

JERUSALEM and THE JEW



"HER APPOINTED TIME IS
ACCOMPLISHED."
ISAIAH 40:2

A MESSAGE OF HOPE AND
COMFORT TO THE
JEWISH PEOPLE

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"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her welfare (appointed time) is accomplished, that her iniquity is pardoned for she has received of the Lord's hand double for all her sins." —Isaiah 40:1,2.

There shall come a time, according to the prophecy of Isaiah, just quoted, when Jerusalem shall have received her proportion of punishment for her sins committed against God, and at that time shall the servants of the Most High be given the message as above to proclaim unto the people of God for their comfort. This time now is, and the servants of God are giving the message.

"The God of glory appeared unto our father Abraham, (the progenitor of Israel) when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee."

Abraham came out and dwelt in Palestine, and from thence his descendants were driven into Egypt during the days of the patriarchs, where they remained unto the time of Moses.

However, in the latter days of their slavery, Jehovah raised up a deliverer in the person of Moses that His chosen people might be succored from the evil Egyptian taskmasters.

When Moses was at the age of eighty years, there appeared unto him in the wilderness of Mount Sinai an angel

of the Lord in a flame of fire in a bush, and from the bush the voice of the Lord came, saying:

"I am the God of thy Fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. . ." "I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt."

Moses went into Egypt, and by the mighty hand of the Lord, brought forth Israel, the people of God, and unto them "shewed wonders and signs in the land of Egypt, and in the Red sea, and in the wilderness forty years."

Then, after the people were safely delivered, and as they stood before the holy mount, the Lord spake unto them by the mouth of Moses, his servant, foretelling unto them their future history from that same day down through the ages in their adversity and in their prosperity, even as the prophets have declared, saying:

"Surely the Lord God will do nothing, but he revealeth His secret unto his servants the prophets." —Amos 3:7.

Unto Israel, Moses prophesied, declaring that the Lord would abundantly bless them above all nations, providing that they would obey the Lord their God, saying:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: and these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." —Deut. 28:1-2.

Then was given unto Israel the promised blessings that would come upon them, while they were obedient unto

the Lord their God. Following this promise of blessing, the Lord declared after this period of prosperity would come their punishments, because they would forget their God, and not hearken unto His words, saying:

"If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **The Lord Thy God**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance." . . . "And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other. . . And among these nations shall thou find no ease, neither shall the soul of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: and thy life shall hang in doubt before thee; and thou shalt fear day and night, and shall none assurance of thy life. . ." —Deut. 28:58-68.

Because of their sins, the Lord promised to first punish Israel in their land, repeatedly declaring by the mouth of Moses:

"And if you will not for all this hearken unto me, then I will punish you seven times more for your sins." —Lev. 26:14-27.

Then it was prophesied, that if Israel would not repent of their sins from the chastenings of the Lord, while in the land of Palestine, that God would destroy them from out their land, and make desolate their cities, for a period of

time known as seven times, saying:

“And if ye will not for all this (the chastenings while in the land) hearken unto me, but walk contrary to me; then will I walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. . . . I will destroy your high places, and cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you. And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not smell the savor of your sweet odors. And I will bring the land into desolation: and your enemies which dwell therein shall be astonished at it. And I will scatter you among the heathen, and will draw out a sword after you: and your land shall be desolate, and your cities waste.” —Lev. 26:27-33.

In the following chapter, Moses prophesied concerning the latter end of Israel, after she had experienced the blessing for her obedience, and the curses for her disobedience, saying:

“And it shall come to pass when all these things are come upon thee, the blessings (first) and the curses, (which followed) which I have set before thee. . . . and thou return unto the Lord thy God, and obey His voice, . . . the Lord will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee. . . . And the Lord thy God will bring thee into this land which thy fathers possessed and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers.” —Deut. 30:1-5.

There are some who teach that this prophecy was fulfilled when Israel returned from the Babylonian captivity;

but the events foretold in connection with this final regathering were not fulfilled at that time; for saith the prophet Amos, concerning this final return:

“And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shalt plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.” —Amos 9:14-15.

This prophecy can apply to no past regathering, for Israel has in each case been plucked up from their land. When they returned from the Babylonian captivity, it was thought by many of Israel that never should they be plucked up again; but eventually, when they dropped back into sin, God caused them to be plucked up again, and so at the last chastisement, in A. D. 70, when Titus, the Roman general, again destroyed Jerusalem, and scattered the nation of Israel, they have remained in all nations under heaven, as the Lord God foretold. Today we find no nation upon the face of the earth in which are not found the ancient people of God. There are no cities of any size or importance but what you find some of Israel there, as a witness to the majesty and truthfulness of the Word of God.

But that this final dispersment will not forever last, we are assured, when we read of a regathering in the last days, from which there shall never be another dispersion, even as the prophets have foretold, saying:

“And yet for all that, when they be in the land of their enemies, (some are still in their enemies' land this day) I will not cast them away to destroy them utterly, and to

break my covenant with them: for I am the Lord their God." . . . "I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee". "I will bring them again to this land." "Ye shall be gathered one by one, O ye children of Israel". . . . "out of all countries. . . . into your own land". . . . "I will cause them to return to the land that I gave their fathers. . . . Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel; for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid." —Amos 9:9; Lev. 26:44; Jer. 24:6; Isa. 27:12; Ezk. 36:24; Jer. 30:11; 3,10.

This, as every thinking person can readily perceive, must be for the future; for never has Israel been gathered into Palestine, their own land, and been at rest, and free from the fear, sometime in their national existence, of their enemies round about. Never have they been gathered prior to today, with the assurance that they shall no more be pulled up again out of their land. The prophecies are for today, and we can assure each of our readers, by the word of God, that God's time, yea His set time, to favor Israel has come, even as He promised:

"It shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. . . . Again, Again, have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not." —Zech. 8:13.

As we have learned from the preceeding scriptures that Israel and Judah shall not remain forever in their enemies'

land, but shall be regathered again, to remain forever; so, also in the Scriptures, have we learned that Moses foretold how long these dispersions would last, saying:

"I will chastise you seven times for your sins." —Lev. 26:28.

Israel's sin then was to be punished for a period of seven times, according to this prophecy given unto Israel from God by Moses. At the end of these seven times, during which Israel is scattered, and her city Jerusalem trodden under foot by her oppressors, we may expect to hear the cry that her appointed times are fulfilled, and this is the message that we bring herein. "Her appointed time is accomplished." —Isa. 40:1-2.

The word "times", according to concordances, and dictionaries, (see "Stongs") means a set period, a set time. Accordingly, by the word of Moses, we are told that Israel is to be in the enemies' land, with her capitol city, Jerusalem, trodden under the feet of her enemies for seven set periods of time.

At the end of this set period of time, Israel's appointed season, her seven times punishment, we may expect to see Israel regathering, Jerusalem being delivered, and God's blessing again returning to the people of Israel; and this we see today.

A "time", in Bible prophecy, is a term synonymous with the phrase "Bible year of 360 days", as we can from Dan. 4:16, 23, 25, 32; 7:25; 12:7.

In the Book of Revelations, chapter 12, verse 14, we readily see how many days a Bible time, or year, is. In this verse, a woman is brought to view, of which it is said that she is nourished in the wilderness by the Lord for "a time, and times, and a half time." In verse 6, it is said

of the woman that she fled into the wilderness, where she is fed for "a thousand two hundred and three score days," or in other words, for a period corresponding to three and one-half times 360 days, a Bible time, or year.

Seven times then, as given by Moses, being prophecy, would be a period equaling seven times 360 days, or a total of 2520 days. Israel would then be punished by being scattered into all nations, and her city under the heel of her enemies, for 2520 days. That this is not literal days, we can readily see, when we know that Israel has been punished many times 2520 solar days. What then can the prophecy mean?

In Bible prophecy, a day is symbolical of a year, as we learn from Numbers 14:34, and also by the prophecy given unto Ezekiel, in chapter 4, verse 6:

"I have laid upon thee the years of their iniquity, according to the number of the days". . . "I have appointed thee each day for a year."

We then understand that the seven times appointed unto Israel for a chastisement was a period of 2520 years. Let us learn, therefore, the beginning of Gentile time, or Israel's punishment, and we will then easily see the date periods which close the punishment, and usher in the blessings again.

As long as Israel was God's chosen nation, as long as she was His chosen vessel, until He cast her off; Israel was ruling in her own right, in the times, or years, that the Lord had appointed unto her. When Israel was cast off and the Gentile nations allowed to exercise dominion over the people of Israel, and the enemies of Israel were authorized to reign, as they were by the prophets; then Gentile times began.

That Israel was cast off from God's favor, and was to become abased, we understand from the prophecy of Ezekiel, in which he prophesies, saying:

"And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more, until he comes whose right it is; and I will give it him." —Ezk. 21:25-27.

That the Gentiles were given the right to rule in the stead of Israel, soon to be cast off, we may discern by the prophecy of the prophet Jeremiah, in which he declared:

"Thus saith the Lord of Hosts, the God of Israel; Thus shall ye say unto your masters; I have made the earth, the man and the beast that are upon the ground, by my great power and my outstretched arm, and have given it unto whom it seemed meet unto me. And now I have given all these lands into the hands of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, and his son, and his son's son, until the very time of his land come: and then many nations and great kings shall serve themselves of him." —Jer. 27:4-7.

At first thought, many may conclude hastily that the end of Israel's dominion, and the beginning of Gentile times, would be determined from a certain single day; but this is far from the case. The concluding days of the debasing of the kingdom of Israel, under the kings at Jerusalem, are the end of the times of Israel. On the other hand, the years in which Nebuchadnezzar was conquering Israel, and bringing it under his rule, are the beginning of

Gentile times. This end of the times of Israel, and the beginning of Gentile times, overlap for a certain period. They cover not a period of days but of years.

From the moment that Jehovah gave authority unto Nebuchadnezzar, by the prophet Jeremiah, Gentile times were begun; but the fusing of the age of Israel into that of Gentile dominion covers a period from the first abasement of Israel, the once chosen nation, under Jehoiakim the king, unto the final and total destruction of the capitol city Jerusalem, and the carrying away of the people in the end of the reign of Zedekiah.

According to Wells' Outline of History, page 1309, Vol. IV, the Chaldean kingdom of Babylon was founded in the year 606 B. C. Nebuchadnezzar was its first king. His reign began in the third year of Jehoiakin, hence, must have been in 606 B. C. Nebuchadnezzar's first year extended over into the fourth year of Jehoiakin. See Daniel 1:1; Jer. 25:1.

Ussher and other reliable chronologists give the beginning of Nebuchadnezzar's rule as 607 B. C.; but this is explained as he was not in supreme authority until he had conquered the provinces, and became the head of gold, as mentioned in Daniel second chapter. According to historians, this date was at the beginning of the year 606 B. C.

"In the third year of the reign of Jehoiakin, king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it." —Dan. 1:1.

"While Nebuchadnezzar was in his first year upon the throne, God spake unto Jeremiah the prophet, "Concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah king of Judah, that was the first year of Nebuchadnezzar, king of Babylon." —Jer. 25:1.

Nebuchadnezzar also overcame Egypt in 606 B. C., at which time Jeremiah prophesied against the people of the Nile, saying:

"The words of the Lord which came to Jeremiah. . . . against Egypt. . . which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah king of Judah." —Jer. 46:2.

As Egypt was the leading world power at this time, and Israel was God's chosen people at this same period, (606 B. C.) Babylon would thus become mistress of the world, when these nations were subjected unto the Babylonian kingdom under Nebuchadnezzar.

However, Gentile power was not complete as long as a king of Israel reigned at Jerusalem, and until the Jewish national power was made subject unto Babylonian dominion. This fusing process covered a period of eighteen years, and was distinguished by four distinct steps, as regarding Jerusalem the capitol city.

In the third year of king Jehoiakim, which was the first year of king Nebuchadnezzar, according to Daniel, (Chap. 1:1) and Jeremiah, (Chap. 25:1) Jerusalem was besieged by the Chaldeans. This was the year 606 B. C.

Jehoiakim became subject unto Nebuchadnezzar in 606 B. C., and served him for three years and then rebelled, as we learn from 2 Kings 24:1-2:

"In his days Nebuchadnezzar, king of Babylon, came up and Jehoiakim became his servant three years: then he turned and rebelled against him." Then the Lord sent against Judah, that His will might be fulfilled, the Chaldeans, Syrians, Moabites, Ammonites, that they might destroy Judah and Jerusalem. This was in 603 A. D.

In the eighth year of the reign of Nebuchadnezzar, Je-

hoiakim rebelled again, and Nebuchadnezzar took him captive, as recorded in 2 Kings 24:12:

"Jehoiakim, the king of Judah, went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his officers; and the king of Babylon took him in the eighth year of his reign." This was in 599 B. C.

"The ninth year of Zedekiah, king of Judah, in the tenth month, in the tenth day of the month, came Nebuchadnezzar, king of Babylon, and all his army against Jerusalem, and they besieged it." —Jer. 39:1; 52:4; 2 Kings 25:1. This was in 590 B. C.

"The Lord in the tenth year of Zedekiah (the final), king of Judah, which was the eighteenth year of Nebuchadnezzar. For then the king of Babylon's army besieged Jerusalem." —Jer. 32:1-2. This was in 589 B. C.

"This last siege lasted from the latter part of the ninth year of king Zedekiah's reign into the tenth year, which was Nebuchadnezzar's eighteenth year, "unto the eleventh year of king Zedekiah"... "And in the eleventh year of Zedekiah, in the fourth month, and in the ninth day of the month, the city was broken up." —Jer. 39:2.

In the following month was the city destroyed, as Jeremiah records, saying:

"In the fifth month, in the tenth day of the month, which was the nineteenth year of Nebuchadnezzar, king of Babylon, came Nebuzaradan, captain of the guard, which served the king of Babylon, into Jerusalem, and burned the house of the Lord; and the king's house; and all the houses of Jerusalem, and all the houses of the great men, burned he with fire; and all the army of the Chaldeans, that were with the captain of the guard, brake down all the walls of Jerusalem round about." —Jer. 52:12-44; 2

Kings 25:8.

"Zedekiah was twenty and one years old when he began to reign, and he reigned eleven years in Jerusalem." The eleventh year of Zedekiah would be the nineteenth year of Nebuchadnezzar." —2 Kings 24:18. This would be in 588 B. C.

Thus, at this time, 588 B. C., Israel has ceased to be a nation. Her people were in captivity, and her city Jerusalem destroyed, its walls flat, and the houses burned. The kingdom of Israel was not.

The final act in the abasement of the people, and the exaltation of the Gentiles, occurred in the twenty-third year of Nebuchadnezzar, which was in the year 584 B. C., as narrated by Jeremiah:

In the "three and twentieth year of Nebuchadnezzar, Nebuzaradan, the captive of the guard, carried away captive of the Jews seven hundred forty and five persons, which were those left of them the king of Babylon had placed over the vineyards to tend them." The remaining Jews had fled into Egypt.

Thus, from the above scriptures, we learn that Gentile times had their beginning from 606 B. C. to 584 B. C. Israel's punishment of 2520 years began from 606 B. C. to 584 B. C.

As Israel, according to Moses' prophecy, was to be punished seven times, or 2520 year for her sins, might we not naturally expect to see the turning away of the divine punishment at the expiration of the allotted days, and the favor of God manifest again?

Inasmuch as the beginning of the punishment covered twenty three years, might we not expect the close also occupy the same period of time?

As Israel's fall, and Babylon's rise, occurred in five distinct strokes, so have we found that the returning of Israel's favor, and the Gentile's decline also occurred on the same corresponding date periods.

The 2520 years punishment upon Israel began in 606, 603, 599, 589, and 584 B. C. The seven times punishment, or 2520 years, brings us to 1914, 1917, 1921, 1931, and 1936 A. D., at which dates we should expect to find events of importance in showing the returning favor of God to Israel.

Just as the Gentiles rose to world dominion in 606 B. C., with the conquest of Judah and Egypt, so 2520 years later the leading Gentile nations of the world rose in combat in a great struggle, known as the Great World War. Soon the earth was enveloped in a bloody struggle that lasted until nations had risen against nations, and kingdoms against kingdoms. Thus began the downfall of nations, which will continue until the prophecy of Daniel has been fulfilled, which declares:

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." —Dan. 2:35-44.

In the year 1914 and later, the Jewish question was much discussed, as the Jews had become a world problem, and were much persecuted throughout various nations, and then came 1917, the date for the second stroke of favor unto Israel.

In 603 B. C., the city of Jerusalem was captured, and in 1917, just 2520 years afterwards, Jerusalem was surrendered by the Turks unto the English, and England took

possession of the city and Palestine for a homeland for the Jewish people.

The third event in the decline of God's favor toward Israel occurred in the year 599 B. C. (2 Kings 24:10, 21, mgn.) Jerusalem was at that time besieged and captured again. After 2520 years, we find the events reversed. In 1921, England was given the mandatory power over Palestine, and a homeland for the Jewish people was provided there. The next spring Sir Herbert Samuel, an English Jew, was made governor over Palestine, fulfilling the prophecy of Jeremiah:

"Their nobles shall be of themselves, and their governor shall proceed from the midst of them." —Jer. 30:21.

In 589 B. C., Jerusalem was besieged for the last time by Nebuchadnezzar, the siege lasting until 588, at which time the city was taken, its walls demolished, its houses burned, and its people carried away to Babylon, save a few left to care for the vineyards through the nation. The city of Jerusalem was not at that day.

Let us look now 2520 years afterwards, and we see in the year of 1931 a great preparation begun in Jerusalem for its rebuilding, and in the spring of 1932, just 2520 years following the total destruction of Jerusalem, a great building program commenced in Jerusalem, as if by signal. At that time a fellow minister was in Jerusalem, and he wrote back that there was no place in the city of Jerusalem that one could go during the day to get out of the hearing of carpenters building again the capitol city. This building was continued, and just a few days ago a letter was received from a resident there, who said that one not having seen the city since 1932 would scarcely recognize it, because of the great change wrought by the rebuilding

again of the city that had lain under the feet of the Gentile powers for so long. The set time to remember Jerusalem had come.

And the date that remains, 584 B. C., at which date Palestine was without a Jewish man or woman, and the capitol city lying in destruction, and the favored people of God in foreign lands in captivity; what about it? 2520 years from this date brings us to 1936. If the reversal continues, we shall find Jerusalem rebuilt, and the Jewish people back in their own land in sufficient quantities to fulfill the words of God.

What shall we expect then with Jerusalem rebuilt, and the Jewish people again once more settled within their borders, never to be removed?

In the prophecy of Ezekial, we learn of the gathering of the nations, Gog, Magog, Meshech, Tubal, Persia, Ethiopia, Libya, Gomar, Togarmah, Sheba, Dedan, and Tarshish, to the great battle of Jerusalem, which the prophet says shall be "in the latter years" . . . "in a land brought back from the sword, and is gathered out of many people" . . . "It shall be in the latter days." —Ezekial 38th chap.

Zechariah also prophesied of this same day, saying:

"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations (so that included yours and mine) against Jerusalem to battle" . . . "Then shall the Lord go forth and fight against those nations as when He fought in the day of battle", and the outcome of that battle you may learn for yourself, as you read the remaining verses of this chapter. —Zech. 14:1-3.

After Jerusalem has been rebuilt, this great battle fought, and the victory won by the Lord, then shall a new

government be established, even as the prophet has foretold, saying:

"And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one." —Zech 14:9.

Who then shall be the king, but the one foretold by Moses, as he prophesied of the course of Israel from his own day to the day when the Lord would be king over all the earth? Of this ruler Moses said:

"The Lord said unto me. . . . I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth: and he shall speak them unto them all that I shall command him. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." —Deut. 18:17-19.

Of this prophecy, Peter, that great Jewish apostle, said:

"And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people. . . . Unto you first (the Jews) God, having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities."—Acts 3:22-26.

Jesus then, the one mentioned by Isaiah, chapter 53rd, also 7:14, is to be the king for God over all the earth. He it is who was heralded by the angel unto his mother Mary, the Jewish virgin, saying:

"Fear not Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and

of his kingdom there shall be no end." —Luke 1:30-32.

The house of Jacob was the nation of Israel. The throne of David, the king, was in Jerusalem. The city must then be rebuilt; Israel must be returned; the king must come again; then shall be brought to pass the saying of the Lord, by the prophet David:

"Thou shalt arise and have mercy upon Zion: for the time to favor her, yea, the set time, is come"... "When the Lord shall build up Zion, He shall appear in His glory... "This shall be written for the generation to come, and the people which shall be created shall praise the Lord." —Psa. 102:13, 16, 18.

Dear reader, whether you be Jew or Gentile, the king is at the door. The seven times are ending. The Jews are returning to their homeland. The city of Jerusalem is being rebuilt again. God's favor to Israel is returning. **Soon shall all nations be gathered against Jerusalem to battle.** Soon shall the Lord fight for His chosen people. **Soon shall His feet stand upon the mount of Olives again.** The time is at hand.

To you, dear reader, be you Jew or Gentile, Jesus is both Lord and Saviour. He, the lamb of God which beareth away your sins, if you but believe in Him, is the coming king, of which the prophet spake, saying:

"Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder: and His name shall be called Wonderful, Counsellor," The Mighty God, The everlasting Father, The Prince of Peace."

"Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this. —Isaiah 9:6-7.