

Both parents and children should ever re-member that God is counting on them, and that they themselves can either build or restrict

A Bad Tree Cannot Give Good Fruit

The important things of life should ever be held before the children, and always in an interesting way.—never in a way that will cause the study to become a drudgery.

Deut. 6:4-9—Hear, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates.

God, we see, sets memorials for the important things of life so as to provoke inquiries. Parents should do likewise to create interest in the things they want their children to be instructed in.

saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the Ark of the Covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

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Let us now for example go back to Noah's day. Noah lived in an exceedingly wicked world, as you know. It was so wicked that, as merciful as God is, He could no longer contain Himself while the wickedness went on. At long last He commanded Noah to build an ark, and promised that all, whether righteous or wicked, who would go into the ark would find deliverance from the awful flood. Since they did not merit such a favor, they were, therefore, offered deliverance from the flood only through "righteousness of grace"—they were to be credited with righteousness and be given life which they did not merit. Thus we see "grace" taking occasion to save sinners even back in Noah's day. And so, "where sin abounded, grace did much more abound." Rom. 5:20.

By faith, not by sight, we know that we are the sons of God, citizens of His government. And as such we submit ourselves to His rules and laws. As such we honor and revere Him as our Saviour and King.

Heb. 11:1—Now faith is the substance of things hoped for, the evidence of things not seen.

By our natural birth we are born sinners, but as born sinners we serve sin, but as born righteous we serve righteousness. Hence it is not by works, but by "grace" that we are what we are.

saved, for we all have sinned and, therefore, how can we be saved except He, through His grace, forgive us our sins and start us out anew? This is what is called a new birth, the sum of which is that we deserve no credit for coming into the household of God. The credit is His.

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TIMELY GREETINGS

—The Only Peace of Mind—

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RIGHTEOUSNESS BY GRACE, RIGHTEOUSNESS BY FAITH, AND RIGHTEOUSNESS OF CHRIST

THE EDUCATION OF CHRISTIAN YOUTH— WHERE AND HOW OBTAINED

Not only was Jesus' parental lineage carefully selected, but so also has been selected the lineage of every one of God's men who were entrusted with weighty responsibilities. Why, I ask you, would such precautions be taken if the parents do not bear the most important part

(from hence is the shepherd, the stone of Israel)." Gen. 49:22-24.

How do I know what was the parental lineage of Jesus?—Well, His foster father's lineage I know from the chronology which Saint Matthew gives. And His mother's lineage I know from Moses' prophecy of which I shall now read: "Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from hence is the shepherd, the stone of Israel)." Gen. 49:22-24.

And as careful as God was about who the foster father of Jesus should be, He was even more particular in the selection of a mother for Jesus. Thus God chose the Saviour's mother from the line of Joseph, the son of Jacob.

Because the work of Jesus was of tremendous importance and of great consequence, God was exceedingly particular about the parentage of Jesus. For this reason he chose the lineage of Abraham (a good tree), of Isaac, Jacob, Judas, Jesse, David, and down through the line of lineage to Joseph, who became the husband of Mary. Even though Joseph was to be but a foster father to Jesus, God was particular in choosing him.

their futures. This we see most notably in the following:

in the life of the children?

It must now be remembered, then, that though the child obtains his properly rounded education in three schools—the home, the church school, and the public school, his most important school is the home, for the child is largely what the home makes him.

The Results

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

"Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."---Deut. 28:1-6.

It would do your soul good if you read at home about the parents' duty as set forth in *Counsels To Teachers*, pp. 158, 159; *Testimonies For The Church*, Vol. 3, pp. 143, 144; and the children's duty in Exodus 20:12; 2 Cor. 6:14-18; 1 Cor. 6:15-20.

We are called into the election of God, says the scripture, not because of any good works of our own, but through God's grace. We are, therefore, invited to become Christians, the children of God, not because we deserve to be adopted by Him, but because of His favor toward us. Indeed, there is no other way by which we can be

Rom. 11:6—*And if by grace, then is it no more of works: otherwise grace is no more grace. But otherwise work is no more work.*

To begin the study I shall read two verses of scripture, first from Romans, then from Hebrews: placed at my hand.

There is much talk among us about "righteousness by grace" and "righteousness by faith," also about "the righteousness of Christ." But of what profit will all this talk be to us unless we do something to find out what these really are, and how to make them our own. We should therefore not fall in this, and we cannot fall if we seek the Lord wholeheartedly as we study through the concrete examples which the Spirit of Truth has

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Waco, Texas*

BY FAITH, AND THE RIGHTEOUSNESS OF CHRIST

RIGHTEOUSNESS BY GRACE, RIGHTEOUSNESS

TEXT FOR PRAYER

Measure not God's Work With Man's Yardstick

I shall read from *Christ's Object Lessons*, page 79, paragraph one:

"The great leaders of religious thought in this generation sound the praises and build the monuments of those who planted the seed of truth centuries ago. Do not many turn from this work to trample down the growth springing from the same seed today? The old cry is repeated, 'We know that God spake unto Moses; as for this fellow [Christ in the messenger He sends], we know not from whence he is.' As in earlier ages, the special truths for this time are found, not with the ecclesiastical authorities, but with men and women who are not too learned or too wise to believe the word of God. 'For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty.'"

This reading commands to pray for those who are considered wise, for today as in times past the so-called great leaders of religion are on the one hand sounding praises, building, as it were, monuments to God's servants of centuries before, while on the other hand trampling down God's messengers of their own day! They, too, in effect say "We know that God spoke unto Moses; as for this fellow we know not from whence He is." We should pray that they realize their mistake of measuring the work of God by the yardstick of man. And pray, too, that we ourselves not fall unto such a practice.

be to consume thine eyes, and to grieve thine
 thine house for ever. And the man of thine,
 whom I shall not cut off from Mine altar, shall
 Israel: and there shall not be an old man in
 tation, in all the wealth which God shall give
 house. And thou shalt see an enemy in My habi-
 that there shall no be an old man in thine,
 off thine arm, and the arm of thy father's house,
 esteemed. Behold, the days come, that I will cut
 honour, and they that despise Me shall be lightly
 it far from Me; for them that honour Me I will
 before Me for ever: but now the Lord saith, Be
 house, and the house of thy father, should walk
 God of Israel saith, I said indeed that thy
 ferings of Israel My people? Wherefore the Lord
 yourselves far with the chiefest of all the of-
 tation; and honourest thy sons above Me, to make
 Mine offering, which I have commanded in My habi-
 offerings made by fire of the children of Isra-
 el? Wherefore kick ye at My sacrifice and at
 did I give unto the house of thy father all the
 burn incense, to wear an ephod before Me? and
 to be My priest, to offer upon Mine altar, to
 did I choose him out of all the tribes of Israel
 when they were in Egypt in Pharaoh's house? And
 I plainly appear unto the house of thy father,
 Eli, and said unto him, Thus saith the Lord, Did
 I Sam. 2:27-35—And there came a man of God unto

his neglect.

home, although time and again he was warned about
 He, as did Lot, made a complete failure of his
 that of Eli's, the ancient priest of Israel.

May I now speak to you of another bad home,
 the would have spared both Sodom and Gomorrah from
 ten souls out of that vast population of Sodom,
 had Lot led into Truth and righteousness even

God's System Of Education

We have now seen the results both of good
 home schools and of bad home schools, but we
 shall be most helped by looking into the system
 of education which Inspiration recommended, and
 by making it our system for teaching the young.
 It is this:

Exod. 12:22-27—*And ye shall take a bunch of hys-
 sop, and dip it in the blood that is in the bas-
 son, and strike the lintel and the two side posts
 with the blood that is in the bason; and none of
 you shall go out at the door of his house until
 the morning. For the Lord will pass through to
 smite the Egyptians; and when He seeth the blood
 upon the lintel, and on the two side posts, the
 Lord will pass over the door, and will not suffer
 the destroyer to come in unto your houses to
 smite you. And ye shall observe this thing for
 an ordinance to thee and to thy sons for ever.
 And it shall come to pass, when ye be come to
 the land which the Lord will give you, according
 as He hath promised, that ye shall keep this ser-
 vice. And it shall come to pass, when your chil-
 dren shall say unto you, What mean ye by this
 service? That ye shall say, It is the sacrifice
 of the Lord's Passover, Who passed over the
 houses of the children of Israel in Egypt, when
 He smote the Egyptians, and delivered our houses.
 And the people bowd the head and worshipped.*

Josh. 4:5-7—*And Joshua said unto them, Pass
 over before the Ark of the Lord your God into the
 midst of Jordan, and take you up every man of
 you a stone upon his shoulder, according unto the
 number of the tribes of the children of Israel:
 that this may be a sign among you, that when
 your children ask their fathers in time to come,*

which we are forgiven if we do not continue
 mishap, or through short-sightedness, sins of
 were to sin no more save through mistake,
 Christian church henceforth to remain free, and
 availed themselves of the "grace," came into the
 through the death of the Son of God. Those who
 they were again given "grace"—a second chance—
 being by the law, condemned to eternal death,
 faith," the Jews again fell from "grace"; and
 Having failed to attain "righteousness by

the law imposes.

"grace" has made you free from the penalty which
 under "grace" you are not under the law, for
 what it ought to be. Consequently, if you are
 us free—gives us another chance to make life
 To repeat: "Grace" pardons our sins and sets

righteousness of Christ."
 through behaving, and it is crowned with "the
 "righteousness through faith" is righteousness
 grace" is righteousness through pardon, while
 of the matter is this: "Righteousness through
 come sin; but "faith" keeps him free. The sum-
 to speak, and gives him another chance to over-
 pardons the sinner, lets him out of prison, so
 eous is a law-keeper. "Grace," therefore,
 consequently, is a law-breaker, and the right-
 from the condemnation of the law. The sinner,
 Only by "grace," therefore, can he be set free
 sinner, man is by the law condemned to death.
 knowledge of sin." Rom. 3:20. Being already a
 by the deeds of the law there shall no flesh be
 demons sin and upholds righteousness. "Therefore
 The law, moreover, does not save. It con-
 of Christ," are what earn eternal life.
 "Grace" plus "faith," plus "the righteousness

In Abraham's time, too, only about 400 years
 after the flood the world had sunk deep in idol
 worship, and God commanded Abraham to get out of
 his father's house, out of his idolatrous coun-
 try, and to go to another land, a land that was
 to be for his own and for God's people only.
 And as any, good or bad, who joined Abraham and
 his God were as freely permitted to enter into
 the Promised Land as were the antediluvians
 permitted to enter the ark, they too, there-
 fore, were given "righteousness by grace";
 that is, they were privileged to take their
 stand for God with Abraham, and to share the
 blessings, but not because of any good works of
 theirs. Having endured to the end, Abraham,
 whose faith failed not, became the father of all
 who through "righteousness by grace" attain
 "righteousness by faith." Hence you see that
 "righteousness by grace" starts us out into
 "righteousness by faith," the reward of which
 is, "the righteousness of Christ."

Later in history came the time that whoso-
 ever, good and bad alike, joined the Exodus out
 of Egypt, found deliverance from Pharaoh's task-
 masters and from his pursuing army. This deliv-
 erance they obtained not because they deserved
 deliverance, but because of the "grace" of
 God toward them. (See Ezekiel 20:1-8.) Thus
 "they all . . . were under the cloud, and all
 passed through the sea; and were all baptized
 unto Moses in the cloud and in the sea; and did
 all eat the same spiritual meat; and did all
 drink the same spiritual drink; for they drank
 of that spiritual Rock that followed them; and
 that Rock was Christ." 1 Cor. 10:1-4. Yes,
 through "righteousness by grace" none were
 excluded from participating in the blessings
 then offered.

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you note, is not the final touch of salvation. faith, but the unjust by grace. "Grace," Heb. 10:38. The just, you see, live by back, My soul shall have no pleasure in him." shall live by faith: but if any man draw life. "Now," says Inspiration, "the just of Christ's righteousness" and of eternal eousness that actually receives the reward "righteousness by faith," the only right-ness by grace" been invited to come into law of God, have always through "righteous-And so the unjust, the violators of the

of the "righteousness by faith."
eousness by grace," privileged to partake of their own, but through this gift of "right- Apostles themselves were not for any good deed only the life of the Son of God can give. The to the greatest gift of "grace," the grace which were both Jew and Gentile, they were all invited were laid. And hence, as mean and as wicked as the Saviour upon whom the iniquities of us all He gave the gift of His only Son, Jesus Christ, offering another chance of "grace." This time one member of the nation He could do it only by Thus it was that if God was then to save any cessors.

became seven times worse than their prede- eousness by faith," they fell from "grace" and little while. Rather than continue in "right- enjoyed revival and reformation, but only for a tunity to return to their homeland where they- righteousness by grace, God gave them the oppor- decades, having once again extended to them mother clings to her children, and after seven God nevertheless clung to His people as a carried away.

Having been given "righteousness by grace" sufficient to cross the sea, and having come into the desert, they were then given the finest chance to exercise "righteousness by faith." But only those who did exercise "righteousness by faith" lived on and entered the Promised Land. Those, though, who made no more use of "faith" in the desert than they did in Egypt perished in the wilderness.

Finally, came the time for the faithful to possess the land. And so it was that only those whose "righteousness by faith" sustained them, crossed the River Jordan. None others did. And for our benefit the Apostle has left this counsel: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the Word preached did not profit them, not being mixed with faith in them that heard it." Heb. 4:1, 2.

So far in our study we have seen that God is impartial, that He has endeavored to save all peoples at all times in the same way as He is endeavoring to save us; that He is not experimenting with Himself—not saving us one way and others another way.

The kingdom was at last set up in the Promised Land and the people were left to continue in "righteousness by faith." But as in times past "faith" again waned, and the nation became unbearably wicked,—so wicked that God could no longer tolerate it to be called by His name while living in His land. Forthwith both the temple and the palace—the spiritual and the physical—were leveled to the ground, and the people were

34.
Besides, since the church schools are largely a family affair, to a great extent ordered by the parents themselves, these schools already can take the place of the home school. church school or the public school, neither one fail to do. And let me tell you that be it the hood—to do that which the parents themselves school to assume the responsibilities of parent- In the fact that the parents expect the parochial does not lie with the church school itself, but education in the church school. Indeed, the fault enter a public school but obtain their entire are so very particular that their children not more often than not in homes where the parents and, strange as it seems, this catastrophe occurs no training, than were wrecked in the days of Eli? for our ensamples? Why, then, are more homes Are not these things written for our learning,

suits which he had been warned about. nothing about it, and therefore suffered the re- of age if he thus continued on. But Eli did his entire posterity, would die in the flower- table results of his laxness; that his household, after God. He was even forewarned of the inevi- his carelessness in not commanding his household These verses reveal that Eli was reprovod for

before Mine anointed for ever.
I will build him a sure house; and he shall walk that which is in Mine heart and in My mind: and a faithful priest, that shall do according to shall die both of them. And I will raise Me up sons, on Hophni and Phinehas; in one day they be a sign unto thee, that shall come upon thy two die in the flower of their age. And this shall heart: and all the increase of thine house shall

have proved a miserable failure! If you doubt this alarming statement, then poll your church membership, and to your surprise you will find that the majority of them are the product of the public school, and that the majority of the church school graduates are out in the world. After hearing these remarks, a sister polled her church and found that 70% were educated in the public school; 27% in both public and church school; and 3% in the church school only!

This is not all: You will find that the church members who are half converted, or not converted, are usually, if not altogether, the product of the church school. Still further, you will find that the greatest champions against timely Truth, against "meat in due season," and the promulgators of abominations in the church, are generally the product of the church school!

My experience for years in the gospel work has proved to me that what I am saying is true. Do not misunderstand me; I am not accusing anyone. I am only trying to help each of you for your own good to awake to the situation, and to take heed to the Word of God. Soon the authorities may begin to jail the parents, too, upon the arrest and misdemeanor of the children, if the homes continue to carry on as they now do.

A noted writer and authority on social relations and problems, Leon J. Saul, has this to say in his book entitled, *Emotional Maturity*: "There are no problem children, only problem parents and problem environments."

And if I now become your enemy because I tell you the truth, then will you not yourself confirm these things?

In these two youth we see two opposing aims in life—one was given to sports, the other to religion. Isaac was well aware of this, but since he loved Esau more than he did Jacob, and since Esau was the eldest son, he saw no reason

On the other hand, Esau was interested only in temporal things, and sacrificed his heirship to the throne for the sake of sports and ungoverned appetite. Rather than become skilled in his religious duties, he became skilled in hunting. Consequently the heirship to the patriarchal throne meant no more to him than the price of a bowl of pottage.

Jacob was a helping hand to his mother, and thereby learned how to prepare food that was both attractive and tasty. Thus was he able to make a bowl of pottage which sold higher than any other dish ever sold. Besides learning the culinary art, he was intensely interested in religion, and fitted himself to sit on the patriarchal throne.

We shall now go further and look for an example in Isaac's own home to see what kind of parent and teacher he was. Esau and Jacob were twin sons, you know, and both of them were raised in his home. If you read between the lines in this familiar Bible story, you will find two teachers and two sets of students in Isaac's home: Isaac loved Esau, and Rebecca loved Jacob.

He was for his best interests, he resolved that it would be better to die than to disobey either God or his father.

it was that Baby Moses was Providentially returned to his own mother for care, and all home expenses were paid from the king's treasure!

Evidently after witnessing all these miracles, the mother knew positively that Moses was to be the deliverer. And the home training which he was given during those twelve years with his mother, Moses never forgot even amidst the rank and file of the world's greatest royal throne of his day.

Indeed, the training one receives in the home, you see, is the foundation of his entire future.

Examples of Bad Homes

In vivid contrast to these good homes, I shall call your attention to one or two bad home schools, and the results of them.

First I am thinking of Lot's home. O, yes, I know that Lot was a great figure in Sodom, but no one would hear his plea the night Sodom was to be reduced to smoke and ashes for the winds to carry away and for the Dead Sea to lodge over. No, not even his own children who were comfortably situated in their respective homes would listen to him. Only two of his daughters escaped the great conflagration, simply because the angels snatched them out as brands from the fire.

What a failure was Lot's home! What a great loss! Two causes underlay all that came upon him: first, because he pitched his tent toward Sodom; and second because he neglected to bring up his household in the fear of God. Moreover,

Verses 7, 8—*Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm against it. And, behold, I will lay bands upon thee, and thou shalt not turn thee from one side to another, till thou hast ended the days of thy siege.*

Ezekiel was to lie down on his right side, not only for the iniquity of the house of Israel, but also for the iniquity of the house of Judah and thus bear their iniquity, too, for forty years. And so both houses (the whole of Christendom), are given the same chance, the same opportunity. The one comes first in time, and the other last. Three hundred ninety years of "grace" are given to the former, and 40 years to the latter, a total of 430 years. During this period of time they are to triumph over sin, and at last to attain "righteousness by faith," and to be rewarded with "the righteousness of Christ." The exact year in which this period of 430 years begins, we shall see as we continue our study.

Verses 6, 7—*And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year. Therefore thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt prophesy against it.*

Ezekiel then bears their sins no longer. Then is the time in which they must hold fast to "righteousness of faith" if they are to be rewarded with "Christ's righteousness" and with eternal life.

therein.

"My little children," says Inspiration, "these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for our's only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him." 1 John 2:1-5.

The Christian church, though, did not long continue in "grace," but it, too, in time fell even lower than the Jewish church. Necessarily something had to be done for her also if any of her members were to be made free, and if God was still to have a church on earth. Unquestionably, this "something" was none other than the Protestant Reformation. But since we all know that the Reformation has not yet accomplished its Divinely appointed purpose, has not reached the accord and faith which the Church enjoyed on the day of Pentecost, it is obvious that another attempt of revival and reformation is an absolute necessity. But to know all this for a certainty, we must turn to "the more sure word of prophecy," to the prophet Ezekiel.

Ezek. 4:1, 2—*Thou also, son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem: and lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set battering rams against it round about.*

This grace through Ezekiel continues 390 days—years (Ezek. 4:6). After this period of time, the house of Israel, the Protestant churches, bear their own iniquity; that is, after this given period of time runs out, then this extended “grace” ceases and there is to be no other.

as to lay the iniquity of us all upon Christ. Israel upon Ezekiel means practically the same tury, for to lay the iniquity of the house of again offered to the church in the sixteenth century, for to lay the iniquity of the house of grace. “Previous the iniquity of the Jews was this is what inspiration calls “righteousness by with “righteousness” which he has not earned, and to free the sinner from the penalty which he de- To lay one’s iniquity upon someone else, is

verse 4, 5—Lay thou also upon thy left side, and lay the iniquity of the house of Israel upon their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel.

among the nations. the antitypical ten-tribe kingdom while scattered the Gentiles but to Israel, to the members of Judah, the antitypical two-tribe kingdom among lem, the Church. This was to be a sign, not to existed between Luther and the so-called Jerusa-

Here the prophet was commanded to portray a city, a Jerusalem—the capital of the church. This Jerusalem, of course, is not really the geographical Jerusalem, but a city that stands for what Jerusalem itself stood—the Church scattered throughout the “Gentile” nations. Moreover, Ezekiel himself was actually told that this symbolization is concerning the church while scattered among the Gentiles. (See verse 13.) Furthermore, Ezekiel is commanded to lay siege against it, to take it! Now, since this Jerusalem stands for the Church while among the Gentiles, and since God commands His own servant, the prophet, to besiege it, to protest against it, and to take it, it is therefore obvious that the Church, the Jerusalem here portrayed, is shown as having been drawn away from God, and that God is endeavoring to rescue her, to effect a reformation in her midst. For such cause, therefore, is Ezekiel’s siege.

Finally, since the Christian church, Jerusalem, away from its original geographical location, was for the first time in history so attacked, or besieged, by Martin Luther—by the Protestant Reformation—the fulfilment of this prophecy obviously commences with Luther. This fact will be seen throughout the chapter as we continue to study it verse by verse.

Verse 3—Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel.

The wall of iron, illustrated by the iron pan, is a perfect symbol of the separation which

Next we shall peek into the home school which Jacob himself conducted, and see what were the families of his forefathers; that all of his sons was larger (thirteen children in all) than the results. Considering the facts that his family Jacob himself conducted, and see what were the

From this comparison I take the liberty to say that Isaac was a somewhat indulgent father, and that Rebecca was a more firm and strict mother. True, there must have been one kind of material in the make-up of Jacob and another in the make-up of Esau, but Esau should have been reprovved; and if reprovved could not help him, then the blessing should not have been offered to him. No, firmness should never give way to in-

in the home that were his? getting acquainted with God and with the duties Jacob, whereas Isaac overlooked Esau’s need of that Rebecca succeeded in properly schooling and Jacob a success, can it not be concluded Rebecca to Jacob, and since Esau was a failure since Isaac was closely attached to Esau, and the training of Esau and the training of Jacob: Now, let us see what we have learned about

deceit was at work. course, worked out as it did only because Providence was at work. father’s dim eyesight. This deception, of obtain the blessing by taking advantage of his advised and helped Jacob to impersonate Esau and for the blessing, on the other hand Rebecca advised Esau to prepare a feast and come to him So it was that while on the one hand Isaac in- position, and that Jacob would make good at it. quick to discern that Esau was unfit for the on the patriarchal throne. Rebecca, however, was that Esau should not receive the blessing and sit

were accepted to become the progenitors of the subjects of the church eternal; that his son, Joseph, had perfect control of himself, nurtured a forgiving spirit, respected his father, clung to Heaven’s precepts, and found favor with God and man;—I say that by all these facts we know that Jacob gave his household the finest training possible. At the very least, he raised one of the greatest and the most noble characters the world has ever seen.

I believe that time will permit us to consider another good home school, the home into which Moses was born.

Knowing that Abraham and his seed were to sojourn in a strange land only 430 years, Moses’ mother realized that the time of deliverance from Egyptian bondage was at hand in her day. But Pharaoh’s decree demanded that every Hebrew male child be cast into the Nile, and so in spite of it she determined to hide her newborn son. Peradventure, she thought, he might be the one to lead the Hebrew host out of Egypt and into the promised land, and if so, God would spare him.

Three months later, though, she found that she could no longer hide Baby Moses, and so rather than take the inevitable risk of losing him, she made a little ark, put the infant into it, and placed it in God’s care on the Nile. God took charge of the situation and the child lived. Now note the miracle: As soon as the king’s daughter saw the child, she knew that it was a Hebrew child, but rather than let him be put to death as Pharaoh had decreed, she adopted him! Moreover, Providence designed that the child should be raised in a Hebrew home. Thus

The lessons that are taught in this chapter are these: First it is pointed out that the period of "righteousness by grace" is now in the past; that we have now come to the time in which our safety lies only in practicing "righteousness where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

As the barley cake that smote and ruined the Midianite tent did forecast Divine aid for Gideon's victory over the Midianites, so the cereals eaten as barley cakes do signify that the truths accepted were as of the Spirit, as of Divine origin. In the preparation of them, though, is where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

Plainly, the house of Judah, since 1890 stands in the same need as the house of Israel stood after 1890. They all now need the message of today if they expect to have a home in the Kingdom of God. Moreover, it is plain to see that what the house of Judah failed to accomplish after 1890 we must now accomplish against greater odds and in less time.

The lessons that are taught in this chapter are these: First it is pointed out that the period of "righteousness by grace" is now in the past; that we have now come to the time in which our safety lies only in practicing "righteousness where the objectionable part comes in, for inspiration points out that these were baked on "dung" instead of on wood, emphatically denoting that these truths were defiled by men while being prepared for the flock. And what else could the preparation be but the private additions, omissions, perversions, and misapplications by uninspired men who preach from the pulpits on these subjects, and who write the so-called pure Bible truths and hand them to the people?

Heavenly guests Who reaffirmed the promise of an heir. And his accommodating act of showing them the way to the city by walking some distance with them, caused the angels to confide to him their sad mission concerning Sodom. No home, therefore, should be "forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2.

In the verses which we read a moment ago, we are told that Abraham was to become a great and mighty nation because he would command his children and his household after God, to keep the way of the Lord, to do "justice and judgment." God recognized that Abraham's home was to be a model home school, and thus this Patriarch of the Ages became a "friend of God," and the "father of the faithful." God, you see, honors parents who run their homes right, who command their households after Him.

Shall we now examine to see to what extent Abraham's was a model home school?—His son, Isaac, you know, was only about seventeen years of age when the word of the Lord came to Abraham that he should sacrifice his only son. The father faithfully obeyed the command, and took Isaac on that trying historical as well as educational journey. Not until the very last minute was he told that he was to be the sacrificial victim. But did he become upset or did he resist when told of it?—No, indeed. On the contrary, he did all that he could to comfort his father, and willingly and cheerfully laid himself upon the altar!

What does all this mean?—It means that Isaac had received a perfect training in his home, and so he respected both the father's

God, of course, is not holding this against

itself did unfold it. and that no one discovered it before inspiration part is that inspiration foresaw it so long ago, not all be pure Bible truth. The only surprising all directions, one contradicting the other, can-knows that the winds of doctrine blowing from There is no mystery in this, for everybody

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The uncovering of Ezekiel's arm, of course, means that the might of the Reformation shall be seen, and the sins of Jerusalem shall be laid open—shall be prophesied against.

Moreover, the things spoken of here are sure to take place, for Ezekiel is bound down so that he cannot turn over and change the symbolization. He cannot get up at will, until he has accomplished God's command, until he has ended the days of his siege. Then in the end of this time he is to arise and from then on let everyone bear his own iniquity. Ezekiel, therefore, while lying down is symbolizing conditions during the Reformation from Luther's time down to the end of the 430 years. Then Ezekiel arises and is made the watchman: "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." And since this prophecy is now unfolded for the first time, Ezekiel, obviously, is especially figurative of this final effort of revival and reformation, of the effort after Ezekiel is through lying down and while he is up and active. Consequently, the same effort which Luther put forth in the sixteenth century is to be carried out in a greater way now in the twentieth century, for such is the prophet's charge.

The difference between the Reformation during the 430 years and the one after, is this: During the 430 years "grace" lingered, whereas after this period of time has run out, and while Ezekiel is up, those who fail to attain to "righteousness by faith" will themselves have to pay the price of their sins. No longer are their sins laid upon Ezekiel, and no longer is Ezekiel lying down and inactive; no longer are

dom knows that this has been the case. that pertains to the subject,—and all Christen- be given sparingly, by weight,—not everything. Moreover, these truths, says Inspiration, were to be unfolded. means that a seventh truth is to be unfolded. doctrines, the truth that they are only six, whole is built. However, be they these or other the main doctrines upon which Protestantism as a the fact that these six doctrines (cereals) are one can hardly raise any honest argument against ing one, over the demoniations here named, but One may raise an argument, though only a los-

branched from these six denominations. tions, omissions, and deductions, have obviously Adventists. (All other sects with their addi- Seventh-day Sabbath that made the Seventh-day cleansing of the sanctuary along with the First-day Adventist; (6) the doctrine of the of the second Advent of Christ that made the made the Baptist denomination; (5) the doctrine denomination; (4) the doctrine of baptism that (3) the doctrine of grace that made the Methodist Spirit that made the Presbyterian denomination; Lutheran denomination; (2) the doctrine of the (1) The doctrine of faith that made the

trines which the reformers brought in: completeness. They are consequently the doc- seven, not six, is the Biblical denotation of also denote incompleteness of Truth, for number ed to the flock during the 390 year period, but- only denote six kinds of truths, doctrines, hand- during the 390 years. Six kinds of cereals not food, the food with which the flock has been fed number, and are of course symbolical of spiritual The cereals mentioned in verse 9 are six in

they to be excused upon the ground of ignorance after the warning has been sounded in their ears, for Ezekiel is plainly told:

“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 stumblingblock 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. Ezek. 3:17-21.

Verses 9-11—*Take thou also unto thee wheat, and barley, and beans, and lentils, and millet, and fitches, and put them in one vessel, and make thee bread thereof, according to the number of the days that thou shalt lie upon thy side, three hundred and ninety days shalt thou eat thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time to time shalt thou eat it. Thou shalt drink also water by measure, the sixth part of an hin: from time to time shalt thou drink.*

to say nothing of his poor chances in the society of the ladder in the society of earth, Yes, I say, only by a miracle can he climb the church. the church. citizen of the nation, and a respected member in up in such a home become a decent, law-abiding the child. Only by a miracle can a child brought ized, careless home can never meet the needs of we can quickly see why a broken or an unorgan- tant role in shaping the child's life. From this The home school, therefore, plays the most impor- the home, but also spends most of his time there. Moreover, the child not only begins life in lays the foundation for all phases of education.

school, besides teaching him moral behaviour, get along in society. The church school teaches ly important duty to perform for the child's wel- Each of these schools has its own particular-

and the public school. different schools: the home, the church school, and the secular. These are obtained in three, youth is in three phases: the moral, the sacred, The well-rounded education of Christian

*Text of Address by V. T. Houteff,
Minister of Davidian 7th-day Adventists
Sabbath, November 13, 1948
Mt. Carmel Chapel
Waco, Texas*

WHERE AND HOW OBTAINED
THE EDUCATION OF CHRISTIAN YOUTH—

Let me illustrate the work of the home: The farmer casts the seed into the earth, and proper conditions make it sprout and shoot its little blade through the soil. To begin with, though, the tiny plant feeds on the pulp of the seed while piercing its delicate blade upward and sinking its tiny roots downward. Thus while within the shell (the home) is the little plant (the child) enabled to begin to shift for itself in getting food from the soil and sunshine from the air to maintain life. This very same principle works within the home: The child while at home must be gradually at first and then fully put on its own by the parents. If the parents fail to carry out this duty to their child, then the child does not stand the fair chance in life which the Creator has ordained that he should have.

Examples Of Good Homes

At this point I shall read to you something about successful home schools:

Gen. 18:16-19—*And the men rose up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way. And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him? For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him.*

It was Abraham's hospitality that brought such a great blessing to his home—the three Heavenly guests Who reaffirmed the promise of an heir. And his accommodating act of showing Vol. 2, No. 40 27.

that the positions taken have not the word of God sustained by the word of God. If you believe the messenger may give, comparing scripture with scripture, that you may know whether or not it is a message comes that you do not under-

paragraphs:

If you do not see every point as clearly as you would like, why not take the counsel of the Spirit of Prophecy? Let me read to you a few

opposed to Christ's teachings. Truth as were the priests, scribes, and Pharisees sense in going to one who is as opposed to this help to someone who is unbiased, but never any ballot! There would be some sense in going for about your desire to vote on a Democratic solicit the opinion of a Republican politician opposition! It is as sensible as if you should nothing to take its place. And how foolish for substantial, nothing authoritative, or official, the fact that the opposition has nothing sub- you out of this Truth, especially in the face of Isa. 2:22. Do not, therefore, let the enemy talk put your trust in man, to make "flesh your arm," any personal connection with Heaven, and to deny into all Truth. To do otherwise is to deny convictions through the Spirit that leads prayer and to act in harmony with your own on someone's say so rather than to go to God in I say it is foolish to reject Truth merely in the Lamb's Book of Life.

Better to accept the Truth and retain your name in order to retain your name in Laodicea. rather than give up. Foolish it is to reject sonable, exposition of the scriptures in question

One of the most important parts of this study, you see, is the fact that during the 430 years—from 1500 to 1930—the iniquity of us all has been laid on the prophet of God. I say, because of this abundant "grace" that has prevailed all through the years, we are permitted to be here today. Men, though, have taken advantage of God's "grace," and have come to think that He has forsaken the earth, that He has left us to do as we will, and to get along as best we can. We all will change our minds as soon as God's forewarning is completed.

Hence, those Laodiceans who would avail themselves of the opportunity to partake of this feast of fresh and unadulterated "meat in due season," who would now at the last call hold to the "righteousness by grace" already given them,—they all may enter into the "righteousness by faith" that is to be rewarded with "the righteousness of Christ," and thus crowned with eternal life. Obviously, all others will have to bear their own iniquity and pay their own penalty. They will have to perish.

True, you think you have need of nothing, but God Who really knows says you are "wretched, and miserable, and poor, and blind, and naked," in need of everything. Would you not take His advice and anoint your eyes with the eyesalve that you may see?

Finally, when the warning message has reached the people, then those who do not profit by it, who do not reform,—who fail to "sigh and cry for all the abominations in the midst thereof,"—then it is that those who do not now attain to "righteousness by faith," shall find themselves without the "mark." They will consequently have

opposition a better, or at least an equally reasonable, they would themselves demand from these scriptures upon threat of losing their membership, demand that the lady give up studying instead of consenting to the opposition's unreason- with this Truth could be of great help to them if back! The lady, though, who come in contact they stand if they continue blindly to fight is! What a lesson for us! And how little chance

Nine.

What a rebuke for the leading brethren this! And how little chance they stand if they continue blindly to fight back! The lady, though, who come in contact with this Truth could be of great help to them if instead of consenting to the opposition's unreasonable demand that the lady give up studying these scriptures upon threat of losing their membership, they would themselves demand from opposition a better, or at least an equally rea-

ago.

Truth which could have been theirs forty years ago. Moreover, just as those who in Moses' time refused to advance by faith died in the wilderness, so the men who in the years 1888-1890 Truth, died before God came back with it the second time. Finally, as the second ancient effort to take the land succeeded immediately after Achan, the last sinner in that day, was stoned, so the second effort of today must, too, succeed right after the Achans of today are destroyed by the angels of Ezekiel. What a lesson for us! And how little chance they stand if they continue blindly to fight back! The lady, though, who come in contact with this Truth could be of great help to them if instead of consenting to the opposition's unreasonable demand that the lady give up studying these scriptures upon threat of losing their membership, they would themselves demand from opposition a better, or at least an equally rea-

faith in the power of God, and did therefore,

set themselves back 40 years from entering the Promised Land.

In like manner, the Denomination, you see,

has from 1890 to 1930 been wandering in the wilderness, as it were. They have, we might say,

been put on trial. Here is where you plainly

see that the ancient wilderness wandering was

typical. Here type meets antitype. And their

rejecting "righteousness by faith," you perceive,

did not mean that God was defeated and that He

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anyone, for He says: "Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them." Ezek. 4: 13.

Thus prophecy declares that such has been the spiritual food with which the flock has been fed for 390 years, the years during the Reformation. And who can deny it? Are we, then, still wondering which denomination is dealing out unadulterated Truth to its members? Prophecy declares that none is, for such was to be the food for all throughout the 390 years! And if they do not get new Heaven-inspired Truth after the 390 years are passed, then they must feed on "dung" baked food forever, and die with it.

This, I say again, should not be a surprise to any, for everyone knows that since all the denominations disagree with one another on the doctrines, they cannot possibly all be right. It may, however, be surprising to know that not even one is absolutely right.

The scarcity of even these man-contaminated truths, prophecy declares, is brought upon the Christian world so that they be "astonied," that they realize their poverty, their need of an absolute truth, so that when the Spirit of Truth shall come, it shall find a responding chord in the hearts of men, else they be consumed away in their iniquity.

To find exactly the beginning of the 430-year period, we must first find the year the period ended, the year in which antitypical Ezekiel arose and began to sound the warning, the year in which the Spirit of Truth unrolled the scroll and brought in an abundance of Divinely in-

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Since we have seen that the 430 years ended in 1930, we had better now find out when the 390 years ended, the time the 40 years of grace began. To find this date we subtract 40 years from 1930, which takes us back to 1890. What happened then to mark the beginning of the 40 years?—Just this: The denomination then wholly rejected the message that was to unfold the truth of "righteousness by faith" and the "righteousness of Christ," the very truth that again began to unfold years later, the truth that we are now feasting on! God in His mercy, therefore, laid their iniquity upon the prophet Ezekiel during those 40 years,—gave them a chance through "righteousness by grace" so that they might have opportunity now to enter into "righteousness by faith," and thus reap the reward of "the righteousness of Christ."

According to this fresh unfolded prophecy there is to be no other chance, you see, no other opportunity for the Laodiceans, the house of Judah. This message to the Laodiceans, therefore, is the last message, their final chance! Looking forward to the people of this cleansing the prophet Isaiah wrote: "Awake, O Zion; put on thy strength, O Zion; put on thy beautiful garments, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. . . . How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" Isa. 62:1, 7.

spired, pure and unadulterated Truth (not baked upon dung), not by weight and not by measure either,—the truths which we have been feasting on from this series of studies and which the Association has so freely and faithfully published in the Timely Greetings and other publications, and has scattered world-wide as leaves of Autumn—a phenomenon which the Church has never before seen! And when I say as the leaves of Autumn, I really mean just that, for these leaves—yes, millions of them—are dropped everywhere among the Laodiceans unsparingly, without price, and without obligation.

This message, as some of you already know, began to unfold in 1930. Hence, if we subtract 430 years from 1930, we are taken back to 1500, the time Martin Luther's call came, the time he began to study the Bible, the time he started to prepare for the work of the Reformation. This message was, therefore, by God Himself planned and timed back in Ezekiel's time, all for your good and mine! How thoughtful God is! And how unworthy we are.

As the 430-year period during which our sins were laid upon Ezekiel, is behind us, we ourselves, not Ezekiel, are henceforth to be responsible for our sins if we now fail to give heed to the message of the hour and to attain to "righteousness by faith." How important, then, that we not neglect our opportunity now to accept what God sends, and to attain to "righteousness by faith" in order that we be rewarded with "the righteousness of Christ." Thus only can we expect to escape the slaughter weapons of the angels and to live and reign with Christ during the thousand years.

"There is yet much precious truth to be revealed to the people in this time of peril and darkness, but it is Satan's determined purpose to prevent the light of truth from shining into

"Id., p. 28. the messages of heaven have not reached them."—were left in partial darkness, and that is why suing this very course that the popular churches know that it cannot be truth.' It was from pur-listen to the message of this messenger; for I from my position, whatever may come. I will not have set my stakes, and I will not be moved away is truth. I am satisfied with my position. I once and self-confidence, and say: 'I know what afford to stand back in an attitude of indifference from an investigation of its claims. No one can Lord to His people, no one may excuse himself one has a right to shut away the light from the Whatever may be his position of authority, no He shall send, and so quench the Spirit of God. the people in the messages of enlightenment that what shall or what shall not be brought before word of God, and let no one presume to dictate "Precious light is to shine forth from the

Work, p. 29. points of truth."—*Counsels on Sabbath School* acknowledge that you have received light on some better lest you may have to humble yourselves and hear, hardening your heart in ignorance and un-lest you may see, closing your ears lest you may continual warfare in the dark, closing your eyes There is no virtue or manliness in keeping up a not be shaken by coming in contact with error. duce your strong reasons; for your position will on the subject cannot be controverted, then pro-for their foundation, if the position you hold

the hearts of men. If we would have the light that has been provided for us, we should show our desire for it by diligently searching the word of God. Precious truths that have long been in obscurity are to be revealed in a light that will make manifest their sacred worth; for God will glorify His word, that it may appear in a light in which we have never before beheld it. But those who profess to love the truth must put to the stretch their powers, that they may comprehend the deep things of the word, that God may be glorified and His people may be blessed and enlightened. With humble hearts, subdued by the grace of God, you should come to the task of searching the Scriptures, prepared to accept every ray of divine light, and to walk in the way of holiness."—*Id.*, p. 25.

Moreover, you never see the whole world at a glance. You only see a part of it at a time. Likewise you cannot expect to see the whole Truth all at once, but only a little at a time. Cling to that little, and as you continue in prayer and study, it will all become as clear as the sun and you will begin to comprehend the subject in its entirety.

Brother, Sister, no longer pass up your opportunity. Act now and make peace with God. Flee now from the abominations, and take your stand at God's right hand if you wish His blessing and life forevermore. "Today if ye will hear His voice, harden not your hearts." Heb. 4:7. Realize that God Himself is speaking to you, that these are not mortal words, not myths, that this is a message which has remained sealed through the centuries, and which is now unsealed and brought to you as fresh as lilies covered with summer's dew.