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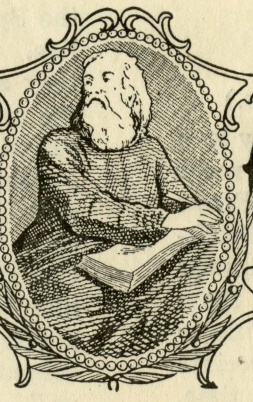
The Ensign of Israel



THE LAW AND  
THE PROPHETS



# THE REMNANT OF ISRAEL



"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.

Volume 6 OKLAHOMA CITY, OKLA., JUNE, 1923 No. 6

## GOD LOVES THEE.

O weary heart, God loves thee  
And thou doest love Him, too  
For good then is this sorrow  
Which thou art passing through.

Our Father reads the wherefore  
We cannot even spell  
We can but know His writing  
And feel that all is well.

Aye, doubly well, if only  
They will with His care blend  
If thou canst trust entirely  
Thy wisest, truest Friend.  
—Selected.

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## THE TRUE CHURCH

By The Late Bishop Ryle.

Do you belong to the one true Church; to the Church outside of which there is no salvation? I do not ask where you go to church, I only ask, "Do you belong to the one true Church?"

Where is the one true Church? What is this one true Church like? What are the marks by which this one true Church may be known? You may well ask such questions. Give me your attention, and I will provide you with some answers.

The one true Church is composed of all believers in the Lord Jesus. It is made up of all God's elect—of all converted men and women—of all true Christians. In whomsoever we can discern the election of God the Father, the sprinkling of the blood of God the Son, the sanctifying work of God the Spirit, in that person we see a member of Christ's true Church.

It is a Church of which all the members have the same marks. They are all born of the Spirit; they

all possess "repentance towards God, faith towards our Lord Jesus Christ," and holiness of life and conversation. They all hate sin, and they all love Christ. They worship differently and after various fashions; some worship kneeling, and some standing; but they all worship with one heart. They are all led by one Spirit; they all build upon one foundation; they all draw their religion from one single Book—that is the Bible. They are all joined to one great center—that is Jesus Christ. They all even now can say with one heart, "Hallelujah"; and can all respond with one heart and voice, "Amen and Amen."

It is a Church which is dependent upon no ministers upon earth, however much it values those who preach the Gospel to its members. The life of its members does not hang upon church-membership, and baptism, and the Lord's Supper—although they always observe them when possible. But it has only one great Head—one Shepherd, one chief Bishop—and that is Jesus Christ. He alone, by His Spirit, admits the members of this Church, though ministers may show the door. Till He opens the door no man on earth can open it—neither bishops, nor presbyters, nor convocations, nor synods. Once let a man repent and believe the Gospel, and that moment he becomes a member of this Church. Like the penitent thief, he may have no opportunity of being baptized; but he has that which is far better than any water-baptism—the baptism of the Spirit. He may not be able to receive the bread and wine in the Lord's Supper; but he eats Christ's body and drinks Christ's blood by faith every day he lives, and no minister on earth can prevent him. He may be excommunicated by ordained men, and cut off from the outward ordinances of the professing Christ; but all the ordained men in the world cannot shut him out of the true Church.

(To Be Continued in Next Issue.)

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## A FRIENDLY BIBLE STORY

By G. G. Rupert

*(Sixth Meeting. Continued from May Issue.)*

R. Well Brethren and sisters you will surely love your neighbor as yourselves tonight and make room for this attendance. Let us sing, "Come Thou Fount of Every Blessing," and then we will join with Brother K. in prayer. Just a word. We have already studied the seventh chapter in the beginning of these studies. Then we began at the second and came up to the close of the sixth. I feel sure we will all appreciate if we begin where we left off in the eighth at that time. I will read again from the first of the eighth:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God."—Rom. 8 Verses 1-8.

S. This closed up Paul's experience as related in seventh. He could now keep the law as the result of the carnal mind being removed. He was also dead to sin and could now live to righteousness. This he says was all the result of being led by the spirit and the indwelling Christ. Hence no more condemnation. He was now a free man. He even says in verse nine that the new man does not live in the flesh, but lives in the spirit. He says further "if he has not the spirit of Christ he is none of his." So we see that when a man is converted to God and made a new creature he knows it, and everybody else knows it by the life he now lives, which is the fruit of being made a new creature.

R. I read again.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through

the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."—Verses 9-18.

Millennial M. I see by verse eleven that our part in the resurrection of the just all depends on whether we are a new creature or not. I see also Paul plainly says we are mortal. I see further that even the Christian does not go to heaven when he dies.

Visitor. I see that we are not in debt to the flesh in any sense for our redemption, so it is purely the gift of God.

J. I see that no man has any right to call God his Father that has not been adopted by the spirit. But as Christ said of some, "your father is the devil."

B. I am glad there is another spirit that bears witness with ours that we are the sons of God. Verse 17 says if we be children then we be heirs of God and joint heirs with Christ. That is good enough for me.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within for we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."—Verses 19-27.

Presbyterian M. The summing up of these verses is this. We all recognize we are in a world of sin, death and suffering. We have been made subjects of corruption not willingly on our part. Hence we look forward with groanings and pain for the redemption of our bodies from this mortal state to the immortal which the Child of God will receive at the

resurrection. We need no longer talk of going to Heaven at death. That is untrue, and I renounce the doctrine right here, of man's immortality.

Visitor. So do I. (Many say Amen to that.)

R. I will read:

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Verses 28-39.

B. Now friends we have struck some thing: predestination, foreknowledge, and election. Well, I will say before I sit down, all three of the terms used apply to one thing and that is the children of God. But whether these children are made up of individuals whom God knew before they were born, or whether the terms apply to God's original purpose to save a people and thereby carry out His plan of inhabiting the earth through Christ, is the question. According to every scripture we have thus far studied, and all others that I can think of, it is a fact that each individual must make His calling and election sure by *his own choice*. It is true that God had foreknowledge of his purpose, or the Gospel would never have been instituted. All His promises rest on his foreknowledge of future things.

R. He knew the "end from the beginning." He says, Hence I conclude his plan to carry out his purpose through the Gospel in the saving of men was predestinated. So those who accept the gospel are called *the elect* in his plan. He elected that some would be saved. He willed it to be so. Then when individuals accepted the plan they became of the elect class. The word "called," belongs to the same list.

In verse twenty-eight it settles the question definitely by saying, "They are called according to His purpose." Verses thirty-eight and nine are very encouraging. There the thought stated for our comfort is, that if we are willing nothing is able to separate us from the love of God. Love is the binding link both in us and in Him. As long as that love exists nothing can separate us.

Baptist M. I see there are two sides to the question. I have supposed this was to teach us that individuals that God called, whether willing or not, were forced to accept the call. As I heard one say, he was never so mad in his life as when God called him. I can see the brother's view of these verses is correct. God's purpose in the beginning was to carry out his original plan of inhabiting the earth. That number is made up of those *who will come*. It is said it takes six thousand years to gather the number. How few there are who accept the call and become of the elect, and predestinated ones. I propose to hear the call.

"I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. Not as though the word of God hath taken none effect. For they are not all Israel, which are of Israel: Neither, because they are the seed of Abraham, are they all children: but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise. At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our Father Isaac: (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid."—Chapter 9:1-14.

K. I am doubly sure if the election of certain ones was foreordained as some claim, Paul would not have troubled himself about his kinsman according to the flesh. That would have all been useless. He shows in verse eight that it depended on those on whom the word of God took effect. No it was not that that troubled the Apostle. The glory, the covenants, the giving of the law, and the promises, had all been

# The REMNANT OF ISRAEL

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handed down to them as a Nation, because at the beginning of their history they were the only people who would accept the Gospel, and now to have them reject as many did, it worried Paul greatly. He was willing to be accursed if that would help them. He says of whom were the fathers, such as Abraham, Isaac, and Jacob, all were of the same blood. It grieved Paul to see his brethren reject the truth in his day. Verse six shows that the word did take effect on some of them. He draws the dividing line by saying, "They are not all Israel that are of Israel." "Neither because they are the seed of Abraham are they all children. But in Isaac shall thy seed be called" Isaac was a child of promise, and having an unnatural birth so are the true children born in an unnatural manner. Not the literal children of the flesh (blood Jews) are counted for the seed but the children of promise. This is hard on such as believe the *Natural Jew* did have a preference over any other Nation. But they must take their medicine. The strongest proof of this is the case of Jacob and Esau. The rulership came to the eldest son. But God says, "Jacob have I loved, but Esau have I hated." Esau despised his birthright. Jacob in his shrewdness bought it for a mess of pottage. Hence the younger ruled over the elder. Thus it is clear to my mind it is such as will obey God, and not a call regardless of character. Neither is the doctrine, "once in grace," any assurance of always being in grace. Man's choice is never taken from him. The prophet says your sins have separated you from God.

(R. Reads Verses 15-29.)

"For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto

Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will be hardeneth. Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew wrath, and to make his power known endured with much long suffering the vessels of wrath fitted to destruction and that he might make known the riches of his glory on the vessel of mercy, which he had afore prepared unto glory. Even us, whom he hath called not of the Jews only, but also of the Gentiles? As he saith also in Osee, I will call them my people, which were not my people; and her beloved, which was not beloved. And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God. Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodoma, and been made like unto Gomorrha."

Baptist M. I notice in verses 15-21 that God is the sole controller of all his dealings with men. No one has even a right to question his ways. He uses man as the potter uses the clay and it depends on the condition of the clay, the use he will make of it. When a boy, I visited a potter's place. I saw him, when the clay was bad with gravel or unmixed he threw it aside or made some inferior vessel out of it. So God shews mercy to whom He will, and wrath upon whom He will. God used Pharaoh, a vile ruler, to make God's own power known in all the World. I also see in this scripture that in order to understand truth we must be familiar with the Old Testament writings as here cited.

Christian M. I see by verses 22-26, the comparison drawn, as it applies to the Jew and Gentile. The Jews had in all their history (though highly favored) been a rebellious people and God's wrath had been manifested upon them at various times. Finally He goes to the Gentile and shows his mercy to him, and scattered the Jews abroad as they are to this day, (I mean as a nation), and in mercy invites the Gentile to come in to the household of faith.

Methodist M. Verses 23-28 are of special interest to me. First the last part of Israel will be largely made up of Gentiles, (not all) and the work among

the Gentiles will continue till His original purpose is carried out. That is stated in verse 28 for "He will cut His work short." I see in verse 29 if it had not been for the finding of the true seed among the Gentiles we had been destroyed ere this as was Sodom.

Christian M. It is now clear to me where the trouble existed between the Jew and the Gentile. The Jew rejected faith. They felt confident they could obey the law alone and be saved, as the result of being Abraham's seed and because God made the covenant with them at Sinai. Therefore they had no need of Christ or faith. The Gentile accepted the Covenant of faith which Abraham embraced and through that faith they became able to keep the law of righteousness which the Jew could not do, by his own strength and self-confidence. So the Gentile could do that which the Jew who rejected faith could not do. Hence Christ was a stumbling stone to the Jew. Now permit me to say the law has been my stumbling stone. I thought I would take Christ, but He would not have me, for I would not keep the law of righteousness. So I was as bad as the Jew who rejected Christ and faith. Now I propose to take both the law and the Gospel, and belong to true Israel. Come with me brethren and sisters.

Congregation. We are with you in traveling all this road which has been left for us all.

Christian M. I want to say another thing. I have thought there was no use to study the Old Testament. I wish to confess my mind has changed wonderfully on that point since coming to these studies. I claimed to take the New Testament as my guide when the facts are I was not taking it at all. I heard that R. was willing to take the New Testament as his guide. I thought I would go over and soon make him surrender that point. But he has done nothing but read for us the New Testament, and I see I am the one that must surrender and not he. Blindness is surely a terrible thing. I am glad I love the Lord enough to say what I have this evening.

Congregation. Amen.

R. I read again Chapter 10: verses 1-4.

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

J. I feel regarding my past experience that I was like the Jews. I had a "zeal for God, but not according to knowledge." In fact it looks to me now like the whole Christian world is where I was. They have a "zeal for God" but know very little of the true teachings of the Bible. I have heard much in my

Church about Christ ending the law. Now I see by this scripture He is the end of the law only to those *who believe*. Now if the end here spoken of is that, then the great majority are still under obligation to keep the law, for they do not believe. Now from studying what we have, I see Christ was the design of the law. James says, "we have seen *the end of the Lord* in dealing with Job." That is the design of the Lord. So here the design of Christ was to place man under grace and take him out from under the law so the law would no longer hold him guilty. Then another Apostle says, "Against such there is no law." The law no longer has any thing against them.

Presbyterian M. There is some sense to that explanation. It is in harmony with Webster on the end of the law. Righteousness which is obedience to the law is only obtained through Christ as we have learned. Hence the Jews who rejected Christ could never obtain that which they sought for for they did not understand the truth. They rejected knowledge.

R. I will read verses 5-17.

"For Moses describeth the righteousness which is of the law. That the man which doeth those things shall live by them. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into Heaven? (that is, to bring Christ down from above:) Or who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. For whomsoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the Gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing and hearing by the word of God."

Methodist M. Moses tells in plain English what righteousness is. It is the keeping of the law. Hence both Jew and Gentile sought to attain it. The Jew failed. The Gentile reached the goal. The Gentile sought it through faith in Christ. The Jew sought it by his own righteousness, by being able, as he thought,

to keep the law in his own power (called in the New Testament the works of the law). Now the rest of the scripture read tells how to obtain that power, through simply believing. It also teaches that there is no difference between a Jew and any other man. All must hear and believe. It also shows us the necessity of a preacher, (teacher) that the people may hear. I will add, how can they hear unless they hear the truth? It is surely not to hear what is commonly taught.

R. I again read Verses 18-21.

"But I say, Have they not heard? Yes, verily, their sound went into all the earth; and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people and by a foolish nation I will anger you. But Esaias is very bold, and I was made manifest unto them that ask not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people."

Visitor. I have been hearing of some who taught what now appears to me to be truth. I rejected it without consideration. Will I be in the fix the Jews are in today for rejecting truth? I see that is what placed them where they are. I see Christendom rejecting these very precious things. Will they be in the same condition? For my part I shall ask forgiveness and from this on walk in all the light the Lord will send me. I will "prove all things and hold fast that which is good."

R. If I mistake not, that point will be made clear in the next chapter, so I read Chapter eleven.

"I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Even then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumblingblock, and a recompence unto them: Let their eyes be darkened, that they may not see, and

bow down their back alway. I say unto them, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy."—Rom. 11: Verses 1-11.

Visitor. Paul shows in this the same as before stated, "They are not all Israel that are of Israel." He has not cast away his people whom he foreknew. The ones He foreknew were those whom the plan of election has secured. The rest of National Israel are blinded. The term "His people" refers to the elect which were the seven thousand in Elijah's day. Even so now God has those who are scattered abroad who serve him. The awful condition of those who reject light and truth is here stated by the prophets.

"Now if the fall of them be the riches of the Gentiles; how much more their fullness? For I speak to you Gentiles, inasmuch as I am the Apostle of the world, and the diminishing of them the riches of the Gentiles, I magnify my office: If by any means I may provoke to emulation them which are my flesh, and might save some of them. For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches broken off, and thou, being a wild olive tree, grafted in among them, and with them partakest of the root and fatness of the olive tree; Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree? For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob:"—Verses 12-26.

Visitor. It is a very evident thing to me that God is truly no respecter of persons. The blood of Abraham's seed is no more than the blood of any other man. But the character of any individual is the

only thing which decides his eternal destiny. God loved the Jew for every good thing done or believed. But he rejects him for his evil ways. Hence, as they rejected the Lord they were rejected, says the Apostle, behold the severity and goodness of the Lord. His goodness will take a person back if they continue not in unbelief. He will cut the believer off if he becomes an unbeliever. The thought of the wild and tame olive tree is a very valuable lesson. It teaches that all the branches of the tame olive were cut off. Blindness *in part* happened to Israel (not all). Paul was of that blood. Every Bible writer was of that blood. Christ was of that blood and we are grafted into the tame olive. That shows it is the old stock of the tame olive tree remains, not a new tree planted. We're grafted in, *contrary to nature*. If it were natural grafting the new limb would bear its natural fruit. But I am thankful our fruit and very nature changed so we can bear the choice fruit of the spir-

To me these lessons are glorious. I praise the Lord day and night as I meditate upon them. I rejoice there shall come out of Zion the deliverer and save all true Israel. I am glad probation will last till the *fullness* of the Gentiles shall come in. That is that every honest soul among them will be saved. It is said that blindness, to the natural Jew who has boasted and rejected God's truth will last to the end of time. But there are some of them at this time who are of faith, and others will come to the light who are honest with God, and in that way all *true Israel will be saved*. Ungodliness will then be turned away from Jacob.

R. Again I read:

"For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his first counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him and through him and to him are all things. To whom glory forever Amen."—Verses 27-35.

Visitor. Brethren I have attended some of these studies. I have kept silent that I might learn. I am a minister of the Lutheran Church. On this question of justification by faith, I am surely in harmony.

Martin Luther separated from the Catholic church on that question. Yet I can see it far more clear than I could see it before from any reading I have been able to obtain regarding the law and the difference between the Jewish unbeliever and the believer. These studies open a field to me in an entirely different light. I see that God shows no preference to blood, neither to persons. It is purely a question of character. How to attain that character is a wonderful question, as here brought out. The law never stood to me in the light it now stands. I supposed it to be obsolete and done away. Oh what a mistake. I see that faith exalts the law, and the law reveals the great need of faith in order to keep it. I see there is but one church. That is the church of Israel as shown by the tame olive tree. There is but one household of faith and that household is Israel. I see that all these denominations with all their zeal lack knowledge. Oh that they were wiped out of existence and every true child of God among them would unite, in one grand effort to lift up Christ and the law in their true relation, to the people. It seems these studies have given me a new view, and a new life. It seems now I must go to the people with the truth I have learned. God will hold me responsible that I do this. I presume I may suffer as did Paul. But if I suffer with him I shall also reign with him and you. This night I consecrate my life anew to the master for service. I shall not stop contented with what I have learned but go on to perfection and grow in a knowledge of my Lord and Savior Jesus Christ. Pray for me. I shall pray for you that we may be one even as He and His Father were one.

Congregation. Loud Amens and Amens.

Methodist M. My heart is full to overflowing. I must ask once more that we sing "Praise God from Whom all Blessings Flow."

R. Come again next Wednesday. I thank God indeed for the great interest we all manifest. I want another song before we part. It is, "God Be With You Till We Meet Again."

Good night to all.

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Two more have completed the first course, "Creation to the Captivity," in the Gamaliel Bible Correspondence School and received their diplomas—Mrs. Gladys Coleman and E. H. Coleman of Stonington, Colo.

This should have been mentioned two months ago: Can't we have others doing this work? The tuition is free.

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There is a wonderful chapter on "David," in "volume one" of G. G. Rupert's "Inspired History."

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