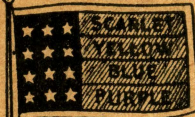


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THE LAW AND
THE PROPHETS



THE REMNANT OF ISRAEL

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

Vol. 11

OKLAHOMA CITY, OKLA., SEPTEMBER, 1930

No. 5

The Feast of the Tabernacles (Lev. 23: 34)

By John S. Stanford

FEAST OF TABERNACLES DAY, WEDNESDAY,
OCTOBER 20, 1926.

You ask "How about this" feast of tabernacles matter I spoke of? What does all this talk of it amount to anyway? You ask it in a friendly way. You are unwilling to listen to it if we are now supposed to take notice of it. How about it? You ask, are we now to keep it? You want to know.

Well, my Brother, let us see what the Bible says. I, for one, am decided to do as the Bible says. From the first leaf to the last. I know that no part of the whole Bible has grown old. It is the same Live, Active, Deadly or Life-giving word of God today just as much as it was the day that Moses penned the first line. Amen.

Now to begin with, it says, "Whatsoever things were written aforetime were written for our learning." And that statement was made before we had any "New Testament" to read at all. So that means that the "Old Testament" was written for our learning. (Rom. 15:4). Written for 1926. (And forever, too, for that matter).

Now, in the "Old Testament," it is written, "The Lord spake unto Moses, saying, Speak unto the children of Israel, (that's you and me today, if we are real christians) The 15th day of this seventh month, shall be the feast of Tabernacles for seven days, unto the Lord." That (this year) is October 20, beginning at sundown, the night before (October 19). It is to be kept up 8 days. (Lev. 23:34-36). The first day (Oct. 20), is to be a Sabbath. And the 8th day is also to be a Sabbath (Oct. 27, 1926). Remember, now, that that was written for your and my learning. Well, what are we to learn from it? Why we are to learn from it, the same that they (back there) were to learn from it, namely, to do it. We are to learn from that writing the things to do to serve God the way He wants us to serve Him. Not just go to

meeting once or twice a week and have family worship and ask the blessing at the table only. But every thing that is laid down in His word for "The children of Israel" to do we are still to do. (For you know, we, today are the "children of Israel" if we are real christians). And, you know, that it is only the things that Jesus, Himself, fulfilled when He came, that are to be dropped. Not the whole "Law of Moses," as most everybody thinks and talks and teaches. Why! No!

Does the coming of Jesus and the fulfilling that one (or so) thing, (the slaying of the lamb) do away with all the rest of the things that God commanded to be observed and kept by His people for "a thousand generations"? By no means. God plainly says that all those feasts (in Lev. 23: there) are to be a statute forever, in your generations." The only difficulty, in getting this clearly, at once, is that you never have grasped the idea that the expression "The children of Israel," means the true christians of today. But it does. And the "generations" of true christians has not yet ceased. And the expression "Throughout your generations," (Lev. 23:14, 21, 31, and 41.) shows that all the time from the day that that was written by the hand of Moses it has been in force and that every one of God's people, from that day to this, should always have kept those feasts.

And why is it that God wishes us to observe these celebrations? Why! easy enough. It is to keep in mind the things they commemorate. We are to keep all these feasts to keep us and all our children from forgetting all the great and important things and works that God has done for His people. Well, some will say, why not just say God is always doing great things for His people and let it go at that? Why be particular to observe just those certain ones? Well, brother, no harm to ask even that question. For God would have us know what we are doing and to be intelligent in our service to Him. But the answer to that is easy and plain. And the answer is this:

The reason that God wants us to observe them and keep them in mind, is that every one (of the unfulfilled ones) are yet to be fulfilled. Every one of those (back there) really took place, and are great and mighty things in behalf of His people. But they are all, (Every one), to be all done over again.

And on a larger and grander and mightier scale than they were done then.

All those first events were types of what The Lord is still to do in the Great and Final Deliverance of His true people of today. All that, (back there,) was the First Time that God set His Hand to Deliver His people. This, Great and Final Deliverance, (now only a generation ahead), will be "The Second Time that God delivers His people. "And it shall come to pass in that day that The Lord shall set His Hand again, the SECOND time to recover the remnant of His people. (Is. 11-11). So, there, my brother, is one reason why God wants us, today, to keep those feasts. Also one reason why it applies to us, as well as to them. (Scriptural reasons too). Now, let us have some more Scriptural proofs.

Let us begin at it this way. How many real, true churches are there? You say one. ("Church of The First-Born, Written in Heaven.") And that is correct. Now, another question. How many Real, True churches, (in God's sight), has there ever been? You say One. Look out, now, or you will conflict with the popular teaching. You know that they say that there was a Jewish church back there and since then Jesus has set up one of His own, at Pentecost (or somewhere along in there.) "You don't care," (you say), you are going to stick to it that there has never been but one, True Church? All right. I am glad you are given to see it correctly. For that is the way it is. There has NEVER been but the One, Real True Church. "The Church of The First-Born, Written in Heaven." (Heb. 12:22-23). "The Church in the Wilderness" too. (Ac. 7:38). Why! Sure! God's Church, God's Ekklesia, God's called-out ones, began right there in the Garden of Eden. Just as soon as there were any sinners to call out. Adam belonged. Eve belonged. Abel belonged, and every repentant soul (ever since) has belonged. And you and I belong, (if we are truly repentant and truly obedient). And when Jesus said "upon this rock I will build My Church" (Mat. 16-18). He didn't mean Peter, (as the Roman Catholics claim), nor did He mean, even, Himself. He meant God. The Father. The 16th verse shows that. "Thou art Christ, the Son of The Living God," So the statement that, "Upon This Rock I will build My Church, refers to The Living God." Not to Christ Himself, nor to Peter, but to God The Father, Himself. Right back there where the first church membership began in the garden of Eden.

Well, all right, I am glad that we are agreed that there is and has never been but ONE, TRUE, GOD-MADE Church. And that is the way it is. And they can kick and squirm all they have a mind to, about it. And try to prove that Jesus made a brand new one when He was here. (That's to have a basis to prove that their particular organization is that "true church). But NO! God's True Church is, simply all those who have repented of their sins, and by faith in Jesus turned to God and begun to serve Him according to His Word.

So, that is who they are, and that is how many

Churches there are. Just one. And one, only, (in God's sight.) All right, now let us take a look at this One, True Church and see whether the Bible shows that there has been all this changing of churches and church requirements and laws to go by that they claim that there has. (Dropping the Laws of Moses and so on).

If there really has been, The New Testament would show it. Would be bound to show it. For, Jesus, is the One who became authorized to make the changes, (if any), and also He dedicated the writing of the "New Testament."

In the last book of the "New Testament," (12th Chap. First Verse), this One, True and Holy Church is presented. She is called a "Woman." But that is who and what it is, (The True Church of God.) "The Church of the First-Born. Written in Heaven." (Heb. 12-22). And, it says that she "brought forth a man-child, who was caught up unto God and to His Throne." Well, that was Jesus. The True people of God, after a long line of ancestry and descendants, had to come forth from their ranks, a Son. "Jesus of Nazareth," who was, also the Son of God, and The Saviour of men.

Now a woman (that is a mother,) is always older than the son she bears. In other words The "True Church" of God is older than Jesus. Was in existence 4000 years before The Son of God was sent to this earth to become "Jesus." Jesus, (as "Michael,") (and other titles,) existed before there was this "True Church" of God on earth of course, but before The Babe, (they called Jesus), was born here among us. This symbolic mother of His was in existence 4000 years.

Now, that being true, how could we and how would He change Her? Or abolish Her and start a new one? Could not and would not. Would a man, (a true man), abolish a good mother and get a new one? No. If she was good enough to be an acceptable "mother" she was good enough to keep. So altho we are dealing with symbols, yet the symbolic presentation of things shows that Jesus, Himself states and acknowledges, that as the "Son of man," He sprang from the rocks of God's people on earth. The "True Church" of God on earth, here represented as His "mother." And further, it shows that He made no changes in this "mother" nor in the rules and regulations for this mother to follow.

Or, (in other and plain words), The Laws of Moses, which were made for the guidance of this "mother." (This "True Church" of God back there,) to follow, are still in force. And should be followed by that "True Church" of God, here today. And if a feast was commanded to her back there, she should listen to the same commandment here. And, why not? What is there objectionable or burdensome in observing, (in their proper seasons), the feast days that God, in His word has specified and given us good reasons for following? There should be none The world is full of holidays. And we keep them, (or lose them), without much murmuring. Why not, (instead), drop the world and love and serve God. When God brings all this to our attention, if we do not leave the world and take hold of the serving of God according to all His commandments and statutes and laws, it will, simply, show that we choose to serve the world instead of God.

(To be continued.)

PARAGRAPH FROM "THE YELLOW PERIL"

(Continued from the July issue)

Now, having the time when the prophecy applies definitely settled, we are prepared to give it a more careful study. The thirty-eighth chapter of Ezekiel opens thus: "And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him, and say Thus saith the Lord God; behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; and I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armor, even a great company with bucklers and shields, all of them handling swords."

The question is, What land is here referred to? and who are, and what is the history of, the men mentioned by the prophet as the rulers of that country? We answer first concerning Magog. By turning to Genesis the tenth chapter, we learn that Magog was one of the grandsons of Noah. These grandsons of Noah traveled westward, and located on the Euphrates. Later on, as shown by the ancient map, Magog moved north and west, and located north of the Caspian Sea. Meshech and Tubal were also grandsons of Noah. Tubal located south and east of the Black Sea. Meshech located south and west of the Black Sea. Gog, here mentioned, was one of the rulers or princes of the land of Magog. The Revised Version uses the term "Rosh, Meshech, and Tubal." But who was Rosh?—He was the founder of the north country, now known as Russia, and from whom the name Russia had its origin, as the historical facts now introduced will show.

ROSH.

Dr. Daniel Schenkel's "Bibel-Lexikon" gives the following definition of Ros (Rosh): "Rosh, in Hesek. 38:2, 3; 39:1, is the name of a people of the north, named along with Meshech and Tubal, and all together as subject people of Gog. Since Rosh does not occur elsewhere in the Old Testament, some expositors have attempted, after the manner of the Targum, the Peshito, and Jerome, to construe the word as an appellation in apposition with 'nasi' (chief or prince), and so together with this word rendered both by the designation of 'chief prince;' but Bochart (1599-1667) says that many nations find mention in Hesekiel whose names we meet nowhere else in the Scriptures. The expression 'nasi rosh' is without precedent in the Old Testament, and the twofold repetition of the same words is most decided evidence that 'rosh' should be rendered as a proper name. Rosh as a proper name for a people does not, to be sure, occur anywhere else before the tenth century A. D., when it is found in use by Byzantine and oriental writers; but the statements concerning the same people,—that they are a wild Scythian tribe or people, dwelling in northern Taurus, as also towards the Muscovite Mountains, or, as some other authors maintain, on the north side of the Black Sea, in the Taurian Peninsula (Crimea), and still farther to the north along the Volga,—agree in a most striking manner with the combination of Rosh, Meshech, and Tubal, and their being in subjection to Gog, so that we feel fully warranted to group them together on an equal footing, and to assert, further, that Rosh is the oldest historical name to designate the tribal

peoples of the Russians of history, a combination which already Bochart has made, and for whom as a connecting-link he has taken the Roxolani or Roxalani mentioned by Pliny (62-110), Ptolemy, and others, taking it for granted that the latter name arose from a connection of the tribe of the Rox-Rosh with the Alani. Compare Bochart, 'Geographia Sacra' (Frankfurt on the Maine, 1674), 3, 13; Frahn, 'Ibn Fozzlan's, and Other Arabian Records Concerning the Russians of Earlier Times' (St. Petersburg, 1823); Gesenius, 'Theaurus,' under the word 'Rosh.'"

The last-quoted reference to Gesenius we cite in full: "Rosh, a proper name of a northern nation mentioned along with Tubal and Meshech. Eze. 38:2, 3; 39:1. Probably identical with the Russians, who are described by the Byzantine writers of the tenth century, under the name of 'Rhosch,' as inhabiting the northern parts of Taurus, and also by Ibn Fozzlan, an Arabian writer of the same period, under the name 'Rus,' as dwelling upon the river Wolga. See Ibn Fozzlan's Bericht uber die Russen alterer Zeit,' von Frahn, Petersburg, 1823, especially p. 28 sq. Comp. Von Hammer, 'Origines Russes,' Petersburg, 1827, who also here compares the nation Rus, mentioned in the Koran Sur. 25, 40, 50, 12."

Having this point thoroughly established, we are now prepared to study the prophecy. Remember that the ancient name of the lands here mentioned are retained in the prophecy, as the modern name Russia was not then in existence. The verses already quoted give a description of the army as this nation will lead it forth. In addition to this, the prophet continues to give the names of the people or countries that will join Russia in this movement: "Persia, Ethiopia, and Lybia with them; all of them with shield and helmet; Gomar, and all his bands; the house of Togarmah of the north quarters, and all his bands; and many people with thee." Eze. 38:5, 6.

Persia is an old nation, which lies east of Palestine.

Ethiopia and Lybra are in Africa. Gomer was another grandson of Noah. His country originally was that on the south of the Black Sea, but he afterwards possessed portions north of the Black Sea. The land south of the Black Sea is now the territory of the Turks. Togarmah was south and a little east of the Black Sea, now the country of Armenia. In addition to these the prophet adds, "And many people with thee," thus showing that, in addition to these countries, there are still others.

Now, says the prophet, "Be thou a guard unto them." The German translation gives it, "Be thou a captain unto them." Thus far the prophecy is plain and unmistakable that the country now called Russia is to be a leader to this vast army in the last days. The Lord does not leave us at this point, but proceeds to tell us who the people are that this army will come against, and also describes the land wherein they dwell:

"After many days thou shalt be visited; in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste; but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm; thou shalt be like a cloud to cover the land,

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thou, and all thy bands, and many people with thee." "And thou shalt come up against My people of Israel, as a cloud to cover the land; it shall be in the latter days; and I will bring thee against My land, that the heathen may know Me, when I shall be sanctified in thee, O Gog, before their eyes." Ezek. 38:8, 9, 16.

But who are Israel? and what land is the prophet here speaking of as their home? To this question we think a plain answer can be given. Remember the rules laid down in the study of prophecy in the preceding chapter, that those professing Christianity, or Christian nations, in contrast to pagan, have since the days of Christ, taken the name of Israel, because, for the most part, in these nations God's people are found. This will be more and more apparent in our further study of this subject.

BOOK OF THE LAW FOUND AGAIN

By G. G. Rupert

(Continued from March Issue)

OLD AND NEW COVENANTS

The question of the old and the new covenants is another subject poorly understood in our day, and was just so in the days of the Apostles. We will not in this writing give so much on the subject owing to the fact we already published a book on the same subject wherein it is developed more fully.

The first thing to understand is this: the new testament scriptures speak of the old and the new covenants and plainly states the old to be the one made with Israel at Sinai which made them a Nation separate from all other nations, with God as the direct ruler of the Nation, and his laws as the rule of government. That government was for the regulation of the people in civil duties of life and also for the instruction of the people in religion as it belonged to the Gospel. Next, what the new testament calls the new covenant was the one in both the old and the new testaments, called the everlasting covenant, first made with Adam, renewed to Abraham, and Noah, confirmed in Christ to Abraham, (Gal. 3: 15) and sealed by the blood of Christ. The other the old, was made at Sinai, sealed with the blood of

bulls and goats. Ex. 24. The new testament speaking from the point of which they were both sealed with blood calls the everlasting, the new covenant. The one made at Sinai (the old). The new testament speaks of the old one at Sinai as the old testament. Testament and covenant being the same, but having no reference to the old testament, scriptures beyond where the old covenant was written by Moses in Ex. 19th and 24th chapters.

The next thing to know is that compliance with the laws of God as given in this book on the chart was the agreement on the part of the people. Second, the promise of God to make them a peculiar people on condition of obedience, was his part. Ex. 19.

The next thing to know is that the people failed over and over on their part to comply with the old covenant and hence they were broken up and scattered abroad by the captivity of Babylon, B. C. 588. The next thing to know is that the people could have kept God's laws if they had so desired from a National point of view for the penalty was death, and God never killed a person for not doing what they could not perform, neither did he kill them for not being converted, so they could keep the law spiritually, for he told them concerning that point to choose whom they would serve.

The next point to know in the old covenant is, that the system of government in all its phases was excellent and good and a pattern to teach all nations how to live. No nation had such good laws as did Israel. Deut. 4. Its spiritual education was of the best to lead them to Christ and the gospel as revealed in the everlasting covenant which run parallel with the old covenant during its time. The next point to know is that the old covenant at Sinai was never intended to save men. It was only for the purpose to teach them how to be saved and how to live in this life.

The Levitical priesthood of the old was a type of the Malchisedec of the everlasting or new covenant. It was not possible for the blood of bulls and goats to remove sin. They taught that sin could be removed by the blood of Christ. If perfection could have been reached by the old then there would have been no need of the new or everlasting. The only promises of the old was those which pertained to this life, hence the new was established on better promises which pertained to the life to come.

In the old the law was written on stone and in a book with ink.

Under the new the same laws are written in the heart with the spirit of God. Under the old the people could only keep the laws outwardly or Nationally. Under the new they keep it spiritually in the heart. The old lasted from Moses to the captivity of B. C. 588, the new began with Adam and continues until redemption is completed and then renewed to the children of God for ever.

Both were divinely instituted by God for the purpose which they were to fill. The old is still left on record for the children of God to profit by and learn to obey wherein Israel failed.

The children of the new became such by promise as was Isaac a child of promise, that is, a miraculous conversion. The children of the old became such by the natural birth of the flesh which gendered to sin, or by becoming circumcised and becoming a citizen

of the nation. The old was a type of educational system representing the new, the new was the thing itself. Let all these points be well fixed in the mind. The old says Paul was "the ministration of death," the other was "the ministration of life." The law which condemned men was written on stone. The other, the same law, on the fleshy tablets of the heart. Says Paul, the glory of both was great but the glory of the new excelled the glory of the old. He says: "The glory which was excelled by the new, was done away." He says we are now changed from glory to glory by beholding the face of Jesus Christ which is greater glory than that which rested on the face of Moses when he received the law of the old. Note all these points as recorded in second Corinthians, third chapter and what we have said about the ignorance of the Jews on every point of justification. The works of the law and the hearing of faith, circumcision, and how the old and the new covenants were made and you will have no trouble to understand the book of the law, which is the key to the whole scriptures. Let the scriptures be opened to your mind on the true teaching of the book of the law and you will be where no man will be able to shut the door to your mind any more. Therefore, the book of the law is a door that openeth and no man can shut it.

In second Corinthians, 5:17, it says, "if any man be in Christ Jesus he is a new creature; old things have passed away and behold, all things have become new." This scripture is very commonly used to teach that old laws and old doctrines have passed away since Christ came. Now if there ever was an

examination the party should be pitied for their lack of understanding. For anyone can see it has no reference whatever to the old and new doctrines, but to the old and new traits of character changing in the one converted.

It is too bad that the teachers will allow their hearers to be thus blinded. There is no other text of the kind so don't build on that that old laws are changed for new ones.

REMEMBER.

The last admonition of the old testament to the remnant people is to "remember the law of Moses." Mal. 4: 4. Remember the Remnant sing the song or Moses and the song of the lamb which no one else can sing. Remember the book of the law is the key in prophecy that opens the history of the remnant as nothing else in the Bible will do.

Remember that law is the basis of all true religion. Remember that an understanding of the law of Moses is the key that opens the whole Bible to your understanding. Remember the offerings in that law teach the whole gospel of Christ and is the only road to sound doctrine. Remember to teach them not by sacrificing but by teaching the writing that records each offering and its meaning. Remember that the High priest does not exist since the breaking up of that government. Hence no ark, no ephod, no king, no prince, no sacrifice. But we now teach every lesson taught by that system of teaching written by the inspired record of that system. Above all remember to be made a new creature so you can keep the commandments of God and the faith of Jesus.

The 2300 Days

By I. C. Sultz

Much has been said and written, and many positions taken on the 2300 days, in-so-much that one examining these different positions and not fully familiar with the specifications given as a guide to the study of this subject, only becomes more and more perplexed. But, if we adhere carefully to certain principles and facts, we find that nearly all of these seemingly conflicting positions throw rays of light on the subject that prove a great blessing to the one who studies it for the all important truth.

At this instance I wish to state that the main object in our study is not to discuss at length the errors in the different positions, but to show that the "king of fierce countenance" (the little horn of Daniel) cannot be applied to one king only, but to a succession of kings, beginning with the division of Greece into four parts and continuing on down to the end of the world, each waging a similar warfare against God's people and their work.

The principles and facts laid down in the book of Daniel to which we must adhere in order to steer clear of the many blunders which have been made in the past are as follows:

First, "Out of one of these (the four divisions of Greece) came a little horn which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land."

In Chapter 11, which is an explanation of the

eighth, we find this statement, "And the king of the south shall be strong, and one of his princes, and he shall be strong above him, and have dominion; and his dominion shall be a great dominion." v. 5. It appears from this and other scriptures which we shall note later, that the king of the south is the one division of Greece which will wax great as stated in the above scriptures.

Second, The Sanctuary is to be cleansed at the end of the 2300 days, Dan. 8:14. In order to learn just what the cleansing of the Sanctuary is, it is necessary to go to the law of Moses. There we find that the cleansing of the Sanctuary took place at the end of each year. This work was done by the high priest, and is so familiar to the readers of the Remnant that it need not be described here. Suffice it to say that this was an object lesson to point us to the antitypical day of atonement, in which will be cleansed the entire sanctuary services of God, eliminating everything contrary to his divine will, when the scape-goat (satan) will be bound for a thousand years. Rev. 20. There is no other cleansing of the Sanctuary mentioned in all the Bible.

The 2300 days reaches to the end of the world, and the Bible teaches that the world will stand 6000 years to the second coming of Christ. Then all we need to be sure of their beginning, is to count back 2300 days which gives us 300 years before the birth of Christ or, as the world has it, 304 B. C. We can rest fully assured that the 2300 days begin here.

Third. "At the time of the end shall be the vision." Dan 8:17. End of what? The end of the world

of course, as we shall prove beyond question.

If one will take heed to the 19th verse there will be no excuse for being in error concerning the time of the vision of Daniel eight. This verse informs us very definitely that it has its application in the last end of the indignation: for it says, "I will show you what shall be in the last end of the indignation: for at the time appointed the end shall be." It matters not whether you say the word end in this verse refers to the end of the vision or the end of the world, as they both take place at the same time.

Fearing that some will not be satisfied with this evidence, we will cite a few more witnesses to show just what the indignation is, and when its last end. "Therefore wait ye upon me saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine fierce anger: for all the earth shall be devoured with the fire of my jealousy." Zeph. 3:8. In speaking of this same time Isaiah says, "For the indignation of the Lord is upon all nations, and his fury upon all their armies." Isa. 34:1, 2. For still more proof I would cite the reader to Rev. 6:17; Zeph. 1:15; Rev. 14:10; Nah. 1:6. These scriptures show conclusively that the wrath, fierce anger and indignation of God are the same, and will be poured out at the end of the world, and thus ends the 2300 days.

Fourth. The king is of fierce countenance and mighty power.

Fifth. He shall stand up against the Prince of Princes, take away the daily sacrifice and cast down the truth and Sanctuary to the ground.

Sixth. He shall understand dark sentences, practice and prosper and destroy wonderfully.

Seventh. "He shall be broken without hand." Simply dieing of some peculiar disease as many kings have done, will not fulfill this specification.

"The king shall do according to his will, and he shall exalt himself and magnify himself above every god, and shall speak marvelous things against the God of gods, and shall prosper till the indignation be accomplished: for that this is determined shall be done." Dan. 11:36.

As clearly shown above, the indignation of God is poured out upon the nations at the end of the world. Now what is it that is determined? as above quoted. Zephaphiah previously quoted states, that "it is my determination to gather to gether the nations." This is positive testimony that the king under question will be reigning when the nations are gathered. Remember that Daniel was shown what should be in the last end of the indignation. So here we have the same king as mentioned in the eighth chapter but manifested in a different personage, and then is when he is broken without hand.

Let us now examine briefly a few of the different positions on the 2300 days and see how they harmonize with the main specifications of the prophecy as given above. In doing this we shall not find fault, but hold these brethren in high esteem for the benefit received from their study and research.

No doubt nearly all if not all the readers of the Remnant are familiar with the S. D. A. idea that the Word determined in Dan. 9:24 means cut off, and therefore, the 70 weeks must be cut off from the 2300 days, which would necessitate the 2300 days begin-

ning 457 B. C., for, it seemed to them imperative that this period must end in 1844. I have before me as I write, three dictionaries and not one of them gives the word determined such a meaning.

Since many S. D. A.'s are aware of the fact that the 2300 days must end in the last end of the indignation, which is at the end of the world as virtually acknowledged by U. Smith in "Thoughts on Daniel and Revelation," P. 180, and that the word determined does not mean cut off, and that the 1844 date did not bring the end of the world as taught by William Miller, it places them somewhat in a dilemma over the matter since they have made this error the very keystone to their whole system.

Being aware of this embarrassing position, many of them dislike very much to be called to task over the matter. Therefore let us be liberal and allow them their much covenanted position, and read it into the last clause of the twenty-seventh verse: And unto the end of the war desolations are cut off. How does that sound as compared with the right word determined? Now the facts of the case are, the word determined in Dan. 9:24 simply means allotted or decreed.

It is only too bad that people will hold the traditions, theories and suppositions of false prophets ahead of the Bible, when we are commended to try them by the word of God. As that theory cannot be sustained by the word of God, it is needless to say that the whole S. D. A. structure falls to ruin. Furthermore, by placing the cleansing of the sanctuary in 1844 instead of at the end of the world as stated by the prophecy, it clearly shows the position untenable.

There are others who take the position that instead of 2300 literal days, claiming that the rendering in Dan. 8:14 in the King James, American Standard Revised, and other versions, giving it as 2300 evenings and mornings (days) is faulty.

The rendering in the Vulgate is, 2300 evening morning. The position is, that this means 1100 days, as there were two sacrifices each day, which would make three and one half years. Then the Macabees is used to show that Antiochus represents the little horn of Daniel 8. This has little weight when we learn that Macabees was written mainly for the purpose of proving that Antiochus did represent the little horn. It was not inspired, and as a history it is not fully in harmony with others written at the same time. They also claim that this three and one-half years began 1688 B. C. and ended 165 B. C. when Judas Macabees cleansed the temple and set up the Jewish worship again as stated in 1 Mac. 1:54. Let the reader note that according to the scripture that positively was not a cleansing of the Sanctuary, as we have shown above. The Ark containing the ten Commandments was never restored after the captivity, and the Jewish services continued on the decline till the apostles turned to the Gentiles A. D. 34.

As time and space is limited the writer will not go into detail to show that the 2300 days is the correct rendering anymore than to call the attention of the reader to the fact that the harmony of this rendering with the scriptures bearing on this subject is sufficient proof without going into any argument over the original Hebrew and Greek.

(Continued Next Issue)

The 1290 Days of Daniel 12:11

By A. L. ORR

The eighth and twelfth chapters of Daniel are chapters of the Bible that have been falsely interpreted by more writers on Bible themes than any other chapters that I know of. There never was an explanation of them printed by any religious organization that is anyway near the truth. This for the season that none of the religious sects know the true interpretation of them. The teaching that the 2300 days of the 8th chapter of Daniel ended in 1844 A. D. is just as far from the truth as day is from night. And that in the very face of the fact that this chapter contains in its self the true explanation of the prophecy given to Daniel by a heavenly being (the angel Gabriel) sent from heaven for the purpose so that such false interpretations of the chapter as have been made, might not be made. No interpretation of this prophecy that ever has been presented by any denomination of religionists agrees with the explanation given Daniel by the angel at the command of Christ. "Gabriel make this man understand the vision!"

But they would have us believe their own invention of its interpretation. They would have us believe that Jesus' command to Gabriel was not obeyed, that the vision was not explained until Gabriel again appeared to Daniel 16 years later and recorded in the 9th chapter. Do you think that this command was not obeyed until then? No. The explanation was given to Daniel by the angel immediately and is recorded right in the chapter. The angel said, "at the time of the end, shall be the vision." For at the time appointed the end shall be", was 1844 A. D. the time set by these would be expositors for this prophetic period to end. Was that date at the time of the end? As the angel said the ending of it would be? We know it was not. There is a date when the time of the end began according to Bible prophecy, namely, 1798 A. D. and dates subsequent to that time are in the time of the end. Gabriel did not say the vision should be in the time of the end, but at the time of the end which is the end itself.

The angel also said the vision should be "in the last end of the indignation." We all know that the indignation here meant, is God's indignation toward sin and sinners and that it will culminate in the seven last plagues and that the last end of this indignation will be when he destroys sin and sinners at the last day (the end of the 7000 years). That will truly be in the last end of the indignation. 1844 was not in the last end of the indignation neither was it at the time of the end, hence is out of the reckoning altogether.

Another good point to get in this connection is that the end is for a time appointed and not to come when some sect of self appointed teachers have prepared the way by their efforts as some claim will be done. The angel then proceeds to explain the vision, said the Ram represents Medopusia and the Goat represents Grecia. And that the notable horn represents the first king which was Alexander the great. And the four horns that came up in place of the notable horn represent the four divisions of Alexander's empire after his death. Also a little horn was seen coming up out of one of the four horns.

History tells us that these four horns were established at the battle of Ipsus, 301 B. C. Daniel was

watching the appeasing and developing of these horn powers. They were to do their work in the far distant future Gabriel telling Daniel to seal up the vision. In other words to not tell or write the vision to any one for the reason that it would be fulfilled "After many days." Or so far in the distant future that it would not concern any then living. While watching these horns and the little horn he says "then" (13th verse) . What does then mean? It means at that time of course or at the time the horns appeared. He heard a voice of a "saint" or a celestial being asking Gabriel how long those horn powers would be allowed to continue the work that Daniel had been watching them doing, namely, casting the truth to the ground and tramping God's people and the place of his sanctuary under foot. The answer was immediately given. The angel turned to Daniel to answer the question "And he said unto me, Unto 2300 days then shall the sanctuary be cleansed." (From the things that had been defiling it of course) or rather had been defiling the place of his sanctuary (the earth) where his sanctuary is to be in the future). The word sanctuary meaning dwelling place. So Daniel said that the angel told him that it would be 2300 days (years) from the time the question was asked (at the coming of the horns). The horns came up in 301 B. C. Add the 2300 years and we have 1999 A. D. the last years of the 6000 years from the creation. So the sanctuary will be cleansed in the last end of the indignation. And at the time of the end just as Gabriel said it would be. The angel told Daniel that the little horn power that he saw desolating the earth would be broken without hand, that is without the hands of men. The would be expositors mentioned say this little horn power is the papacy or the same as the little horn of Dan. 7th chap. But the angel told Daniel that this little horn power would be broken (destroyed) without hands (of men). The Bible tells us that the papacy will be destroyed by the hands of men. Rev. 17:16, Dan. 7:26. So this power is not the papacy, but is Mohammedanism. Which was established 628 A. D. And which will be destroyed at Armageddon by the sword that proceeds out of the mouth of Christ. Rev. 19:21. So we have brought to view two little horn powers both religious in nature. One of which was developed in the territory that comprised the western empire of Rome (papacy). And one developed in the territory that comprised the eastern empire. This power is Mohammedanism and is called "The abomination that maketh desolate." Dan 12:11. Each of these powers are to continue until after the coming of Christ on the white cloud. One of them (papacy) will be unseated from her riding on the beast of Rev. 13 and 17 chapters. (Its restored head) and destroyed by the hands of men. The other will be destroyed at Armageddon when Christ appears riding on the white horse. The history of this power is recorded in Rev. 9th chapter. And the first 1290 years of their history is there given under the symbolical sounding of the fifth trumpet, the first of the three woe trumpets.

In Dan. 12:11 the statement is made that from the time this power is set up, there should be 1290 days. It does not say that this power would come to its end 1290 years after it was "set up." But that there should be some event of great importance occur

1290 years after it was set up. "From the time that the abomination that maketh desolate is set up there shall be 1290 days (years). The statement is also made that this power should come to its end and none should help it. Dan. 11:45. Meaning its final end and implying that it would have come to its end before had it not been helped. In Dan. 11:42 it says that when they shall fall (the first time) they shall be helped with a little help.

Now let us go back and see what we can glean from the statements just read from God's word.

Something important to occur 1290 years after this power was set up, as stated before it was set up in 628 A. D. (see any encyclopedia). Add 1290 and 628 A. D. gives 1918 A. D. the close of the World War. It was in 1918 that they came to their end as an independent power when the English general, Allenby, took Palestine and the Turkish armies surrendered to the allies.

The seven trumpets are war trumpets. The sixth trumpet represents the Mohammedan power and when that power fell in 1918 the sixth trumpet ceased to sound and the seventh trumpet commenced to sound. "And in the day of the voice of the seventh angel when it shall begin to sound the mystery of God shall be finished." Thus we find that most important event at the end of the 1290 days (years) even the end of the mystery of God, which is the Gospel. Of course that means the end of human probation, for the work of the Gospel is ended; at the sounding of the seventh angel. Proved also by the statement made by Christ and recorded in Mat. 24:37 "as it was in the days of Noah so also shall it be in the day of the son of man." How was it then? The time of their probation was 120 years. Noah preached to them 120 years. Their day of probation commenced when he began to preach and ended when the 120 years was up. Our time of the end commenced as stated before in this article in 1798 A. D. As it was then so shall it be now. Add 120 years to 1798 gives 1918 A. D. when the mystery of God was finished. Another proof that we have not been on the wrong track in tracing the history of this Mohammedan power. Turkey, in Dan. 11:34, the statement is made that when they shall fall they shall be holpen or helped with a little help. When they surrendered to Gen. Allenby they came to their end as an independent power and never would have been independent again had they not been helped with a little help. The treaty of Versailles gave England a mandate over Turkey and they were allowed to form a republic with Kemel Pasha as president, and now they can go on and fulfill the prophecy which they will do and be broken without hand at Armageddon. There is still another prophecy that proves that the conclusions arrived at in regard to the end of the Turkish power are correct. In Rev. 9th chapter and 14th verse a statement is made that when the sixth angel (trumpet) sounded that a voice was heard from heaven saying "Loose the four angels that are bound in the great river Euphrates, that are prepared for an hour and a day and for a month and for a year to slay the third part of men."

These periods added give 391 years and 15 days.
(Continued next issue)

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