in the very soil of this earth as do those which we see about us. Let none be robbed of the hope of heaven by the theosophical mysticism which is sweeping the world to-day.

2. Throughout the Scriptures the Lord represents Himself as one before whose face and bodily presence the redeemed sinner in immortal flesh may one day come. The fact that God is Spirit in no way suggests the spiritualistic idea of an all-pervading personality or influence with no special place where His bodily presence may be approached by spiritual beings. Here is a view of the throne of heaven wholly in accord with scenes presented in Holy Writ: “I saw a throne, and on it sat the Father and the Son. I gazed on Jesus' countenance and admired His lovely person. The Father's person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for, said He, if you should once behold the glory of His person, you would cease to exist.” - Early Writings, p. 45.
3. “In heaven the semblance of a rainbow encircles the throne, and overarches the head of Christ. The prophet says, ‘As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about [the throne]. This was the appearance of the likeness of the glory of Jehovah.’ The Revelator declares, ‘Behold, a throne was set in heaven, and One sat on the throne. . . . There was a rainbow round about the throne, in sight like unto an emerald.’ When man by his great wickedness invites the divine judgments, the Saviour, interceding with the Father in his behalf, points to the bow in the clouds, to the rainbow around the throne and above His own head, as a token of the mercy of God toward the repentant sinner. With the assurances given to Noah concerning the flood, God Himself has linked one of the most precious promises of His grace. . . . Isaiah. 54:9, 10”.—Patriarchs and Prophets, p. 107.
4. It might be supposed that “these elders are plainly redeemed men, who once lived on earth”. This from the fact that many sleeping saints arose with Christ (Matthew. 27:52, 53), and as He ascended on high He led a multitude of captives (Ephesians. 4:8, margin), first-fruits and pledges of His victory over the grave and of the coming resurrection of all the righteous dead. It is also noted that in Solomon's temple the priests served in courses of twenty-four. 1 Chronicles. 24:3, 4. But for this view to be correct, there is a difficulty to be solved. It is this: “the four beasts and four and twenty elders fell down before the Lamb, having every one of them . . . golden vials full of odours, which are the prayers of saints”. Everything that is Christian abhors the intercession made by wily

catholic priests on earth. "For there is one God and one mediator between God and men, the man Christ Jesus". 1 Timothy 2:5. In the earthly sanctuary, when the work of the priests figured the work of Christ, men (the priests) could very well, in shadow, be mediators between God and other men. But now there is only one mediator, the man Jesus Christ. There is yet another difficulty. If it is possible for men to stand before God as mediators for other men, then who are these? Does the fact that there are men in heaven answer to the question "who is worthy to stand before God as a mediator"? We believe it does not. In Hebrews 11, Enoch and Moses, who are now in heaven, are mentioned among that class who "without us should not be made perfect". Without this perfection, they never could stand before Christ as priests.

Who then are these? They are angels. "Heavenly beings are appointed to answer the prayers of those who are working unselfishly for the interests of the cause of God. The very highest angels in the heavenly courts are appointed to work out the prayers which ascend to God for the advancement of the cause of God. Each angel has his particular post of duty, which he is not permitted to leave for any other place. If he should leave, the power of darkness would gain an advantage". – Manuscript Releases, vol. 11, p. 103.2.

"His soul was wrought up to such a point of agony and suspense that one of the strong angels (in the verse this is one of the elders) had compassion on him, and laying his hand on him assuringly, said, 'Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof'" – Manuscript Releases, vol. 12, p. 296.4.

The same meaning is brought out in the text as translated in the Revised Version. "Thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth."

5. The prophet speaks of a throne that he saw and continues to mention this throne using the definite article "the" throughout the rest of the vision. It was therefore only one throne that he saw.
6. Christ is now "set down" with His Father in His throne. But when his work as priest is done, then

He shall also have His own throne. Matthew 25:31. These are the only two thrones that are mentioned in the whole of scripture as belonging to divine beings.

7. In the creation, "God said to His Son, "Let us make man in our image"". – Early Writings, p. 145.1. And the counsel of peace is between them both. If there is a third person, co-equal, co-substantial, co-eternal with God the Father, then where does He sit? Or does He stand, or does He lie down? Or is He the carpet on the floor? But seriously, the Spirit of God, is, as the scripture records, a Spirit, being the Spirit of God and of Christ, sent forth into all the earth as the omnipresent Spirit of God.
8. By His death and His victory over sin, Jesus had demonstrated His power to make manifest to the sons of men the mystery of the salvation of God, and as head of the church redeemed, it was His to reveal to the prophet events of the future which He desired His servants to understand.
9. The Revised Version reads: "And when he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing."

### Lesson 7 – The Seven Seals

**General Note** - In the vision of the seven churches we studied the spiritual history of the church of Christ as developed in seven successive eras, or periods, from apostolic days to the end of time. The seven seals naturally suggest a line of prophecy covering the same periods; bringing out additional phases of history. The series of the seven churches gives a view of the church of Christ in the midst of apostasy and through the experiences of the latter days. This series of the seven seals gives a view of the falling away, and the history of the apostate church in alliance with the world through these same periods to the long years of

papal supremacy. While the sixth in the series of the seven churches brings us to the Advent movement of 1840-44, and to the generation that is to see the coming of the Lord, the sixth seal in this series now to be studied, by an abrupt change from symbolic to literal prophecy, deals with the signs of the second advent and the scenes of, the end. Thus there is a distinct parallel in the idea of the advent in the sixth stage of each series, while in each the seventh touches eternity.

### Questions.

1. What was to be revealed to John in this vision? Revelation 4:1 (last part).
2. How were the successive scenes of history to be unfolded to the view? Chap. 5:2.
3. Describe the opening of the first seal. What was seen? What did the rider do? Chap. 6:1, 2. Note 1. What is represented by the scene?
4. Describe the opening of the second seal. What was seen? - The work of the red horse. What is represented by the symbol? Verses 3, 4. Note 2.
5. What was seen as the third seal was opened? What words were heard? What stage of history is covered by the third seal? Verses 5, 6. Note 3.
6. As worldliness and apostasy are specially rising up again in the last falling away, what is our danger? 2 Timothy 3:1-5; Luke 21:34-36.
7. What came with the opening of the fourth seal?
8. What fearful work was done? What special era in history answers to this description? Revelation 6:7, 8. Note 4.
9. What was seen with the opening of the fifth seal? What cry came forth? What did the prophet see accomplished? Verses 9-11. Note 5.
10. Having been brought in the history to the last days, with what events does the sixth seal open? Verses 12, 13. The "great" earthquake of Lisbon occurred in 1755.
11. What does Christ say of these same signs? Matthew 24:29, 30.
12. What is the word to our generation? Matthew 24:32-35

### NOTES ON LESSON 7.

1. The rider on the white horse, going forth to conquer fitly symbolizes the apostolic church going forth in the conquering power of, the Gospel in its purity. See Acts 8:4; Colossian 1:2, 3. Compare Revelation. 2:2-3, the message to the apostolic church in the prophecy of the seven churches. In the study of the messages to the seven churches we found that, while the

principles involved in each message have lessons for all time, the specifications applied particularly to distinct and successive eras. So, while the symbolism of each of these seals teaches lessons applicable in all time, it will be seen that they, too, have a specific application to the same successive eras in history covered by the prophecy of the seven churches.

2. The symbols of the second seal fitly represent the falling away of the great body of the church from primitive purity after apostolic days. "Errors began to arise, worldliness came in. The ecclesiastical power sought the alliance of the secular. Troubles and commotions were the result." See the reference to the apostate professors in this second era of the church, in the message to the loyal ones in Rev. 2:9. Worldliness and compromise and dependence on fleshly power must ever work the same. Note that the principles involved in each stage of the great controversy are living issues for all time.
3. In the third era of the church, say from Constantine's day; A. D. 323 to the full establishment of the Papacy, A. D. 538, we found in the message to the third, or Pergamos, church, that the believers were in great peril because of Satan's very seat being in their midst. The church of the apostasy had fully joined the world. Black is the fit symbol of this stage. See Matthew 6:23. As worldliness and commercialism came in, the oil and wine of the Spirit's grace leaked out.
4. Compare with the description of the apostate influences, under which the loyal believers suffered in the fourth, or Thyatira, stage of the seven churches. Revelation. 2:18-20. The apostate church, (A. D. 538 and onward through the long period of its supremacy) is there described as the persecuting Jezebel, and the teachings as the doctrine of Satan. In this fourth seal, the symbolism scarcely needs interpretation, so vividly does it picture the dark days of papal rule. "Hell" or "hades" (R. V.), the grave. See Daniel 7:25.
5. The fifth, or Sardis, period in the series of seven churches covered the church of the Reformation, the Protestant era - approaching the time of the rise of the special Advent movement. Here the fifth seal plainly suggests the blood of the martyrs and of the faithful of past ages crying out to God to end the long reign of apostasy and sin. Compare Genesis 4:10; Hebrews 11:4. When great Babylon is dealt with, in her will be found the blood of all that have been slain upon the earth; for the principles of apostasy have been the same in all ages. Revelation 18:24. Compare Matthew. 23:34, 35.

### Lesson 8 – Events Under The Sixth and Seventh Seals.

1. What great event follows the falling of the stars, as witnessed by the prophet under the sixth seal? Revelation 6:13, 14. Compare Matthew 24:29, last part.
2. How will that day come upon the unprepared? Verses 15-17.
3. In view of the stupendous issue before this generation, what message does God send? See Isaiah 40:3, 10; Revelation 14:6, 7, 12.
4. What will be the condition among the nations while this message is being carried? Revelation 11:18; Joel 3:9, 11, 14.
5. How are the nations restrained from utterly destroying one another? Revelation 7:1. Note 1.
6. For what special purpose are the winds of strife restrained? Verses 2, 3.
7. What is the sign or seal of the living God? Ezekiel 20:20; Exodus 20:8-11. Note
8. What follows the closing of the sealing message under the sixth seal? Revelation 8:1; Matthew 25:31. Note 3.
9. What scene of triumph did John then behold? Revelation 7:9, 10.
10. What question was raised and answered for the benefit of those who meet temptation and trial? Verses 13, 14.
11. What glorious picture is set before us who must serve a little longer here? Verses 15-17.
12. What special incentive to service have we in present-day conditions? - While gusty winds of strife blow here and there, still God in mercy restrains the coming universal strife in order that the sealing message of Sabbath and Advent reform may be carried by us to all the world. Work not done in times of peace must be done in times of war and hardship. Now, just now, is the time to work.

#### NOTES ON LESSON 8.

1. Winds are used as symbolic of war and strife. Daniel 7:2; Jeremiah. 23:35-33.
2. Creative power is a distinguishing feature of the living God. Acts 14:15. See Romans 4 for proof that sign and seal have the same meaning.
3. The silence in heaven at the opening of the seventh seal shows that this seal covers the actual appearing of Christ in the clouds of heaven as He comes with all the angels to gather His saints. Ministry in heaven ceases, and the scene of activity among the heavenly beings is transferred to the earth for a little time, until the

hosts of angels and the redeemed, led by their Captain and Saviour, return to the city of God. Half an hour, prophetic time, would be about seven days. In a description of this scene in "Early Writings" we are told: "We all entered the cloud together, and were seven days ascending to the sea of glass." - p. 16.

**(Continued from page 31)**

Exodus 26:31: "And thou shalt make a vail of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made"

Exodus 36:35: "And he made a vail of blue, and purple, and scarlet, and fine twined linen: with cherubims made he it of cunning work."

Hebrews 9:22, 23: "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these."

"Not until the death of Christ was the character of Satan clearly revealed to the angels or to the unfallen worlds. The archapostate had so clothed himself with deception that even holy beings had not understood his principles. They had not clearly seen the nature of his rebellion." – The Desire of Ages, p. 758.3.

"The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God." – Bible Commentary, Vol. 5, p. 1132.8.

But the plan of redemption had a yet broader and deeper purpose than the salvation of man. It was not for this alone that Christ came to the earth; it was not merely that the inhabitants of this little world might regard the law of God as it should be regarded; but it was to vindicate the character of God before the universe. To this result of His great sacrifice--its influence upon the intelligences of other worlds, as well as upon man." – Patriarchs, p. 68.2.

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