



THE REMNANT OF ISRAEL

"Entered as second class matter February 2, 1923, at Oklahoma City, Okla., under the Act of March 3, 1879."

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

Vol. 7.

OKLAHOMA CITY, OKLA., FEBRUARY AND MARCH, 1925

No. 2-3

If those who pine would whistle,
If those who sigh would laugh,
The rose would outgrow the thistle,
The wheat would outrun the chaff.

BOBBIE BURNS

DR. FRANK CRANE

The Old-Time Religion

In a sermon by Rev. Halford E. Luccock, he insists that the trouble with the old-time religion is that it is not old enough.

"Give me the old-time religion,
It is good enough for me!
It was good enough for Moses,
It was good enough for Father,
It was good enough for Mother
And it's good enough for me!"

What people usually mean by the old-time religion is that they do not want to be disturbed. They want to retreat into the old conventionalities and have nobody stir them up.

The essence of religion, however, is revolution. It is doing something opposed to convention and backed only by conscience.

The religion of Moses which is sung about was not that of mildly sitting down, under Egyptian conditions, but in doing something adventurous and brave.

Abraham had the same kind of religion.

Paul and his companions were accused of turning the world upside down. A man cannot have real religion unless he revolts at the requirements of convention and habit, which clamp down the rest of the world.

Religion is something that removes a man from custom and habit and makes him a creature of conscience only. It is a disturbing factor. It is the element of progress.

It is, and always will be, a protest against things as they are and a going back to the first principles.

If, therefore, a man has the old-time religion, the religion of Moses and Abraham and other worthies of ancient history, he has something that makes him independent and courageous and adventurous, something that makes him depend more upon the cosmic laws of the universe and his conception of God than upon the law of custom and the traditions of man.

Religion is the oldest thing in the world and it is also the newest thing in the world.

It is like water that has flowed for many a year and is continuing to flow. It means an ever present inspiration for an ever present need. It is not something that can be crystallized in the past, but something that is ever new and fresh for the future.

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THE PLAN OF SALVATION

Geo. E. Fancher

(Continued from Jan. Issue.)

Jno. 19:14, 31, proves conclusively that the pass-over was on the weekly Sabbath, as we have shown before.

There is no *happen so with God*, but all things move orderly according to his own appointed way. It is only those who trust, and follow, Roman times which supplanted God's times, Dan. 7:25 that talk of *happen so's*, and argue from the standpoint of Roman times, and not God's times.

The writer used to think of a *happen so* in Jno. 19:14, 31, when he only knew Roman times: but he does so *no more*, because God has shown him his own times which he now follows.

Well Jesus said, ye know that after two days is the passover. Yes on the coming Sabbath. But being exceedingly anxious to eat the last passover with his disciples, Luke 22:15, he ate it with them 24 hours ahead of the regular appointed day for it, that he himself, who is our passover (1st Cor. 5:7), might die exactly on the hour and day, upon which all the lambs were slain, prepared and cooked before sundown. It was on the ninth hour of the day, which we call 3 p. m. that Jesus died; and at that hour three hundred thousand lambs were killed by the Jews, to feed about three millions of them that had gathered at Jerusalem for the feast.

But only "One" lamb's blood availed to take away the sin of the world among the many; it was the lamb of God. Jno 1:29: And there at 3 p. m. the type met its antitype, according to God's divine plan. No happen so here, for God is a God to the minute.

So Jesus sent his disciples to prepare the passover lamb on that Thursday afternoon; and after sunset when everything was ready they sat down to eat it on the beginning of Friday, the same day he was crucified at the hour already stated, Luke 22:7-15. Mark 14:13-17. After eating the passover he instituted the communion supper which was continued right after eating the passover, using the same unleavened bread and wine for the communion. And this, like the passover, should be eaten once a year on the beginning of the fourteenth day of the first moon (month) of each new year after sundown when the Sabbath has begun: then keep *every seventh day* thereafter to the end of the year as we are given a start to do, counting seven Sabbaths shall be complete, beginning the count with the 15th day; when the wave sheaf was brought early in the morning to be waved by the High Priest on the morrow after the Sabbath, the 14th, upon which was the passover. By thus counting seven Sabbaths, making seven complete weeks, 49 days. Israel were thrown off from observing the Sabbath by the observation of each moon in the year: And by thus counting seven Sabbaths complete, making 49 days; the morrow after the seventh Sabbath was the 50th day, and the first day of the week, which was the feast of harvest, called the feast of weeks. And God commanded that all this should be so observed every year; Ex. 13:3-10. "Thou shalt therefore keep this ordinance in *his season from year to year.*" Ver. 9. "And it shall be for a *sign* unto thee upon thine hand, and for a memorial between thine eyes, that the Lord's law may be in thy mouth: for (because) with a strong hand hath the Lord brought thee out of Egypt." What commandment of God's

law was especially connected with the Passover, and the days of unleavened bread, and the feast of weeks, beginning the count on the morrow after the Passover which was upon the *second Sabbath* of the first moon of the year? Was it not the Sabbath, the only command of all the ten that made known the "name" of the only True and the Living God, the creator of *all* things? Yes, was it not the same Sabbath which the Lord said was a sign between him and *His people*, to serve as a perpetual covenant forever? Ex. 31:13-17. And Eze. 20:20. "And hallow my Sabbaths; and they shall be a *sign* between me and you, that ye may know that I am the Lord your God." Thus beginning with the Passover day itself; eight Sabbaths were connected with it beginning with the 14th day of the first moon (month) of each new year, and to be observed year by year in its appointed season. And we have recorded in God's word that after Israel had kept the Passover in Egypt upon the 14th day of the first moon (month Abib) of the year (Ex. 12,) that they observed it again—the following year in the wilderness of Sinai, at its appointed season, according to *all* the rites of it; and, according to all the ceremonies thereof. Num. 9:1-3, and ver. 5.

THE TWO COVENANTS

G. G. Rupert

(Continued from Jan. Issue.)

And he brought him forth abroad and said, Look now toward heaven and tell the stars if thou be able to number them; and he said unto him, So shall thy seed be. And he believed the Lord; and he counted it to him for righteousness." Gen. 15:4-6.

God confirmed this by a solemn covenant. But Abram's faith was yet to be tested more. Sarah suggested that she give her handmaid to Abram to wife. Abram consented, and she bore a son, Ishmael. Hagar despised her mistress, and for this was driven out by Sarah.

The fourth time the Lord then appeared to Abram, renews his promises to him, changes his name to Abraham, and says: "And I will establish my covenant between me and thee, and thy seed after thee, in their generation for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Gen. 17:1-7. He then gave circumcision as the sign of this covenant.

Once more the Lord appears to Abraham, And God said unto Abraham, As for Sarai thy wife thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and give thee a son of her; yea, I will bless her, and she shall be a mother of nations: and Kings of people shall be of her. Then Abraham fell upon his face, and laughed and said in his heart, Shall a child be born unto him that is an hundred years old? and shall Sarah, that is ninety

years old, bear? And Abraham said unto God, O, that Ishmael might live before thee." Gen. 17:15-18. The Lord said, "Sarah thy wife shall bear thee a son indeed: and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him— My covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. And he left off talking with him and God went up from Abraham." Verses 19-22. In this he showed to Abraham that this promise did not depend on human plans for its fulfillment, but was to be done in God's own way and time. In Gen. 18:9-15 he again repeats his promises.

After Isaac was born, and when the time came for him to be weaned, a feast was made for him. Ishmael mocked him, and Sarah, seeing that such should not be the case, and that God's blessings could not attend such a state of affairs, said Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac. And the thing was very grievous in Abraham's sight because of his son. But the Lord told him, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, harken unto her voice; for in Isaac shall thy seed be called." Gen. 21:1-12, Abraham later had another trial of his faith in the command to offer up Isaac, in which he, in figure, received his son from the Dead.

Now, to the teaching of the Parable. It seems to us clear, and unmistakable. First we will consider the birth of these two boys. There are four individuals mentioned in this allegory, Sarah and Hagar, Isaac and Ishmael. The Apostle says Sarah represents Jerusalem which is above, which is free, the mother of us all. Hagar represents Jerusalem, which now is, and is in bondage with her children. These two cities are the capitals of each nation here represented. One pertains to this life, the other, to the life to come. One, to this earth, the other, to the earth made new. One was a bondage woman, the other was a freewoman. These two women were the mothers of these two boys, Ishmael, and Isaac. Isaac represents the Jerusalem above, and they that are born into that kingdom become heirs in its blessings by faith. Ishmael represents how they were born into the earthly kingdom, and become partakers of its blessings. The Apostle says that Ishmael was born after the flesh, but Isaac was the child of promise. Upon this point hangs all the question of the application to be made. What does it mean to be born after the flesh? And to be a child of promise in this case? It is clear, as we read Abraham's experience from the time the covenant was made till Isaac was born, what it meant to be the child of promise. Sarah was bar-

ren, and when the Lord told her that she should be a mother she laughed; she had no confidence in the promise, at that time. But the Apostle Paul says concerning this aged couple, "And being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, he was able also to perform. Rom. 4:19-21.

From every standpoint of the flesh the birth of Isaac would have been an utter impossibility. But God promised Abraham that he should have a son and that Sarah should be his mother. Now by the miraculous power of God, life was renewed to this aged couple. The flesh had been restored to youthfulness and so much so, that Abraham became the father of children till he had reached the age of 150 years.

This was not the case in regard to the birth of Ishmael. He was the production of natural law, according to the flesh. Fourteen years before the birth of Isaac, Abraham became the father of Ishmael by Sarah's handmaid, Hagar. Hence, being born after the flesh, was by natural laws of the flesh. To be a child of promise was to be born by unnatural law, that is, by the direct power of God manifested in the production of life.

This is best illustrated by the teachings of Christ when here upon earth, in his remarkable conversation with Nicodemus.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, "Rabbi, we know that thou art a teacher come from God: for no man can do these Miracles that thou doest except God be with him. "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he can not see the Kingdom of God. Nicodemus saith unto him, How can a man be born, when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit he can not enter the Kingdom of God. That which is born of the flesh is flesh; and that which is born of the spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: So is every one that is born of the Spirit. Nicodemus answered and said unto him, How can these things be?

The REMNANT OF ISRAEL

Published Monthly By

Union Publishing Company

P. O. Box 215

112 W. 7th Street

OKLAHOMA CITY, OKLAHOMA

G. G. RUPERT - - - - - Founder
 LUCILE RUPERT SMITH - - - Managing Editor
 I. C. SULTZ - - - - - Contributing Editor
 ADOLPH SCHENK - - - - - Contributing Editor

Subscription price, per year - - - - - \$1.00

Vol. 7 February and March, 1925 No. 2-3

Jesus answered and said unto him, Art thou a Master of Israel, and knowest not these things"? John 3:1-10.

This shows clearly, that to be born of the flesh, is to have an existence by the natural law of the flesh. But to be born of the Spirit is to be born by the miraculous working of the Holy Ghost; whether it be in its operation in the human flesh to produce life or whether in the heart to produce spiritual life.

Now, as to the application of the allegory. It was never the design of the Sinaitic covenant to give Spiritual Life. This alone belongs to the power of God, which is manifested alone in the Abrahamic, or everlasting covenant, on the acceptance of the promises of God, by faith, as did Abraham. The covenant at Sinai pertained to the affairs of this life: to a government of man in this world, to those born by the natural law of life, as was Ishmael; and in it was the educational system, to lead men to the Spiritual Life. The two covenants do not represent different degrees of personal experience in Christian life. Isaac, although a child of promise, had every element of the carnal mind to contend with that every other human being has to encounter. He had to be born again as well as Nicodemus, or any other man. His being a child of promise, does not signify that he was divine and could not sin, neither does it imply that he did not have the works of the flesh to overcome, the same as Ishmael. And on the other hand, because Ishmael was born of the flesh it does not follow that he was more sinful than any other man born into the world; or that his mother, because she was a handmaid or bondwoman was more sinful than other women. It was not the act of Abraham which brought her into bondage; she was already a bondwoman. The bondwomen, in legal heirship would not be entitled to the

things of this life, as would Sarah, Abraham's legitimate wife.

Consequently, the allegory says, "Cast out the bondwoman with her son, that she should not be heir with the free woman." So all that are born of the flesh, which was being born according to the law of the flesh, being members of the old or National covenant, includes every human being born except Christ. And unless they are born again and become the heirs of God, and joint heirs of Jesus Christ, they too, will be cast out as bondmen. To be born of the flesh gendereth to the bondage of sin, to every individual that comes into the world. To be born of the Spirit, is freedom from sin. Jerusalem, with the whole theocracy of Israel, as governed by the covenant of Sinai (excepting these who were also connected with the Everlasting covenant, by faith) with all the rest of mankind, were in the bondage of sin. A person born under the theocracy of Israel was a participant of that covenant. A person born into the kingdom of God, by a spiritual birth, is a member of the Everlasting covenant. The only freedom to be obtained is through Christ and the everlasting covenant.

Then said Jesus to the Jews, which believed on him, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, ye shall be made free? Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the son abideth forever. If the son, therefore, shall make you free, ye shall be free indeed." John 8:31-36.

Being born of the flesh need not imply that Ishmael need always continue in the works of the flesh. Neither being a child of promise implies that Isaac, without conversion, would have the works of the Spirit. These two covenants, therefore, do not represent an individual experience; but they do represent two births, one the natural birth into this world, under the theocracy of Israel, and things that pertained to it. The other the Spiritual birth and the Heavenly things that pertained to that birth. And as the Sinaitic covenant was made with all the people it shows that the acceptance of Christ was not the test. There were very few indeed in the great multitude who had any knowledge of Christ, as the Redeemer of the world. This they were to be taught later.

The circumstances show that saint and sinner entered into this covenant alike. To deny this is to indicate that there was not a single Christian in that company of probably two or three million people. All the people promised with one voice to do all that the

Lord had spoken. Those of the people who were in both the Sinaitic and Abrahamic covenant, are children of promise as was Isaac. The promise was made to Abraham on condition of faith, that Isaac should be born; the promise is also made to us that we shall be born again the second time on condition of faith—born into the Spiritual life, and finally at the Resurrection, given eternal life. The natural birth which genders to bondage, implies more than the violation of the law, which is sin. It is the bondage of corruption, mortality, and death, from which there is no freedom, and this represents that all is temporal, and perishable pertaining to Jerusalem below. To be born of the Spirit and to become a child of promise implies more than the forgiveness of sin here. It implies immortality, the resurrection from the dead, eternal life and a home in the earth made new, with Jerusalem and all her redeemed hosts. These we believe to be the simple truths taught by the allegory.

Riverside, Calif., Jan. 6th, 1925.

Dear Editor:

The mail carrier has come and gone, but the letter started today and sent to you, will have to be restarted tomorrow or today. So while I have an amanuensis for today, I must "take the current as it serves, or lose my venture," as said Shakespear. A good many years ago, in the mountains of W. Va. I had occasion to want to cross New river heavily flowing with ice, as Sup't. of a factory in Charleston, W. Va. to telegraph from Hinton to the engineer, to "bleed the boiler" lest the pipes burst from freezing. The ferryman refused to carry any one over, except at an increased rate of fare. Finally another man joined me, and, like Jonah, we paid the fare, but, unlike him, we did not land in the water. However, when we were three-fourths of the way over, the ferryman broke one of his oars, and yelled to us, "Rock the boat boys, rock the boat," and by our rocking the boat and his pushing with one oar, on the river bottom we reached the bank all right.

A few evenings ago, I sent to the dining room for the last copy of "Remnant Of Israel, and the report was that it couldn't be found. To my surprise, the last copy, or Dec. number, not unwrapped, came in its place, which I read with much interest. I was sorry to learn that your annual report had a deficit, and I said to myself that part of that accounting came from my delinquency. Enclose herewith one dollar as "penance" for same and my subscription for this year. Your "rock the boat boys! rock the boat" or "bleed the boiler" will stir up others as well as myself. Your last editorial was particularly pleasing in a few of its sentences, viz: "As I said in the begin-

ning, my work is free, and as long as there is enough for the actual expenses, it shall be printed." Now what printer can show up a longer "make-up-stick" than that? "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." Now what editor's liberality exceeds this? With these principles so boldly standing out, we delinquents of last should not only blush a little but rustle around and sweep into the editor's box a few of the delinquent pennies in last year's accounting.

As ever your Bro. in Christ,

If you enjoy reading this little paper, if you have gotten any help in your bible study, wont you write and tell me so? I would like to start the New Year wth a lot of letters of encouragement. I think the readers would enjoy them as much as I.

Have received quite a little during January, in answer to the letters I sent out. I hope it may continue.

CHAPTER V.

SAVED BY FAITH OR THE WORKS OF THE LAW, WHICH?

Passing down fifteen hundred years, from the time of Moses, we find the Jews, at the time of Christ, had imbibed very strange ideas concerning the plan of salvation. In place of seeing the object to which all the remedial, and educational systems pointed, namely: Christ and his work, as connected with the everlasting covenant, they sought justification for sin and salvation through obedience to the law alone, which is called in the Scriptures, justification by works, as the following will show: "What shall we say then? That the Gentiles, which followed not after the law of righteousness, have attained to the law of righteousness even the righteousness which is of faith. But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law. For they stumbled at the stumbling stone; as it is written, behold, I lay in Zion a stumbling stone and rock of offense; and whosoever believeth on him shall not be ashamed. Rom. 9:31-33.

The Ten commandments have always been a rule of righteousness. They followed after the law of righteousness, but could not attain to it. The trouble was they did not seek it the right way. They sought it by works, and not by faith and divine help through Christ, who is our righteousness. The Apostle then adds, "Brethren, my heart's desire and prayer for Israel, is that they might be saved, for I bare 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. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them. Rom. 10:1-5.

This scripture teaches us that a man must learn how to be a Christian, and that Christianity is the work of God in writing the law in the heart.

So the Apostle says, Christ is the end (design) of the law, to every one that believeth.

This sets forth clearly the condition and ideas the Jews held in Christ's day. As the Apostles carried the truth of the gospel to the Gentiles, they sought righteousness by faith, or accepted Christ, as their Savior, and believed that through him alone they were able to keep the law. Thus they attained to the righteousness of the law; while the Jews had the law, and were taught it in its written form, but did not attain to its righteousness, (obedience or keeping of the law.) This was the chief point of discussion between the Jews and all the teachers of the new covenant in the days of the Apostles. Here we want to enter a most earnest protest against the position taken by many modern teachers of today, who are trying to abolish the law and thus release Christians from obedience to its divine precepts. This position is dangerous, vicious, wicked and unreasonable.

The point of discussion between Paul and his opponents was not whether they should keep the law or not. All were agreed the law should be kept; as the above Scriptures plainly state. The question under discussion between them was whether they could be saved by the keeping of the law (works of the law) alone, or by faith in Christ. This alone was the subject of their discussion; and upon a correct understanding of this question, depends a correct understanding of all the Epistles of the Apostle. Let this point be settled in the mind of the reader, for upon a right understanding of this one question depends your correct decision regarding the day of the week that should be observed as the Sabbath, which is a question of controversy all over the world.

The writer agrees with the Apostle, and not with his opponents; and will here state, the law can condemn a man to death, but can not save him. It can show a man what is right but can not aid a man to perform that which is right. When it is once violated it can never release the transgressor. The penalty must be paid. No law can be given that can give life, as all men have violated God's law. Rom. 3:19.

It is evident no man can be saved by law, neither can he be justified by it, hence he must seek for justification and salvation from another source. He must also seek strength for future obedience. . . . "They that are in the flesh cannot please God." Rom. 8:8. This is all provided for in Christ in the following way: "For He hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. "Christ has redeemed us from the curse of the law, being made a curse for us. Gal. 3:13.

Every transgressor is under the curse of the law. The curse, which is the second death, hangs over his head, as the law reveals to him he is a sinner. Rom. 7:7. Although the law is Holy, just and good. (Rom. 7:12.) It places the transgressor under the curse, (or sentence of death.) Christ took that curse upon himself and died for our sins upon the tree, releasing us on condition of repentance, faith, and baptism, and future obedience.

Do we then make void the law through faith? God forbid. Yea, we establish the law. Rom. 3:31.

Thus we see that by works man cannot pay the penalty for past transgressions, nor render future obedience. He must accept Christ as his substitute, and helper. Salvation is by faith. Obedience is rendered by faith, and every spiritual blessing is received by faith in Jesus Christ. By works of obedience is our faith made perfect. Says James, "Show me your faith without works and I will show you my faith by my works . . . faith without works are dead, being alone." James 2:17-20.

Let these facts, concerning these points of discussion as they existed in the days of the apostles, be thoroughly fixed in the mind of the reader. We will see it more clearly as we examine the epistles to other churches.

There is another epistle Paul wrote, namely the Epistle to the Galatians. This is written under similar circumstances to the one written to the Corinthians.

These teachers followed the apostles to all these Gentile churches, and with a zeal that would have been commendable in a better work, endeavored to

overthrow the Gospel in every place it had been planted. These teachers taught the Galatian church that they could not be justified through Christ, but that they were justified by the works of the law, and, except they were circumcised and kept the law of Moses, they could not be saved. Paul replied in the following language: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel; which is not another; but there be some that trouble you, and would prevent the Gospel of Christ." Gal. 1:6-7.

Paul introduces the question of justification by faith in the following manner: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified." Gal. 2:16.

A violated law never justified any one. Its only province is to condemn, and to show man his need of justification. So Paul continues, "Oh foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you; this only would I learn of you, received ye the spirit by the works of the law or by the hearing of faith? Are ye so foolish having begun in the spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain, if it be in vain. He therefore, that ministereth to you in the spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?"

Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before, the Gospel unto Abraham, saying, in thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham. For as many as are of the works of the law, are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, is evident: for the just shall live by faith, and the law is not of faith, but the man that doeth them, shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, cursed is every one that hangeth on a tree; that the blessings of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith. Gal. 3:1-14.

Jesus, as a sin pardoning, and a sin offering Savior, had been clearly set before this church by the

Apostle. The plan of salvation had all been explained: but they had become bewitched, and Satan had blinded their eyes, and, like many today, they could not discern the province that the righteous law held regarding its violators. We repeat, it is the province of law to condemn and bring men under its condemnation. It is the province of Jesus Christ to die and pay the penalty, and to offer pardon to all transgressors, so they can be justified through Him. The Just shall live by faith." They had begun right, by the Spirit of God writing the law in their hearts. He asks them some hard questions, whether they received the Spirit by the works of the law or the hearing of faith.

Paul next calls their attention to God's dealings with Abraham and to the principles of the Abrahamic covenant. So then they which be of faith are blessed with faithful Abraham; and in him, says the Apostle, all the nations of the earth shall be blessed; for as many as are of the works of the law are under the curse; and that no man is justified by the law is evident; for, the just shall live by faith. And the law is not of faith. Christ has redeemed us from the curse of the law, being made a curse for us, that the blessings of Abraham might come on the Gentiles, that we might receive the promise of the Spirit through faith." Gal. 3:13-14.

After making this argument, the Apostle continues, by showing them that the Mosaic covenant was simply given in addition to the Abrahamic covenant as a schoolmaster to bring them to Christ: The law referred to in Galatians, third chapter, is the law system drawn out in characters, forming in one whole, the Jewish economy, constituting the covenant made at Sinai, and carried out in its illustrative service; the whole was a schoolmaster to bring them to Christ; but when faith is come, they are no longer under the Schoolmaster.

We give one more reference on the subject of justification, believing then that we have set forth the true principles of the New Testament upon this question. This is found in the third chapter of Romans. "Now we know that what things soever the law saith, it saith to them who are under the law; that every mouth may be then stopped, and all the world may become guilty before God. Therefore by the deeds of the law no flesh shall be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets; even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God. Being justified freely by his grace through the redemption that is in Christ

Jesus; whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins, that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith, without the deeds of the law. Is he the God of the Jews only? Is he not the God of the Gentiles? Yes, of the Gentiles also: seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid. Yea, we establish the law." Rom. 3:19-31.

All should study this scripture for we believe some are in error regarding it. They have an extreme view of justification by faith, claiming the law bears no relation to it, and that they are under no obligation to obey it. Notice the statement, "All have sinned . . . by the deeds of the law shall no flesh be justified in his sight. . . . Why cannot a just law justify a transgressor? The answer is given "For by the law is the knowledge of sin." But now the righteousness of God is manifest, being witnessed by the law, "even the righteousness, which is by faith in Jesus Christ." The law witnesses that Christ is righteousness, that his character is in harmony with every precept. So with, us, if we claim righteousness, that righteousness is capable of proof, and the testimony must be borne by the law itself, that we are in harmony with, and are keeping every precept. "Then we do not make void the law through faith, yea we establish the law, and such are no longer under the law (under its condemnation) but under Grace, (which is favor of God and Pardon for sin.) Shall we then Sin? (Make void the law through faith.) God forbid. How shall we that are dead to sin live any longer therein?

Much of this testimony could be produced, but we believe sufficient has been stated under this heading to give the reader a clear idea of the situation that existed in the days of the apostles, and the subject of contention that existed between the Jews and Gentiles. The reader will see clearly that no question of new laws, new precepts, new plans of salvation, a different Gospel, a different doctrine, or anything of the kind has been introduced; but on the contrary the whole question was as to what was the true teaching concerning the laws and doctrines already in existence, and which had ever been, since since the days of Adam.

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