



# The REMNANT OF ISRAEL

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

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## MY MESSAGE

*I commend you to God this Christmas,  
For I know He is able and strong,  
And will never one moment forget you  
Notwithstanding the way may be long.*

*In the year that will shortly be dawning  
He will live out His life in you still,  
If you only will quietly let Him  
Work, unhindered, His wonderful will.*  
CHARLOTTE MURRAY.

## THE PLAN OF SALVATION

*Geo. E. Faucher*

Paul, in his letter to Timothy said: "This is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners; of whom I am chief." 1st Tim. 1:15.

Jesus, also, speaking of the object of his coming into this world, said to his disciples: "For the Son of man is come to seek and to save that which was lost." Luke 19:10. But Jesus did not do all this by himself. First, He offered Himself to become a ransom for man whom He, and His Father knew, would fall and become lost by disobedience: they both knew this even before the foundation of this world.

The proof that they knew that man would fall soon after his creation, is, that Jesus offered Himself to save His own work, (for Jesus created all things, Col. 1:14-17), and they arranged a plan to save man before the foundation of the world (Eph. 1:4, 5), and by thus arranging the plan to save man before the foundation of the world, man was predestinated to be saved if he only will. So Christ offered Himself to His Father to redeem man. Heb. 9:14. "God so

loved the world that He gave His only begotten Son that *whosoever believeth* on Him should not perish but have everlasting life." Jno. 3:16.

In this plan to save man, which was arranged before the foundation of the world, was included the death of the maker of man, "Who gave Himself a ransom for all, to be testified (manifested, revealed,) in due time. 1st Tim. 2:6. So when that time fixed for him to come to this world to ransom man who was doomed to perish, "When the fullness (or due time) of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, (i. e., sinners, transgressors of the law, for sin is the transgression of the Law. 1st Jno. 3:4) that we might receive the adoption of sons." Col. 4:4, 5.

"Man, through disobedience, (which is sin) brought death into the world, and so death passed upon all men for (because) that all have sinned." Rom. 5:12. It was therefore when sin entered into the world that man fell under condemnation and must perish unless his Maker came to his rescue, but which was all provided for before the foundation of the world, that he should come and rescue man as soon as he became a subject of God's grace, which was when he fell. So Jesus came to redeem man, by carrying out the plan arranged before the foundation of the world, which was, that He would take the death penalty upon Himself, that man might find life. So, in this pre-arranged plan we read: "In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace. Eph. 1:7. (Read from verse 4 to 7.)

But before He shed His blood for man, He first ministered unto him teaching him the way God wants him to live, and what he must do to be saved; and

after He had finished His work, then paid the ransom price for him. So Jesus said, "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." Matt. 20:28.

So as the time drew near that He should be offered for the sins of the world, He began to forewarn and make known to His disciples concerning His suffering and His death which must take place at Jerusalem as was taught in the types, and at no other place.

So we read concerning the first feast of the year, (the Passover), which was a type of Christ who is our Passover (1st Cor. 5:7.) these words in Deut. 16:5, 6. "Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee. But *at the place* which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." And the place that he chose to put His name was Jerusalem. 2nd Chron. 6:6. Since then that Jesus, the anti-typical passover lamb must also die at Jerusalem, He spoke to his disciples while they were in Caesarea Philippi, (Matt. 16:13,) concerning His suffering and death in the following words, Verse 21. "From that time forth began Jesus to shew unto His disciples, how that He must go to Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again *the third day.*" Again in Matt. 20: 18, 19. "Behold, we go to Jerusalem; and the Son of Man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death," 19. "And shall deliver Him to the Gentiles to mock, and scourge, and to crucify Him; and *the third day* he shall rise again." Twice by Matthew Jesus said that he would rise again *the third day*, not after three days.

But Matthew has still another testimony. Matt. 17: 22, 23, "And while they abode in Galilee, Jesus said unto them, the Son of Man shall be betrayed into the hands of men: And they shall kill him, and *the third day* he shall be raised again." *On the third day*, and *after three* days is quite different.

But does not Mark say *after three days* you say? Yes, he did once; Mark 8:31 where he says *after three days*. But remembering the words of Jesus, that He had not said *after* three days, but *on the third day*, he corrected himself twice afterwards as follows: Chap. 9:31. "For he taught His disciples and said unto them, the Son of man is delivered into the hands of man, and they shall kill Him; and *after that He is killed*, (this is where the word "after" comes), He shall *rise the third day.*" Now his second correction, Mark 10:33, 34. "Behold, we go to Jerusalem; and the Son of Man shall be delivered unto the chief

priests, and unto the scribes; and they shall condemn Him to death, and shall deliver Him to the Gentiles; and they shall mock Him, and shall scourge Him, and shall spit upon Him, and shall kill Him, and *the third day* He shall rise again." Having corrected his first statement twice, he finds himself in perfect accord with Matthew.

Now let us examine Luke's testimony in this matter. Luke 9:22, "Saying, the Son of Man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised *the third day.*" Also Luke 18:31-33. "Then He took unto Him the twelve, and said unto them, Behold, we go up to Jerusalem, and *all things that are written by the prophets concerning the Son of Man shall be accomplished.* For He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge Him, and put Him to death; and *the third day* He shall rise again." So with Mark's correction twice, we have seven times the statement by three different writers that Christ would rise again *on the third day*, and not *after* three days. It was a very good thing that Mark corrected his first statement, for he then came into harmony with Matthew, and Luke, who also say that this was as the prophets had foretold. If he had not corrected himself, he would have been at variance with the prophecies, and with the other disciples who said that Christ would rise on the third day, and not after three days, and therefore would have told a lie: but now everything is harmonious.

We will now follow Jesus to Jerusalem beginning from where he was at Caesarea Philippi. So from that place He took Peter, James, and John to an high mountain, and was transfigured before them, which was six days after He had shown them concerning His death at Jerusalem, and that He would rise again the third day. Matt. 17:1, 2.. Mark 9:2. Compare with Matt. 16:21-28.

Coming from the mount of transfiguration He healed a lunatic which His disciples could not heal; and departed from there and passed through Galilee, went to Capernaum, telling His disciples by the way of His death at Jerusalem for which now they were on the way, and that He would rise the *third day* after His death, Mark 9:27-23. And he arose from Capernaum and went into the coasts of Judea by the farther side of Jordan. Mark 10:1.

Leaving that place east of the Jordan River, and on His way to Jerusalem (Mark 10:32-34) they came to Jericho. (Verse 46.)

Compare Mark 10 with Luke 18 and Luke 19:1-5. He entered Jericho, found Zacchaeus, and told him He would abide that day at his house. He rested there because it was the Sabbath as we shall show presently. Question: Is it not true that the day

that Jesus was placed in His tomb, was the preparation, and the Sabbath drew on? Luke 23:54.

Is it not true that this Sabbath was the Seventh day Sabbath which God commanded to keep holy according to His commandment, and which the women obeyed? Luke 23: 55, 56. Is it not a fact that the next day after this Sabbath upon which the women rested was the first day of the week? Luke 24: 1. Does it not follow, therefore, that since this was the "first" day of the week (not of the month for this was the 15th, nor the first day of the year, for it was the 15th day of the new year) that the day before was the seventh day of the week, Sabbath?

Is it not a fact then, that since this was the regular weekly Sabbath, that the day before was the preparation of that weekly Sabbath? Compare Luke 23: 54 with Mark 15: 42. And is it not true that this preparation day before the Sabbath, is the same preparation found in John 19: 31? Is it not true also that this preparation day before the Sabbath was also the preparation before the Passover, Jno. 19:14? Is it not true also that Jesus died upon this preparation of the Passover and of the Sabbath upon which the Passover was? See Matt. 27: 32-50; Mark 15: 34-42; Luke 23: 44-46; Jno. 19: 28-31. All the four writers prove beyond a doubt that Jesus died on the preparation of the weekly Sabbath, because they all say that following that Sabbath was the first day of the week. And John positively tells us that the day upon which Jesus died was the preparation of the Passover which was also the preparation of the Sabbath, showing the Passover to be on the weekly Sabbath, the second of the new year, being the fourteenth day of the first moon (month). Now we have established the fact that the Passover was on the second Sabbath of the new year (and it was so every year).

Let us now go back to where we left Jesus at Jericho on His way to Jerusalem, and we will show that His stay at Jericho for one day was on the Sabbath day at Zacchaeus' house where He also spoke the parable of the nobleman that went into a far country to receive a kingdom and to return (referring to Himself). Luke 19: 12-27, and verse 28, "And when He had thus spoken, He went before, ascending up to Jerusalem." "Ascending," yes, because Jerusalem is much higher than Jericho in the Jordan valley, so it took them about one day to reach Bethany which they reached in the evening in time for supper. So we read in Jno. 12: 1. "Then Jesus "six days" before the Passover came to Bethany where Lazarus was, which had been dead, whom He raised from the dead."

(To be continued.)

## THE TRIAL OF THE UNIVERSE

Adolf Schenk

(Continued from the August Number.)

In order that the reader might clearly see the point as to why God permitted sin to rule this world so long, and the lesson he wants us to learn thereby, we will now study the following important facts.

Adam and Eve were created free people and were placed into this beautiful earth. God put them into paradise to take possession of it without having the least knowledge of the bitter fruits of transgression. Sin and its terrible consequences was an element of which they had absolutely no understanding. They only knew what was good, pleasant and fair. Although God did warn them against transgression, yet did they not understand what a serious matter it was. In discerning between good and evil, Adam and Eve were then babies.

Let us illustrate this by a loving mother and her inexperienced child. The mother who is exceedingly anxious to save her child from suffering, warns him again and again, not to touch the hot stove in the room, because it brings bitter sufferings. Although mother warns him faithfully, the child does not take it seriously because he does not understand, neither did he ever have any experiences along these lines. However some day in the absence of mother it will happen that the child will touch the hot stove. Then he will know for himself, by practical experience what a bitter thing it is to disregard the commandment of mother. Henceforth he will always shun touching the hot stove. The proverb says: "A burned child is afraid of fire." Even so it was in the case of Adam and Eve in transgressing God's law. Immediately some of the unpleasant consequences began to show up. Then God said to them, "Behold, the man is become as one of us, to know good and evil" Gen. 3:22. They did then begin to realize to some extent the bitter fruit of sin. But not by far did they realize then, what complicated distressing world conditions would grow out of it, in succeeding generations. So heart-sickening and ugly it would finally turn out, that it would be almost unbearable. This condition of things was reached some fifteen centuries afterwards, in the days of Noah.

God in mercy then destroyed the whole sinful world in order to deliver and to free the righteous Noah with his family from the bitter oppression which they endured at the hand of those sinners. He consumed those transgressors and gave the earth to his servant Noah and his family to start a new world. To bring up a race of people who would practice righteousness and by so doing, liberty, peace and happiness would be established on earth.

(Continued on page 5.)

# The REMNANT OF ISRAEL

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My dear Brothers and Sisters:

This is the last issue of a second year of the "Remnant" with me as editor. I thank the Lord that I have been enabled to go on this far. I'm sure God's hand has been with it or the means would not have come, as it has. However, this year has not been as prosperous as last. There is not one spare cent this year, while last, there was a surplus for me, and some for postage to mail out extra papers for missionary work. As I said in the beginning, my work is free. And as long as there is enough for the actual expense, it shall be printed. But now, at this season of the year, while our attention is called so forcibly to thoughts of "Thanksgiving" and "Giving," let us not forget God, and His work in the earth. I know my work is *so small*, compared with His *great work in the whole earth*, but, as God blesses you, and puts it into your heart to give to His cause, in return for those blessings, don't forget entirely our small work, and give accordingly.

In this issue is the conclusion of Bro. Schenk's article, "The Trial of the Universe." I think it has been exceptionally good. Also, there is the first installment of "The Plan of Salvation" By Bro. Geo. Faucher of California. I consider his treatise on this subject very timely, as it gives us new ideas on the much discussed subject of the time of the crucifixion and resurrection of Christ.

I may not always see, and agree with all the thoughts and ideas brought out, or conclusions arrived at, in every article I publish. But if it shows deep study, and gives the readers much food for thought, and if the subject is one of importance, according to my judgment, I print it.

I am more than willing to concede that my readers, with the help of God, are just as capable of forming right conclusions in these things as I.

But, as I've explained before, my paper is too small to even print all the good things that come to me. So there has to be a constant selecting and choosing on my part. I wish I might print all, but cannot do so.

Editor.

Los Angeles, Calif., Oct. 22, 1924.

Mrs. Lucile Rupert Smith,  
Oklahoma City, Oklahoma,

Dear Sister:

I send you with this a study about the time of the crucifixion of Christ, to disprove the Wednesday crucifixion theory.

I had this written in a bible reading with questions and answers. Bnt I thought it might be better to write it in this form. Of course, this subject can be written in different forms, but maybe this form will answer to convey the truth upon this subject and I hope that those who hold that theory will have their eyes opened on this question, and accept the truth, and not assumption.

I had to touch on the chronology which you folks believe in, and which I don't believe. But remember I respect your views on this matter as I did your father's, and we need not fall out because of it.

If you prefer, you may publish this in a tract form, and put one copy in every paper sent out, though use your judgment in this matter. But I would like to see it published so that all who wrote me may get an answer to their letters, as it is too much work for one to answer each individual letter with as much as I have here. My health is very poor, and writing is very hard on me, even this letter has told heavily upon me, as I am very weak. I am also very poor, after paying my coming week's rent I shall be out, and I don't know what I shall do then, as I am not able to earn my own livelihood on account of my age and weakness.

No doubt you will find misspelled words, if you do please correct them. And whether you print this or not, I would like to have it returned to me, as I can use it here without writing it over again.

I thank you for the copies of your little paper you sent me. I like to read it. And if you don't object for me to point out the mistakes of the Usher chronology to you, and also have it printed if you see that I have the straight of it. For I am most sure I have. May God bless and keep you till he comes.

Yours in the blessed hoye.

Geo. E. Faucher, 1243 Ionia St.  
Los Angeles, California.

The Following Was an Editorial in the "Daily Oklahoman" of November 23, 1924.

#### AT THE TRANSMUTATION

Of all mountains of Palestine Mount Hermon was noted for the dews that formed on its summit and helped clothe its crest with lasting verdure. Looking out toward waters that are warmed by desert winds it cools the clouds that play about its peak and condenses them into refreshing dewdrops. The sacred writers have much to say of the dews of Hermon, the Psalmist comparing these dews to the unspeakable blessings of God.

Mount Hermon is known also as the sight of the Transfiguration. Soon after the "Great Confession" had been made, the Master and His three best known disciples repaired to the lonely peak of the mountain and it was there on Hermon's summit that the Son of Man took on the stainless glory of another world and met in converse men who had slept in silence for quite 1,000 years. Indeed it had been fifteen centuries since the lawgiver from Pharaoh's palace had passed from life amid the hills of Moab and found an unmarked grave in the shadow of Beth-Peor.

The law and its fulfillment met on the hill of Transfiguration. The men who had received the tablets commanding service and sacrifice came from some hidden Sinai to converse with the man destined to glorify both service and sacrifice on the mount of Calvary. For the only time on earth the man who wrote the law was to meet the man who gave the law its final and true interpretation, Moses, who, on the banks of Nile had seen the angel of death pass by the lintels marked with the blood of sacrifice, met on Hermon the man whose sacrifice was to turn aside the angel of death from all who believed in His name.

Prophecy also was present when the veil of immortality was lifted. The prophecy that from the days of Eden had foretold the coming of one who should bruise the serpent's head was represented on the mountain when Christ for a moment took on the robes of His glory. And Elijah was more than a prophet; with the exception of Enoch he alone had gone without death across the pale frontier of life and in the visible body had gone to the invisible world. The prophet who had known no death came across nine centuries to meet the man who was to conquer death.

Faith, service, and love were present on the mountain. Each and all were represented by the selected disciples of the Nazarene. There was Peter, whose faith had led him across troubled waters and was to lead him to a cross on the banks of Tiber. There was James whose practical application of the Christian virtues enabled him to write for all the ages, "Faith without works is dead." And there was John, love-liest and saintliest of all the apostles, the only one of that immortal school to die a natural death, and who

at the age of 100 years sent out his final message to his followers, "Little children, love one another."

No grander company ever assembled on earth. The law, prophecy, faith, charity, love, met in converse with the King of Kings, the Prince of Peace, the Son of Man. It was there on the lonely mountain that the old dispensation was blended with the new. It was there that the Man of Galilee anticipated immortality so that "the fashion of His countenance was altered and His face was white and glistening." It was there that the second mountain was added to Sinai; the third and final one would be found at Calvary.

After the scene of the Transfiguration had passed, the Master and His three disciples returned to the valleys. The work of the church lies in the valley.

#### THE TRIAL OF THE UNIVERSE.

Adolph Schenck

(Continued from page 3.)

Now at the time of the flood, Noah was just 600 years of age. For six centuries that just man with his family was vexed with the filthy conversation of the wicked. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds. We are told by God's word, when the ungodly beareth rule the people mourn. Prov. 19:2. David says, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar! My soul hath long dwelt with him that hateth peace. I am for peace; but when I speak, they are for war. Psa. 120:5-7.

Suddenly, that scoffing and oppressing world was wiped out of existence by the terrible judgments of God. And righteous Noah with his family, found themselves free men and in possession of the whole earth. What a relief it was to them. O! how precious and dear is liberty after you have been oppressed so long. Surely they must have been singing a new song similar to that of Israel when they were delivered from the bondage of sin in Egypt. See Ex. 15. Only those who have felt the heel of oppression know how to sing songs of liberty.

How precious in the sight of God are his people. We are told he is willing and ready to sacrifice whole nations for a few of his people in order to give them liberty. See Isa. 43:1-4. This truth was demonstrated in Noah's case. He removed the entire population of the earth to give freedom to Noah and his people. The same is seen in the deliverance of Israel out of Egypt. Israel was the smallest and the most despised nation on earth. And for this little nation many great nations were sacrificed and removed in order that Israel might enjoy freedom. Great and marvelous are the works of the Lord God Almighty; just and true are his ways. Who is he that is not willing to love and to know him and to serve him?

### THE TRIAL

Those eight souls are now free and master of the entire earth. Not one wicked man was present to disturb their peace and liberty. God has his eye on them as to what they would do. He now gives them a chance to start a new world. Opportunity is given them to establish righteousness and liberty instead of sin and oppression as Adam did. It is almost unbelievable that they should start it any other way. For, like an open book lies before them the history of a world who had chosen sin instead of the righteousness of God. They themselves had been living in that world whose history was written with blood as the result of sin. They had tasted of the bitter fruits of transgression a long time, until they got sick and tired of it. They had been eyewitnesses of the terrible consequences of sin in the flood. They are now enjoying the blessings of living in a similar world wherein dwelled liberty. They now see the great contrast between the former sinful world and their present sinless world. How long were they desiring such a condition. Now that they are in possession of it, will they be wise and study well the lesson which God was anxious for them to learn from all they had seen, heard and experienced? George Washington said: "The jealousy of a free people should be constantly awake." Unless we daily cultivate the precious plant of love and Liberty, we will lose it. We must keep the law of God as the apple of our eye. Prov. 7; for it is this that creates freedom among the people. We are told by the spirit of God, that the kingdom of heaven is not meat and drink, but righteousness and joy and peace in the holy Ghost. Prov. 14:17. The Law of God is called the law of liberty. See James 1:25, and 2:12. Wherever in any community, everybody practices the principles of God's law, there is liberty and happiness, and otherwise oppression.

Concerning liberty, Abraham Lincoln said, "What contributes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoasts, our army and our navy. These are not our reliance against tyranny. All these may be turned against us without making us weaker for the struggle. Our reliance is in the love of Liberty which God has planted in us. Our defence is in the spirit which prizes liberty as a heritage of all men, in all lands everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own liberty and become the fit subjects of the first cunning tyrant who rises among you."

For centuries, Noah and his people had been longing for such glorious liberty as they now enjoy since the ungodly and lawless world is gone. Since they are in possession of this priceless treasure at last, they should never forget that it is exceedingly easy to lose it. If they allow themselves to sleep and be off guard the enemy will sow the evil seed and the bitter fruit of sin will again appear.

Now in process of time when they were full of bread and plenty of everything, Ham, one of Noah's sons exalted himself and introduced the same thing which Adam and Eve had introduced fifteen centuries before. See Gen. 9:20-27. Ham transgressed the fifth commandment of God's law by dishonoring his father. This act of transgression disturbed the peace and liberty of Noah and all his family. From henceforth oppression and distress will again rule in this world as it was before. The precious liberty which God had given them by wiping out of existence the entire world, was flung away by Ham as though it were a worthless thing. Is this all the thanks that Ham had for the great things which God had done for him? And is this all he cared for himself and the priceless liberty which God had gained for him at such a cost? Language cannot be found, to denounce severely enough such black ingratitude.

Noah now pronounces a fearful curse upon Ham and all his posterity. Namely, that the sin which Ham practiced upon his father was to return upon his own head and upon his posterity till the end of the world. As Ham had dishonored and oppressed his father, even so he and all his posterity are to be dishonored and oppressed.

Now every well informed man knows, that the African race are the true children of Ham. And he also knows that from that day to this, the African race has been the most dishonored, the most oppressed and enslaved people that can be found in the history of this world. Not only are they enslaved but they also turned black as the result of Ham's great sin. Now the color black, in the bible represents sin. See Isa. 60:2. These two heavy curses, hard slavery and dark color, were put upon Ham and his children in addition to the curses which were upon them growing out of Eve's and Adam's sin.

### THE TWO COVENANTS

(Continued from Oct. Issue.)

In this manner did the Mosaic covenant, and all that pertained to it, as a figure for the time then present, and as a national government, ruling both church and state, with its educational system as a school master to teach them the principles of the Abrahamic covenant, vanish away. Is it not then clear that the Mosaic covenant at Sinai was he carrying out of the promise to Abraham that he would make

of his descendants a great nation? Was it not also for the purpose of educating Israel in spiritual things, relating to the covenant made with Abraham, that God had the Ten commandments engraved upon stone, the other laws written in a book, the priesthood appointed, and the sanctuary built, with all its ordinances, and divine services to represent the things pertaining to the Abrahamic covenant which existed in heaven? If so, then we ask, Can not this theocracy be broken up, can not the tables of the covenant, can not the priesthood, can not the sacrificial offerings, and all that pertain to this covenant be done away with, having served their purpose, without affecting in the least degree the things they represented? Paul says they were done away with, and so we believe. The tables were the tables of the covenant, the ark was the covenant, the book of the law was the book of the covenant, the sanctuary was the sanctuary of the covenant. The Aaronic priesthood was the priesthood of this covenant. All represented the everlasting covenant. And to be afraid in any way of classifying the tables of the covenant, with the other emblems for fear it will do away with the ten commandments, which are in the ark of the heavenly temple above, is unreasonable. We might as well be fearful of admitting that the Aaronic priesthood is done away with, fearing that some might believe that Christ, or high priest, had ceased to exist in heaven. It only requires a little thought to see the whole matter clearly.

Some have supposed, because the statement is made designating the Ten commandments as His (God's) covenant, that that separated it from the other laws. It is true it is a separate code, distinct within itself, upon which all other laws hang.—Mat. 22:40, but it is no more a covenant commanded than is the book of the covenant. The book of the covenant was the book of the laws written by Moses. Are these laws not God's laws as much as the Ten commandments? Many if not all, of the Ten commandments were transcribed into this book. God is the only lawmaker there is. "There is one lawgiver, who is able to save and to destroy." Jas. 4:12. These laws in the book of the covenant are mentioned in the scriptures sometimes as the law of Moses. They are only mentioned as such because Moses wrote them.

We can not use the word covenant, as pertaining to God and his people, as we would use the word relating to a contract between man and man. In covenanting with God man has neither proposition, stipulation, suggestion, or terms to offer. It is solely God's covenant, and all his laws constitute the basis of that covenant. an accepts or refuses. All the people ever had to do, or could do, was to accept. They had no part whatever in the forming of any law, or the regulation of government in any sense, conse-

quently the book of the law is just as much his covenant as was the Ten commandments. The whole thing is God's covenant, and all the part man ever could have in it was to submit to the great Ruler.

Some hold that this covenant made at Sinai is still in existence in the personal experience of individuals. How this covenant can still exist in any sense whatever, is something we can not understand from any scriptural standpoint. Paul says positively that it vanisheth away, (R. V. is vanishing away). This expression implies that the last vestige of it was passing out of sight. But a more positive statement is found in Hebrews 10:9. "Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second." By reading the connection in the ninth chapter and forward it is clearly seen that there is a contrasting of the two covenants and the services pertaining to them. He taketh away the first covenant that he may establish the second. Others hold that everybody in the world in their personal experience is under one of these two covenants. This we fail also to harmonize with the positive declaration of scripture. The Apostle Paul, speaking of the Gentiles, in their relations to these covenants, prior to their being adopted into the family of Israel, speaks thus: "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world." Eph. 2:11,12.

An unconverted Gentile is a stranger to both of these covenants. Of course, this is true, for the covenant at Sinai was made with the house of Israel and the house of Judah, and all the Gentiles who ever became connected with that covenant, conformed to the laws of that nation, and became citizens of that government. Some even hold, that this covenant was in existence before the days of Moses. How that can in any sense be true is a mystery, when the Bible positively says it was made with the house of Israel and the house of Judah, made when he took them by the hand to lead them out of the land of Egypt. That it was a national covenant is further evident, for the new covenant only accepts those who have the law written in their hearts, thus implying plainly that that was not a specific requirement of the national covenant. Hence, from any standpoint we may use in examining it, we find that one does not represent necessarily an unconverted, and the other a converted man. Moses, Caleb, Joshua, Miriam, and many others who were saints, no doubt, belonged both to the everlasting and national covenants.

All of these errors have grown out of the wrong idea of the expression, "established upon better promises." When Israel came out of Egypt they promised, in harmony with God's proposition, as recorded in Exodus nineteen, that they would comply with all his laws. Thus some hold that the other promises, the poorer, were the promises made by the people, for say they, they promised to do a thing which they could not do. But as before shown in our comments, these promises had no reference to the promise of the people at all. In both cases they were the promises of God. One was the promise of temporal blessings, the other, the better promise, was the promises of eternal and spiritual blessings. It would be a poor covenant indeed in either case, if in any sense, it relied upon the promise of a changeable being like man. It is true that Israel, as a body, were ignorant of their inability to keep God's law, as required under the everlasting covenant, which was to be written in their heart (this point is a question of justification by faith and not intended to teach what the covenant was). This was not the requirement. God never established a church in that way. Churches are made of individuals who accept Christ by faith, but more than two million souls were not expected, to come into the church by national legislation. Thus the error grows out of the thought that God in any way made a church proposition to them, or a spiritual covenant.

This compact with Israel was a union of church and state, but the nation was the first to incorporate. The church, as shown by the historical facts, was the second consideration. Both were inseparable in forming the theocracy. Both were implied in God's proposition, but we must consider each in its order and proper sphere.

We quote from the author of "Patriarchs and Prophets" the following:

"Soon after the encampment at Sinai, Moses was called up into the mountain to meet the Lord. Alone, he climbed the steep and rugged path and drew near to the cloud that marked the place of Jehovah's presence. Israel was now to be taken into a close and peculiar relation to the Most High,—to be incorporated as a church and a nation under the government of God. The message to Moses for the People was:

"Ye have seen what I did to the Egyptians; and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation."

(To be continued.)

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