

God or Caesar, Which?

“Then went the Pharisees, and took counsel how they might entangle him in his talk. And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Shew me the tribute money. And they brought unto him a penny. And he saith unto them, Whose is this image and superscription? They say unto him, Caesar’s. Then saith he unto them, Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s. When they had heard these words, they marvelled, and left him, and went their way.” (Matthew 22:15-22.)

The Pharisees and Herodians were completely answered in these words. A sharp distinction was drawn between the things of God and the things of Caesar; that is, the things which pertain to God, - religion, and the things which pertain to Caesar, - civil government. There was not one of those Pharisees or Herodians that had any ground to stand upon after He had made that answer. There was not one of them that thought it was any use to say, “That general principle is good, but you see there are some things in which God and Caesar are in partnership. What about that?” They did not dare to say a word. When He said, “Render therefore unto Caesar the things which are Caesar’s, and unto God the things that are God’s,” they marvelled and went their way, because in those few words He had laid down those eternal principles of right, and had so completely answered them that there was nothing more to be said.

It was announced that we would consider this evening something of the evils of religious legislation; God or Caesar, Which?

or the evils which result from religious legislation, in mixing up God and Caesar.

A PLAIN DISTINCTION

As a foundation, I want first to draw a distinction between the things of God and the things of Caesar. "Caesar" stands for civil government. The things of Caesar are those which have to do with civil government. The things of God are those which have to do with God, our relation to God, our duty to God, everything that pertains to God as a personal matter between us and God. I want to lay down for our consideration the contrast between the things of God and the things of Caesar; the contrast between the realms in which they rule, their subjects, and their manner of ruling. To make it plain we will draw a simple diagram:-

God.	Caesar.
Mind.	Body.
Thought.	Action.
Sin.	Crime.
Moral.	Civil.
Forgiveness.	Penalty.
Love.	Force.
Eternal.	Temporal.

THE TWO REALMS

First as to the realms in which they rule. God in Jesus Christ rules the *mind*; Caesar the *body*. Let us stop on this a moment. When Jesus Christ came to set up His kingdom, He came to set up a different sort of a kingdom than had existed. Human power and the kingdom of this world-Caesar- had ruled the body, they had ruled the outward conduct, but here comes Jesus Christ to set up a kingdom within a kingdom, to have a kingdom, to have subjects, and to have that right in this world, where Caesar's kingdom is.

But while men had been-shall I say satisfied-not always that, and yet it was all Caesar could do to rule the body,-Jesus Christ comes to set up His kingdom in the mind; that is, to rule the thoughts, while Caesar has his kingdom over the body, and rules actions. This is not to say that Jesus Christ does not rule actions, but He gets behind actions, and controls actions through thought. They had had laws in the world, they had God's law in the world, but Jesus Christ came to show what that law meant, to live it Himself, and to teach it as it meant to God. And so He explained it as we read Matthew 5, where Christ Himself, the very one who spoke the law from Sinai, now, with His divinity veiled in humanity, comes on the mount, and speaks that law over again, and gives it a spiritual meaning.

"Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment; but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment." This is further expressed in 1 John 3:15: "Whosoever hateth his brother is a murderer." "Ye have heard how it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." He further explains that covetousness is idolatry, and this is set forth in Ephesians 5:2-5: "And walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour. But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. Neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, *who is an idolater*, hath any inheritance in the kingdom of Christ and of God."

This is Christ's interpretation of how the law of God applies.

This does not apply simply to the outward act. Caesar rules the outward conduct. I may stand before a man, I may hate him with a perfect hatred, and I may tell him so to his face, but Caesar says nothing to me. Caesar has nothing to do with it. But suppose my hatred grows into action, and I proceed to do the man violence. Caesar says, "You must keep your hate within yourself, or I shall come in and interfere." But I am just as much in God's sight a murderer when I hate my brother as though I had taken his life. It is better for civil society that there are laws to restrain the outward manifestation of that hate, but in God's sight I am a murderer when I hate.

But suppose Caesar should attempt to enforce this law as God explains it, will you tell me how many would be left outside the prison walls to guard those within? Suppose he should come into this tent, and, taking the law as God explains it, should say, "I am here for every man who has ever been a murderer." How many, do you think, would be left to listen to the sermon? God in Christ rules the hearts, and Christ came to do that which it is impossible for man to do, -to rule the very thoughts of the heart. And He explains that no service is acceptable to Him unless it is heart-service.

The Pharisees had plenty of religion of their kind. They liked to display it, and they kept bringing it forth. They had come to Christ to display it. They came to Him asking why His disciples ate with unwashen hands. I will not read the record, but Christ answered them, saying, "Hear, and understand: Not that which goeth into the mouth defileth a man." "Then answered Peter and said unto Him, Declare unto us this parable." "And Jesus said, Do ye not yet understand, that whatsoever entereth in at the mouth goeth into the belly and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things which defile a man; but to eat with

unwashen hands defileth not a man." Matthew 15:10, 11, 15-20.

THOUGHT PRECEDES ACTION

Every overt act is preceded by thought. No man ever does a thing he has not thought of. Now many are thinking, I suppose, "I question that, because I have done things I did not intend to do. And I did them because I did not think." I tell you the very reason you did them without thinking was because you had done them so many times before that *by thinking* it had become habit. I say that every act is preceded by the thought, and that thought is the very character of your being. It is in the inmost thought, the inner self, where character dwells. Man may be restrained by outward forms from expressing himself; he may be but a whited sepulchre. And if the sepulchre is whitewashed outside, Caesar has nothing to say; he cannot enter into the temple of the heart and control thought. Jesus Christ sets up His kingdom in the mind; His subjects are the thoughts of the heart, and no one is pure in God's sight unless his very thought is pure; no one is free from transgression unless his very thoughts are in harmony with God. Says the Scripture, "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Corinthians 10:5. That is religion and Jesus Christ can do that for us. But when Caesar has attempted to invade the realm of the mind, when he has stepped out of his place and tried to control what only Jesus Christ can control, -the inmost thoughts of the heart, -then we have had written in blood some of the darkest pages of human history.

SIN AND CRIME

God in Jesus Christ deals with *sin*; Caesar deals with *crime*. The Scripture says, "The thought of foolishness is sin;" but it is not crime. Therefore as Jesus Christ dwells in the mind, ruling the thoughts, anything contrary to His thought is sin, and He deals with sin. Sin is defined in the Scripture to be

the "transgression of the law," and Jesus Christ in His kingdom deals with sin. Caesar has nothing to do with sin; it is crime that he deals with. Sin is the transgression of God's law in the thought of the heart. Sin is a lapse from holiness, and holiness dwells in the inmost heart. Anything different to that is sin; but Caesar cannot inquire about that. He waits till the thought becomes an overt act contrary to his law; because while God has a law to rule the heart, Caesar has a law to rule the action. When one transgresses Caesar's law he may or may not have sinned against God, but it is crime. There should be a very careful distinction drawn between sin and crime. Crime is transgression of human law; sin is transgression of God's law as interpreted by Jesus Christ. Sin may or may not be crime. A man may be a murderer of the blackest type before God, and not be guilty of a crime. I may be an idolater, breaking God's law every day, and not have committed a single crime. I may be dark and deep-stained with sin, and not commit any crime.

MORALITY AND CIVILITY

God's government is *moral*; Caesar's government is *civil*. Christ deals with morality. But we must understand what morality is. There is an accommodated sense of the word, in which we say, "He is not a Christian, but he is a moral man." When we come to the strict sense of the word, it means "One that is in harmony with God's law." The word "civil" has to do with the relations between man and man; the word "moral" has to do with the relations between man and God. The truly moral man will be civil, you may be sure of that, and the only purpose of civil government is to make those men civil who would not be otherwise, who are not governed by the higher law of morality, the law of God in the heart.

The object, and the only object, of Caesar's government is, - not to give men rights, God does that, - but to protect men in their God-given rights. No company of men can confer rights upon any other company of men, but they can protect them in

the proper use of those rights which they already have. Those rights belong to them, they are given them of God. Men will not be moral; then Caesar comes in with his power, and compels, and properly too, those men who will not be moral, to be civil. Outward conduct is civility; inward conduct is morality. God lives in the heart, making men moral by conferring upon them His own moral character. But Caesar cannot do this; he cannot get into the mind and see when men are committing sin. All he can do is to look at the body, see whether men are committing crime or not, and make them civil if they will not be moral.

FORGIVENESS v. PENALTY

Further, God in Christ exercises *forgiveness* in His government; Caesar knows no forgiveness, he knows nothing but the *penalty*. A man commits a sin against God, he has been a sinner all his life, but he sees Christ lifted up, and hears the promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," and he accepts that promise; and right there his sins are forgiven; his load of crime is entirely removed; and he stands before God as though he had never committed a sin in his life. But if a man commits a crime, he may he ever so sorry, and he may confess to Caesar, but Caesar says, "Settle that with your Maker; I know nothing but the penalty."

If we should introduce into civil government the principles God uses in His kingdom, we should have perfect confusion. Look at these principles: "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? Jesus saith unto him, I say not unto thee, Until seven times, but, Until seventy times seven." "Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him." Matthew 18:21, 22; Luke 17:3, 4

Suppose we should apply this principle to civil government. Here is a man arrested for horse stealing. He is brought up before the judge, and says, "I am very sorry, and the Bible says you must forgive." The judge says, "You are forgiven." He goes out and steals another horse, is brought back, and again forgiven. He does that seven times over. How do you think the judge would feel? I think that by the time he had reached the seventh experience he would think that there was some mistake about the law. These principles, which are the very glory of God's moral government, the very glory of His character, we cannot apply to Caesar's government. God does forgive, even to seventy times seven, and He does it for us, thank God, but these principles do not belong here; they are for a different realm, and God, by the gift of His Son, has so provided that He can exercise forgiveness and still maintain the character of His law. By the sacrifice of Jesus Christ God has upheld the character of His government, keeps His law where it belongs, and yet holds out forgiveness to all that believe on His Son. Because of His wonderful provision for the stability of His government, God's law is not brought into disrepute when the man who has broken it again and again turns about and says, "I repent."

By forgiving, civil government would break down the whole system of government; but God keeps His law where it belongs, and yet forgives everyone who repents.

November 5, 1895 Armadale Camp-meeting Talk

[The Law in Christ](#)

"And took it out of the way, nailing it to His cross . . . !"

Colossians 2:14

“The words ‘**abolish**,’ ‘take away,’ ‘destroy,’ and ‘change’ have been so persistently connected with the law by some public teachers that there exists in the minds of many people the honest conviction that all which is expressed by these words was done to the law by Christ.

It is true that He came to “abolish” something, and to “take away” something, and to “destroy” something, and to “change” something; but **it is important that we-should know just what it was** that He abolished, and what it was that He took away, and what it was that He destroyed, and what it was that He intended to change by His work in behalf of man. This we can easily learn from the Scriptures.

WHAT WAS ABOLISHED.

It is said of our Saviour, Jesus Christ, that He “hath *abolished death*, and hath brought life and immortality to light through the gospel.” 2 Tim. 1:10. Death is the result of sin. “Sin, when it is finished, bringeth forth death.”

James 1:15. But “sin is the transgression of the law.” 1 John 3:4. Christ, therefore, came to abolish that which is the result of being out of harmony with the law (which is but the written transcript of the self-sacrificing character of God), and He did it, not by abolishing the law, but by bringing us into harmony with the law.

WHAT WAS TAKEN AWAY.

We read that Christ “was manifested to *take away our sins*.” 1 John 3:5. He is the sin-bearer, “Who His own self carried up our sins in His body to the tree, that we having died unto sins, might live unto righteousness.” 1 Peter 2:24, R.V., margin. Sin is lawlessness, and Christ was manifested to take away, not the law, but lawless-ness.

Note: In Jeremiah 4:4, the LORD tells us, "Circumcise yourselves to the LORD, and take away the foreskins of your heart, ye men of Judah and the inhabitants of Jerusalem . . ." And then in Colossians 2:11-13, this promise is fulfilled in Christ . . . "In Whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ !"

"And so it is written, The first man Adam was made a living soul; but the Last Adam was made a quickening (Life-giving) Spirit !" "For in that He died, He died unto sin once; but in that He liveth, He liveth unto God !"

I Corinthians 15:45 & Romans 6:10

WHAT HE CAME TO DESTROY.

The attitude of Christ toward the law is set forth in the prophecy which says: "He will magnify the law and make it honourable." Isa. 42:21. In His sermon on the mount, **which is itself** but the interpretation of the principles contained in the Words spoken from Mount Sinai, Christ said: "Think not that I am come to destroy the law or the prophets; **I am, not come to destroy**, but to fulfil." Matt. 5:17. He "came to explain the relation of the law of God to man, and to illustrate its precepts by His Own example of obedience." [Desire of Ages (DA), p. 308]

But we are taught that "for this purpose the Son of God was manifested, that He might *destroy the works of the devil.*" 1 John 3:8. The works of the devil are those which are contrary to God's law. "The devil sinneth from the beginning," and in every case "sin is the transgression of the law." I John 3:4-8

Furthermore, Christ came to destroy the devil himself. Satan had introduced into this world rebellion against God and His law, and Christ's mission and work were to put an end to that rebellion and the instigator of it. In order to do that, He took our flesh, "that through death He might *destroy him that*

had the power of death, that is the devil.” Heb. 2:14.

“For in that He died, He died unto sin once; but in that He liveth, He liveth unto God . . . !” Romans 6:10

WHAT HE CAME TO CHANGE.

It is a blessed thing to know that a change was wrought by Christ in giving Himself for man. There was certainly need that a change should be made. Men were far from righteousness, “being alienated from the Life of

God through the ignorance that is in them” (Eph. 4:18), “having no hope and without God in the world.” Eph. 2:12. **But God**, Who is rich in mercy, ... hath quickened us together with Christ, ... and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.” Eph. 2:4-6. And thus “we all ... are *changed into the same image* from glory to glory.” 2 Cor. 3:18.

But more even than a change of character has been provided for us, for “we look for the Saviour, the Lord Jesus Christ, Who *shall change our vile body*, that it may be fashioned like unto His glorious body.” Phil. 3:20, 21. “We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump.” 1 Cor. 15:51, 52.

Glorious change! A renewed character and a renewed body! This is the fulness of the Salvation provided for us in Jesus Christ. It thus becomes evident from the teaching of the Scriptures that **Christ came to abolish**, not, the law, but death; to take away, not the law, but our sins; to destroy, not the law, but the devil and his works; to change, not the law, but us. *And He did all this “by the sacrifice of Himself !”* Heb. 9:26.

*“For the law of **the Spirit of Life** in Christ Jesus, hath made me _____ (your name) free from the law of sin and death. For what the law could not do (give new life), in that it was weak*

through the flesh God sending His Own Son in the likeness of sinful flesh, and in exchange for sin, condemned sin in the flesh . . .

That the righteousness of the Law might be filled full in us, who walk not by the flesh, but by the Spirit !”

Romans 8:2-4 & Zechariah 4:6

Undated Armadale Campmeetings, 1895, “The Law in Christ; Or, the Relation Between the Law and the Gospel,”

The Heavenly Sanctuary: Was there feasts before Mt. Sinai?

We are told of a great high throne that existed in heavenly places “from the beginning”, which is “the place of our Sanctuary” (Jer. 17:12). Careful study of the Sanctuary and it’s services may yield much wonderful light to the people of God in these last days; indeed the Sanctuary itself is full of instruction for us. The throne in the heavenly Sanctuary was the archtype of the sanctuary patterned after it upon the earth; the purpose of which was to dwell amongst His people as King of His people: “And let them make Me a sanctuary; that I may dwell among them.” (Exo. 25:8) Now, it’s evident that the heavenly Sanctuary was first, or else the pattern could never have been designed. We’re told that this pattern “serves unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.” (Heb. 8:5)

While the reality did indeed exist in heaven, it was necessary to have a shadow of the true object existing alongside of it to help the mind go forth from the seen shadow to the unseen, yet living, reality.

The throneroom is called the Most Holy place; which throne is called "the throne of God and of the Lamb." The risen Lamb of God, Christ, was seated on His Father's throne of glory, "the glory which I had with Thee before the world was" (John 17:5). We're told "Even He has build the temple of the LORD; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the counsel of peace shall be between them both." (Zechariah 6:13) Christ is both High Priest upon His Father's throne, and the Lamb of God. Yet where this is a Sanctuary there is a priest. Furthermore, even before Christ came to this earth, He was the "Lamb...who was verily foreordained before the foundation of the world, but was made manifest in these last times for you" (1 Pet. 1:20).

When examining the sacrifices of the burnt offerings of lamb, bull, goat, dove, etc. it is important to realize that these were emblematic of Christ's sacrifice, and that "it was not possible that the blood of bulls and goats should take away sin;" (Heb. 10:4) but Christ was "the Lamb that takes away the sin of the world" (John 1:19); those sacrifices ever attended the sanctuary, and without the sacrifice pointing to Christ, not so much as a prayer could be accepted upon the altar of burnt offering. It was the fire of God's throne, His Presence, where "a fiery stream issues and comes forth from before him" (Dan. 7:10) which kindled the coals of the altar. These coals were brought into the golden altar of incense, where prayer is continually offered; thus signifying that apart from the Lamb of God, no prayer is brought before God.

THE TIMES OF WORSHIP

These sacrifices were always enjoined to times of worship

where the congregation would assemble. Every evening and morning, a sacrifice was laid upon the altar for the congregation. On the Sabbath, a double portion of the sacrifice signifying Christ was offered. On the new moons, even more sacrifices specified were done to signify the work of Christ, and on the feasts and solemn days; specific sacrifices were meant to carry to the understanding heart beautiful and wonderful spiritual truths (i.e. taking away our sins, taking away our ignorance, etc.), as well shadow forth prophetic signification. They are found specifically in Numbers 28-29.

We recognize that there is worship in heaven united to “better sacrifices than these” (Heb. 9:23). Among the worship in heaven, it consists of “an innumerable company of angels” and “just men made perfect” whose lives are upheld by Christ as part of the church of heaven, called “Mount Zion...the city of the living God” (Heb. 12:22,23). Additionally, there are men bought by the blood of the Son of God, who are “a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.” (1 Peter 2:5) These three classes are those whose worship belongs to God upon the throne, and are enjoined to Christ in their various spheres of existence, even as the sacrifices on earth were always enjoined to the temple worship down here below.

THE ANGELS

Angels of God in awesome, wing-veiled face declare “holy, holy, holy” to God the Father (Isaiah 6, Gen. 4,5) “in His holy temple” (Hab. 2:20); and these surround His throne. In fact, the angels are said to use the instruments of the Sanctuary and to do the service of the Sanctuary in heaven under the High Priest, Christ their Commander. It is by virtue of Christ that “angels [are] ascending and descending on the Son of man” (John 1:51). As the sons of Aaron in the earthly sanctuary were connected to Aaron’s high priestly ministry to minister to mankind regarding the sacrifices, even so, the

angels of the heavenly sanctuary minister to mankind by virtue of Christ's high priestly ministry. In like manner, as the success of Aaron's special work at the end of the year was the basis of all their daily ministrations, even so it is with Christ and His angels. Isaiah, catching a glimpse of the heavenly throne room in the temple, sees an angel bringing the message of the Lamb of God to him in symbolic vision, "having a live coal in his hand, which he had taken with the tongs from off the altar...and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." (Isaiah 6:6,7) Do we suppose that the angels work upon any manner of timing? "When truth in its simplicity is lived, then God will **work through His angels** as He **worked** on the day of **Pentecost...**" (Ms 21, 1906) We here see that angels, also called elsewhere "flames of fire" worked on the day of Pentecost, the very time of worship in the Sanctuary; as the blood of the special Pentecostal sacrifices were poured out in the earthly temple, even so the life of Christ was poured out from on high from the heavenly. We can further gather that they do these special acts in regards to the sacrifice of Christ, as declared from the following: "Jesus was clothed with priestly garments. He gazed in pity on the remnant, then raised His hands, and with a voice of deep pity cried, "My blood, Father, My blood, My blood, My blood!" Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and **waving something up and down in his hand**, and crying with a loud voice, "Hold! Hold! Hold! until the servants of God are sealed in their foreheads." When the Feast of firstfruits, symbolizing Christ and His resurrection, was come, a sheaf of wheat would be waved up and down as an offering before the Creator; here an angel is doing exactly this, and says to hold until the seal, which is "the Spirit of life in Christ Jesus", is poured out in full measure into our hearts.

The angels are shown to be in connection with perfect order which Satan seeks to disrupt the order which characterizes all heaven, this inevitably includes the order pertaining to worship. "Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully...Satan well knows that success can only attend order and harmonious action. He well knows that everything connected with heaven is in perfect order, that subjection and thorough discipline mark the movements of the angelic host. It is his studied effort to lead professed Christians just as far from heaven's arrangement as he can...The Lord did not leave **His holy tabernacle** to be borne indiscriminately by any tribe that might choose. He was so particular as to specify the order He would have observed in bearing the sacred ark and to designate a special family of the tribe of the Levites to bear it... **they were required to observe perfect order.**" (1 Testimonies for the Church, p. 649-651)

Please notice the perfect order that angels work in unison with is in reference to "His holy tabernacle" and it's order and priesthood. It was not to be done in whatsoever way the angels, or man, dictated it should be done; explicit instructions were given to carefully guard the order of heaven. These angels bear messages of the Lamb of God to the minds of mortals in large measure on these times of sacred assembly; because Christ, the Son of God, the Lamb, is the chief focus of what these assemblies are regarding.

JUST MEN MADE PERFECT

We are further shown a glimpse of the throne of God; "Now there was a day when the sons of God came to present

themselves before the LORD, and Satan came also among them. And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it."

(Job 1:6-7)

Here we see that the sons of God are gathering before the Lord, to "present themselves", or another word means "to stand" before the Lord. But who are the sons of God? The Scripture tells us enough information regarding who they are. We are told in the Luke's account of the genealogy of Jesus that "Adam...was the son of God" (Luke 3:38); the head of the human race, "the first man", was declared to be a son of God; he was given dominion over this world, called the earth. However, the Bible speaks about other worlds also. "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;" (Hebrews 1:2) We're further told that "through faith we understand that the worlds were framed by the word of God," (Hebrews 11:3) This language cannot be mistaken. There are more worlds than just this one. Upon it were "righteous" who were "made perfect". The sons of God were the heads of the worlds without number, and Adam was the son of God over the earth, and Christ was Son of God over the entire universe; thus the dominion of the sons of God were to be subject to God the Father in the likeness of Christ's subjection; and were to receive the power to reflect this pattern of dominion held by God and Christ on a smaller scale.

It was these sons of God that gathered before the presence of God the Father. Further evidence of this was that Satan presumed the earth to be his, and that it was his right to be at the heavenly convocation. In heaven, where there is perfect order, and a heavenly tabernacle of appointed times, we shall not go further to presume that this was just an assembly call at some unappointed time to the throne of God, but rather an assembly at the Sanctuary in heaven according to His sacred

assemblies. Neither do we assume that the occasion was the Sabbath; the day upon which the heads of the worlds ought to have been rejoicing with their people in their collective creation. No, rather we find that it is a time when those representing their various world families would come to the Most Holy place. More evidence may be gathered from the Hebrew word for "There was a day..." when they came to present themselves; in the Hebrew it is Hayaw Yom; this means "there existed a day" when the sons of God would present themselves. We find in Scripture a similar principle for the feasts and the Sanctuary upon the earth:

"Three times in a year shall all thy males appear before the LORD thy God in the place which he shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles: and they shall not appear before the LORD empty:" (Deut. 16:16) *"Anciently the Lord instructed His people to assemble three times a year for His worship." More specifically, it was required that all men of the land were required to come to the yearly festivals. God has made "man the head of the woman" (1 Cor. 11:3), and together to have dominion over their home, with their children under their authority and jurisdiction; similarly to the realm of heaven. Likewise, men, as privileged to be amongst the redeemed, will reign together with Christ, having a share of His throne, and called "sons of God" (1 John 3:1) [Sidenote: This does not say that women are not the daughters of God, or hold a share of the throne- nor that they were not called to attend the feast, because they were also invited to come if able.] "Again the people were reminded of the sacred obligation of the Sabbath. Yearly feasts were appointed, at which all the men of the nation were to assemble before the Lord, bringing to Him their offerings of gratitude and the first fruits of His bounties. The object of all these regulations was stated: they proceeded from no exercise of mere arbitrary sovereignty; all were given for the good of Israel. The Lord said, "Ye shall be holy men unto Me"—worthy to be acknowledged by a holy God. (Patriarchs*

and Prophets, pg. 311)

These assemblies were holy and appointed gatherings of the holy sons of God, of which Satan had no share. In fact, Job was counted as the rightful representative. Job as a faithful priest of the home, as a son of God, offered sacrifice before God for his sons when the days of feasting came in case they should have sinned; thus the sacrifice is enjoined to the feast by the representative priest of the home. This illuminates with vivid distinction the illustration of Job as representing the Son of God in heaven, while upon the earth. It was then that Satan was permitted to leave, and he wasted no time, but we are told he went forth from the assembly in heaven. It is at this time that we find Job's family feasting when a mighty wind comes upon the house to destroy them. As a son of God in Adam's stead, even his own wife tempts him to sin, not realizing that she has, inadvertently, done as Eve did to Adam in being a vessel to bring the son of God down through sin. Yet we see Job overcome where Adam fell, despite being severely tried in the fire.

Like the sons of God must leave their respective worlds, even so the men were to leave their respective homes. Likewise, Job, like the sons of God in heaven, was separate from his family in almost symbolic fashion. The parallels may be found to be strikingly similar when compared.

Connecting this point of the sons of God worshipping in heaven, we turn to men upon the earth more fully. The tabernacle of the appointed times manner of worship was never confined strictly to sacrifices, or to an earthly tent; it was symbolic of the worship of the God of heaven and earth, and the true manner of worship was not as strictly confined as men had made it to be in the time of Jesus, but He rather said "believe me, the hour comes, when you shall neither in this mountain, nor yet at Jerusalem worship the Father... The hour comes, and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeks such to

worship Him.” (John 4:21-23)

While the physical earthly tabernacle was stationary, the worshippers were not to be confined to one place to worship; although the time of worship would remain the same; every evening and morning, Sabbath, new moon, and appointed holy days.

“The Jewish tabernacle was a type of the Christian church. ...The church on earth, composed of those who are faithful and loyal to God, is the “true tabernacle,” whereof the Redeemer is the minister. God and not man pitched this tabernacle on a high, elevated platform. This tabernacle is Christ’s body; and from north, south, east, and west, He gathers those who shall help to compose it.” Ms142-1899

The Christian church has it’s times of worship, the antitype of the Christian church on earth, as well as the Sanctuary church in heaven. The holy priesthood was to “offer up spiritual sacrifices, acceptable to God by Jesus Christ.” *Adding more significant to this reality, was that Peter delivered the message of the Lamb of God on “the third hour,” (Acts 2:15) a direct channel in time to when Christ was laid upon the cross (Matt. 15:25), the time of the morning worship sacrifice which took place in the tabernacle upon the earth; no less at the very day of Pentecost this took place. The time was regarded on earth, from the Throne of heaven and the blood of the Lamb wrought powerfully in such an occasion.*

We cannot with safety conclude that the God of heaven has no order or worship which He ordains in heavenly places. In fact, there is more reason to believe He does, than not. While this is by no means an exhaustive list of reasons for worship on the time of the feasts in heaven, these are some of the more conclusive and sound reasons behind the matter. We’ve primarily focused upon the matter of the feasts in heaven in relation to the heavenly sanctuary, but more points will be brought out in our next piece on this subject “Revisiting the

Law: Because of Transgression..."

[The Day That Was Forgotten: The Change of the Sabbath to Sunday](#)

On this page you can find sources from each of the various churches, groups, and historical references of the world regarding the origin of Sunday, how it was changed, and how it has no true basis in the Bible for its observance:



Spoken in different ways, amongst different church affiliations and people, but the testimony leads to the same conclusion: There is no command to observe Sunday, the first day of the week; but only to observe the seventh-day Sabbath.

[Anglican/Church of England](#)

[Baptist](#)

[Catholic](#)

[Congregationalist](#)

[Evangelical](#)

[Church of Christ](#)

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[Jehovah's Witnesses](#)

[Lutheran](#)

[Methodist](#)

[Miscellaneous](#)

[Moody Bible Institute](#)

Sermons in Stone

Some poet has spoken of seeing sermons in stones, and this will be our study this morning—to see **“sermons in stones.”**

“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 (from thence is the shepherd, the stone of Israel).” “To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as living stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ” Genesis 49:22-24; 1 Peter 2:4, 5. We shall see different cases, where, under one experience and another, one record and another, this thought of the “living stone” is brought out.

“Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua, choose us out men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the rod of God in mine hand. So Joshua did as Moses had said to him, and fought with Amalek; and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But Moses’ hands were heavy; and they took a stone, and put it under him, and He sat thereon.” Exodus 17:8-12 The fact **that Moses sat upon a stone means something more than simply that he had something to sit upon. It indicates that it was the God of Israel, “the stone**

of Israel," who gave him the victory.

THE STONE IN THE HAND OF ISRAEL'S SHEPHERD BOY

We have, too, the case of David and Goliath. We need not take time to read how the Philistines had defeated the army of Israel, and how Goliath came out morning after morning to defy them. David, who was but a shepherd boy at this time, came down to visit his brethren. They rather despised him. "And Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness?" 1 Samuel 17:28. David came from keeping the sheep. A shepherd is one who keeps his sheep, not loses them. Christ is the Good Shepherd.

David, after talking with Saul, obtained his consent to go out and fight Goliath, and "Saul armed David with his armour, and he put a helmet of brass upon his head; also he armed him with a coat of mail." He thought that if David was going to fight against Goliath, he would need armour. "And David said unto Saul, I cannot go with these; for I have not proved them. And David put them off him. And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine. And the Philistine came on and drew near unto David; and the man that bare the shield went before him. And when the Philistine looked about and saw David, he disdained him; for he was but a youth, and ruddy, and of a fair countenance. And the Philistine said unto David, Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied... And it came to pass when the Philistine arose, and came, and drew nigh to meet

David, that David hasted, and ran toward the army to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead; and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone." 1 Samuel 17:38-50.

David went out in the name of the Lord, and Jesus went with him to give him the victory simply by a stone. **It was not simply David's power and accuracy that caused that stone to sink into the forehead of the Philistine. It was the power of the Lord, who was fighting the battle for him.** That record is for us. **We have battles to fight against the enemy of the Lord of hosts, and we prevail over him with a stone.** David without armour, without implements of warfare, David going forth in the faith of the Lord of hosts, is the example for us. He prevailed with a stone. **Jesus Christ, the living stone, is our strength and power for our battles with the enemy.**

A BUILDING OF PREPARED STONES

In 1 Kings 6, we have a record of the building of Solomon's temple. In the 7th verse is a description of the house: "And the house, when it was in building, was built of stone made ready before it was brought thither; so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." The stones of this temple were quarried out and hewn, and each stone fitted for its particular place in the temple, before they were brought together; and then when they were brought from the quarry, each stone fitted into its place. The building was put together, stone upon stone, and there was heard no sound of ax or hammer. "They prepared timbers and stones to build the house." But all the preparing was done before they were fitted together.

"Ye also as lively stones, are built up—

A SPIRITUAL HOUSE,

a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Christ Jesus. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious; and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." 1 Peter 2:4-8. Christ is the living stone; and as soon as we come in contact with Him, we become living stones. Apart from Him, we are dead; but coming in contact with Him, we are built up a spiritual house for Him, "whose house are we, if we hold fast the confidence and rejoicing of the hope firm unto the end" (Hebrews 3:6); "Jesus Christ Himself, being the chief cornerstone." Ephesians 2:20. "For ye are the temple of the living God." 2 Corinthians 6:16. And the whole house, fitly framed together, groweth unto an holy temple in the Lord. **We are built together for an habitation of God. Each believer is a temple of God, and then the believers are built together, and that makes the church, which is the temple of the living God, He, by His Holy Spirit, taking up His dwelling place there.**

We become living stones because He is a living stone, and we are built upon Him. Other foundation can no man lay than that which is laid. "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." He will gather again a people with which to build His church. He is at work now, preparing the stones for His temple. They are being quarried and hewn, each one to fill his place in the temple of God. When that temple is complete, the work will be done.

PREPARING THE STONES

In Hosea we have again brought to view the figure of preparation: "O Ephraim, what shall I do unto thee? O Judah,

What shall I do unto thee? for your goodness is as a morning cloud, and as the early dew it goeth away. **Therefore have I hewed them by the prophets.**" The Lord takes us out of the quarry, rough unhewn stones. That is the beginning of our experience. **Each individual is to be fitted for his particular place in the temple of God. And when the temple is fitted together, it will be without the sound of ax or hammer.** That is done before. It is then that He says, "Come, ye blessed of My Father." But we are not to wait till that time to prepare. **The work of preparing these rough, unhewn stones must be done before.** I once visited a cemetery in which was a very beautiful statue of a man standing by a chair. It was of heroic size; and the attendant called my attention to the fact that it was all carved out of one stone. The sculptor, when he started, saw an immense stone, but he also saw the man and the chair. As he looks, he loses sight of the rough edges, and sees instead a man of heroic size, standing there perfect. **Everything else must be cut away, and he goes to work with his tools. He wants the world to see what he sees, and so he cuts away everything but the man and the chair.**

God takes us, rough, unlikely-looking stones; but He sees in us an expression of His character, and He looks upon us, not as rough stones, but as what we may be. Even then He sees in us Jesus Christ. And so He goes to work to cut and to polish. What is He doing? Some would think that He was destroying the whole thing. But **He has a place for that stone, and He wants it cut in a particular way. These are the hard experiences of life, when it seems as if Christ would pound us to pieces. But He will not spoil His stone. He knows exactly the place it is to fill in His temple, and He is cutting it so that it will fit.** The Lord carries on His work of preparing, that a people may be prepared, each one to fit in his place in the heavenly temple, and each one becomes a living stone, because of his contact with Christ, the living stone. God will develop in each one just that phase of character that will fit the best in the place He wants filled. When He comes, He says, Let the

work of preparation cease. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." Revelation 22:11.

When we receive Jesus Christ, God sees in us that perfection of character which we may attain. He knows what He purposes to do with us. **He gives us the character of Christ, and then looks upon that character and so "we are accepted in the Beloved."** He accepts us, not for what we are, but for what He purposes to make of us and for what Christ is. He will make of each one of us a stone for His temple. The Master-builder looks at the rough stone, and sees in it His model of perfection. He accepts us, not for what we are, but for what He is.

Let us turn to another line of thought. "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Exodus 31:18. In Exodus 34:28 we are told what was written there. You will remember that when Moses came down from the mount the first time, he found that the children of Israel had broken God's commandments already, and were worshipping idols; and that when he saw them, he cast the two tables of stone down and broke them. Then God told him to prepare two more tables. You see in this the rewriting of the law. **Man in the first place broke the law. God then wrote it on the tables of stone. After He had written it there to tell them in words what His character was, Jesus Christ came to interpret it in His life.** Jesus Christ was the one who spoke the law on Sinai; and when He came, in human flesh, He sat upon another mount, and spoke the law over again. We have it in the sermon on the mount. It was the same law, the same Christ, the same principles, but He was opening it out. **He not only opened it out in words, but He Himself was the law, the expression of God's character.** He tells us what God is, not only in His word, but by being that among us. He was God

manifest in the flesh. "The Word was made flesh, and dwelt among us."

Then Christ is the stone, the stone of Israel. God wrote the law perfectly and completely in the first place on the tables of stone, and gave them to the people. Then He wrote that same law upon the Living Stone and gave it to the people. Thus, you will see, Christ is the living law. That was putting the law in stone the second time. Here, then we have the law in stone twice; on the tables of stone, written with the finger of God, and on the Living Stone, Christ, and presented to the people.

Let us consider for a moment—

THE LAW WRITTEN ON THE TABLES OF STONE

"Moreover the law entered that the offence might abound." It came to give the knowledge of sin, and to condemn sin. "The sting of death is sin, and the strength of sin is the law." Romans 5:20; 1 Corinthians 15:56. Sin is not taken into account where there is no law. Sin results in death. "Sin, when it is finished, bringeth forth death." James 1:15. **The law on the tables of stone, simply as the ten words of God, condemns to death.** "Death passed upon all men, for that all have sinned." Then **when we meet the law simply as God's code, it means death to us. But God has put that same law upon living stone, and when we meet it written on the Living Stone, it means life to us; but it is still the same law.** We must either meet the law upon the tables of stone, and be condemned and put to death by it, or we must meet it upon the Living Stone, and be made alive by it. But we must meet it. God does not ask us whether we want to or not. What we say makes no difference. But whether we are condemned or made alive by it, it is the law of God just the same. It is our attitude toward it that makes the difference. The law in Jesus Christ is—

THE LAW OF THE SPIRIT OF LIFE

He is the Living Stone, the Rock of Ages.

“And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.” Matthew 21:44. One of two things must happen: We must fall on the stone, or the stone must fall on us. **If we fall on the stone, we come down on top; we shall be broken, and He will heal us. If we fall the other way, the stone comes down on top, and it grinds us to powder.** One of these experiences comes to every one. Shall we fall on the living stone, or shall it fall on us, and grind us to powder? **We must meet the law of God out of Christ or in Christ.** When we meet God out of Christ, He is a consuming fire; when we meet Him in Christ, He is our glory. We must be hidden in the Rock in order to see the glory of God without perishing. I beseech you to think most earnestly of this lesson. We must be brought face to face with the law of God. When the Spirit of God brings the law before our minds, and brings conviction, it is that we may be forgiven and cleansed.

GOD'S GREAT PURPOSE

Let me call your attention to another point. **God's purpose in history, in types, in shadows, in ceremonies, is to preach the gospel;** and even in some of those things that seem to us the most forbidding, God is still preaching the gospel. I doubt not that in the minds of many there has been a feeling that stoning to death was a terrible punishment, and how many look to it as a way of preaching the gospel? You remember that **in the days of the theocracy of God, when His law was the law of the nation, any offence against it was punished by stoning. But in this method of punishing for breaking the national law, God was preaching the gospel.** If you will make a study of this, and look up each of the ten commandments, you will find that the punishment for breaking it as a national law was stoning. **And how was the gospel preached in this? God was teaching the people, in this form of punishment, that the law out of Christ would stone them to death.** Just as these literal stones killed them, the law in dead stone would put them to

death. He was even in this way teaching them of the Living Stone, the Stone of Israel, the law in life, and that is the gospel.

“And when the tempter came to Him, he said, If thou be the Son of God,—

COMMAND THAT THESE STONES BE MADE BREAD

Matthew 4:3 It seems as if God has put lessons for us even in the devil's mouth. Some preach Christ through envy, but nevertheless Christ is preached. “If Thou be the Son of God, command that these stones be made bread.” **Christ's work on this earth was to change stones to bread, that the law which on the tables of stone condemns and kills should be changed in Him, the Living Stone, into the very bread of life.** His work all through His career was to change stones into bread, put the law into the gospel, change death into life, and become the living life. He said, “I am the bread of life,” and at the same time He is the Stone of Israel. **The law of God, lived by Christ, becomes life, and He says the commandment is life everlasting.** So while Christ refused for His own benefit to change literal stones into bread, yet His whole life was spent in changing stones into bread to satisfy the longing of hungry souls. When we receive the law of God in Christ, it has power to make us like unto Himself.

A BUILDING ALL GLORIOUS WITHIN

This lesson of stones goes all through the Scripture. Suppose we take the lesson found in 1 Kings 6:14: “So Solomon built the house, and finished it.” Remember that this house was built of stone. From the outside, all that could be seen was stone; and you know that sometimes a stone building looks rather cold and uninviting. “So Solomon built the house, and finished it. And he built the walls of the house within with boards of cedar, both the floor of the house, and the walls of the ceiling; and he covered them on the inside with wood, and

covered the floor of the house with planks of fir. And he built twenty cubits on the sides of the house, both the floor and the walls with boards of cedar; he even built them for it within, even for the oracle, even for the most holy place. And the house, that is, the temple before it, was forty cubits long. And the cedar of the house within was carved with knops and open flowers: all was cedar; there was no stone seen."

"So Solomon overlaid the house within with pure gold." From the outside it was building of stone, nothing but stone. But inside there was not a stone to be seen. **Stand outside of Christ, look from without at the Christian life, and all you see is two tables of stone. It seems forbidding; but come inside.** You need not take down the stone to do this. **Come inside, and the building is aflame with gold. It is only those who stand outside who complain that it is a hard law which they have to keep. Come inside; there are no stones to be seen inside, and yet they are not taken away.** By them the building stands. Suppose you take them away, what becomes of the rest of the building?—Down it falls. **Takes away the law, and the gospel comes with it. You cannot keep the pure gold of the gospel apart from the law. Come inside. There you will see nothing but pure gold.**

Another thought. Just as soon as you enter a building of gold, your image will be reflected everywhere. Christ would have us reflect His image in the temple of the living God.

All through the Scripture mention is made of walled cities, and these walls were made of stones. Jerusalem was—

A WALLED CITY

The wall was meant as a protection. But if a city is shut in with a wall, no matter how elaborate, if there is a flaw in it, the protection is gone. The enemy never attacks a walled city that has a breach in the wall anywhere except at the open place. You will find that this idea of the wall is made very

prominent throughout the Scriptures. We will notice it in Nehemiah. He was sorry because the city of his fathers lay waste, and the wall was torn down; and he proposed to go up and rebuild the city and the wall. "But it came to pass," he says in his record, "that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of the rubbish which are burned?" Nehemiah 4:1, 2. What do they think they are going to do? The stones are buried. Do these feeble Jews think that they are going to recover them? "Now Tobiah the Ammonite was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall. Hear, O our God, for we are despised; and turn their reproach upon their own head, and give them for a prey in the land of captivity, and cover not their iniquity, and let not their sin be blotted out from before Thee; for they have provoked Thee to anger before the builders. So built we the wall; and **all the wall was joined together unto the half thereof; for the people had a mind to work.**"

GOD'S WALL FOR HIS PEOPLE

We read in Mark that a certain man planted a vineyard and set a hedge about it. What was the hedge for?—Protection. The Lord brought up His vine out of Egypt, and set it anew, and built a hedge about it. That is the purpose of a wall—to protect and keep out the enemy; but the wall must be complete. **God has built a wall for His people. The law is this protection, but in order to be a complete protection, it must be a complete wall.** Our safety is in having a complete wall; but they have broken down the wall sadly. It is God's purpose to have it built again. "Is not this the fast that I have chosen," He says, "to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy

bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am. If thou take away from the midst of thee the yoke, the putting forth of the finger, and speaking vanity; and if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it." Isaiah 58:6-14

A BREACH TO BE REPAIRED

There has been a breach made in the wall God would set about His people. It is to be repaired, and God's people are to be hedged in with a perfect law, every commandment is to be restored. And "they shall be called, The repairer of the breach." Every man builds over against his own house. Are you building over against your house in repairing the breach? If so, the wall will be built again, even in troublous times.

This is only a mere hint of what is contained in the Scripture about stones. God would have us keep His words in mind, that we may live in them, and that above all, and in all, and through all, we shall see Jesus Christ, the Stone of Israel, the Rock of Ages.

October 23 1895, 1895 Armadale Camp Meeting