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ISRAEL: PAST, PRESENT, FUTURE.

BY

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EVANGEL PUBLISHING SOCIETY
ROBBINS, TENNESSEE.
1919

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Affectionately dedicated to the memory of my aunt, Mary Pauley, who so earnestly taught my wayward mind to dwell upon the Eternal things of God. Upon the truthfulness and the correctness of His ever abiding, unchanging Word. It is to her faithful and simple every day teachings of life, and to the Sinless One who died to redeem Israel, and to the unchangeable God that we owe our all.

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FOREWORD

In this volume you will no doubt find many things which at first thought, may seem very unreasonable to you. Things which you may perhaps ruthlessly brush aside, unless it be that you have the honor and glory of Jehovah exercising first place in your mind and affections.

The more you let your mind dwell on the subject of Israel and Israelism, the more you become enthused, until finally your very being becomes infatuated with the Lost House of Israel, their wanderings become stranger than any story of fiction you have ever read.

As you read the pages of this volume you cannot help but exclaim, "How has it been possible for us to have dwelt amid these wonderful facts, yet never have been able to discern the fulness of the matter." But how plainly they stand out before us when our eyes have now become opened at the end of the Age. The knowledge of these things enlists the present generation into a study and a work such as never has been that of any other to do. We have the same conflict in a way as had the apostle Paul in his day, but when we come to read his Epistle to the Hebrews, with the full knowledge that it is written to us of this present generation, as we struggle to make the Identity known to Modern

Israel, the conflict becomes a blessedness and a joy. A peace, a knowledge comes into our soul such as can never be experienced except by those who "follow on to know."

We have sat midst our dreams and have thought that the days of Miracles was past, and have looked begrudgingly at the Jewish people of the days of Jesus, as they midst his great Miracle Working Power were not able to behold him as their Messiah, yet dumb as they we sit today surrounded by a Miracle Working Power such as was never seen by their eyes. Upon every hand the Infinite is working Miracles in nations, in churches, in people, such as would have made the ancient Jew with his literalism revel in overflowing Joy, such as they do for everyone who can forget the spiritual long enough to once grasp the literal. They sought a sign, and lo, a sign was given to them. The sign was given: it was Jonah and the whale, Jonah in the belly of the whale, to at last be cast forth upon dry land, unharmed, but with a vehement desire to reach the goal which God had set for him. The same sign repeats itself today, for a people swallowed up in their own blindness is at last thrown upon dry land, with a full knowledge of their Identity, and being "filled with the spirit" are sped along their way to fulfill the God-given Mission, and to "fill the face of the earth with fruit."

The Jews could not believe, even though One arose from the dead. We have condemned them for their blindness and unbelief, yet with us it has not been one Person only that arose from

the grave, but nations of Israel have arisen from the grave where they were buried by Shalmanaser the Assyrian, 721 B. C. Yet by the many, their Identity has not yet become known, but only waits the opening of the eyes by a touch of the spirit, such as moved upon doubting Thomas of centuries ago. Yes, risen nations, ours among them, pre-eminently among them, wearing the same clothes, and having the same credentials that we, and our fathers have striven so hard to fasten upon some obscure and worn out people, somewhere hidden in the wilds of the earth. Strange, yes strange indeed, but so it is, Lost Israel is found!

It surely is a Miracle, greater than all others that have ever been wrought, for us to awaken to the fact that we, the Anglo-Saxon and Teutonic peoples and nations are beyond all doubt the legal descendants of Ten-Tribed Israel, the literal sons of Abraham, Isaac and Jacob. Is it not wonderful? But so it is.

We have tried to unite and make a Christian blend, but lo, here it is. Not "a made blend," but a tie **made by blood**, that we are Lost Israel found, a one people, and all are brethren. As with Joseph of old, Identity was made to his brethren, just so today, through the research of the seed of Joseph-England the Identity becomes known once more, for we be brethren. In this knowledge, religion loses none of its spiritual strength, for **faith** loses itself in **Fact**, thus **gaining strength untold in securing living form and substance**, whereby we actually know the exceeding certainty of Jehovah's Oath and Covenant.

This knowledge of the Missing Kingdom, actually found in ourselves, **marked with all the jots and tittles of Identity**, brings to us such a fulfillment of Scriptures before our very eyes, that it cannot help but crush out all infidelity, and force conviction in the truth of God's Eternal Word.

We have had the Books of the Prophets before us, have vainly tried to see reflected Israel in neighboring races, but never dreamed of putting the "Coat of many Colors" upon ourselves, when lo, at the end of the Age we have it on, and the fit is perfect. It brings Identities which to accept, brings overwhelming joy, while to reject leads to darkness and despair.

The truth which Noah so vainly preached, while he prepared the Ark, was of no more vital import to the people of that age, than are the subjects presented to all thoughtful readers in this modest volume. Will you not read them carefully, study all the Scriptural texts that are given, have a willing mind to receive the wooings of God's spirit, for if these things are worthy of credence, they contain the gist of the Gospel for the Incoming Age. It is a **Gospel founded upon Moses and the Prophets, History, Christ and the Apostles**, and one that may be fearlessly "displayed because of truth."

D. P. Z.

Robbins, Tenn.,

February 17, 1919.

CHAPTER I

INTRODUCTORY

That we have entered an age wherein things are transpiring, such as have never been witnessed or seen by the human family before, has become apparent to every reasonable, thoughtful individual. This is so much so, that many are beginning to say, "We would know therefore what these things mean," and it is only reasonable that every intelligent person should know. The present conditions have not come by mere chance; there is an All Powerful, unseen hand, that has been, and is still, grinding the destiny, not only of men, but of nations.

This Mighty Hand is no more nor less than the hand of Jehovah, Israel's God. "These things" that we are witnessing now have not arisen all at once, they were seen and written about by the Seers of Israel long ago. Written in such a plain legible hand that the simplest might understand, if they would only open their ears to the sweet loving voice of the spirit of God, as it so gently speaks to all. "God is no respecter of persons," but he does wait until each one begins to ask, out of a sincere heart, "What doth it all mean, anyway?" and with the question asked, honestly and truly say, "Speak Lord, for thy servant heareth."

Then as we thus reverently approach our Maker, there comes a message to us, such as never man hath heard before, which is this, "Hear the word of the Lord, O ye nations, and declare it in the Isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock, and ransom him from the hand of him that was stronger than he." Jer. 31:10, 11. He that scattered Israel says, "I gave Egypt for thy ransom, Ethiopia and Sheba for thee. Since thou was precious in my sight, thou has been honorable, and I have loved thee, therefore will I give men for thee, and people for thy life. Fear not, for I am with thee, I will bring thy seed from the east, and gather thee from the west: I will say to the north, give up, and to the south, keep not back, bring my sons from far; and my daughters from the ends of the earth: every one that is called by my name; for I have created him (Israel) for my glory, I have formed him, yea, I have made him." Isa. 43:3-7.

Because of the awful results of the teachings of Gentileism, to many, these precious words are meaningless. They have entirely overlooked the fact that God has said of Israel, "the Lord thy God hath chosen thee (Israel) to be a **special people unto himself**, above all people that are upon the face of the earth." Deut. 7:6. These words have been indelibly written in the annals of time.

Very few have ever taken the time to think and see that in every age, the nations have been

haunted by a dim shadow of colossal proportions, whose identity has hitherto so mystified the inhabitants of the earth, that they have failed to accord to this seen and unseen phantom power, that which Jehovah hath accorded it.

Silent, shrouded and obscure, the mighty invincible figure has trodden over the dramatic bill-boards of the nations, and though every actor on the stage of history has paid loyal deference to its presence, it has never even intimated why nor whence it came, nor whither it tended. Almost as impersonating Jehovah himself, this Shadow hath been often seen to write, or act, between the lines, but ere its presence was solved, the vision faded away, only to re-appear later on draped in a new suit to fit some passing Scene.

Still with mammoth proportions, but with its visage ever deeply veiled, it has always played the role of a nation, but it was of one "diverse from all the rest." Indeed it has never been reckoned in the caste of nations, yet it has majestically moved forward in its onward course, as a play within a play, "a wheel within a wheel," (Eze. 1:16) it has come and gone, and to its fortunes those of all the rest have seemed most strangely joined.

But lo! The curtain now ariseth on the closing Scene of earth's most profound and greatest act, and now its form appears, but this time the lifted shroud gives us to see just who it is. With varied interest man has followed step by step, amazed at this figure, and, as its

scenes have unfolded, has concluded one thing, now another, until the very intensity of this double drama has wrapped him in the mysterious plot. It is nothing more nor less than a revelation of the golden thread of inspiration, **Israel**.

But now, at the ending of its captive exiled days, a genuine surprise is due the bill-board watchers, for the mysterious hero approacheth the foot-lights, the mask is entirely dropped, and behold it speaketh, ready to tell the secret of its role. Indeed, as he speaks, the simple loosing of its garments has disclosed far more than words can ever briefly tell. He is identified at last! **It is Israel!** The same Israel that was lost in the cities of the Medes, and in the wilderness of Europe, now appears, fully identified to us in the Anglo-Saxon and Teutonic peoples. It is Israel who has thus masqueraded for the past 2520 years, but now an astonished people stands confounded, staggered at the possibilities involved in Israel now fully proclaimed, originating from a place we least anticipated!

Strange and unlooked for is the disclosure which thus abruptly dawns upon us, so that in awe we exclaim, "What, indeed, hereafter may we not expect."

As our minds quickly speed backward over the interesting scenes of the drama, the past is understood, and as it now shapes itself, the present assumes new and greater magnitude. For beneath his modern dress "a coat of many colors, dipped in blood," (Gen. 37:3, 23, 31) fully identifies him with the part played centuries ago,

whose dreams begot for him exile, but for those who sold him, plenty in the days of famine

But says one, there is **blood relationship and lineal genealogy** involved in the revelations now dawning upon us. They link us to a mighty unconquered race, before which the once proud Rome did fall, the kingdom of the Iron, to give place to ten kingdoms of the Clay, (Dan. 2:41, 42; Jer. 18:1-6), thus pledging us to a grander destiny.

Reader, the curtain has not fully lifted, the blindness just begins to lift, (Rom. 11:24,) and the now huge proportions of the modern stage requires a larger one; so as the curtain lifts, let us study the present and the past, with God's literal unerring word before our eyes, for as the curtain higher lifts, with mighty power we're onward swept, till "he that scattered Israel shall gather him," and "the kingdom shall be the Lord's." Man's eyes now turn, and have, since Luther's reformation to the great prophetic Golden Age.

The "survival of the fittest" now indeed has come, and soon the "coat now dipped in blood," to Israel's God it will appeal, and soon Emman-u-Isra-el the thrones of Gentile nations he will take.

Amazing phenomenon! On all sides dead or dying nations; one trunk alone, **Israel**, has life within itself, a life so vigorous that it is "filling the earth with its boughs," for he "that keepeth Israel shall neither slumber nor sleep," (Ps. 121:4) "but he shall cause them that come of Jacob

to take root; Israel shall blossom and bud, and fill the face of the earth with fruit." Isa. 27:6.

Reader, with the foregoing thoughts before you, we now sincerely ask you to follow us chapter by chapter in this work, and if you find that God hath spoken, little care "whether any of the Elders have believed or not," you take the Bible, and its literal truths, as a solace to your weary mind and soul.

CHAPTER II

THE NAME ISRAEL

Among the multiplied sayings of men, there are none so fitting with which to open this chapter as the following: Said his majesty, Frederick the Great, of Germany, to his Chaplain, "Doctor, if your religion is a true one, it ought to be capable of very brief and very simple proof. Will you give me an evidence of its truth in one word?" The devout servant of God looked his sovereign in the face, and with an emphasis born of heaven, meekly answered— "**Israel.**"

O, that all men might be able to comprehend and understand this eternal truth! There is no name so sweet, so great, so grand, that in itself speaks volumes, above this name, but one, and that name is Jesus. But had there been no name—Israel, there would have been no name—Jesus. One of the strange things of earth is, that the word Jesus, and the word Israel, have almost the same pronounciation in all languages. But this is not to be wondered at, and no longer seems strange, when we are able to comprehend the fullness and completeness of the name Israel; its immensity, and its greatness.

How few really understand that Jehovah had this name in mind before the creation of man. Should man be seduced, and leave the

the place of glory given to him by Jehovah, and fall into the meshes of sin, thus losing the position of honor and trust vested in him, it was to be through this name, Israel, that he was to once more bring back and reinstate fallen creation. This name, though it has been set at naught by the Gentile leaders of the earth of all ages, who have tried to bury it from view (Ps. 83:1-3) was destined in due time to shine forth in all its resplendent glory.

The dark shadows of gloom were cast over the face of the earth, when the amalgamated blood entered among the creatures of God's creation, as the fallen angels "took to themselves wives of the daughters of men," in the days of Jared, there and then, planning the entire overthrow of the true and holy seed of God. When the amalgamated people, should with impunity and boldness, try to sweep the name of Israel from the very face of the earth, and would have done so, had not God planted this name, Israel, in the very heart of his infinite Plan of Salvation, whereby, once more, all the myriads of his sons are to be, and will be, brought back to the place where once more the glorious image of God shall be borne by all his creatures, and all the "sons of God will shout for joy!" Wonderful thought! Glorious anticipation! This to come through the prevailing power of Israel, and the lifting up of Jesus, the first of the sons of men, from the earth; for has he not said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32.

Well may the poet to have exclaimed:

“Ye chosen seed of Israel’s race,
Ye ransomed from the fall;
Hail him who saves you by his grace,
And crown him Lord of all.”

The name of Israel, **the chosen**, when properly set in all its true bearings, and when rightly understood, is of itself sufficient to sweep from the mind of man, every skeptical thought it might have ever entertained. In it we find the clear conclusive proof of the existence of a supreme, and all-wise God, the Creator and Maker of all things that will and shall pertain to his glory. This name, rightly understood, will yet become the joy of all peoples, nations and languages, when they come to see the infinite knowledge of God in choosing this name, and this people, before the foundations of the earth, and the creation of man. Wrongly understood, it has proved the stumbling stone of Christendom, and is, and has been the hammer with which the skeptical critics of earth are pounding to pieces the superhuman claims of the Scriptures. The foreordained and predicted Bible truths concerning this name, and the race of people it stands for in its entirety, is Jehovah’s stamp upon the inspiration and eternal integrity of the Scriptures. It is here, in the Scriptures, over what they have to say about the past, present and future of Israel, that skepticism and infidelity are dealing its hardest blows. On the name and people called Israel, is where the reasoning minds of earth “propose to settle the strife be-

tween the supernatural and naturalistic view of prophecy, by this one single test of its fulfillment." If the prophecy of the Word is true, and will be literally fulfilled, why did the prophecy concerning Israel fail, is asked by thousands of reasonable minds everywhere. And well it should be. If Jehovah is not able to bring to pass the word spoken prophetically in regard to Israel, how may we know that he will prove himself able to bring to pass the fulfillment of the other prophecies of the Bible.

Right here, upon the name and people of Israel, is where the final test of all should be brought. The test is fair, as all believers must allow, and is the very test to which the Scriptures themselves appeal to. The burden of the argument of the unbeliever, is to prove that the predictive prophecy pertaining to Israel has not been fulfilled, and therefore cannot be from God. But Israel themselves is the conclusive answer to all such assertions to prove that God's prophetic word is true, but to be so, Israel must be viewed as an eternal factor in all past, present and future history, as well as in prophecy.

During the past age, the seed of Israel, ten tribed, who had lost their identity, drank so deeply of the cup of Gentileism, that in blindness the fulness of the prophetic word of God was passed up by them, so far as they were concerned. It is even so today, altho the veil of blindness began to lift in 1798, when ten-tribed Israel were released from the captivated period of punishment that was placed upon them because of their

sins. The great prophecies relating to them, by many are said to be "conditional," hence failed of fulfillment. This is said in the face of the fact that God, to affirm their sureness, did so with an oath. These great prophecies, which any reasonable mind must say had to be fulfilled to exonerate the name of God, were taken by the skeptical world to show that the Scriptures were never inspired, and the professed Christian world, because of its tutorship in the schools of the Gentiles meekly acquiesced, and by so doing have helped breed infidelity and skepticism, thus dishonoring the greatness of the name of the eternal God.

Prophecy is the "Impregnable Rock" of our defence as Christians and believers in the inspiration of the Scriptures. Since all prophecy relates to and clusters around Israel, and teaches chiefly as to the fortunes and destiny of all Israel, as **ten lost tribes**, as well as to the two known tribes, which are found in the Jewish people, how important it is that the **"lost should be found"** and **identified**. This alone, and of itself, will be and is, the victorious refutation of the assertion, that of "the expectation of the prophets with regard to **Israel's future, that not one of them has ever been fulfilled.**" Modern Israel shows that every one of them has or will be fully realized and fulfilled. Every prophetic utterance in regard to Israel finds its "mate" in fulfillment. This the reader will be able to see as he pursues his study in the present work, and this is the reason of all reasons, for its publica-

tion. We have set as our seal that God is true, and that he has done, and will continue to do, as he has said. That while writers and teachers may lie, that it is not true of God, but the rather "wherein God, willing more abundant to show unto the heirs of promise (or Israel) the immutability of his counsel, interposed himself by an oath; that by two immutable things, in which it is **impossible for God to lie**, that we (Israel) might have a strong consolation, who have fled for refuge to lay hold on the hope set before us; (Israel) which **hope** we have as an anchor of the soul, both sure and steadfast." Heb. 6:17-19.

The fulfillment of the prophecies of the holy Scriptures is the living testimony of God himself, to the truth and inspiration of his Word. **Fulfillment is the signature of God, written by his own hand.**

As already stated, the history of Israel from before Creation to the fall of Samaria (721 B. C.) is given in the Bible. From this event the history of the ten tribes is foreshadowed by the words and expectations of the prophets concerning their future. With the fall of Samaria, the ten tribes, which constituted the northern kingdom, disappear from the Holy Land, or "land of the Lord." (Isa. 14:2.) Being removed to the land of the Medes by Shalmanasar, where they were settled in colonies. What finally became of these ten tribes has been one of the unsettled problems of history. For centuries Christian scholars and their brethren, the Jews, have sought them in all parts of the world, little realiz-

ing **that they** were the people themselves, or among them, as recent historical research fully reveals. One thing sure, they were lost, and if it had been known who, and where they were, they would not have been lost, but they were lost. Lost for a purpose. Lost till the black smoke of Gentileism had finished its dismal, dreadful work.

The great majority of Christians treat the subject and concern for lost Israel, as a trifle, or as a joke. One writer has said, "They have been found a hundred times, in a hundred different localities." W. Robertson Smith says: "The problem of the Lost Tribes, which has so much attraction for some speculators, is a purely fanciful one." Strange, very strange it is, that religious scholars will read the Bible, profess to believe it, then lightly say the problem of the Ten Lost Tribes and the subject of Literal Israel is "purely a fanciful one." Little wonder it is, that we find the political Christianized world, locked in deadly conflict on the great battlefields of earth today, in this, the end of the age, and all the churches honey-combed with unbelieving infidel members, when this, the theme of Israel, the golden thread, that runs through the Holy Scriptures, both old and new, and is even the leading paramount thought of all the inspired writers is set at naught; no wonder that Jeremiah, the weeping prophet, as wrapt in vision looked down the vista of years, and in the bitterness of soul, exclaimed, "Is it nothing to you, all ye that pass by? Behold, and see if there be

any sorrow like unto my sorrow." Lam. 1:12. Broken hearted and grief stricken, the very depths of his soul is thus poured out as he sees the little concern among Christian people, his people, about the things that pertain to their eternal happiness, yet the very thought is called "a purely fanciful one." This book is written and sent out upon the "troubled waters," that all the honest hearted Israelites, "in whom there is no guile," may at last be able to taste the sweets of God's unfailing word in this dark and dreadful hour, being divorced entirely from the mystical Gentile teachings, and "the doctrines of devils" of the past.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart," (Jer. 15:16) exclaims the prophet Jeremiah, as he, wrapt in vision, stood where we stand today, that he might inspire and breathe a spirit of courage and hope into the hearts and lives of all diligent, unprejudiced searchers after the "treasure hid in a field," Israel, or Israelism. When it is seen and understood, doubt and fear goes out, and joy unspeakable comes in, hallelujah to the precious name of Israel's God.

CHAPTER III

WAS ISRAEL FOREORDAINED?

The subject of foreordination, and predestination has been one that has greatly disturbed the minds of many good Christian souls. It has been a subject, because of not being rightly understood, that has made skeptics by the thousands, as no reasonable mind could comprehend, how that God could be love, and yet predestine the unborn to the burning flames of hell, there to suffer eternally as has been taught. This doctrine, for such it could only be, as it has been taught in the past, wrested as it was from its beautiful bearings, and in its perverted dress, was the child of Gentileism. The doctrine of predestination is a Bible doctrine. It is one of the fundamental doctrines pertaining to Israel. But as the amalgamated seed, or Gentile peoples, have ever been bent upon the complete destruction of all traces of literal Israel as a nation, they applied it to the individual, rather than the nation or nations of Israel to which God applied it.

In the creation of man, inasmuch as where evil could exist in the very presence of God, it became a necessity that in the plan of creation that the eternal God incorporate a way whereby man and his possession, if overcome by evil,

might be re-instated to again bear the image of the Eternal himself, hence God predestined a people who should in the end swing back into line the fallen part of God's creation who should be caught in the meshes of sin. In order for this people to perform this great work, it was necessary that their genealogy should ever be kept pure. God, who knew about his work, also could foresee the time when Satan and his fallen angels, to destroy the eternal plan of God, would mingle his, the wicked seed, with the righteous seed that came from the creation of God. And as God foresaw and foreknew, it came to pass. For in the days of Jared, some two hundred of these fallen angels or "sons of God," came down upon Mount Hermon, and with eager, lustful eyes, looked upon the beautiful daughters of men, of God's creation, and with their enchantments wooed and won them to themselves, and they became their wives, and children were born unto them. These children became known in the Bible as the children or "sons of Belial," as the "wicked ones," "the tares," "the goats" and in general, Gentiles. Coming into the earth as they did, through amalgamation, they had no regard for God, and their final aim was to destroy his plan, so far as man was concerned. (For proof, see Jude; Gen. 6:1-5; Prophecy of Enoch, chapters 6 to 9; Josephus, chapter 3, v. 1.) But to meet this very occasion, God in love to his creation, had predestined Israel to bridge over the gap, and in the end to work out his holy and righteous will.

As these wicked ones began to multiply, they became "fierce," and "despisers of those who were good." "They did not like to retain God in their knowledge," and he gave them over to a "reprobate mind." Because of their wickedness, their disregard for God, and doing those things among themselves, which were unseemly, they soon began to fill the earth "with violence." They shed the blood of man and beast with impunity. The pure seed of God was driven into the fastness of the earth, for the imagination of the hearts and minds of these wicked ones were only evil continually. Because of this, the deluge came, God sending it to destroy these "sons of wickedness," choosing as he did, Noah, a man of pure blood, to come over the flood of waters, and perpetuate the righteous seed in the earth. But, through Japheth and Ham, the sons of Noah, who no doubt had taken wives of "wicked ones," the blood of the amalgamated seed was brought over the flood, and by them, the "Isles of the Gentiles" were settled, or divided in their lands. Gen. 10:1-3. They, having the ascendancy in the earth until a few centuries past, except the little time that the foreordained seed of Israel had the predominancy in the days of David and Solomon because of obedience for a while to God's word. But later, Israel failing to destroy these amalgamated people, they became their servants for 2520 years.

But that the reader may know, that the Eternal God foreordained Israel to save the dominion of the earth to himself, we refer to the

following scriptures which make it very plain indeed.

In 1 Peter 1:1-3 we read: "Peter, an apostle of Jesus Christ, to **the strangers** scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, **ELECT** according to the foreknowledge of God, the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, **hath begotten us again** unto a lively hope by the resurrection of Jesus Christ from the dead." That we may properly understand, let us notice these, the prominent features of the texts. 1. They were written to "Strangers" in the lands spoken of, which were Gentile lands, and inhabited by Gentile people at that time.

2. These "Strangers" were "Elect according to the foreknowledge of God." Who, and what people does God call the elect? "For Jacob my servant's sake and for **Israel mine elect**. Isa. 45:4. Then beyond all possibility of a doubt, "Israel are God's elect;" for he says so in so many words. These Elect, or Israel, were "Strangers" in the lands spoken of by Peter, as they sojourned among the Gentile peoples of those regions. It would not do to call the Gentiles strangers in their own lands, hence it must be "dispersed Israel." Anyway, it is Israel that God calls the "Elect," and he further says these Elect, or Israel were scattered "throughout" the lands specified.

3. These Elect were "foreordained." Now who, or what people were foreordained? "I say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew." Rom. 11:1, 2. The language is very plain indeed. "God hath not cast away his people," and as proof, Paul says he is an Israelite. Then Israel must be God's people. And God hath not cast away "his people which he foreknew." So that if Israel are God's people, it follows that it was Israel which he foreknew, and these people Israel must be the elect according to the "foreknowledge of God." Hence it was Israel that he "foreordained." Farther, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (the predestined one) might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called, and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:29, 30. So then it was Israel that he predestined to be "conformed to the image of his Son, and to be the firstborn among many brethren." Who were the firstborn among the peoples of the earth? "And thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my firstborn." Ex. 4:22. Thus it can be seen that Israel is God's firstborn of all the nations of the earth, for the text shows that he is speaking of a nation, rather than an only Son.

He "justified and glorified" the ones he foreknew, so we read: "In the Lord **shall all the seed of Israel** be justified, and glory." Isa. 45:25.

You will notice in the first text quoted from Peter, that the Elect, or Israel, were "begotten again unto a lively hope." Ten-tribed Israel had been completely cut off from God, being dead in trespasses and sins, Hosea 1:6, but in the same place they are to be called the "sons of God," v. 10, hence begotten of "a lively hope."

Thus from all the scriptures quoted that those who were foreordained was Israel as a nation and not individuals, as we have formerly been taught. With this understanding, and with the history of Israel before us, the doctrine of foreordination, instead of being repugnant, and casting stigma upon the name of God, becomes a doctrine radiated with heavenly glory, and God a just loving being, and his name love, having so graciously seen in the eons of time, just what sin and Satan would do for his creatures, and chose Israel to be the holy people that should lead all the pure-blooded nations of earth back to the fold again.

In truth, they are his "firstborn son," or nation of people. Assyria, Egypt, Babylon, Medo-Persia, Grecia, Rome, have been, and have all passed from the stage of action, without having been transformed by the grace of God. Not so with Israel, the predestined of God. They were chosen, and chosen as a "holy people," "a special people unto himself, above all people that are upon the face of the earth." A people upon

whom the Lord "set his love upon." Deut. 7: 6, 7. Thus they are the firstborn, and will be the first regenerated, for "All Israel shall be saved." Rom. 11:26. Unto them redemption hath come, and they, when their Messiah and King comes back, which cannot be very far away, will become the ambassadors of God to the nations, so much so, that it hath been truly said, "therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men **unto justification of life.**" Rom. 5:18.

These eternal truths have been written, and predestined Israel stands today, as the powerful governing nations of the earth. Gentileism, by its subtlety and mysticism, had thought that Israel, buried amidst the nations of earth, could never rise again, but lo! here we stand today, as a living monument of the truthfulness of the promises and immutability of the word of God.

To the unprejudiced mind, the story of Israel becomes the one all absorbing theme, that wafts the mind right into the very presence of the Creator and Maker, God. There, to revel in the beautiful and resplendent sweetness of the Holy Spirit, the ever present Comforter, given to guide Israel through the dark and dismal fogs of the past, into the clear light of divine inspiration which we hold today.

CHAPTER IV

ISRAEL IN THE MAKING

The Lord in speaking of the planting of Israel in the earth says, "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me." Jer. 2:21. This degenerate plant can be no other than the amalgamated seed or Gentile plant, for we read: Moses in speaking of Israel: "For their (Gentile) vine is of the vine of Sodom and of the fields of Gomorrah, their grapes are grapes of gall, their clusters are bitter, their wine is the poison of dragons, and the cruel venom of asps." Deut. 32:32, 33.

Thus, it can be plainly seen, that there are two vines, one wholly a right seed; the other "a degenerate plant." As Israel was a "noble vine, a right seed," it follows that the Gentile blooded people are the degenerate plant. This being so, let us look at the genealogy of Israel.

God created the first man, Adam, and in turn gave him the power of creation. He begat a son, and his name was called Abel. We say nothing about Cain for the present, as there is a question as to who was his father. Cain slew his brother Abel. Then we read, and Adam knew his wife again, and she bare a son, and

called his name Seth; (or appointed), For God, said she, hath appointed me another seed instead of Abel, whom Cain slew." Gen. 4:25, 26. In this it can be seen that Eve did not esteem Cain as the right seed, else she would not have said, "God hath appointed a seed, instead of Abel, that was slain by Cain." With this, the appointed seed then we must start the genealogy of Israel, and in the mean time, to notice as to whether the blood strain is kept pure or not. So we read: "And Adam lived a hundred and thirty years, and begat a son in his likeness, after his image, and called his name Seth." Gen. 5:3. Adam was made in the "image and likeness" of God, hence in the pure seed, the same image and likeness was transferred from father to son, and must come all the way down to Noah.

The genealogy runs thus: Seth begat Enos, Enos begat Kenan, Kenan begat Mahalalel, Mahalalel begat Jared, and Jared begat Enoch, and Enoch begat Methuselah, and Methuselah begat Lamech, and Lamech begat Noah, and in doing so, said, "This same shall comfort us in our work, and in the toil of our hands, which cometh from the ground which the Lord hath cursed." Thus the father plainly understood the great work his son would do, in perpetuating the pure seed that had been planted in Adam, and that these pure blooded people would be comforted when they would see the destruction by the flood, of the wicked seed, or amalgamated blooded people, who had been harassing them, the pure seed, on every hand, even trying through the shedding of

their blood to rid the earth of them. But the all seeing eye of God was ever upon the scene.

This son, Noah, the one who was to comfort, is acknowledged to be of the "right seed," for "Noah was a just man and perfect in his generations," Gen. 6:9, and was the only man from Adam to himself except Enoch that "walked with God."

Just a thought about these two men. Enoch saw the entering in of the amalgamated blood through the fallen angels or "sons of God," and Noah saw largely the extermination of the same blood, any way to such an extent that it was centuries before it arose to the same place of power, when it again tried to make an entire destruction of the pure blooded people of Israelitish extraction, in the flowery days of Gentile-Papalism, of which we shall say more in another chapter.

Noah's geneology, or blood strain was pure from God through Adam to himself, as we have already noted. He had three sons, Shem, Ham and Japheth. From the descendents of these three men, will be made up all future generations, with Shem in the lead, followed by Japheth, who got his brother Ham's place, because Ham looked upon his father's nakedness, and covered it not up. Through Shem we have the "noble vine and right seed" this side of the flood, as we shall farther prove.

Of these peoples it was said, "Cursed be Canaan, (or Ham), a servant of servants shall he be unto his brethren." From this strain we

have the colored race, and God, not man, said "A servant of servants shall he be." This is the fiat of God, placed upon the race for the part performed in looking upon the nakedness of the father of the present world, instead of covering him up, by walking backward with the covering, as his brethren did. "Blessed be the Lord God of Shem, and Canaan shall be his servant." Thus again the servant curse is placed upon Canaan, but blessed be the Lord God of Shem, (no doubt referring to the Lord Jesus Christ, who brought the eternal blessings to all the races through Israel, as we shall see.) God shall enlarge Japheth, and he (God) shall dwell in the tents of Shem." Gen. 9:25-27. It is a notorious fact, that God always has dwelt in the tents of the Shemetic peoples, from the time of Noah down to the present. It is they who have honored his name, revered his law, built churches, and temples, in which for him to dwell. They have not become the idolaters, like the other peoples have, ever looking to the eternal God, offering him adoration and praise, rather than bowing down to "stocks of stone and wood."

But as to the lineage of the pure seed, Shem begat Arphaxad two years after the flood, and Arphaxad begat Salah, and Salah begat Eber, and Eber begat Peleg, and in his days the earth was divisioned, or nationalized, and Peleg begat Rue, and Rue begat Serug, and Serug begat Nahor, and Nahor begat Terah, and Terah begat Abram, Nahor and Haran. All the children are named because they are all used in connection

with Israel in the pure blood line, and God assigned work, Abram begat Isaac, and Isaac begat Jacob, whom God called Israel, and Jacob begat the twelve patriarchs, who became the fixed pillars, upon whom the eternal saving of the world rests. Their names were Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphthali, Joseph and Benjamin.

By reading the Scriptures it will be noted that Abram, Isaac and Jacob all married near relatives. This is done so that we can easily see that the blood to the twelve patriarchs was pure, in order that we might be able to trace the good seed, or right blood strain, so that we can intelligently see who the amalgamated blooded people are, and who are the Israelitish.

To bring down to the present, the descendants of the twelve sons of Jacob, so that all might easily understand and seek out their ancestry, whether they will be eligible to a home in the home-land in the final gathering, we will say that the predominant tribes, or nations, as we know them today are Judah and Benjamin, or the Jews; Joseph, Ephriam and Manasseh, the people of England, Scotland and Wales with their dependencies. Dan, the Germans, Austrians, Swedes, Norwegians, Hollanders, Swiss, Danes and part of the Irish. These tribes are given prominence because of the part they are to play in the last days of the Gentile Age, and incoming of the age of Restitution. Joseph-Ephriam-England was to be "a fruitful bough by a well," fully representing the location of England sur-

rounded by water, and was to carry their people and civilization to the "utmost bounds of the everlasting hills," and was to have the "Stone of Israel" in their possession. This is the Stone which Jacob used as a pillar at Bethel. Gen. 28:18. Upon this Stone the Kings of Ireland, the Argyles, the Scotch and English kings have been crowned, up to King Edward. He was not crowned upon it, because prophetically the reigning house of David was to change to the tribe of Dan. This Stone is in Westminster Abbey, London, England.

Judah, the Jews, are given prominence because "the sceptre" was not to depart from them, nor a law-giver from between his feet until Shiloh shall come, and unto him shall the gathering of the people be." Gen. 49:10, 11.

Dan, the Teutonic people, were to "judge his (God's) people as one of the tribes of Israel," and were to be the ones, above all the tribes, that should lead up to, and be waiting for the coming of the Lord, as it is said of them, "I have waited for thy salvation, O Lord." Gen. 49:16-18. We are amazed, when we come to search history and Encyclopedias, to see just what they have done in the line of Reformation and Bible translation.

About the year 1450, from Gutenberg's press, perfected from the findings of Johann Gensfleisch, of Mentz, in its first run, came the Latin Bible. It is known as the Mazarin Bible, from the fact that a copy of it was found over a century ago in Cardinal Mazarin's library at Paris. Of Tyndal's Version of the Scriptures we

read in his own words, "Wherefore I perceived that not only in my Lord of London's palace, but in all England, there was no room for attempting a translation of the Scriptures." So he fled to Germany, where Luther and the Reformation was at its height, prepared his manuscripts, and from Worms, sent the Bible to England "in cases, in barrels, in bales of cloth, in sacks of flour and in every secret way that could be devised," until England was set on fire Scripturally with the Book of God. "The first German Bible published in the new world appeared in 1743, 40 years before an English Bible was published in America." (Catholic Encyclopedia, Vol. 6, page 477.) Thus from Dan the Bible and the Reformation has been wafted to the entire world. Strange, very strange, that this tribe, the tribe of Dan, together with Benjamin, should be the ones to fire the world with the intelligence of the mind of God. But so it is and man cannot revoke it.

The other tribes are among these leading ones, and all have commingled themselves together here in the United States and Canada, and have set up in form of union, that government that typifies the earth, when God's kingdom in Israel shall be fully restored in it. This must suffice as the subject will be taken up more fully elsewhere in this volume.

We have shown how the "Vine," the "Seed" of Israel is pure, having traced its genealogy from God, in the creation of Adam, unto the twelve patriarchs. These were dispersed and mingled with the seed of men for a purpose, until

the "whole lump shall become leavened." But remember, it is the good seed that always has the ascendancy, and all out of the nations who have the virus of amalgamation in their blood, will have to have their blood cleansed, (Joel 3: 21) leaving wholly the pure blood given by God himself, unto father Adam, in their veins. "And so shall all Israel be saved," and the amalgamated blooded people, where it has the ascendancy, shall be given to the fires at the end of the age, to be burned, when the earth shall come forth with all of its people, a pure blooded people, as it was when Adam was turned from the hands of God. Thus has God maintained his integrity, and fully shows his everlasting love for man, by guiding with an invisible, all powerful hand, his pure blooded people over the troublous waves of the amalgamated Gentile ages of the past, then to at last, reveal these pure blooded people to the world as his own "peculiar treasure." In the journey from Lo Ammi to Ammi, the seed of these people have been kept practically pure. Though captivated, and among their enemies, yet there has been but very little assimilation with other people, and the fair complected people, the one time down-trodden people, are today on top, but wonderful as it truly is, they still retain the fair complexion of their early mothers of the past. As this will be dealt with in a chapter by itself, no more here.

Reader, why not consider, why not think, Was or has it been chance, or has it been the mighty hand of an all-wise, loving Creator that

has thus guided his Israel to where they are today?

Surely it has not all come by chance, for "he that keepeth Israel shall neither slumber nor sleep." Ps. 121:4. It is he that hath said, "Yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again be adorned with thy timbrels, and shalt go forth in the dances of them that make merry. Thou shalt yet plant vines on the mountains of Samaria; the planters shall plant, and they shall eat them as common things." Jer. 31:3, 4.

While the Baal-Gentile gods have, by spiritualizing, expunged all the meaning and beauty from God's word, which he hath so freely spoken regarding Israel, and then laid themselves down to sleep, thinking their work was done, lo! Israel's God doth not sleep; and he has marvelously wrought his will!

CHAPTER V

GOD'S GREAT PROMISES TO ABRAHAM

Peter, who as we have already shown, has written great things concerning Israel, says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:4. The understanding of these promises, is that which places us in position where we can, and are able to escape the corruption of the world, caused by lust. The word of God has been so spiritualized, mystified and set aside by the teachers of Gentileism, that it has largely lost its hold and overcoming power upon the mind and will of the greater part of Christendom. Long since they have failed to see, if the clergy failed to believe the word, **which it was paid to revere and teach**, who they should believe and obey, on the mere promise of a future reward. So, as the world in all its lustre glitters as the pure gold, they have taken the world, with all its pomp and show, trusting to fate, rather than to God, to guide them into the regions of eternal bliss. This being so, as our eyes become opened to the real and tangible things of God's Word, that all its promises, are yea, and amen, the power of the living word grasps the entire soul, and man be-

comes lost in the vastness of its literal beauty and greatness. So, in this condition, it becomes "an anchor to the soul," and as its everlasting beauty is viewed, we become thrilled and lost in wonder and amazement. Wonder at its greatness, and vivifying power; amazed, as to how intelligent beings could have ever set its literal teachings concerning the greatness of the work of the Israel of God aside, and thrilled, as if by study of fiction, as we see the golden thread of Israel's history woven among the varied nations of earth.

First we must take the promises made to Abraham, "the father of the faithful," and the "friend of God," in order that we may be able to comprehend the magnitude of that which the Lord has said would come to Israel, the seed of this devout and obedient servant of the Most High.

As we have noticed, Abram was the son of Terah, and the ninth in line of descent from Noah, and lived in Ur of the Chaldees. In the early days of manhood his father took him, and Sarai his wife, and started for the land of Canaan, but only got as far as Haran, where Terah died. Here Abram lived and was looked upon by the people among whom he resided as a man who was acquainted with the eternal God. Here he became a mighty man, really the founder of a kingdom of which we know very little today, for Gentile hands, in their eagerness to efface the work and destroy the plans of God, almost entirely blotted the greatness of this man from

history. But as there has recently been found 83,000 plates, in the eastern land, pertaining to him, his kingdom, and times, when they are deciphered and given to us in our own mother tongue, then shall we begin to more fully understand and know why it was that God reposed a trust of such magnitude in this wonderful, yet practically unknown man.

While here in this land the Lord appeared unto him, and said, "Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." Gen. 12:1. Upon condition of Abram making this move into an unknown land, the Lord made the following promise unto him: "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed." V. 2, 3. Notice the following points:

1. A great nation was to be made of him, or his seed. At this time he was seventy-five years old, having no child, and a barren wife on his hands.

2. He was to be blessed, and his name was to be made great.

3. He was to be a blessing.

4. The Lord agreed to bless those who blessed him, and to curse those who cursed him. Wonderful indeed, that around this man, clusters all the blessings and curses of earth. If we desire to be blessed, it is absolutely necessary

that we bless faithful Abraham first, that we may be blessed. And if we want to be cursed, all we have to do is to curse this faithful man of God.

5. In him was "all families" of the earth to be blessed. Did you ever stop to think of the immensity of this promise. No family could be blessed, except the blessing come through Abraham. Have you your family blessing through him, if not it is yet waiting for you.

Is it not strange, how that the ministry of today could have wandered so far from the promises of God to the people, as to preach year after year, and never mention these great truths pertaining to Abram, and the inhabitants of the world in general, and you, dear reader, in particular. The joy and consolation of our life has come to the humble writer, as he has learned the beautiful story contained in these promises, and in study after study has held the people spell bound, as these promises have been rehearsed amidst the outpouring of the sweet Spirit of God. Oh that every minister's eyes might become opened, that the grandeur, and the beauty might be seen and for once, its glories to behold, then never again would they feed themselves and their people on the husks of Gentileism.

Listen, these are the first promises to Abram. He, an old man, no child, and his wife childless, yet believed to the very jot and tittle of the letter of the promise.

Abram went to the land shown, and about the first thing that came, was a famine, and it was

so grievous that he was compelled to go to the land of Egypt, in order that he might be able to live. Yet he held firmly to the promises God had made to him.

Later on we find Abram in the land promised, with Lot his nephew, and each having vast herds of cattle, so many that the land seemed hardly able to support them. "The Canaanite and Perizzite dwelt in the land." Strife came between his herdmen and Lot's herdmen. He came to Lot and said, "Let there be no strife, I pray thee, between my herdmen and thy herdmen, **for we be brethren.**" Gen. 13:8.

Strange and unbelievable as it may be, but the belief of these promises, and the truths pertaining to Israel, will cause the same loving spirit to take complete possession of the believer, and the place is reached where it is said, No matter what our church alignments may be, that "we be brethren." Let there be no strife, as the worldling and unbeliever dwells among us. Every church barrier is broken down, and in heart and soul we drift together, while the rich blessings of heaven immerse us.

The land was divided between him and Lot, with the result that Lot chose the best watered grass lands, pitched his tent toward Sodom, while his aged uncle went to the hills, there to be followed by the Lord who said:

"Lift up now thine eyes, and look from the place where thou art northward, southward, and eastward and westward, for all the land which

thou seest to thee will I give it, and to thy seed forever, and I will make thy seed as the dust of the earth; that if a man can number the dust of the earth, then shall thy seed be numbered." Gen. 13:14-16.

1. Abram was to lift up his eyes, and look to the four points of the compass, that he might behold the vastness of what was told him to believe.

2. The land was to be given to him and his seed forever. No child, and his wife barren, yet not a word of doubt escaped his lips. How different the professed believer today. The promise of this land is naught to them. No thought about it, yet they profess through Christ to be of the seed of Abraham. If so, why is there not something said about the home-land. The language is plain, "to thee and thy seed forever will I give this land."

3. "Seed as the dust of the earth." Not altogether, as some would have us read it, but everywhere, because his seed would be so numerous. Where is his seed today? His seed are not Gentiles, heathen or Ethiopians. But his literal seed, they surely still exist, and if you will follow on, you should know who they are, and we feel that you will agree with the Lord, that they are too numerous to be counted.

That the greatness of Abraham, and that these promises may be fully understood, it will be well to note the words of Melchizedek, "And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and

earth." Gen. 14:19. His final possession will not only embrace the earth, but heaven. Little wonder then, that God foreordained Israel, his (Abram's) seed. The plain word of God is always within the bounds of reason. If Israel was foreordained before the foundation of the earth, why not possessor of heaven, as well as earth?

After Abram's pursuing of the kings who had carried away the people and goods of Sodom, together with Lot his nephew, and his bringing back the captives, the Lord again appeared unto him in a vision, and said, "Fear not Abram: I am thy shield, and thy exceeding great reward. Abram said, Lord God, what will thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, behold to me thou hast given no seed, and lo, one born in my house is my heir. The word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels, shall be thine heir. And he (God) 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. 15:1-6.

Some have tried to make us believe that in this vision the stars represented only the heavenly, or spiritual children, while the dust of the earth represented his earthly, or unsaved children. But where does it come in?

He again asks him to number the stars. If

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he could number them, so could his seed be numbered. It was only a literal way the Lord took to show his devoted servant how many children should come from his loins, and the loins of his posterity, even though he was then childless. The Lord had suffered the barren condition of his wife, that he might thoroughly test his faith, as to whether he really believed what he said, or no.

In this same vision he asked the Lord how he should know it would be so, and that he would inherit the land that the Lord had shown him. V. 7, 8. The answer came, by the Lord telling him to take for him "a heifer, a she goat, a ram, a turtle dove and a young pigeon." These he took and "divided the pieces one against another," all but the birds. "These he divided not."

This is truly a most wonderful vision, which you will see, as its significant parts are noted. It refers to his seed, which was divided among the beast kingdoms, but a reuniting and undivided state is brought to view by the undivided birds. These carcasses lay dead before him. The fowls, or ravenous birds came down to devour, but Abram drove them away, until at last exhausted, "a deep sleep fell upon him, and lo! a horror of great darkness." He could watch no longer. The "sun was going down." The Lord then made known the meaning of it all, saying, "Thy seed shall be a stranger, in a land that is not theirs, and there to serve the people of this land four hundred years." Later, God himself was to judge this people, and to bring Abram's

seed out of this strange land with great substance. This was typical of the Egyptian bondage. There, as bondmen, they should be, but Abram was to go to his fathers, was to be "buried in a good old age." Verses 9-16.

This vision was shown to Abram, and happened to his seed for a three fold purpose.

1. The Lord could not yet give a clear title to Abram and his seed to the land of Palestine, for those then in possession, the "Amorites, had not yet filled up the cup of their iniquity." The Lord does not dispossess anybody, or any people, so long as there is any possibility of their accepting and turning to him. These Amorites were of the amalgamated blooded people, yet the Lord would not dispossess them, until they should pass the bounds of tolerance.

2. The seed of Abram must become thoroughly acquainted with God himself. This acquaintance does not come in the days of prosperity, but rather in the days of distress and adversity. When the seed of this good man should be ground down to this condition by servitude, then they would reach the place where they would not deceive, betray, and sell each other; as Joseph's brethren sold him. They must learn to lean on the arm of God alone.

3. Egypt, the then greatest nation of the earth, must be humbled and chastised for what they would do to Abram's seed. These promises to Abram were known to Egypt, for he had dwelt there himself, they knew him, also his God, and his greatness.

There Joseph, his great grand-child, endowed with the spirit of righteousness and knowledge, was to be a saviour to the nation of Egypt, that they might put their trust in the Lord, even as Joseph taught them by precept and example, that the Lord's power was far beyond that of man. This would be forgotten by them, and Egypt must be punished, that they might learn righteousness, their temporal, worldly power must be broken.

But the vision ends not in Egypt. The largest period, and darkest hour to the seed of Abram, was to come beyond the Egyptian bondage, for listen: "And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp passed between those pieces." V. 17. You will have noticed that in regard to the Egyptian bondage, that "the sun was going down." In this, "the sun went down and it was dark." Seemingly no ray of light to shine in. Not only dark, but a smoking furnace is seen, emitting its black clouds of smoke to make the scene more dreadful if this were possible. But amidst the pieces, or cut up portions of the seed of Abram, went a light, lest they should perish, die, and be lost for all time in their awful condition of bondage and servitude.

Now the interpretation. This second, or dark part of the vision pertains to the 2520 years of Gentile supremacy over Abram's seed. Beginning with ten-tribed Israel in 721 B. C., when Shalmanasar carried them out of their land as

captives, and placed them "in the cities of the Medes," and ending in 1798, when the visible head of the great Gentile church, the Pope of Rome, was taken prisoner, and died in Valence, France. When the head of Ecclesiastical Gentileism was captivated, and the church without a head, there would be a cessation of the dark smoke of the furnace, or a ceasing of the putting forth of the unscriptural doctrines of the Pagan-Papal power, all of which tended to bury the Israel of God from sight. Then, when the sun of Gentilism was setting, the sun of redeemed Israelism began to shine forth.

With two-tribed Israel, or Judah, the 2520 year period began in 606 B. C., when the crown was removed from the head of Zedekiah, the last king of Judah in the land, and he was taken a prisoner to Babylon by Nebuchadnezzar, and ending in 1914, the beginning of "the time of Jacob's trouble," when his children, with the "kings that sit upon David's throne" at their head, should become engaged in the most powerful and bloody combat that has been known in history. All for the purpose of awakening the sons of Jacob, that they might lift their helpless hands up to God, that he might come and be their helper, their righteous Restorer, that Jesus might save them from their sins.

During all these centuries of Gentile supremacy, as from a furnace, the black smoke of error as a fog, has been issuing from the camp of the Gentiles, settling over dispersed and scattered Israel, almost burying them from view

once for all. But, true to the promises made Abraham, God in his mercy and goodness has ever had his Spirit, as a "burning lamp," passing between and among the tribes, or pieces, keeping alive the spark of heavenly love, buried deep in the soul of every Israelite.

In point of time, conditions, and importance of events, this vision of Abram's stands out as the most wonderful, and soul stirring of any that has ever appeared in all times on the printed page.

On the same day that Abram had this vision, "the Lord made a covenant with him, saying, Unto thy seed have I given this land, (no doubt about where it is) from the river of Egypt, unto the great river, the river Euphrates." This covenant or contract, has never yet been fulfilled by the Lord, for the seed of Abram has never yet inherited the land as described and bounded by him to Abram, hence the deed still remains and is held a document of record. The time is yet future, and must yet be fulfilled. This land is the promised home, the promised "resting place," to every son and daughter of Abraham, or "Israel." But during the dark, smoky and "cloudy days" of Gentileism, their minds and eyes have been turned from this land, to a "beautiful land of somewhere." Nobody knows just where, and the "chosen people" have "forgotten their resting place," (Jer. 50:6), and have thought it is in heaven. No where in history, either sacred or profane, has such a stunt ever been pulled off on any people, as this

one that the great head of Gentileism has pulled off on Israel. But praise be to God, the long dark spell is broken, the light begins to shine more brightly amidst the darkness, and the eyes of thousands of the "seed of Abraham" are beginning to know where their "resting place" is, and they are beginning to have a great longing for the God given possession, the home-land of their fathers.

As we proceed with the story, we find that Sarai, as most any good housewife, judging from sight, rather than faith, wanted to help her husband, and hasten the time, that the promised seed might become visible, at least the first one. So accordingly she told Abram to take Hagar, her maid, "go in unto her," that she might obtain a child from her. But no sooner was the visible sight of the sign of the seed sought by Sarai, seen by her, then she changed her mind, let jealousy take possession of her, and looked upon her maid with eyes of contempt and disgust. Abram soon informed her that her maid was with her, do as she would, and she began to "deal hardly with Hagar," so much so, that Hagar fled from her presence. No sooner had Hagar run away, than the Lord sent an angel to her, informing her that she should return to her mistress, saying unto her, "I will multiply thy seed exceedingly, that it should not be numbered for multitude. Behold thou art with child and shalt bear a son, and shall call his name Ishmael, (God shall hear); because the Lord hath heard thy affliction; and he will be a **wild man**,

his hand shall be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren." Gen. 16:1-12.

Ishmael was the son of Abram. So this great promise God made to him for Abram's sake. His seed was to be so great that it could not be numbered for multitude. These plain texts of Scripture, the outright promises of God, have been either thoughtlessly read, or passed over entirely. Yet they remain as bulwarks to the Christian's faith, as every specification, and peculiarity has its direct and literal fulfillment. This promise to the Abram-Ishmael seed was not for this sinful age altogether, but for the eternal sinless age as well.

1. Ishmael was to be a wild man. If you will carefully notice his children, as they have come down through the ages, you will see that this specification has been accurately met. His descendents have ever had the wild nature. They have not settled down, built cities, and towns, as their brethren, the Israelites, but have been a roving nomadic people.

2. "Every man's hand against him." Only has it occurred too true. Even his religion, and that of his descendents, has been the reverse from that of his brethren. Namely, Mohammedanism. Even the Saviour of his people has been different from that of his brethren. While Israel has Christ as their Redeemer, Ishmael reverently turns his eyes to Mohammed.

3. He was to dwell in the midst of his brethren. Ever has he pitched his tent in the

beautiful countries of his brethren, Israel. Not only that, but during the middle ages, when the Papal-Gentile power was supreme, when it had thought that it had ten-tribed Israel buried once for all, and turned its brutal, relentless persecuting power against the house of Judah, Ishmael with Esau, furnished a peaceful home for these dispersed and hated Jews. As they were persecuted because of their steadfastness to the faith of the one God, Jehovah, we find that in Mohammedan Spain, during the dark period of history, they had their most balmy and flourishing days since their dispersion up to the present time. Almost everywhere they were hunted down and killed as wild beasts, but among the Moslems of Spain they found a resting place, until Gentile hands at last drove them from this haven of peace, when they found no other until at last peaceful homes were found in the great land of America. A land which God had reserved, that in it he might propagate the seeds of Israelism and give them their vineyards in their own land, back from thence. Hosea 2:14, 15.

Let their own historian tell us of the closing of their peaceful hours in Spain:

"The five centuries marked at their beginning by the rise of Arabic-Jewish civilization in Spain and at their end by the banishment of the Jews from Spain (980-1492), offer the Jewish historian an abundance of culture manifestations and intellectual movements so luxuriant that it is well-nigh impossible to gather them up in one formula. The monotony formerly prevailing in

Jewish national life, both in its external and in its internal relations, was succeeded by almost gaily checkered variety. Swept along by the movement towards enlightenment that dominated their surroundings, the Jews of Arabic Spain threw themselves into energetic work in all the spheres of life and thought. While they had political ground more or less firm under their feet, and for the most part enjoyed peace and liberty, the Jews in the Christian lands of Europe stood upon volcanic soil, every moment threatening to swallow them up. Exposed constantly to persecutions, they lived more or less isolated, and devoted themselves to one-sided though intense intellectual activity. Sombre shadows and streaks of bright light alternate with each other in this period. In its second half, the clouds massed themselves heavily upon the darkening horizon. Even the "privileged" Spanish Jews suffered an untoward change in their affairs at the beginning of the thirteenth century: gradually they were withdrawn from under the sovereignty of the Arabs, and made subject to the power of the Catholic monarchs. They became thenceforward the equal partners of their brethren in faith in the rest of Europe. All without distinction had a share in the spiritual martyrdom which is the greenest bayleaf in the crown of Jewish history. To think and to suffer became the watchword of the whole nation."

"At length the turn of the Spanish Jews arrived. For the unbroken peace they had enjoyed, they had to atone by centuries of unex-

amplified suffering. By degrees, the Arabs were forced out of the Pyrenean Peninsula, and the power they had to abdicate was assumed by the Catholic kings of Castile and Aragon. In 1236 occurred the fall of Cordova, the most important centre of Arabic Jewish culture. Thereafter Arab power held sway only in the province of Granada. The fortunes of the Spanish Jews underwent a calamitous change."

"The times grew less and less propitious. Catholicism steadily gained ground in Spain. The scowling Dominican put forward his claim upon the Jewish soul with vehement emphasis, and made every effort to drag it into the bosom of the alone-saving Church. The conversion of the Jews would have been a great triumph, indeed, for Catholicism militant."

"Finally, the moment approached when gloomy Catholicism attained to unchallenged supremacy in the Pyrenean Peninsula. On the ruins of the enlightened culture of the Arabs, Ferdinand the Catholic and Isabella of Castile reared the reactionary government of medieval Rome. The Inquisition was introduced (1480). Torquemada presided as high priest over the rites attending the human sacrifices. *Ad gloriam ecclesie*, the whole of Spain was illuminated. Everywhere the funeral pyres of the Inquisition flared to the skies, the air was rent by the despairing shrieks of martyrs enveloped in flames or racked by tortures, the prisons overflowed with Marranos,—all instruments of torture were vigorously plied.

“At last the hour of redemption struck: in 1492 all Jews were driven from Spain, and a few years later from Portugal. Jewish-Arabic culture after five centuries of ascendancy suffered a sudden collapse. The unhappy people again grasped its staff, and wandered forth into the world without knowing whither.”

CHAPTER VI

PROMISES TO ABRAHAM CONTINUED

“When Abram was ninety years old and nine, the Lord appeared unto him and said, I am the almighty God; walk before me and be thou perfect, (or upright and **sincere**) and I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face, and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of a **multitude of nations**, neither shall thy name anymore be called Abram, but thy name shall be called Abraham; for a father of a **multitude of nations** have I made thee. And I will make thee exceeding fruitful, and I will make **nations of thee, and kings shall come out of thee**. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee. And I will give thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan for an everlasting possession, and I will be their God.” Gen. 17:1-8.

“My covenant,” or God’s covenant, after the flood had been established between Noah and his seed, embracing Shem, Ham and Japheth, Gen. 9:9, but here, God selects the Shemitic line of

Noah's seed only, and with that line, or with Abraham, makes an everlasting covenant, so that God's covenant must ever remain in the house of Abraham, and with the seed of Israel, and never be changed as it was from Japheth and Ham, for now, they and their seed must become partakers of the covenant only through Abraham's seed, as they had not proved themselves true to the ways of God, as had their brother Shem.

It had now been twenty-five years, since the Lord first appeared to Abraham in the land of Charan, and began to make the "exceeding great and precious promises." At every time a promise was made, no matter how great it might be, this sincere and devoted servant of the living God reverently bowed his head and believed it, because God said it, not because he saw it, or could comprehend it. Every promise only proved to be greater than the previous one, until now it must seem that we have come to the zenith of promise making.

As we analyze, you think, as you never have thought before, and we feel, we know, that the scales will begin to fall from your eyes, you will begin to "know as you are known," and your soul will be filled to overflowing with the rich blessings of heaven.

1. God promises to make his covenant between Abraham, and his seed. To know what the covenant of God is, read Deut. 4:10, and you will find it is the ten commandments, or the law of God. It is a remarkable fact, that not a

nation outside of the Israelitish nations, have ever clung so tenaciously to the ten commandments of God. Not one nation can be found. God wrote them upon tables of stone, and presented them to Israel some four hundred years later than when he now talks to Abraham.

Take history, either profane or sacred, search its pages, with the most particular scrutinizng eyes, and you will be unable to find where God's law has become a part of the moral code of any nation except Israel. When Israel and Judah were dispersed, and Gentile nations took their place as **the head**, they set the law aside, for the law as a whole, or in part, has been set aside, when Israel and Judah went into captivity, the law and its Sabbath was forgotten, and the wild solar holiday of the ages was hoisted in its place. From 1798 this way, the law and the Sabbath have once more begun to take their rightful place, and where prior to 1798 the Sabbath keepers were very few except among the Jews, yet this side of 1798 as Israel has emerged from her captivated condition the Sabbath has again come into prominence, until there is scarcely a family among the Israelitish nations, but what must admit that "the seventh day is the Sabbath of the Lord thy God."

This one point of the seventh day Sabbath, of itself, is enough to prove conclusively, that the fair complexioned people of the present day are the descendants of the ten lost tribes of Israel. Of itself, it establishes their identity. Listen! The seventh day was given to Israel

only, as a Sabbath. Ex. 31:13. Observed by them for over 800 years, when, because of their little regard for its sacredness, at last they were cast out of their land, and in their cast off condition, the Sabbath was forgotten, and the swathy colored people, or Gentiles, who then had the ascendancy, as they embraced so-called Christianity, it became perverted by Gentile teachers, observed the first day of the week or Sunday, as has been done by the amalgamated people during all past ages. Sunday, as a holy day, came into the Church about 200 A. D., and continued until near 1798. When the light complected people, or Israel, once more gained the ascendancy, and the Sabbath came back into its own, and is gladly embraced, as its binding requirements are seen, and the law of God, embraced in the ten commandments became an honored document. For proof, see the constitutions of the governments of the United States, Switzerland, England, Germany, Norway, Sweden, etc., are almost entirely based upon it.

So far as Judah is concerned, they ever have maintained their integrity of Sabbath keeping and when ecclesiastical Gentileism was at its height, thousands of our Jewish brethren paid for their Sabbath observance by their lives, as well as their total abstinence from the use of swine's flesh as a diet.

Perhaps you may ask why the Jewish people have clung to the Sabbath while their brethren of the ten tribes forgot it in their lost condition among the nations of earth. The reason is this:

There was one tribe that had went through the fires of purification while in the home-land, this was the tribe of Benjamin. Judges, chapters nineteen to twenty-one.

The tribe of Benjamin later was given to David, or Judah, that God might ever have a light before him, for we read: "And unto his son will I give one tribe, that David, my servant, may have a light always before me in Jerusalem, the city which I have chosen to put my name there." Kings 11:36.

When the ten tribes revolted from Judah, under Jeroboam, the tribe of Benjamin remained with Judah, and the house of David. In this the mind of God was met. This tribe, of all the tribes of Israel, was the one that was to keep spirituality and righteousness alive in the earth. It has been this tribe, along with the Jews, that has had its "wailing place" at Jerusalem and that has been calling upon God, because of their sins and the sins of their fathers. It was from the tribe of Benjamin that our Saviour chose eleven of his apostles, and later when God chose a man to take the place of Judas Iscariot, the son of perdition, who was of Gentile blood, he chose Paul, and Paul was a Benjaminite. Thus, as we study sacred and profane history, we find the tribe of Benjamin ever in the fore-front as religious guides among the twelve, with the tribe of Dan very closely following. There is no question that when the "Books are opened" it will be found that all the reformers of the ages have come from the tribes of Benjamin and Dan,

so far as ten-tribed Israed are concerned, as they have come down through the ages.

2. "Father of many nations." What promise could have been made greater, and more far reaching. Yet, when it was made, Abraham was childless, so far as the righteous seed was concerned, and **his wife barren**. Yet to be a father of **many nations**. Shame be to the man who would still follow the seductive teachings of Gentileism, and try to minimize and spiritualize this promise, as they say, "through Christ" till its greatness and glory is entirely lost. Their very teachings nullifies the whole promise, for they say when he, Christ, returns, there will only be one nation over which he is to be king, forgetting the fact that he is to be "King of Kings" when he comes again to his people.

Some say the promise was fulfilled in ancient Israel. But how, we pray? There never was more than two nations then, and only two kings. Is two a multitude? Would any of the preachers who thus teach, and try to stultify and belittle this "great and precious promise" of God be willing to take the same measure from their lay members? Would they be willing to accept \$200 as payment in full of their salary of \$2,000? We rather think, not so. Would any of the laity who try to minimize and make little the all-true word of God be willing to take the same measure from their groceryman as they try to have God put off on Abraham? Never. If one egg is short out of the dozen, or one ounce on the pound, how soon they remonstrate against it. Reason says

we should think that Abraham would be just as earnest in asking for his "nations." Reason says that God will be just as willing to make "nations" out of the "seed of Abraham," just as he promised, as your groceryman is to give you just weights and measures. See. There is no real contentment to us as individuals without full measure, neither will there be with Abraham, if he awakens from his sleep in his dusty bed, and call for his "multitude of nations," and God would only pass him over two. Reader, remember that Israel's God is not given to cajoling and joking about his promises, especially when such promises are confirmed by an oath. Heb. 6:13-16.

But, says another objector, "God could not do it, because of the failure of Israel to meet his righteous obligations." Very well then, such an admission only confirms the inability of God to perform his promises, and gives the cue to infidelity, that it is correct in its teachings. But no! Never! Our God doth not lie, but has suffered centuries to go by, until "we (Israel) know as we are known," 1 Cor. 9:12, the literal seed of Abraham, not a spiritualized seed, brought to such minute and miniture creatures, that as one learned divine has said, "a million of them can be placed upon the point of a cambric needle." Shame on such travesty of the gospel of our Lord Jesus Christ, who poured out his life's blood to bring the promise of God, his acknowledged Father, to a literal fulfillment. It is entirely useless for men to make long prayers, and read

or preach soul stirring sermons, while the seeming tears run down their cheeks, and by this artifice make merchandise of their hearers, yet go on and set aside the truth of God. "The day of small things" is past. God is making manifest his greatness, and those who will not acknowledge him in his greatness, and Abraham, the father of many nations, will have the privilege a little later, of thinking and studying out the matter in solitude and silence, as they are left without the boundaries of the "land of the Lord," until they shall have renounced Gentileism, and their eyes become opened to see the greatness and goodness of God, and that his promises are yea, and amen, and in meekness and humility honor him as an all-wise and truthful God, when at such time they will be admitted into the kingdom of God, after these great lessons of righteousness have been learned.

As a token of the sureness of this promise, of "a multitude of nations" coming from him, God changed his name to Abraham, which name signifies "the father of a great multitude." From this time forward he has been called 'Abraham,' "the father of the faithful." How indifferently this name is now used by the masses of professed Christian teachers, with no thought as to why the name was changed. But yet, while this is so, the greater part is due to ignorance and "blindness," caused by the "smoke of the furnace," the furnace of Gentileism. That as soon as the veil of "blindness" is lifted, which lifting began in 1914, the majority of these honest, yet

short-sighted teachers will readily accept these great truths of God.

3. If the other promise was great, here comes one even greater, for it embraces houses of royalty, as it says, "Kings shall come out of thee." Wonder how these teachers, who claim that "the seed" spoken of by God to Abraham was Christ, will be able to fix this promise? Will they claim that Christ will be kings, instead of King? There is no promise of kings coming from Christ, the promise of coming kings is to and from Abraham, with Christ the son of Abraham and God, the "King of kings." At the present, it is easy enough to count at least a dozen Israelitish kings that have come from Abraham and David, their fathers, to say nothing about the kings that have come down through Ishmael and Esau, and rule in the earth. These now crowned, while there are several who have been dethroned and are uncrowned. Thus we find, that at the end of the Gentile Age, when Israel, the seed of Abraham, were to come back into their own, that the great promises made to Abraham by the Lord God of heaven, are already on the high road to a literal fulfillment. If this be true at the beginning of the incoming Restitution Age, what may we expect at its close about 4364 A. D.? No wonder God has said, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us, by his Spirit, for **the spirit searcheth all things, yea the deep things**

of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God." 1 Cor. 2:9-12.

Oh that men might liberate themselves by the help of the Lord, from the mysticisms of Gentileism, taking hold of the real, literal things which God hath spoken of to his people, but which things, through the "blindness that hath happened unto Israel," have been set at naught by them. If all the words Jesus spoke were written, the world would not hold the books; and God sent his Spirit to bring the revelation of these things to men. Then if we loiter around and spiritualize the words which have been written to us in the Bible, and do not let the Spirit reveal them to us, how can we expect to receive farther revelation, through and by the Spirit which God hath given? Some one will answer the question by and by. Shall you, shall I? Why not receive the Spirit of knowledge and revelation now? It is for you. When we cast our bigness on God's side, taking him at his word, then it is that the sweet and rich blessings of heaven are showered upon us, and we are enriched by the knowledge that his word is eternal truth, the revelation of his character.

4. "I will give unto thee and thy seed all the land of Canaan." Abraham never asked for this land. God, of his own freewill told him he

would give it to him, and not to him only, but "to his seed after him, for an everlasting possession." This promise stands, in a way, fulfilled at the present time. It is now in its embryotic state. Now, for the first time since B. C. 721, the flag of Israel, of Judah, of Dan, floats over this God given land. "Everlasting possession" could not mean the few years that Israel was in the land, and then they did not have full possession of it. It was held in a way conjointly with other nations, as they were never able to entirely rid the land of those "strangers." Hence, this "great and precious promise" remains yet in God's Great Promise Book, only waiting for a righteous and holy Israel to claim possession. How much better this home, than the one the Gentiles have left to us, the one they say is "above the stars," "the beautiful home of somewhere." Here is real land, real valleys and mountains, hills and plains, springs and brooks, rivers and lakes. This real land has been promised to you, to me, who are of the seed of Abraham, of the precious seed of Israel, of which "not a grain was to be lost." Amos 9:9. The "true vine," the "noble plant," that God himself "planted," "God's Sanctuary." Here in this home we can walk in the paths trod by Abraham, Isaac and Jacob. Here we can stand on the same spot, yes, pitch our tents on the same spot, that father Abraham was, when God made the "precious promises" to him. Here we can cast our eyes heavenward, and see the same stars that Abraham saw, when God said, "your seed shall be as

the stars for multitude." Here, in this land, we can walk where Jesus walked, we can stop on the same spots, and places, where Jesus prayed, when he was working out the eternal salvation of Israel. There, to open the fountain of tears in our heads, and let the tears of joy flow for all that our Jesus has done for us, that these "precious promises" might become a blessed reality. Gladly would we cast off our sinfulness, take on the sinless life, and claim this land as "our heavenly home." Now, being free, eternally free, from the pains and sorrows of life, which we now have to endure in this strange land, the enemies land, the "unsubdued" and sinful land.

5. "Thy seed after thee." How many times in these few verses doth God repeat these words to Abraham. By faith, the eye of this faithful servant glanced down the vista of years, until at last, he could see his seed safely settled in the land so graciously promised and given of God. Why, Oh why, try to carry out the plan of the Gentiles, and destroy the eternal plan of God, by saying, and trying to make others believe that the seed spoken of was Christ. If this were true, in a way, how lonely, just he and Christ. Methink he would be calling for "the multitudes" of the faithful, and the promised seed, that they might enjoy the blessing of God's wonderful bounty together with him.

Let us give the words, "thy seed after thee," the fulness of expression that God meant, when he was speaking to Abraham. Let us forever lay aside the thought transmitted to us by the

Gentile "fathers," that these promises to Abraham have already met their fulfillment, for has not the Lord God himself spoken to us by the mouth of his servant Paul, speaking of the Israelitish fathers of the past, and saying, "and these all, having obtained a good report through faith, received not the promises; God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:39, 40. How truly has God watched over us, **"thy seed after thee."**

"And God said unto Abraham, as for Sarai thy wife, thou shall not call her name Sarai, but Sarah shall her name be (signifying princess) 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. Kings of people shall be of her." Gen. 17:15, 16. This was too much for Abraham, he fell upon his face, and laughed at the thought of a man, an hundred years old and a woman ninety, being able to bring a child into the world. It seemingly staggered Abraham, for he said, "O that Ishmael might live before thee." V. 18. To this God replied: "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." V. 19. The Lord does not forget Ishmael, as he is Abraham's seed, but says "As for Ishmael, I have heard thee; behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly, twelve princes shall he beget, and I will make him a great

nation. But my covenant will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year. Verses 20, 21.

This promise to Ishmael remains steadfast. It was not an idle tale, the Lord meant it. Notice there was the same number of princes as there was in Israel, but only one nation, a great nation. God would multiply him exceedingly, but never to the extent that his covenant, or law should rest with him, this was to be with the seed of Isaac. Then why abuse and say indiscreet things about our Ishmael-Mohammedan brethren. Have they not many good points, that would put us as Christians to shame. God has the arrangement in hand. Perhaps he knows more than we do about it. Perhaps in the end it will all redound to his glory. We are too prone to take the place of God, by exalting ourselves to the judgment seat, which Christ himself would not take. Christ has said, "Other sheep have I, which are not of this fold, them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." Jno. 10:16. Might not Christ know more than we? Might not our Mohammedan brethren be these "sheep?" Of Ishmael, they are the seed of Abraham. Might it not be, that he would bring them, and have all the seed of Abraham in one fold, and he himself the one shepherd? We should ever remember that,

"God works in mysterious ways,
His wonders to perform."

Might not this be one of those ways. How beautiful would it be, to see the whole family of

Abraham arrayed under one banner, with one living head, even with what has been supposed to be deceived, but faithful Mohammed at the head of the House of Ishmael as their Saviour, high priest and instructor. Might it not be so? Then how glorious to find after all, that our blind eyes had not been able to pierce the dark future as far as God had planned, that his name might be glorified. So far as the writer is concerned, we gladly say amen, thy will, O God, not ours.

Finally when Abraham was an hundred years old the promised seed came. His name was called Isaac, and the day he was weaned they made a feast for him. Seemingly on this day Sarah got the idea that Ishmael was mocking at her son, whereupon she told Abraham that the bondwoman and her son must go. This was very grievous to Abraham, because of his son Ishmael. But "God said, let it not be grievous in thy sight because of the lad for in Isaac shall thy seed be called." Gen. 21:1-12.

There was a reason for this son to be called Isaac. By this name it becomes possible to identify a part of the House of Israel in these last days. As the Saxon people can trace their lineage back to where their forefathers were known by the term "Isaac's Sons," when a little later, the "I" was dropped and they, Israel, were called Sacc's Sons, and finally they were given the name they bear now, Anglo-Saxons, which name is used and applied to the children of Joseph, or Ephriam and Manasseh, known as the English people for Ephriam, and Welch people for Man-

asseh, as the line of descent has been traced back to the parent Israelitish tribes in both instances.

While the Lord told Abraham to send away Ishmael, he did not do it without a promise again, for he said, "and also of the son of the bond-woman will I make a nation, **because he is thy seed.**" Gen. 21:13. Also a promise was left with the mother Hagar, as she heard the voice of God say to her, when she was expecting the death of her son, which said, "Arise, lift up the lad, and hold him in thy hand, for I will make him a great nation." V. 18. You will notice that God does not say he will become a great nation, but "I will make him a great nation." It is the work of God himself, and when our eyes are entirely free from the scales of Gentileism, we will be fully able to see the Lord hath done it according to his promise to the father and mother.

It becomes a recognized fact with the people of that country that the land was to eventually come into the possession of the seed of Abraham, for we find that King "Abimelech and Phichol, the chief captain of his host, spake unto Abraham, saying, God is with thee in all that thou doest: now therefore swear unto me here by God, that thou wilt not deal falsely with me, nor with my son, nor with my son's son, but according to the kindness that I have done unto thee, thou shalt do unto me, and to the land whereon thou has sojourned, and Abraham said, I will swear." Verses 22-24.

Sometimes we get to thinking that we know

more about the things of God than did these ancients, but not so, as God actually walked and talked with them. His plans, and his purposes were known unto them. This condition of things could have continued until Restitution would come, had not the amalgamated blooded or Gentile peoples gained the ascendancy. Coming in as they did, the farther from God they could get, the better it suited them. With Satan at their head, they greatly desired to destroy the eternal plans of God altogether, and would, had not God foreordained Israel as we have previously shown.

CHAPTER VII

PROMISES AMIDST A TESTING TRIAL

In order that God might fully know that Abraham, the chosen, was the proper one with whom to lay the foundation for again re-establishing his kingdom in the earth, he brought a very severe trial upon him. Up to the present, everything that God had asked Abraham to do, no matter whether it could be seen by this devoted man, or not, he gave instant and loyal obedience. So much so, that when we come to the times in which we are now living, the Lord has said to us, "Look unto Abraham, your father, and to Sarah that bare you, for I called him **alone**, and blessed and increased him." Isa. 51:2. This word is given that as we come to a study of the nations of Israel, of the seed of Abraham, that like as the father and mother, we might believe, even though we are not able to see, thus letting the eternal promises of God be more to us than our sight.

The promise of the greatness of Abraham's seed did not lay in Ishmael, neither in the sons of Keturah, but "in Isaac, his only son, Isaac," which the Lord was going to make him understand. He only had one son Isaac, and in him lay the vastness of the promises. This son was now approaching manhood, and to the natural

eye, to be bereft of him would mean the complete annulment of all the great and precious promises that God had made to him.

So there came a day when God called and said, "Abraham, and he said, behold, here I am. And he (God) said, take now thy son, **thine only son Isaac, whom thou lovest**, and get thee into the land of Moriah, and offer him there for a burnt offering upon one of the mountains which I will tell thee of." Gen. 22:1, 2. Notice the implicit obedience of this now aged servant of God. Just as it was when he was told to go to the land of Canaan in his younger days, there was no tarrying, for we read, "And Abraham arose early in the morning, and saddled his ass and took two of his young men with him, and Isaac, his son, and clave the wood for the burnt offering, and rose up, and went unto the place of which God had told him. Then on the third day Abraham lifted up his eyes, and saw the place afar off." V. 3, 4. The scene before him now no doubt brought to his mind the promises God had made, "afar off." Little doubt now, as under the burden of this trial, as the mist began to gather before his eyes, the place seemed very much farther than it really was. All the promised expectations no doubt now seemed to be passing from his view. Earnestly, anxiously, had he longed for the time to come when the promises would meet their fulfillment. Many had been the time during the seasons in which he had thoughtfully studied the stars, longing for the time to come, when his seed would be as

numerous, and shine as brightly and beautiful as did the twinkling stars, but now, it all seemed to be but a dream, as he was on the way to offer this son, "his only son Isaac," upon whom rested all his hopes and all the promises as related to his seed.

"And Abraham said unto his young men, abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you." Implicit faith, "will go and come again," yet he was on his way to offer a sacrifice, a sacrifice of his only son, the promised seed.

In the following ordeal, see the beautiful representative type of Christ, in Isaac, as the very thing borne by Christ, sin, led him to his death, just so with Isaac, as we shall see. "And Abraham took the wood of the burnt offering and laid it upon Isaac his son, and he took the fire in his hand, and a knife; and they went both of them together." V. 6. Abraham representing his seed, held the very things that would deprive him of his son, and Christ of his life, the fire and the knife, typical of the sin borne by Christ, that would make him, Israel's Redeemer, feel the knife and the fire on the cross.

As they silently journeyed along to the place of death, "Isaac spake unto Abraham his father, and said, My father, and he said, Here am I, my son." And he said, "Behold the fire and the wood, but where is the lamb for a burnt offering?" V. 7. The mind of this dutiful son had not yet been able to grasp the situation. The thought had not come to him, as the promised

one, that he was to be the lamb himself, and innocently he asked his father, "Where is the lamb?" Never had he transgressed the law of his father, and it could not be possible that the father would sacrifice him. Just so with Christ, he had not sinned, he "went about doing good;" would the Father let the sinless one die?

Just as the sacrifice was passed to Abraham, just so the sacrifice was forced upon God. Sin put the Father to the utmost limit, but as Abraham, his type, he withheld not his Son, but let the darkness shut from his sight the awful tragedy that was being enacted, for God would not look upon the death of his Son, but let a shroud of darkness hide it from his view.

How beautiful in this trying ordeal was the answer of this, to the no doubt broken-hearted father, should the faith, he so honestly had, not materialize, as seemed the promises at this time. The answer came from the most obedient and confidential soul that ever lived, for Abraham said, "My son, God will provide himself a lamb for a burnt offering. So they went both of them together." V. 8. No doubt as this trustful and faithful man of God let his mind glance down the vista of years, he was able to see the very time and place, where, for his (Abraham's) seed, as he said, God would provide himself a lamb for the offering, for the redemption of the foreordained seed of Israel. Be it remembered that it was a Lamb, Jesus, that Abraham had in mind, for he said Lamb, "God will provide himself a lamb." When we come to know that this

was all typical, it brings to us a better understanding about Christ and his death. It was not for man to provide a lamb, but for God. So that God, all down through the ages, was ever looking for that lamb, until at last it was found in Jesus, the son of Joseph and Mary, whom "God declared to be," his "well beloved son in whom I am well pleased, hear ye him." Rom. 1:1-4; Mat. 3:17.

Abraham's vision must have swept forward from this scene, by faith, to the crucifixion of Christ, for in this it was "a ram," not a lamb. Also not Isaac, but the ram died, and would not type meet anti-type at the crucifixion of Christ, and the ram represent Judas Iscariot, the Son of Perdition? In latter day research we have, as true Bible students, been able to find many things that lift clouds of mysticism from the word of God, and which things make the Book of God become more beautiful and real to us.

At last the trying moment came. A moment that would shake faith to its very foundation, if there had been the least place for doubting. "For they came to the place which God had told him of." The place of sacrifice was before him. But he had started in faith, in faith he would end the drama. He would go to the utmost limit before he would charge anything back to his God. So "Abraham built an altar, and there laid the wood in order," and with an unwavering faith, with his own hands, bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand, and took the knife to slay his son." V. 9, 10.

As with the Eternal Father, in the crucial moment, his faith failed him not, it was a determined faith, a faith that took no denial, it was God's place, as promised, to give him seed in Isaac's name, not his place to try to save the one through whom "his seed after him was to be called." God must take care of the promise himself. The knife raised, God knew he meant it, he knew what would happen, he bade his angel call, and the angel called and said, "Abraham, Abraham, and he said, Here am I." V. 11. God knew that Abraham was always there with obedience, so he told the angel to act quickly. The magnetic button was touched, it reached the ear of Abraham, bearing the message, "Lay not thine hand upon the lad; neither do thou anything to him!" God was not long in paying homage to such faith, for he had not seen such faith in mortal man before. Listen to what he said, **"For now I know that thou fearest God; seeing thou hast not withheld thy son, thine only son from me."** V. 12.

Loving obedience always has its happy ending. So as "Abraham lifted up his eyes, and looked" to see from whence came the voice, which was ever so sweet to his ear, he now saw that which, because of his intense interestedness, he had not seen before, "A ram, caught in a thicket by his horns." His faith now had turned to sight, and he took the ram, and offered him up for a burnt offering in the stead of his son." V. 13. Had he not told the truth? God had provided a sacrifice. And had not God been

faithful to care for his promise and the promised seed? Praise be to Israel's God. In the darkest hours of life's trials he never fails, it is then his blessed presence is realized.

This is not so with the Gentile god, for when called, as in Elijah's day, he is usually "sleeping or pursuing." He is only an imaginative being, for have not their teachers written of him as follows and transmitted to us, that he is a god "without body or parts." Such is not the God of Abraham, Isaac and Jacob.

To a true Israelite, one of Abraham's "seed after him," the trial never comes so hard and severe that his faith fails him, for this example of his father Abraham is an ever present literal fact, that his God lives, and that when he goes to his limit, there it will be, and he will find his God to care for the rest. This is simply proved by what is and has been going on around us all the time. Prior to 1798, before the end of Israel's captivated period had expired, little was heard of the works of faith, except in isolated cases, where some "man of renown" of the sons of Israel, through his Christ, penetrated the darkness that enshrouded him, and reached his God. But now on every hand by acts of faith, the unsaved reaches his God, the sick ones healed, and even in some instances the dead are raised to life. These great promises of our God will become more and more manifest, as we get further from under the awful pall and "horror of darkness" cast around the "Elect of God" by the errors as "a smoking furnace" that have been

left us as a legacy by the Gentile teachers of the past age. Thanks be to our God, "the God of Abraham, Isaac and Jacob," the name whereby he was ever to be known and called upon by his people, which he has since the days of that Goliath of Israel, the illustrious Martin Luther, dared beard the lion of Gentileism, and proclaim as Israel's God had done before, that "the just shall live by faith."

Abraham went down in the dark valley of doubt and fear, but triumphantly emerged from the storm that had swept over him, and that, too, still holding to his God with invincible faith. Even so, Israel, literal Israel, of the seed of Abraham, is emerging from the dark and smoking valley of Gentileism, where civilly and religiously they have been kept in bondage during the days of "the smoking furnace." But release at last has come, and as with Isaac, they now are unbound, loosed, that Rebekah once more may be found, who was the mother of "thousands of millions," and soon Christ, with his selected bride, the faithful ones of all ages will be revealed in the "Land of the Lord," there amidst the sublime scenes of the restitution age, to finish the unfinished work of past ages.

No sooner had the ram been offered up as a burnt offering, typical of the final burning up and destroying of all the amalgamated blooded people, than Abraham reverently gave to that spot in the land of Moriah a name, Jehovah-jireh, which signifies "the Lord will see, or provide." "In the mount of the Lord it shall be seen." V.

14. Figuratively speaking, how often since the sacrifice on the real mount, has it been seen. Many has been the faithful ones of the seed of Abraham who in the dark trying hours have remained steadfast to the promise of Abraham's God, with a faith that would not shrink, until the Lord had provided. The humble writer of this book, almost penniless, yet called to his God given work, on his knees without doubting, told his God of the sacrifice of all that he was making, in order that the name Jehovah might be glorified in the earth, his word and promise upheld and the revelation of his truth given to the world, striped of the sophistries of Gentileism, and how often has that God commissioned a messenger to fly to the home of some devoted Israelite elsewhere, tell them of our needs, and soon the necessary means was on the way to relieve us of our burdens, and give the work a new impetus on the road to final victory. Heaven's telephone will do the work, if you do not believe it, dear reader, pay the toll and lift up your voice by faith, and see how quickly the answer will come. But listen.. It is useless to expect unless you pay the toll. The operator at the other end of the line only turns the switch to those who make "the covenant by sacrifice." Unless, as Abraham, you are willing to sacrifice all that you have first, and go down in the dark valley alone, it is useless for you to try to use the telephone expecting a return reply. It is faith that makes the drop at heaven's telephone exchange.

CHAPTER VIII

LAST PROMISES TO ABRAHAM

As Abraham had passed through the great and final severe test of his faith, and God having found in him a man whom he could call "his friend," he sent his angel and called out of heaven the second time, and said, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son; that in blessing, I will bless thee, and in multiplying, I will multiply thy seed as the stars of the heaven, and as the sand which is by the sea-shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. 22:15-18.

As every cloud has its silver lining, just so with the trial that seemed for the time to be sweeping everything that had been promised to Abraham away from him. This past, the Lord comes to him, and with an oath, confirms all that he has promised him. That the blessings shall not only be, but shall be multiplied. What more, and how much greater could God have made it all appear unto him. How could he have better expressed in language to this aged man, just what he had been trying to tell him all the time. The immensity of the greatness of his seed.

This being so, how is it possible for so many people to be talking and teaching about the "remnant of Israel." Where can they find it anyway? The remnant can only come from the "furnace" experience of Israel, which is already past. Why not grasp the sublime thought of not "adding, I will add," but in "multiplying, I will multiply thee." This will far more glorify the name of God, than instead of looking in some isolated and out of the way place in the earth for "a remnant." Why not let our eyes become opened, and study the greatness of this promise?

As this second call comes to Abraham, in it is wrapped up the greatest promise of all promises yet given. But this promise is not given without first stating the reason. "By myself have I sworn, saith the Lord, **for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice.**" V. 16-18.

Surely never have such promises of magnitude ever been made to mortal man, and never before did mortal man go the limit with God that Abraham had just went. The Lord was surely trying and testing a man to see if he was the proper man that of him "and his seed," he might "make all nations of one blood," and was finding that man in faithful Abraham. So that ever

he shall have the honor of being "the father of the faithful." How glorious, how grand will be that day, when at last, because of the seed of Abraham, of Israel, of Judah, being "sowed with man and with beast," (Jer. 31:27) to behold the wondrous sight of a one blooded people once more, all the amalgamated blooded people destroyed, or else their blood cleansed by the Lord God of heaven, (Joel 3:21) and their sins atoned for through the Lord Jesus Christ. Little wonder that the "morning stars will sing together and all the sons of God will shout for joy." The scene will be the most sublime of all the eons, a clean universe once more, and that not brought about by "might and force," but all through the mind and spirit of Jehovah, who was able to read "the end from the beginning," and it all done through love. Praise be to his name.

"In multiplying I will multiply thy seed." Will you not stop and think for a moment, as to the vast proportions of Abraham's seed at the present time.

Take England, Ireland, Scotland, Wales, Australia, Canada, together with their other Israelitish blooded possessions, with their inhabitants of hundreds of millions. Take the United States with its hundred and ten millions, take Germany, Austria, Norway, Sweden, Holland, Denmark, Switzerland, with their Israelitish blooded inhabitants of the world, they running into their hundreds of millions. These, of the seed of Isaac and Jacob alone, and where is the man that will dare say that God has not verified

his word, "in multiplying I will multiply thy seed." Then turn to the Ishmael line of the seed of Abraham, let their millions, Turkey, Arabia, and their kindred people, running up into the millions again pass before you, and you surely must confess that God undoubtedly told the truth to Abraham.

It is these literal facts that puts infidelity and skepticism on the run and raises the faith and courage of men, so that they are enabled to see, and by faith, take hold of the salvation of Israel's God.

Also, without any irreverance, these startling facts, causes that little pigmy of an Israelite, who has been running around and saying, "thy seed which is Christ," to hide his face in shame, to think that in his blindness and ignorance he has been twittering around, not knowing what he was saying, having been trying to quote from Paul, when he had not the least idea as to what Paul had in mind, when he used those words, "thy seed which is Christ." Paul never got his wires crossed, but Paul was willing to "stand and be judged for the hope of the promise made of God unto our fathers." (Acts 26: 6.) Not only the promise with Paul, for he says, "Unto which promise **our twelve tribes hope to come.**" V. 7. "Hope to come." Where is that minister that said they "had come to it already in Christ?" Where is that preacher that said because of "Israel's fall the promise failed?" And where is that teacher who said there are no twelve tribes now, just "any body is Israel?"

Come now, be men, wrestle with Paul awhile, and if you cannot get him out of his "erroneous ideas about Israel," as you have said, it will be useless for you to try your hand with God and his great promises to Abraham. Oh, that men would acknowledge and honor the sovereignty of God and his truthfulness, as Paul, the apostle to the Gentiles did. No where did he ever intimate that Israel, the seed of Abraham, had ever yet come to the fulness of the promises that were made. It is the preaching of such thoughts to the people that has caused the earth to have its present great crop of infidels, and making men rush at each other on the fields of battle as wild beasts. Had Gentileism never flooded the earth with its vain teachings about "Spiritual Israel," we would not see the sad sight as we do today. Neither Christ, Paul, nor any of the Bible teachers ever gave any one the thought, that Israel, the seed of Abraham, was to be only "a spiritual seed." It is purely a child of Gentileism. Paul said, "For the hope of Israel I am bound with this chain." Acts 28:20. It was "for the hope," not that any body in Christ could be Israel, but "the hope" that cut-off Israel might return to their God, that God might bring to pass "the great promises" he had made to Abraham, Isaac, Jacob, Israel, and David. Paul was in earnest about Israel, he meant what he said, for listen, "I could wish that myself were separated from Christ, for my brethren, my kinsman according to the flesh." Rom. 9:3. It is not "Spiritual" with Paul, but "flesh," literal

seed. Many will be the teacher, who has tried to boost a "Spiritual Israel out of just anybody," as he is "bound hand and foot" and cast out of the "land of the Lord," there to repent at leisure, that will wish he had in his lifetime, taken a more careful and rational study of Paul, and the Bible, and thus have been enabled to have had spiritual sight restored by the sweet spirit of God, that they might have interpreted his word aright, set down in the kingdom of God, rather than where there is "weeping and gnashing of teeth." Reader, it will be a literal "setting down in the kingdom," a literal "casting out and gnashing of teeth." Much better to begin your thinking now, lest if you delay you become "a mocker and your bands will be made strong." Real things are awaiting us just a little way ahead. Now is the time to get on "the wedding garment."

"Multiply as the stars." The beautiful, ever twinkling, shining stars. Untold myriads of them. One writer has expressed himself thus about the stars:

"But far away in the depths of space, so far that they appear like mere points of light, blaze other orbs of vaster size and greater glory. The nearest fixed star, Alpha Centauri, in the southern hemisphere, is found, by the accuracy and efficiency of modern instruments, to be nineteen thousand million miles away; but the pole-star system is fifteen times as remote, or two hundred and eighty-five thousand million miles; and it shines with a luster equal to that of eighty-six

of our suns; others are still larger, as, for instance, Vega, which emits the light of three hundred and forty-four of our suns; Capella, four hundred and thirty; Arcturus, five hundred and sixteen; and so on, till at last we reach the great star Alcyone, in the constellation of the Pleiades, which floods the celestial spaces with a brilliancy twelve thousand times that of the ponderous orb which lights and controls our solar system! Why, then, does it not appear more luminous to us?—Ah! its distance is twenty-five million diameters of the earth's orbit; and the latter is one hundred and ninety million miles! Figures are weak to express such distances. It will be sufficient to say that its glowing light must traverse space as light only travels,—192,000 miles a second,—for a period of more than seven hundred years, before it reaches this distant world of ours!

“Some of these monarchs of the skies rule singly, like our own sun. Some are double; that is, what appears to us like one star is found to consist of two stars—two suns with their retinue of planets, revolving around each other; others are triple; some are quadruple; and one, at least, is sextuple.

“Besides this, they show all the colors of the rainbow. Some systems are white, some blue, some red, some yellow, some green; and this means different-colored days for the planets of those systems. Castor gives his planets green days. The double pole-star gives his yellow. In some, the different suns belonging to the same

system are variously colored. Says Dr. Burr, in his *Ecce Cœlum*, p. 136: 'And, as if to make that Southern Cross the fairest object in all the heavens, we find in it a group of more than a hundred variously colored red, green, blue, and bluish-green suns, so closely thronged together as to appear in a powerful telescope like a superb bouquet, or piece of fancy jewelry.' "

"Astronomers tell us of nebulæ lying on the farthest outpost of telescopic vision, whose light in its never-ceasing flight would consume five million years in reaching this planet. So ancient are these stellar orbs. Yet their brightness is not dimmed, nor their force abated. The dew of youth still seems fresh upon them. No broken outline shows the foothold of decay; no faltering motion reveals the decrepitude of age. Of all things visible, these stand next to the Ancient of days; and their undiminished glory is a prophecy of eternity."

"As the stars," so are Abraham's "seed" to be. Numerous, beautiful and eternal. The promise is beyond comprehension, when we come to study it in all its fulness. This is one, just one, of the great promises made to Abraham of his seed. Oh how we long for the hour to come when we shall all be as the stars, with the bloom of eternal youth upon our cheeks.

"As the sand which is upon the seashore." Did you ever stop to think of the sand? First its solidity, mixed with the proper ingredients, it forms a concrete that will be age lasting. Nothing able to destroy it, or break it to pieces. Sand,

immensity of its numbers, its grains uncountable. Who is to be like it? The literal seed of Abraham. Take the tiny grain, see it glisten in the bright rays of the sunlight. So with Abraham's seed, as they revel in the sunlight of God, this dark earth once more becomes lit up by the glory of God and all because of the faithfulness of Abraham and the greatness of his seed.

When God placed a bound to break the raging of the mighty incoming waves of the sea, he placed a bulwark of sand. Just so, when God wanted to break the bonds and power of the amalgamated people he placed the seed of Abraham among them.

"Shall possess the gate of its enemies." Time rolls on, nations rise and fall, until at last this promise is fulfilled, and Abraham has complete possession of the earth. Study a map of the world in Abraham's day, then take a map of the world of today, see the difference. See how much more of the face of the earth is in the hands of the seed of Abraham today than there was then. Take the Anglo-Saxon, the Teutonic and the Jewish people. See the lands they hold and you will surely think that Abraham's seed is possessing "the gate of his enemies." Surely this promise is nearing its fulfillment. It all becomes very apparent when we come to consider that these races, the first two were not released from captivated condition till 1898-1899, and the latter not till 1914.

"In thy seed shall all nations of the earth be blessed." Go back one hundred and twenty

years. See the earth and its nations then, then take a look at it today. "Surely these great and wise nations of Israel" have transformed the world, scientifically, religiously and civilly. And why? Because God made the seed of Abraham the depository of his law, and when he did he said, "Keep therefore and do them, for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for." Deut. 4:6, 7. Surely before your eyes and mine these great things have taken place, although unseen and unnoticed by the world at large.

In the closing hours of Abraham's life, having due thought and precaution for "his seed after him," in order that it might remain pure, sent his servant back to the home of his father, that he might from thence, bring back a wife for his son Isaac. This devoted servant as he went on his journey, breathed a prayer to his God, that his blessings might attend him on his journey. He asked a token of Abraham's God. The token was this: "O Lord God of my master, Abraham, if now thou do prosper my way which I go: Behold, I stand by the well of water, and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink; and she say to me, Both drink, thou and I will also

draw for thy camels; let the same be the woman whom the Lord hath appointed out for my master's son." Gen. 24:42, 43.

The token came just as he asked, for he had no more than asked it, than Rebekah, the daughter of Bethuel, son of Nahor, Abraham's brother, came tripping lightly down to the well at evening watering time, to draw water for her father's cattle. Abraham's servant stood watching the maidens as they came, until at last this beautiful girl came to where he stood before the well. He asked for water, he got it just as he prayed that he might. He asked for lodging for the night. He was told there was plenty. In all this he was sure that he had found the one to be his master's son's wife, the one that should be the mother of the sons of Isaac, the mother of the coming multitudes and millions of Israel. The mother of the fair and beautiful of earth.

There was no delay. His errand was told. No sleep was to come to his eyes until he should know the will of his master and his God had been met. The promise of the girl was given, provided it was agreeable to her, for, as they said, "the thing proceedeth from the Lord. We cannot speak unto thee bad or good. Behold, Rebekah is before thee, take her and go, and let her be thy master's son's wife, as the Lord hath spoken." Gen. 24:50, 51.

As these words were spoken to the servant of Abraham, he bowed himself to the earth and worshipped the Lord. After which he brought forth jewels of silver, jewels of gold, and raiment

and gave them to Rebekah. Then they ate and drank and he tarried with them for the night.

In the morning as he arose up he said, "Send we away unto my master." Rebekah was called; "Wilt thou go with this man? and she said, I will go." As she left them, the following blessing was sent with her: "Blessed be Rebekah, thou art our sister, be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate thee." V. 52-60.

It will be noticed that all these people were acquainted with God, and talked in his fear. The inspiration of the Holy Spirit was ever present, hence the magnitude and greatness of this great blessing, as it rested upon the head of this "fair one."

Decades and centuries have passed since Rebekah, the "fair one," has slept with her kindred, but today, the blessing has come just as spoken by her people, she was to be the mother of millions, thus we know that "the thousands of millions" will come. God's Spirit doth not err.

We have followed the promises, one by one, as they were made to Abraham. They are truly great. Of such magnitude that the theological world must admit that to their knowledge, Biblical or historical, these promises have never met their fulfillment. This being so, we are forced to the conclusion that their fulfillment is largely in the future, else the Lord God of heaven has failed to keep his promises, even though they were entered into with an oath, swearing by himself, because there is none greater than he.

“So Abraham was old, and stricken in age, and the Lord had blessed Abraham in all things.” Gen. 24:1. “And these are the days of the years of Abraham’s life which he lived; an hundred three score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years, and was gathered to his people.” Gen. 25:7, 8. Amen. God grant that we, his children, try to imitate and follow his example. He who was the father of the faithful.

CHAPTER IX

THE GREAT PROMISES TO ISAAC

The first intimation that we have of a conversation between God and Isaac, was in the midst of a famine, such as his father had passed through when he went to Egypt that he might find sustenance. But in this famine, the Lord appeared unto Isaac and said, "Go not down into Egypt; dwell in the land that I shall tell thee off: sojourn in this land, and I will be with thee, and will bless thee, for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swear unto Abraham thy father, and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed; because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes and my laws." Gen. 26:1-5.

From the foregoing we are led to believe that God had not become the least bit weak in regard to making his promises, but rather was enlarging upon them. He now promises to give Isaac and his seed, not only the land, but "these countries." If you will take the trouble to get a Bible geography of that age, and see what countries were there, then you can begin to see

what a country was promised. To become intelligent Christians, we should be earnest students.

Now to the man who tries to spiritualize the Bible, and who says that all future ages are to be spent in a place called heaven, we ask, Does heaven embrace "these countries?" If not, why not let go the fanciful Gentile teachings and believe God. Knowing of a truth that "these countries" actually existed, that "these countries" are upon this earth, and that "these countries" have been given to the seed of Isaac, and that the seed of Isaac will yet inhabit "these countries," thus letting go once for all the idle and vain teachings of the Gentile fathers, that heaven is our home, and that all the good people have and will go there. Let us take our soundings and find what the scriptures really teach about the departed dead anyway. Gentile ideas, our ideas, or our church's ideas, will count nothing in the end, as to what is said about them, for it will only be as God has said it would be.

You will notice that the Lord is not trying to fence about the oath and the promises made to Abraham, but reminds Isaac that he intends to perform it. The reason that he intends to perform it, is "because Abraham obeyed his voice, kept his charge, his commandments, his laws." You will notice that the commandments and laws are in the plural number, and most undoubtedly embraced them all. In these, must have been all the law and commands given to Israel, and Abraham was tested as to the keeping of them before they were given to Israel. God would not give

his people a law to observe until he had tested it to see if man could keep it.

In his seed were all nations of the earth to be blessed. Thus, this blessing, given to Abraham, is repeated to him, "All the nations of the earth."

This did not only include the then existing nations, but included all the nations of the earth that were to be, for it literally says so. Centuries went by, the promise as well as the seed of Isaac had been forgotten. This caused by their disobedience and turning from the law of God. Yet God never forgot Isaac, nor his promise to him, but led the unknown seed in a way they knew not, among the other nations of the earth. As they moved hither and thither, many times driven by their enemies into corners of the earth. By their rulers called Sac's Sons, or Isaac's Sons. The hands of the prophetic clock kept moving. They drew near to the end of their captivated condition, and these same Sac's Sons, began to emerge and to dwell in the very gates of their enemies, and came to be known to the world in general as Saxons. Later on, as we come down the annals of time they become known as they are today—anglo-Saxons, and Teutons, springing from that great birth place of nations, the ancient cradle of the earth. The place where Shalmanasar buried the captivated ten tribes of Israel.

But lo! the time has come of which it had been said, that "ye shall know as ye are known." So that now, we absolutely know they are the

literal seed of the ten lost tribes of Israel. Not only this, but we know that all nations of the earth has been blessed in them.

Beginning with the coming of the Promised One, Jesus Christ, from thence sweeping on through time to the days of Martin Luther, that Danish-Israelitish son, who, amidst the darkness of Romanized-Gentileism, grasped that great truth which had been given to his fathers in ages past, that the "just shall live by faith." With this as his fulcrum, he began to undermine that great religio-Pagan building, until it at last began to crumble, its deceitful and ungodly nature became known, and in the place of its traditions and idle sayings, the word of the living God once more came into its rightful place.

The time had come for all nations to get the blessings promised. 1798, the end of the period of punishment decreed was passed. In 1806, right in the midst of the Saxon people, the British Bible Society was formed. Bibles were printed and sent to the world by the ship-loads, carried not by the hands of the Gentile-Roman fakers, who made the people kiss the cross, which they held aloof with one hand, while with the other they rifled the pocket of the one who kissed of his silver and his gold, but by the true and brave hearted Sons of Isaac. Not into one nation, but into all nations of the earth. So that in our own time, we can literally see that all nations of the earth have really been blessed through and by the seed of Isaac, as they have carried the name of Jesus and the living word

of Israel's God into all the dark lands, of all the sin-cursed nations of earth.

And as we, Israel's sons, blessed others, it only remains for the blessings of these nations to come back upon the head of the blesser, so that through the faithful work of the beloved Queen Victoria, this illustrious daughter of the House of David, and Honorable William E Gladstone, the buried truth of lost Israel began to come to light. Blind eyes began to be opened, and as we neared the time of the end of Judah's captivated period, the glad news began to flash from home to home, from pole to pole, that the light skinned people, they who had blessed all nations with the gospel, were well and truly the sons of Isaac, the literal seed of Israel, so that there begins to be a longing again for the homeland of Israel among these people, such as has not been known since the days of Moses in Egypt.

Soon these, the chosen people of God, will establish the everlasting kingdom of righteousness in "the land of God," crowning Israel's Messiah as "King of Kings and Lord of Lords" in the City of God, "Jerusalem, the golden," while just across the river, in "the land of Shinar," the remaining amalgamated sons of Gentile origin will crown "the transformed" Son of Perdition as their king, in the restored city of ancient Babylon. Thus feigned righteousness will meet the true righteousness of the Eternal God, face to face, the struggle in the open, where all may see and decide as to their choice, when the mask will be torn off of this, the "eighth

head." Rev. 17:11. This ruler of restored Babylon will be known as he is, Satan, and as he is to be, the vanquished one, the Anti-Christ, rather than the One whom he has called the Anti-Christ, who reigns at Jerusalem and proves himself more than Conqueror, the real Christ.

Later in the life of Isaac, we find that Abimelech asked him to leave him, as he was "much mightier" than they. In his removing, it devolved upon him to dig new wells for water, for the Philistines had stopped all the wells his father Abraham had dug. As he dug in the valley he struck artesian water, (Gen. 26:19), but this well was taken from him by the herdmen of Gerar. Rather than strive, he dug another. This also was taken. Again he dug another, this was left to him, and he said, "Now the Lord hath made room for us." This is typical of the three stages of Israel, Israel under Solomon, Israel under the present kingdoms, and Israel under Christ. From this place he made a visit to Beersheba, and there "the Lord appeared unto him the same night, and said, I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed, for my servant Abraham's sake." V. 24. While the Lord again promises blessings, he tells him it is for Abraham, his servant's sake. Yet it still remains a multiplying of his seed.

"Beersheba." "A visit to Beersheba." Beersheba signifies the Seventh Well. Might not the mind of Isaac have been carried down to the present time, where we are living under "the

seventh head," (Rev. 17:9), or the Israelitish head of the world's history, where his seed Israel, should stand supreme in the earth, never to again be supplanted by Gentile-Pagan nations. It will be remembered that Abraham also had visited and even pitched his tent at Beersheba. If we will follow Bible names and their significance, we can become more proficient in an understanding of the scriptures.

It might be well here to give a short synopsis of the seven heads of Rev. 17. The first, Nimrod's Kingdom. Gen. 10:8-10. The second, the Assyrian Kingdom. The third, Babylon. The fourth, Medo-Persia. The fifth, Grecian. The sixth, Rome. The seventh, the Ten Kingdoms of Israel as they exist today, but yet to be overcome by the Lamb, (Rev. 17:14), and then to "hate the whore," (v. 16), "make war upon her," and destroy her body by fire. Why should it not be so, when these wild Pagan Kingdoms of the earth in past ages have made war upon predestined and foreordained Israel, the chosen of God, and have tried to destroy them from the face of the earth. Surely in justice it should be they who would destroy her, "the whore," and the Kingdoms upon which she rode, urged on by her, as they made their supreme effort to destroy Israel, God's people.

Later in his life, grief came into the home of Isaac and Rebekah, through the marriage of Esau, their son, to Judith, a daughter of Beeri, a Hittite. This was wrong. Yet as Isaac grew old, he called this wayward son before him, that

he might bestow upon him the birthright, forgetting that years before Esau had valued the birthright blessing so little, that he had, for a "mess of red pottage," sold it to his brother Jacob.

But listen, the mind and hand of God is not to be staid. The will of the Eternal is to be wrought. It was he, when Rebekah went to enquire, as to why the struggle in her womb, who said: "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." Gen. 25:22, 23. Her days were fulfilled. The time for birth came. The boys were born. As they came from the mother's womb, Jacob "took hold of the heel of Esau." All this was typical. One of the boys became "a cunning hunter." This was Esau. The other became "a plain man, dwelling in tents." V. 27. This was Jacob.

It will be noticed at the present time that as Turkey—Esau—is losing his grip on the holy land, that Jacob comes in upon his heels, and will again take charge of his own God given land.

In some way "Isaac loved Esau." While Rebekah loved Jacob. It was very fitting that she who was to be "the mother of thousands of millions," should know in the end which boy should have the dying father's blessing. It surely belonged to the plain unassuming man, Jacob, who in this respect was like his Saviour, the lowly man of Gallilee.

Esau did not have stamina and principle. Had no regard for father or mother, else he never would have brought sorrow into the home of his father by marrying into the family of the Hittites, (Chinese). Like many professed Christians today a good mess of greens is worth more than the prospect of eternal life, hence they exchange their prospects for the perishing favors of the present world.

When the good mother, Rebekah, heard Isaac call for Esau on this occasion, to give him the blessing, she called for the son she loved, Jacob, and prepared him that he might get the parting, or dying blessing of his father, taking advantage of the dimness of the father's eyes.

As Jacob came before his father, passing himself off as Esau, the father was surprised that Esau should be in so soon from the chase. So he called Jacob to him, saying, "The voice is Jacob's voice, but the hands are the hands of Esau." Yet Isaac ate the venison and drank the wine, and as he began to get strength therefrom, he called his son before him, asked him to kiss him, and said, "The smell of my son is as the smell of a field the Lord hath blessed;" "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed be every one that curseth thee; and blessed be he that blesseth thee." Gen. 27:26-29.

What greater blessing could a father have

bestowed upon a son from the Lord. And how truly has it come to pass: Especially in recent years, as the seed of Esau, the Turks, have bowed before their Israelitish brethren, the Anglo-Saxon and the Teutone. And how truly have these two great branches of Isaac's sons been given the fatness of the earth. For instance, see the great land of America in all its fatness, as it has fallen from the hands of the Gentile people, the French and the Spanish, who first had the ascendancy, into the hands of Jacob's sons, the sons of Israel, the Anglo-Saxons and Teutones, and how the curse has fallen upon all who have dared to curse them. Great are the ways of God. As for the passing of America into the hands of the sons of Isaac, or Israel, from the hands of the Gentile usurpers, listen at this wail as it very pathetically comes to us from one of their respected writers:

“How is it possible not to recollect we could once have hoped, that our race and our language would have been chosen to invade the remainder of the world? We had every chance on our side. It was France, which through Canada and Louisiana, began to embrace North America; India seemed to belong to us, and were it not for the mistakes political liberty could have spared to our forefathers, the language and blood of France would, in all likelihood, occupy in the world the place the language and blood of England has irrevocably conquered; **for destiny has spoken.** However this actual predominance of the Anglo-Saxon race every-

where out of Europe is but a feeble image of what an approaching future has for us."

Who will say that the prophetic nightmare, not imaginative, but real, was staring the writer of the above, and his people, in the face. Each tells what the future will be. Not France, not Spain, but the despised, and hated seed of Isaac will forever hold the ascendancy, not only in the new world, but the old as well.

Who will dare say that this writer was not wrapped in prophetic spirit, as he beheld his, the mixed blooded people, as they were being trodden down by the ever growing myriads of Israel? The writer continues, "Our children are not the less assured to see the Anglo-Saxon race mistress of Oceanica as well as of America, and of all the countries of the farthest east that may be dominated. When affairs shall have reached that climax, will it be possible to deny, from one end of the globe to the other, that the world is Anglo-Saxon?" or Isaac's Sons, or Sacc's Sons, who are no more nor less than the Israel of God, for it has been said, "In Isaac shall thy seed be called."

Again we read from a Spanish writer: "During the sixteenth century it was rational to believe that Spanish civilization would spread over all the world, but irremediable vice soon dispersed that colonial power, the vestiges of which, still covering a vast space, tells of its ephemeral grandeur. Then came France, and Louisiana and Canada, have preserved the sad memory of it. Lastly, England came forward, she definitely

accomplished the great work, and can disappear from the world without taking her work with her—without the Anglo-Saxon future of the world being sensibly changed.”

Who can read such words, without calling to mind the promises made to Abraham and to Isaac. As “the dust of the earth,” everywhere, “The fatness of the earth.” “Let people serve thee.” “Nations bow down to thee.” “Be lord of thy brethren,” Keturah, Hagar, and Esau’s sons.

Listen again, let the above writer proceed: “That greatness once established, no one can be able to menace it from without, like Rome, which was surrounded on every hand by a barbarous world. There will be no barbarous nations, **and the race (Anglo-Saxon—Israel) which will be invested with the guidance of mankind** will have to fear neither the competition or the fear of a new race.” Almost word by word you can read in such lines the great promises made to Abraham; “Possess the gates of thine enemies.” These once proud Gentile people, were the one-time enemies of the noble seed of Abraham. They, in America and in the world, reached forth and grasped for the place reserved by God for Israel’s sons. But lo! in reaching forth they fell, and Israel occupy their gates today. The Gentile clock has struck, they sink in prophetic gloom! And why? **The foreordained people take the place assigned!** Of the ending of the aspirations of the Gentiles, God hath said: “O that they were wise, that they understood this,

that they would consider their latter end." Deut. 32:29.

But to return. At last the real Esau came. Forgetting his dealing with Jacob of the past, he fully expected the parting blessing to be his. But alas! not so! The Lord gives the reward to the faithful servant, even though it must come through the blindness of Isaac's eyes.

Although with tears and with agony of heart and mind, this wayward son sought for this great parental heavenly blessing, it was not his. The Lord had given it "to whom he would." It had, irregardless of the father's wishes, gone to the son of "the mother of thousands of millions," according to the foreordained plan of God for Israel. Hence Jacob, later called Israel, because of his wisdom and farsightedness, carried off the blessing that planted him in the earth once for all.

But poor Esau, "with a great and exceeding bitter cry, said unto his father, Bless me, even me also, O my father" V. 34. Already had the father told him that one had come, that he had blessed him, "**yea, and he shall be blessed.**" V. 33. He farther said, "I have made him thy lord, all his brethren have I given him for servants, and with corn and wine have I supported him, and what shall I do now to thee, my son?" V. 37. Esau answered and said, "Hast thou but one blessing, my father, bless me, even me also, O my father. And Esau lifted up his voice and wept." V. 38. More than Esau will soon be found weeping. Soon the home gathering time.

Soon one will stand outside and weep. "Shall you, shall I?"

In response to the bitter weeping of his poor wayward son Isaac said unto him, "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above, and by thy sword shalt thou live, and shalt serve thy brother; and it shall come to pass when thou shalt have the dominion, that thou shalt break his yoke from off thy neck." V. 38-40.

"Holy men of old spake as they were moved by the Holy Ghost." Here is one instance of a holy man speaking under the direct power of inspiration. Little do we really realize what sort of men Abraham, Isaac and Jacob were. They lived in an age when angels talked face to face with men. Their minds were ever dwelling on the great things of God. How they could obey and please him, and bring to pass his righteousness in the earth. They spake in their blessings, as God spoke. His spirit was the mouth piece for them. So in this one blessing of Isaac to Esau, it was not idle talk, but a heavenly promise of the coming time, when he should have the dominion. Then it was, that he was to break his brother Jacob's yoke from off his neck.

Centuries went by, with Israel holding the preponderance of power over Edom, with Edom, sword drawn, ever striving for the ascendancy. At last perseverance on his part, and unfaithfulness on Jacob's part, brought the long coveted time. The time of Israel's Messiah's time was fast approaching. Esau had prevailed. An

Esemonian or Edomite king, by the name of Herod, was ruling in the land of Israel.

The wise men came from the east in search of the Baby Messiah—King, and in earnest enquiry, came to this usurper Herod. Quickly he told them to find the child, and bring him word, that he might also go and worship the Babe, the Star of Bethlehem. He was found, adoration was poured at his feet. The God of Israel, who “neither slumbers nor sleeps,” was caring for this, his promised Son, and warned the wise men that they returned home another way. Upon Herod hearing this, sent his soldiers to Bethlehem, with the command to kill every child of two years and younger. Thus it can be seen how accurately men of that age were able to figure in chronology. Herod, the Esemonian King, knew when the Messiah should come. He knew he was the Redeemer of Israel. He knew that final victory to the myriad hosts of Israel was to come through this child. If only he could succeed in removing him, the dominion would ever remain in the House of Esau. So kill the babes he must, and kill the babes he did, but never did he succeed in killing the baby of Joseph and Mary. The promise to Jacob was, “to prevail” and “prevail” he must, and did, and through this Babe we all prevail.

As we study these promises and benedictions, we are surely struck with wonder and amazement, to see how literally each promise made was literally carried out to the very letter. Yea, even to Esau’s dwelling, which “shall be the

fatness of the earth." He has ever abode in that place, and while his brother Jacob has been exiled, sent away from his home, his land, there in the fatness of the earth, the seed of Esau has remained. Even has held the lands of his brother Jacob, keeping it from the hands of Gentile pirates, until such time as his brother's captivated period should end, and now, at the end of the Gentile Age, what a wonderful sight we behold, the flags of Israel—Joseph-Judah, once more proudly floating over the beloved city of God, Jerusalem. Never again shall this city be "trodden down of the Gentiles," for the Gentile days have ended, even Esau releases now his hold upon the land. The days of waiting ended; Jerusalem now is free. A compact city, "a city built to the Lord," Jer. 31:38, and we know her King will soon come again to her, for do we not read, "When the Lord shall build up Zion, he shall appear in his glory." Ps. 102:16. With joyful hearts we truly hail the happy day.

In the passing of the land from the hands of the Turks, or Esau, back to the hands of Israel, surely type meets anti-type again. Jacob, as he was returning back to the land of his father, the land of promise, fully expected to have to meet his brother in deadly conflict, even so at the present changing of hands with the city of Jerusalem, it was expected that a siege perhaps of months would be necessary to reduce the city to submission. But notice, the time for the birth of a new nation was at hand, and God had already arranged the preliminaries, so that man had very

little to do with the matter. This will become more apparent day by day, and year by year. This is the "Lord's Day."

How easily did Esau release his grip of centuries on his brother Jacob's land. General Allenby, leading the legions of Ephriam and Judah, came to the entering in of the city of Jerusalem, and Esau and his legions retired without the walls of this city, the coming Capital of the world.

Reader, this one thing that has happened before your eyes, should of itself, convince you of the goodness of God and the correctness of his prophetic word. Always before, the city has been beseiged and taken, its buildings more or less destroyed. This time just a change in hands. Jerusalem still stands, and why? "Behold, the days come, saith the Lord, and the **city shall be built to the Lord**, from the tower of Hananeel, unto the gate of the corner." Jer. 31:38. The reason is obvious. God prophetically had spoken in both instances. The city has been built to the Lord, and the time came for Esau to give over to his brother. The word spoken, it must be done. Man had very little to do with it.

The greatness of Isaac did not lay so much in his individuality, as that of his father Abraham, or his son Jacob, but rather his greatness was to be in his literal seed at the end of the Gentile Age. The one promise seems to have covered his entire life, although it was long and "full of days." He is a character little understood. He was a man of meditation, and no

doubt was living, in his mind, down in the days of the greatness of his seed.

Rebekah seemed much different than was he. While seemingly a veil for the present was over his eyes, no doubt the blindness was typical of the time that his seed was to be under the domination of his son Esau. Rebekah seemed to have a vivid mind and was ever wide awake, so much so, that it was not possible to deprive her son Jacob of the promised blessing, the blessing that spoke much to her coming children. Well may we, her far off sons and daughters, meditate upon her beautiful character, and the great faith that caused such blessings to be spoken and come from the Ruler of the Universe.

CHAPTER X

THE GREAT PROMISES TO JACOB

And Isaac called Jacob, blessed him, charged him, and said unto him, "Thou shalt not take a wife of the daughters of Canaan. Arise, go to Padan-Aram, to the house of Bethuel, thy mother's father, and take thee a wife from thence of the daughters of Laban thy mother's brother, and God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee, that thou mayest inherit the land wherein thou art a stranger, which God gave to Abraham." Gen. 28:1-4.

Here the aged father of Jacob is sending him away, placing upon him a blessing as he shall go, together with a charge that he take not a wife of the Canaanites, but that he take a wife of the seed of his mother's people. Thus we find the father watching over and looking to the future interests of the son and of his seed whom he had blessed. Instructing him about things pertaining to future posterity, that the blood of Israel might ever remain pure, not to be tainted by the blood of amalgamation.

Jacob began his pilgrimage at once, being urged on by the wrath of his brother Esau, know-

ing of Esau's determination to kill him after the death of his father Isaac. Little did Esau think "that time brings change, and oft brings foe to friend." Besides he could not harm his brother Jacob, for the blessings of God had been placed upon his head by both father and mother. Little did Esau then think that when his father should die, that he and his brother should stand side by side, and in reverence, with uncovered heads, deliver back to dust again this man of meditation and prayer. But the time came and so it was. Just so in figure, they stand together today as their mortal enemy, Gentileism, is receiving its death wounds.

Jacob had not proceeded far on his road until he came to a certain place, "the very gate of heaven," though unknown then to him, and tarried there for the night, as the sun was going down. And he took of the stones of that place, and put them for his pillows, and lay down in that place to sleep. And he dreamed and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God, ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it, and to thy seed, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south, and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all

places whither thou goest, and will bring thee again into this land, for I will not leave thee, until I have done that which I have spoken to thee of." Gen. 28:10-15.

How different is this vision, to this stripling of a lad, as he was leaving his father's house, than to Nebuchadnezzar, the mighty king of Babylon. Jacob sees a ladder, it reaches to heaven, the angels of God were descending and ascending upon it. He sees the great highway over which his seed must climb to reach the place assigned in the blessings given to his father and grandfather, Isaac and Abraham. Nebuchadnezzar saw an image, a mighty image, standing upon the earth, but no angelic host, bringing down good news and rich promises to him, but rather, he sees all the kingdoms of earth resting upon the clay base, which represents the seed of this young man, as he soundly sleeps and dreams. But today the greater part of his seed sleeps, little realizing what awaits for them tomorrow. In their dreams they dream of an "etherial heaven," forgetting that as they now awake from their Gentile sleep, it means that they shall gather once for all back to the land which was on this night promised to their sleeping youthful father.

As we critically study the scriptures, for the purpose of getting real information, that we may become intelligently informed, we find that God is always very definite as to whose God he is. First, because there are two families on the earth, one of his own creation, and the other of the blood of amalgamation, as we have previously shown.

Second, there are "gods many, and lords many," and the God of truth does not wish to be classed with these other "gods and lords," which "gods and lords" are of the amalgamated blooded people. Hence God, Israel's God, the Eternal, gives us to understand that he is the "God of Abraham, the God of Isaac," men, but who later became nations, whom he had foreordained that they and their seed should bring the earth back to its primitive state, now that it had fallen and the mingled blood had entered the veins of some of the one time pure blooded family of God. Ever after, until Israel attained to the place assigned them, God is known as the God of Abraham, Isaac and Jacob, later to be known as the God of Israel, through all the eternal ages, seemingly separating himself from all back of Abraham, until such time as through Israel the controversy should cease, and the separation take place in the judgment, showing who of these past generations were his, and who were not. Always bear in mind that these two families are on the earth, and ever have been since the days of Jared. These families are known as the sons of Israel or of God, and "the sons of Belial."

But as to the blessing. First he tells Jacob that the ground whereon he was lying was his, and his seed after him." In all the precious promises made by God to Israel, this thought of the land is always the greatest factor.

Then comes, "thy seed shall be as the dust of the earth." Where is the dust of the earth? Everywhere. So that to fulfill this promise, the

seed of Israel must encompass the earth, be everywhere. Wonderful promise, yet Jacob at that time had no seed, neither had he any thought of staggering at the promise. From the days of childhood he had fully understood it. As he had sat upon his grandfather's knee, he had been told it. His grandfather, as soon as he could lisp his baby words, had opened to his little mind these great things, about the multitudes that should be of his seed.

His father Isaac, though in a way, his mind varied from one son to the other, had ever kept the thought before his youthful mind. The true hearted loving mother, the invincible mother—Rebekah, as she dandled him on her knees, had sang to him sweet lullaby songs of the “thousands of millions” of which she should be the mother. These things had made such lasting impressions upon his ever expanding mind, that his seed as the dust of the earth, was only the ever expected. These thoughts continued with him even down to old age, so that just before his dying hour, we hear him say, as he places his hands on the sons of Joseph, Ephriam and Manassah, “And let them grow into a multitude in the midst of the earth,” Gen. 48:16, even as fishes do increase. And as he wittingly placed his hand upon the head of Ephriam he said further, “and his seed shall become a multitude of nations.” Gen. 48:19.

Wonderful statement, but how little appreciated and understood by Israel at large today, owing to the long period our fathers have

been under the dominion of Gentile rule and because of the "burning fires of spiritism." But today, with vision clear, as we see Ephriam-England, with her "multitude of nations" over which she rules, we are prone to exclaim: "Wonderful is thy word and works, O Lord."

To return. "Thou shalt spread abroad to the west." Here are just seven words, yet if their history was written, its volumes would be almost incomputable. Think for a moment. Israel released at the end of their captivated period, and when released, "Westward the course of empire takes its way," and lo! Israel has spread west "to the utmost bounds of the everlasting hills," ready now to take up the homeward bound, and eastern march, back to the land of our fathers. There to establish a universal empire, and from there to spread over the north after the overthrow of restored Babylon, which must be subdued first. Then south, when Israel shall have truly encircled the globe, in her Christlike subduing influence and power. Then comes the time "when God comes from Teman (the south, margin) and the Holy One from Mount Paran. His glory will cover the heavens, and the earth will be full of his praise." Hab. 3:3. Hallelujah to Israel's God. As we pass into the fulness of time how the immensity of the vision breaks before our view, and we long for the time, when, as Israel, we shall be able to write the fiat that shall make all the kingdoms of the earth, the kingdoms of "our Lord (or David) and his Christ."

In this prophecy God is not only talking to Jacob as an individual, but to Jacob, as tribes and nations, for he says, "In thy seed shall all families of the earth be blest." The Lord repeats the message "in thy seed shall all families of the earth be blest." The blessing placed in Israel by the Lord God himself, as a mighty electric current, passes through the seed of Jacob as they came down through the cycles of time, until at last, all families have been blest, and are blessed.

The great Restitution period of 2520 years, shall roll on and on, till at last from every family shall resound the praises of Jehovah. He who through his knowledge and power has gently pushed the seed of Israel on, so that all families might receive the promised blessing. Till at last "the knowledge of the Lord shall cover the earth as the waters do the sea."

God looked forward and saw the future of Jacob's children, and said, "Behold I am with thee, and shall keep thee in all places whither thou goest." When we come to think where Jacob's seed, Israel, have gone, we can begin to see the meaning of these far-reaching words. From Tanias, Egypt, the first maritime port of entry for Israel, from which went forth the ships of Dan, not only carrying their cargoes of freight, but their oppressed brethren to unknown lands, where they were settled in colonies, where more and more freedom began to exist, until at last its zenith has been reached in the United States. Yet God has ever been with them.

Coming down near the end of the captivated

period of ten tribed Israel, what do we find? Christopher Columbus, an Israelite, a Jew, turns the brow of his ship toward the west, and it sweeps on and on, till a new land is discovered. Who dare say that it was not God who was with him, because of the promise made to Jacob. Time rolls on, and England—Ephriam—becomes the maratime power of the world, with ships going to all points of the compass; it is still God carrying out his promise to Jacob, for has he not been with these people everywhere?

Take the merchant marine of Germany, and her kindred peoples, as it ploughed the mighty deep with their swift moving vessels, who will say that God has not been with them wherever they have gone.

Coming down to our own country, as our majestic ships have gone from sea to sea, gulf to gulf, ocean to ocean, who will say that God has not gone with them. When Admiral Dewey lined his battle ships up in Manilla Bay, demanded the pulling down of the Spanish flag, that flag that in years past, beneath which so much oppression and persecution has been committed, especially against the Israelitish blooded people, and the hoisting of the beautiful stars and stripes, the "Star Spangled Banner, which beneath its beautiful folds, the heroic sons of New Israel had done so much to pull down the strongholds of oppression throughout the world, and has been the cause of breathing a spirit of liberty in the minds of men. Where is the man that will say that the unseen hand of God was not in that

fearful and dreadful hour's work. Again, when Commodore Perry, in 1854, opened up Japan to the commerce of the world, by his skilful negotiations, without force or blood-shed, will any one say that God was not his helper? Perhaps some will say, "This promise to Jacob did not extend to these men of modern times." It surely did, for they were the sons of Jacob, and God had said, "I will keep thee in all places whither thou goest." In all these places they had gone, opening up the dark places of earth, darkened by the erroneous teachings of Gentileism, that the true light of Israelism, with its radiant light of higher civilization, educational development and true standard of God given Israelitish Christianity, might enlighten the earth.

Again, religiously, let us take Dr. David Livingston, who for the cause of righteousness, was willing to bury himself in the jungles of Africa, undergoing every hardship of life, that the time might come, that "Ethiopia shall soon stretch out her hands unto God." Ps. 68:31. At last see this devout old man kneeling at his bedside in the midst of wild Africa, breath out his "spirit to his God, who gave it," and gently lay down to rest, only to awaken at last, and see the powerful and mighty influence he had upon that dark continent, that in Israel all families of earth might be blest, and these dark skinned people of Africa were of these families, irregardless of the fact that they were uncivilized, naked and wild by nature. It was to overcome this very thing that God pronounced his great bless-

ing upon Jacob. Surely God was with Dr. Livingston as into the midst of darkness and danger he went. Then where are they who will lift their voice and say that God was not with Henry M. Stanley, as he threw himself into the danger -of these same wild regions of Africa, braving every danger that word might once more be had of the beloved Dr. Livingston. He found him alive, and because he did live for years in that dark spot of earth, he became the pioneer in the opening up of the dark land of Ham, that it might become evangelized by Israelism. This was foreseen by God and revealed to Jacob in the blessings as shown him in the visions of the night, as his head lay upon the stone for a pillar, he sleeping, as he did, at the "very gate of heaven."

Take Bishop Asbury, in the early days of America, as he rode and walked over the mountains and hills of the eastern part of our country, with a living message of truth, which has shone on and on, until at last the tribes of Zebulun and Naphtali, which were sitting in the darkness of the valley and shadow of death, have seen the glory that from their father Jacob's blessing, which were now resting upon their brethren, that they too might "arise and shine" as the glory of God should arise upon them, which it truly has, so that today, they, the American Indian, are one among their brethren in legislative hall, in pulpit and in school. Surely he must be a skeptic indeed who would ruthlessly brush this aside and say that the guiding hand of God was not the

hand that had led this brave Methodist Bishop as he proceeded on in his mission of love.

Bishop Taylor, what boy or girl is there that does not know this venerable man of God, as he not only went himself, but led many self-sacrificing sons and daughters of Jacob into the wilds of Africa with an enlightening, uplifting message of light and life. Surely Jacob's God was the one that guided him, step by step, in the way in which he trod, this had much to do with the humble writer, to lead his one-time wandering footsteps into the paths of righteousness in which we walk today.

As Jeremiah with his "royal wards," together with Baruch and Ebed-Melech, the Ethiopian, a company of eight persons in all, boarded the "Ship of Olam," (Dan) at the port of Joppa, having with him the "deeds of record" of the "land of God," or Palestine, and bore away to the north and west, through the Great Mediterranean Sea, to the land of Erin, surely his God was with him, and that for a purpose, and that purpose was, that "the breach" made in the Royal House of Judah, that caused its separation, might "be repaired." That the Royal House of the "Scarlet Cord," of Zarah, might once more become united with the "House of Pharez," of "Judah," that the everlasting kingdom of God, "in the days of these kings," might be set in order by this "Weeping Seer" of Israel, whom God had sent and said unto him, "to build and to plant." Thus from this planting by Jeremiah, like the tiny acorn that falls to earth,

soon springs forth as the mighty oak, the king of trees, so the kingdom given to David as he was taken from the sheep cote, was once for all set in order by this prophet, and it has been sweeping on, and on, although unnoticed by the Gentilized world, until today it holds the ports of entry of the world, as well as the capital city of the world, Jerusalem, in its embrace.

As in the type of Noah and his ark, containing its eight souls, meant the salvation of the world at and of that age, just so the ship of Olam, bearing its eight precious souls, with Jeremiah at their head, meant the salvation of the world at and in this present age. Surely, for Jacob's sake, whithersoever they have gone, Israel's God "that slumbereth and sleepeth not" was with them.

Paul, one of the "seed of Jacob," an Israelite truly of the blood line, "of the seed of Abraham, of the tribe of Benjamin," as he journeyed through southern Europe, was not God with him, as he delivered not only to his own people, but to the Gentiles, the good news of the gospel?

Many more might be spoken of, but this is enough to show that God has ever kept the promise which he made to Jacob at Bethel, the house of God.

The Lord continues, "And I will bring thee again into this land." "This land." Will, or will not God again gather the seed of Jacob back to that land, as the promise reads? He surely will, and if you will follow chapter after chapter in this book, we feel sure that from the preponder-

ance of evidence produced from the book of God, that you, like the writer, will become enthused and charmed with the living spirit of Israelism.

“I will not leave thee, until I have done that which I have spoken to thee of.” The promise eternal, the God who promised is eternal, then never will he leave off his work with Israel, until he performs that good work that he has most surely promised them. As we follow the golden thread of the history of Israel down through the past ages, how they have been buried here, and have come up there, we must surely become aware of the fact that this promise has undoubtedly been, and is being carried out to the very letter. Will the God who has said, “Be strong and of a good courage, fear not, nor be afraid of them, for the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee,” Deut. 31:6, nor turn from the words he has reverently spoken. Never!

When because of the sins of Israel he was tempted to cast them off; listen what he says, “I said, I would scatter them into corners, I would make the remembrance of them to cease from among men; were it not that I feared the enemy, lest their adversaries (Gentiles) should behave themselves strangely, and lest they should say, our hand is high and not the Lord, hath done all this. For they (the Gentiles) are a nation void of counsel, neither is there any understanding in them.” Deut. 32:27, 28. Who dare say that it hath not happened just as the Lord foresaw, when he says that “he feared the wrath of the

enemy." Truly it has, and that only when Israel were cut off for a season, yet the Word full of their restoration. What would it have been, if they had have been eternally cut off? No sooner were Israel driven from their land into the nations of the earth than we hear them (their enemies, the Gentiles) saying, "Come, and let us cut them off, from being a nation, **that the name Israel may be no more in remembrance.**" Ps. 83:4. Surely God knew the mind of this power that came from the seed of amalgamation, as well as he knew the ending of "the seed" that came from Abraham, Isaac and Jacob. He knew how earnestly they would work to destroy every vestage of a line or trace of the chosen people of Israel. Seemingly they had almost accomplished their work, so much so, that just as it was with Jesus, and Judah, except it is now far worse, for "he came to his own, and they knew him not," but in the name of Jehovah a message of knowledge comes to a people, of themselves, and these people know not themselves. This ignorance is so great that one of their own writers, in speaking of the subject of literal Israelism says, it "is purely a fanciful one."

When we lecture upon the subject in many places, we find some of "the seed" who know not themselves, in derision will say, "He is a dreamer," "He is a visionist," "His message is purely a speculative one." But we are glad to say that this does not come from the free thinking people, from those "who are weaned from the breasts," (Isa. 28:9), but from those who have

drank deeply of the "waters which have been fouled" (Eze. 34:18, 18) by Gentile hands. These same people say, "they are spiritual Israel," being bound so fast with the chains of Gentileism and eyes so blinded that they cannot see the only way to have a spiritual Israel, is to first have a literal Israel, then spiritually reform this literal Israel, and by this method be able to produce a spiritual Israel.

We should not forget that it took "a dreamer" to save the fathers of Israel from starvation in the days of Joseph, and there can be little doubt that it will take "dreamers" to save the same blooded people, the children of those fathers, from starvation as they continue to feed upon the husks of Gentileism. But praise be to our God, the "light begins to shine in obscurity," (Isa. 29:18), and everywhere we can hear earnest voices saying, "How many hired servants of my father's house have bread enough and to spare, and I perish with hunger: I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son, make me as one of thy servants." Luke 15:17-19. This is surely just as God desires and longs for it to be, for he has said, "And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked

contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land." Lev. 26:39-42. Yea, every where we hear of the longing for home, the land of God, the land of our fathers. Back "to father's house," where the many buildings be, entirely uninhabited today, but only waiting the advent of a holy and pure blooded people. Yea, back "to Bethel," of which in the vision under consideration we read, "How dreadful is this place: this is none other but the house of God, and this is the gate of heaven." Gen. 28:17.

No where else in the word can we read of where the gate of heaven is, but here. Here at Bethel is the place where the "ladder reaches up, here is the exchange board, where heavenly visitors meet and communicate with the children of men. Search history, either sacred or profane, and you will find that this is the only place in all earth where heaven and earth has come together, at Bethel, in the land of Palestine. It has only been here in this part of the earth that heavenly visitors ever came, walked and talked with men, and this has only been with the seed of Abraham, Isaac and Jacob. But this has not been since Israel was driven from that land, neither will it be, until Israel is once more restored to their

“everlasting possession,” where, as it has been stated in plain language, the “very gate of heaven” is. Little wonder then, that thousands of broken, contrite, longing souls are feeling their way, and longing for a restoration back to the “land of their fathers,” and are earnestly confessing their sins to God, praying that he may hasten the day when Jesus shall come, and with the 144,000 stand upon Mt. Hermon, or Mt. Zion, and the invitation will be given to “come, for all things are ready,” the marriage supper of the Lamb is to take place. Then, and then only, will the “Remnant of Israel” be gathered to the land of “the very gate of heaven,” in which land the angels shall walk and talk with men, that men may acquaint themselves with the etiquette of the heavenly land, that eventually the “tabernacle of God shall be with men, and he will dwell with them, and they shall be his people, and God himself, shall be with them, and be their God.” Rev. 21:3.

But to return. As Jacob awoke, understood the vision, “he took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it. And Jacob vowed a vow, saying, if God be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace; then shall the Lord be my God; and **this stone**, which I have set for a pillar, shall be God’s house, and of all that thou shalt give me I will surely give the tenth unto thee.” Gen. 28:18, 20, 21.

This servant of God, meekly bowed himself to the will of the Eternal, and offered up a sacrifice as a token of obedience and belief in the great promises that had been made to him and his seed. He not only acknowledged the supremacy of God over him and his people, but vowed, that that "stone" should be a pillar in "God's house," or become God's house. And not only that, but in return for the blessings which should be bestowed, he would gladly return one tenth to the One who blessed, for the blessings that would be bestowed upon him and his seed.

Back to "Father's House." "In my Father's House there are many dwellings. If it had not been so, I should have told you."—Jesus. These "houses" are prepared, and have been prepared, in the Father's house, the place where "God shall dwell," where the New Jerusalem shall come down, and are only now waiting the return of the seed of Jacob, that the once barren, desolate land shall again "blossom and bloom as the rose." Yes, it is only waiting the touch of the "blessed of the Lord," the "chosen people," the seed of Abraham, Isaac and Jacob, when it shall once more become the land "flowing with milk and honey," and the "desolate cities to be inhabited." (Isa. 54:3; Eze. 36:10.) And because this new condition of things shall come, it is then, as well as now, that God's Israel shall honor him by paying their tenth or tithe. For it will be said, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will

not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it, and I will rebuke the devourer for your (Israel's) sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts, and all nations (not churches or peoples) shall call you blessed, for ye shall be a delightsome land, (not church) saith the Lord of hosts." Mal. 3:10-12. As we run down these words, line by line, behold we find a great blessing promised to the sons of Jacob again, for by reading verse 6, we find that "I am the Lord, I change not, therefore ye sons of Jacob are not consumed."

So in the last book of the Old Testament, as well as the first, we still find God continues the promise making work to Jacob and his sons.

Mark you, when this time comes, it will not be "tithe paying" and "tithe gathering" to support "our church," that we may "lift ourselves above the other churches around us," neither will it be tithe paying to support men of no scruples, many times, just men who are looking for their stipulated hire, but it will be to make God's land a delightsome land, to beautify the footstool of the God of Israel. Not the "wild vine" of Gentile planting, that always tends to alienate, tear, and destroy the true work of God. If people desire to pay tithe now, it is all very well, but no where are they commanded to pay their tithes to conferences or general conferences, but to "lay by them in store," which is in their homes or home

churches, then as the servants of God shall visit them, no matter of what class or order, pay them for the benefits derived from their labors.

Men and churches will lambast certain people about "Peter's Pence," then turn right around and try to wring the tithe out of people who are unable to pay it, and many times taking the tithe out of its one right channel, that of support of the poor, to give it to men who are wealthy, and have plenty to support themselves, in order that they may preach the dogmas of "us" and "our people." Jacob had no such thought when he proposed to give the tenth to the Lord. He had no thought of telling the Lord how he should spend his tenth, but "of all that thou shalt give me I will surely give the tenth unto thee."

Let us be faithful as our father Jacob vowed, that soon Zion shall come, with all the glories and beauties of the Restitution Age, when Israel's King shall rule supreme, with "David as king" and Jesus as "King of Kings, and Lord of Lords."

It was surely very far from the mind of Jacob when he promised the tithe, and the Lord when he accepted it, that it should ever be paid or spent for distracting purposes. This whole transaction was in the "land of the Lord," not in the "stranger's land." There was no tax on this "land of the Lord." The land was given to the seed of Abraham, and nothing was said about the Lord ever asking anything in return, so that Jacob of his own freewill proffered to make this return to the Lord. In this land where we are, which has never yet been subdued and taken over

by the Lord, the people are taxed for the support of the government, and this tax is just the same as was the tithe in that land. So that when we study the tithing question we should always have this thought in view. As a rule this subject is not taught by the laity, but by the ministers, and they, as all others, only have their own financial end in view, so lead the people to believe that God demands it in this land by using a text from the gospel of Matthew. This text was spoken by Jesus in the land, and was spoken to a people in the land. If you are able, and desire to return one-tenth of your income to the Lord, he surely will bless you, but no where can it be found that he requires it in this land, and the word of God should ever look better to us than does "filthy lucre." It is wrong to teach that God requires anything when he does not, no matter how appealing it is to us.

"And this stone which I have set for a pillar." Read perhaps often, but no thought as to what is meant by the words. Reader, did you ever stop to think that this stone is one of the bulwarks that today stands as proof that the word of God is steadfast and true. That this very stone has ever remained among the literal Israel of God, the seed of the blood line of Abraham, Isaac and Jacob. That this stone was carried by Israel into Egypt, thence back into the land of Israel. That it was by this stone, or "pillar," that all the kings of Israel and Judah, of the Davidic line were crowned. 2 Kings 11:14; 2 Chron. 23:13. This stone was taken by

Jeremiah to Erin, and by this stone was Chere-mon of the Zarah-Judah line of kings, and Tea Tephi of the Pharez-Judah line of kings, crowned at Tara, Ireland. From thence down, were all the kings of Ireland crowned by it. The kings of the Argyles were crowned by it. When the royal line of descent was passed to Scotland, it was taken to Scone, Scotland and all the Scotch kings were crowned by it. When the royal line of descent passed from Scotland to England, it was removed to Westminster Abbey, London, where it rests today, and all the kings and queens of England, down to and including the beloved Queen Victoria were crowned by it. But from the beloved Queen on, the kings of England have not been crowned by it, for prophetic reasons.

Prophetically, this stone is noticed and spoken of in Gen. 49:24, and if you desire to pick it up in Encyclopedias, you find it under the head of the "Stone of Scone," from Scone, Scotland. The "Stone of Destiny," or the "Stone of Israel." This stone is the pillar upon which the house of God rests, so far as Israel is concerned, and this stone is yet to bring to light the "hidden ones," and "become the headstone of the corner."

We are truly entering into a new age, an age in which all points of truth will be thoroughly analyzed, and in which the believer in the gospel will demand that something rather than the words of men be given them, upon which they may intelligently rest their faith. As this is so, Jehovah, who always did reveal his word and will, literally and visibly, with Israel in the past,

will most surely do so with Israel today. When Gideon wanted to know the truth, he put out a fleece, and asked God to let the dew fall only on the fleece. The next night the fleece was put out, but no dew was to be on the fleece. Even so it was. This very thing of itself gave to him the needed faith. It was not mysticism, it was something real, something which he could see and absolutely know.

As Israel comes to herself today, it will not only be the "Stone of Israel," that as proof, will confront her, but one by one "the waymarks that were set up" (Jer. 31:31) will be dug up, so that there will be no room for doubt in any way. Let not unbelief close your eyes, but let them open, that we may show you some of these "waymarks" that were placed by prophet and seer, during the days of literal Israel of the past, as we shall proceed page by page.

CHAPTER XI

PROMISES TO JACOB CONTINUED

Jacob from Bethel proceeded on his journey to the house of Laban, the brother of Rebekah, his uncle, at whose place he became a herdman. After the days of visiting were past his uncle proposed that he tell what wages he desired to have. Jacob's eyes had fallen upon Rachel, Laban's lovely daughter, and he proposed to serve "seven years for her." When this seven years were up it was found that owing to the custom of the country, Rachel, being the youngest daughter, that in place of her, he had been given Leah, the elder daughter. Jacob upbraided Laban about it, but when it was explained as to how it happened, he gladly served another seven years for Rachel. Gen. 29:15-30. There is truly a lesson in the story of these two girls. The one was loved, the other was not, but there were two periods of seven years each, and these two periods of time gave Jacob both women. These are only a type of the seven years of Gentile times, representing Leah, and the seven years of the Restitution Age, representing Rachel. The beloved people of God (Israel) have their days in the Restitution period of "seven times" or 2520 years, while the Gentile Age covered a period of seven times or 2520 years and came

first or from 721 B. C., to 1798-1799 A. D., with ten tribed Israel; and from 606 B. C. to 1914 A. D. with Judah, so that now we are entering on the times of the period of the "beloved," when God shall gather his beloved people, his peculiar people, his chosen people to himself, with the Gentiles out of this period being adopted into the commonwealth of Israel. It is useless to ask why it is and has been so. This is known to God himself. It is far better that we, like father Abraham, believe and act accordingly, that it may become to us righteousness, whether we are able to see, now in our semi-blindness, or not.

As Jacob continued with his uncle Laban, because of the request he had previously made of the Lord, he became blessed exceedingly. But there came a time in his life when he longed for his father's home. Just as that time has now come and is coming into the hearts and lives of all true people of his seed, or Israel. He made ready and at last started on the road back to the land of his fathers, but on the road his thoughts went back over the past, how that he had supplanted his brother Esau, and had taken the blessing from his father Isaac. As he journeys on he hears that Esau is coming to meet him. He divides his company, places his wives and children in safety, makes up a present for his brother Esau, when he should meet him. After all was in safety, we read, "and Jacob was left alone." Gen. 32:24.

As he was alone in the darkness, behold a man came upon him. No doubt but that he

thought it was Esau. He grasped the man, and the time of wrestling of the ages takes place. It continued all through the night, and is typical of the seed of Jacob being in the grasp of the Gentile power, with whom they have blindly wrestled during the dark hours of the Gentile Age. The darkest hours of the history of the world, yet Jacob has wrestled with these people, who have subjected him to them during this dark and awful time. But near the end the Lord God comes to the relief of his grief stricken people, when he sees that their power is gone. Do we not read, "For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone." Deut. 32:36.

The stranger wrestled with this "man of destiny," Jacob, all during the dark night, until at last the day begins to break. As the stranger sees that he prevails not, he "touches the hollow of Jacob's thigh," and puts it out of joint, but still, for all this, he could not get the ascendancy over this man of men. It was a case of life and death, and Jacob was striving for his life.

All this struggle was typical of the long struggle with the Gentile people during the centuries of their supremacy over his seed. Although in type their thigh out of joint, crippled and lame, yet from their wild wilderness fastnesses in north Europe they would sweep down as mighty hail upon the Gentile usurper, Rome, until at last, like the lion of David in his day, the Roman power lay prostrate at their feet. Because of this, the Gentile historian has been

pleased to stigmatize these "chosen seed of the Most High," as "barbarian hordes from the north," giving them every name conceivable except the right name, the name God gave them, Israel, yet nevertheless they "prevailed." It is vain for puny man to lift his hand in resistance to Jehovah, and his chosen, for when the allotted cycles of time shall at last roll round, the work of destruction will invariably take place.

"The day began to break." Can you follow the meaning? Can you read the ending, when the day shall fully break, when Jacob in all his glory, might and power shall fully "arise to the prey"? "Alas, who shall live when God doeth this." Num. 24:23. But listen, it is useless to wait longer. "The lion is come up from his thicket, the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy (Gentile) land desolate; thy cities shall be laid waste, without an inhabitant." Jer 4:7. It is no longer in metaphors or figurative language that Jehovah is speaking. Already the thunderbolts of his wrath are getting in their deadly work. Is it not possible for you, dear reader, to open your eyes and see "the hand-writing on the wall"? Can you not see the cities of Europe already "laid waste"? Cities that most of their worth was the pictures, books and cathedrals pertaining wholly to the Gentile or Roman age. God long ago promised to make Israel "a new threshing instrument," and that he would thresh the mountains, or Gentile governments with them. Has not the past four years convinced

you that between the two great branches of the House of Ten Tribed Israel Anglo-Saxon and Teutonic, that the "new sharp threshing instrument" is getting in its deadly work. Have you noticed the great armies moving back and forth over the great battle-fields of France, Italy, Serbia, Romania, Belgium, and yet after seeing it all not being able to read the meaning of the vision? "The day" surely "breaketh." Ignorance, infidelity and ungodliness are fast meeting their prophetic doom.

Soon the day fully "breaks." The two proud, powerful and invincible Houses of Israel shall have lashed themselves into a compact of peace, then humbly their eyes will turn to Israel's God, and Israel's Messiah shall appear in Israel's land, when joy and everlasting peace shall reign from pole to pole. All hail to the glad and happy day.

The remnants of Gentileism and their adherents, which are typified by the unknown man wrestling in the dark, will come out into the fullness of the light of the Restitution Age, willing to ever after leave Israel supreme in the earth, and gladly take their place as Israel's servants during the eternal age. Isa. 14:1, 2.

To return. The mighty wrestler, who not only held his grip over night, but through the long period of 2520 years, now begs the man or power with which he had undertaken to wrestle, to "let him go." Quickly, from Israel, comes back the exultant voice, "I will not let thee go except thou bless me." Seemingly it had been forgotten that "he who blesses Abraham shall

be blessed." For here is a power that had to be brought to a point where it would, from Abraham's seed, the blessing take, not willingly but forcefully. "Except thou bless me." Have you never read the ending of the story, as it pertains to the Gentile age? "And thy seed, (Israel) shall inherit the Gentiles." Isa. 54:3. "And the Gentiles shall come to thy light." Isa. 60:3. "The wealth of the Gentiles shall come unto thee." V. 5. "Thou shalt also suck the milk of the Gentiles." V. 16. "Ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves." Isa. 61:6. Surely in this array of texts there is not a dissenting voice that will say that Israel is not to take over the glory of the Gentiles, and make them (the Gentiles) their servants. Jacob says the stranger must bless, and bless they will. It is useless for any people or nation to try to bolster up the lost cause of the Gentiles. Their day has ended. The thrashing time has come. "The day breaketh." They want to go, but Israel has the grip on them now; stay they must and stay they will, until they bless the very ones, over whom they have so exultantly ruled in the centuries of the past. Stay they will, until their riches shall come into the hands of Israel, and they become Israel's servants. The story is far different in its ending, than the legacy of traditions which the Gentile teachers have left unto us, and the blinded Gentilized Israelite teachers, say it is. God's name is to be honored. They have done naught but curse Israel, now let them bless the once des-

pired people which they have cursed. Let Israel now "arise and shine," Isa. 60:1, and divorce themselves from alliance with this strange blooded people for all time to come.

The next question comes; "What is thy name?" - Seemingly the "Stranger" did not know with whom he was wrestling. He thought Jacob was "an outcast," (Jer. 30:17-21), from Babylon and Medo-Persia, but lo! it was Jacob. Yes, Jacob, the blessed seed of Isaac and Abraham. His wrestling had proved that he was more than Jacob—a Supplanter—and now he had become "a prevailer," and had supplanted them in the earth. He had "power with God and man;" all nations subdued, over-come and supplanted. But the fearful struggle had turned Jacob's heart to that of the God of his fathers. He became Israel now, "a prince," not of earth, but "a prince of God," for the name Israel signifies "a prince of God."

Where is the man who said that Israel meant or signified "a prevailer," so that just "any body who would prevail" could be an Israelite. Shame on any man or men, who would so try to pervert the word of God, thus giving His "glory unto another." Read the margin of your Bible. It says plainly, "a prince of God." It is foolishness to try to dodge, mystify and spiritualize any farther. Israel, the chosen, the foreordained, the "first born of all God's sons," "the light of the world," "the seed of Abraham," the "possessor of heaven and earth," and now "a prince of God.

The blessing is already pronounced, so that

when type meets anti-type, it will be Jacob no more. The supplanting nature will have been gone, this nature taken away through Christ, and the subdued and sublime nature—"Israel"—the "prince of God," the dear name "Israel" combined with the name of all names, "Jesus," the name that has saved Israel from their sins will resound all through the eternal ages. A new song will be sung, such a song as has never been sung before. Can you not catch the melody and sweetness of it now: "For thou (Jesus) hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God, kings and priests, and we shall reign on the earth." Rev. 5:9, 10. Israel scattered among all nations, redeemed, regathered to become priests and kings over those who were once stronger than they. Can you not grasp the thought now, as the song comes with sweet music to your ear. Hallelujah to our God.

Reader, stop and think as you never have before. Can you not see these very people spoken of by John in Revelation can be no other than Israel, as they were the only people that God ever scattered among "kindreds, tongues and nations." Never the Gentiles. Where can you read that they were scattered? Israel only were scattered, and they only can sing the new song through Christ, the Messiah; you and I, who are of Israel. Praise be to the name of God.

"Hast redeemed us." These people can be no other than Israel of the blood-line. Can you show where any other nationality of people have

been "cut off," except Israel, the chosen people? It first takes "a cutting off" before a people can be "redeemed," and these people say they were "redeemed," and the Bible says they were "cut off," and the other nations have not been "cut off." And what is more, God says himself, that he has redeemed Jacob-Israel: "But now thus saith the Lord that redeemed thee, O Jacob, and he that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by thy name, thou art mine." Isa. 43:1. It could be made no plainer than it is written, so the people who sing the new song, the redeemed people, they are no other than Israel of the flesh. "O Israel, thou shalt not be forgotten of me. I have blotted out as a thick cloud, thy transgressions, and, as a cloud, thy sins; return unto me, for I have redeemed thee. Sing, O ye heavens, for the Lord hath done it, shout, ye lower parts of the earth, break forth into singing ye mountains, O forest, and every tree therein, for the Lord hath redeemed Jacob, and glorified himself in Israel." Isa. 44:21-23. "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Luke 1:68. Here is a man filled with the Holy Ghost, who says it is Israel, and we had rather take his word, than all the Gentile teachers the world has ever seen. Israel "cut off," "Israel redeemed." Why not even the angels help us sing the glad refrain? The once idolatrous, wicked nation, redeemed and restored, let every creature help swell the anthem that shall resound through all the earth.

“And Jacob called the place Peniel,” “that is, the face of God.” Praise be to our God.

“And we shall see him face to face,
And sing the story, saved by grace.”

Who can there be among all the hosts of Israel that does not long for this glorious, long anticipated hour to come?

But listen. There is something for all to do first. “Blessed are the people that know the joyful sound, they shall walk, O Lord, in the light of thy countenance. In thy name shall they rejoice all the day, and in thy righteousness shall they be exalted.” Ps. 89:15, 16. Reader, have you ever heard “the joyful sound”? Has your ear ever caught the sweet and heavenly music that is wafted from the celestial land to greet the ear of the one who has his ear tuned to the sweet melodies of those who sing in the land where sin is not known, neither does it exist. If not, seek to the fount of all blessings, prevail over sin through the name of Jesus, that this eternal rapture may ever be yours.

Your face may be grim with the smoke of battle, your body scared from many a wound on the battle-field, you may be greased and begrimed from your work in the factory, tired, worn and fatigued from your severe and taxing labor, yet none but you can break the current from the throne of God that sends the “joyful sound” into your heart, your life. Lose yourself only to be found in Christ should you want to hear the “joyful sound.” It is for you, you who are of the seed of Abraham, Isaac and Jacob.

“Peniel.” “God face to face.” How much better to be as father Jacob, meet God face to face now, than to procrastinate until at last, the wedding feast all spread, the guests all coming in, then to be found without a “wedding garment” and cast “into outer darkness.” Far better that we tarry at “Peniel” now. Far better that we divorce ourselves from the last vestage of Gentile faith and theology, that we may attain to the place where our experience shall clearly read “Peniel, God face to face.”

Jacob now “passed over Penuel,” “the sun arose upon him,” as an individual never again to be known as Jacob—a supplanter—but “Israel, a prince of God,” but in his seed the name Jacob, “the sons of Jacob,” was to be carried down to the end of the age allotted, in which sin was to run its course with Israel, and they were to stand triumphant in the earth, having subdued and supplanted all the supplanting nations of the earth. God never planted the other nations as “the head,” they were the tail. Israel was the head, (Deut. 28:13), they were the tail. Redeemed Israel once more becomes the head, and they become the tail, only to move at such times as the head shall say they shall move. Only to do such acts as the head says they shall do. Only to obey such laws as the head shall say they shall obey. Only to keep sacred the Sabbath, which the head says they shall keep sacred, and only to have such righteousness as the head shall say they shall have for righteousness.

Be not amazed, reader, it is coming. Israel

has gone down through the dark and dismal hours of the Gentile night. The sun arises; Israel is all in all, and Jesus shall be head over all, praise be to his name.

The time for this has arrived. Men have said that "God neither will do good, neither will he do evil," but at last, the "sun is up," the very earth is flooded with light and at this very time God has arisen and is doing "his act, his strange act." Never since the days of the flood has there come a time until now, when the Lord promises to do his strange act, and is actually bringing it to pass. Isa. 28:17-22.

The sun rose, "Jacob lifts up his eyes and behold Esau come." The struggle past, the light abounds, it was not his brother with which he was wrestling, for now his brother stands before him with "four hundred men." Now he can see his adversary was not his brother, the one of whom he was mortally afraid, it was a stranger, a strange blooded people, for lo! as Jacob bows himself "seven times," he comes near his brother, and Esau ran to meet him, and embraced him, and fell on his neck, and kissed him, and they wept." Gen. 33:3, 4.

Oh that the vision might be understood in all its fulness. Urged on by Gentile teachers and Gentile teachings, we have been taught that Esau's seed, the Turks, were our mortal enemy. We have looked upon them with a spirit of fear and hatred, only hoping that their fall might take place, and they be cut off from their parts, when lo! right at the end of our period of blindness

of "seven times" or 2520 years what a sight do we see, Esau, the "sheep of the other fold," not an enemy, but our brethren, of Abrahamic seed. Wipe the mists from your eyes, dear reader, and see in the despised Turk, your poor deceived brother, yet the brother who has held your homes and lands from Gentile hands during your exiled and blinded period, yet suffered from Gentile rule the same as you. Perhaps this may sound strange to your untutored ear in Israelism, but the light has come, and personally we find the light much more preferable than darkness, even though it does cut our erroneous beliefs of the past asunder.

Would to God that we were like our father Jacob, all malice and envy was gone from his life once for all. He had seen God face to face. This seeing of God face to face placed him in a position where he did not care to try to supplant his brother any farther, but of his flocks and herds, he was willing to give a part to his brother who already had been greatly blest, saying, "Take I pray thee my blessing that is brought to thee." V. 11. A living connection with God always places people in a position where the chief aim of their life is to bless some one more than themselves.

There came a time later on in the life and experience of Jacob, when again he was to visit Bethel, there to build an altar, and live. Before making this move, fully understanding the nature and character of God and his law, he said to his household, "Put away the strange gods

that are among you, and be clean, and change your garments." Gen. 35:2. This text of itself proves that they had a knowledge of the ten commandment law before given at Sinai, and that as we have stated, this law became a part of the covenant between Abraham and his seed. That law says "Thou shalt have no other Gods before me." Ex. 20:3. Jacob understood this, and he was going to abide where "the very gate of heaven is," there to appear before God, and so would have them all to put away their idols. Again in this we have a type of modern Israel. Type will meet anti-type when Israel shall again return to their own land. God has promised to take the name Baalim, or Baalism out of their mouth or away from his people Israel. Hosea 2:17. This very promise has literally been fulfilled to, and in, modern Israel since 1798. The entire earth is dotted today with beautiful Lutheran, Methodist, Baptist, Presbyterian, and various other church buildings, in which they meet to worship the one true God, but not an idol in any of them can be found. Surely this one prophecy of modern Israel, and a proof of Israel's identity, must be written as one of the great things which God hath spoken that has come to pass. Again when we turn on the other hand to the Catholic Church, the only Gentile church there is in the world today, except the one deceived Israelitish church, which is a type of the old Jewish church, and as the Jewish church renounced their Messiah, openly acknowledging the Gentile Roman power to be the power to which

they should give allegiance, and Ceaser as their only king, in preference to Jesus Christ, just so will this church throw its weight and greatness on the side of the Roman Catholic Church, openly acknowledging the Son of Perdition, the anti-Christ, to be the real Christ, rather than the Son of David which shall be reigning in Jerusalem. Just as Judah had to be chastised because of what they did in their denying the Christ, the Prophet of God, just so this church in the end will be chastised for lending its aid to the anti-Christ against the Christ in the present age. But as we were going to say, the Catholic, or Gentile Church is the only church today that retains a semblance of idol worship within its doors, and all know that this is true of it. The Crucifix, the Virgin Mary, and various other relics, of the idol worshipping age, are still in vogue within its pales. But Israel, God's Israel, is through with their idols and idol worship once for all. Just as father Jacob has commanded, the idols are put away and we are on our way to Bethel, the "very gate of heaven," rather than to Babylon, the ancient site of the invocation and incorporation of idol worship by Nimrod, in the place of the true worship of God.

To us, the children of the early fathers of Israel, it seems that idol worship was very foolish, and strange, and we wonder how intelligent people could ever have been caught in the meshes of idol serving. But this we know, Israel did serve idols, called "strange gods," and this is one of the leading sins for which they were

cast out of their land. A little thought reveals a condition of things to us that perhaps very few have ever thought of, which is this, the amalgamated blooded people were always idol worshipers. They were not the people of God, so "the glory of the uncorruptable God was turned into an image made like corruptible man, and to birds, and to fourfooted beasts and creeping things who changed the truth of God into a lie, and worshipped and served the creature more than the Creator." Rom. 1:23, 25. This awful state of things came in just as soon as the Gentile blooded people got the ascendancy this side of the deluge, coming largely in through the sons of Ham. "Nimrod began to be a mighty one in the earth" so that in his days they began to deify men, and make gods of wood and stone, to represent these deified men on the earth. Nimrod "was a mighty hunter before the Lord." He left the worship of the true God entirely, set up the first kingdom that was ever set up among men, cast out the supreme God, the rightful Ruler of earth, and usurped the place himself. He and those with him did not "like to retain (acknowledge) God in their knowledge," (Rom. 1:28), so the best way to wipe out the knowledge of God, was to introduce the worship of idols, rather than the true God. Not only this, "but God gave them over to a reprobate mind." It was not their will, to retain a knowledge of him, they would not, so that the world was not long in being in the murkiest midnight darkness of idolatry.

As we come to the time when God chose Abraham, he seems to have been the only one in all the earth that was not an idol worshipper, if we can trust the legends of that day and age, and we see no reason why we should not, when they only bear out and corroborate the scriptural teachings on this line.

The following is one of the legends about Abram destroying his father Terah's idols:

"Abram stood musing in the midst of the deserted room. Everywhere he turned his gaze was met by a fixed, wooden stare. A smile of scorn played about his lips as he recalled the charge of Terah his father: 'I will be gone but a short while. Do thou see to it that no harm comes to these our gods.' Gods? These ugly images, the handiwork of Terah and his slaves, of which he strangely stood in awe?

"Suddenly Abram became conscious that he was not alone. An old man had entered during his reverie, and was standing before one of the images. Seeing that the boy's attention had been attracted, the man asked the price of the idol which had taken his fancy. Abram told him, and then said: 'Be not angry if I ask thee the number of thy years.'

" 'Three-score,' was the proud reply.

" 'Three-score years hast thou lived, and yet thou payest reverence to this, the work of man's hands, and dost worship as thy lord the creation of a day?'

"Shamefaced the old man turned away from the reproach of the boyish eyes.

“As he left the place without his intended purchase, there entered a woman. In her hands was food, a prayer offering to the gods. With Abram’s consent, she placed it at the feet of the image of Nebo, her favorite deity.

“As she turned to go, Abram withheld her.

“‘Tarry but a little, so that thou mayest see how eagerly thy god eats thy offering when his hunger is aroused.’

“It was a bewildered glance that fell on Abram as she hastily left the place.

“The youth laughed aloud. A moment more and he seized a hammer and broke in pieces all the images save one, that of Bel, the largest. In its hands he placed the hammer and waited his father’s return.

“No sooner had Terah beheld the ruin than he called his son.

“‘What work is this?’ he demanded angrily. ‘What impious wretch has dared to do evil to the holy gods?’

“‘Father,’ Abram made answer, ‘in thy absence there came a woman with tasty food which she placed before one of the lesser gods. When he stretched forth his hand to partake thereof, the others, in their greed and envy, demanded a portion, which he arrogantly refused, bidding them wait for the offerings of their own worshippers. Then they strove to take it from him by force, and there was a mighty uproar, till the big god bade them cease their wrangling, terming it a fashion unseemly for the rulers of the world. But they heeded not his voice, whereupon in his

wrath the mighty god did lay violent hands upon these others and destroyed them even as thou seest.'

"'Dost mock thy father?' demanded the wrathful Terah. 'Surely, this figure of wood that my slaves have made can stir neither hand nor foot.'

"'Yet,' said his son, 'thou dost bend thy knee before it, and dost call upon it to help thee, and wouldst have me likewise worship it.'

"'Ay, that I will,' said his father. 'I see now it is thy profane hand that hath wrought this havoc. Down on thy face before mighty Bel, and pray pardon for thy sin.'

"'Nay, father,' said the boy, 'I would not fail in honor to my parent, and in naught else will I refuse to heed thy command, but this will my soul not let me do.'

"'Then will I take thee before Nimrod, who has means to induce obedience.'

"So Abram was led before the king. After hearing the story of the irate Terah, and Abram's refusal to worship images that could be made and broken by the hands of men, Nimrod said, 'Yet must there be none in my dominion that refuses all worship to the gods. If images please thee not, worship the mighty Powers—adore the Fire.'

"'May the great king live forever,' answered Abram, 'and pardon thy servant if he speak too boldly; but if we seek the mightiest, were it not better to pray to that which is stronger than fire—the water which quenches it?'

“‘If it please thee better, worship Water.’

“‘Pardon, my lord king, but it has come upon me that the cloud carries the water and is therefore more powerful.’

“‘Then if that seem good to thee, worship the Cloud.’

“‘Nay, my lord, grant thy servant yet another word, for, behold, there is a force that is greater even than the cloud—the wind that drives the cloud before its fury.’

“‘Then worship the Wind,’ said Nimrod, impatiently.

“‘May the king in his great goodness grant me to speak but once more,’ said the boy, ‘and I have done. Fire I cannot worship. To water can I not pray. Neither to the cloud nor yet to the wind will I bow down. There is a Power mightier than all they. To Him alone will I bend the knee—El Shaddai, the One Almighty God, Creator of heaven and earth, who gave life to thee and me.’

“‘Where does thy god hide himself?’ asked the king. ‘Never have I beheld him. Point him out to us that we may see his power. Mayhap thou canst gain him worshippers.’

“‘Eye cannot see His glory. Tongue cannot tell His might. Yet lift up thine eyes round about and behold the earth, the heavens above, the water below, and all therein. At His word came all these.’

“Loud laughed the king and those that served him. ‘What madness is this? Can a god lurking where no human eye can find his abode

have made the gods that rule the world, the sun whose arrows strike terror by day, the moon and the stars that hold sway over the fate of men, the hungry fire, the destroyer of all life? Can he have formed men, both rulers and slaves? Nay, the boy mocks us.'

"'Yea, and the blessed gods,' cried one of the councillors.

"'Blasphemer, mocker,' shouted the court.

"Then, in a smooth voice, which ill concealed his wrath, the king said, 'Dost thou still defy the Fire?'

"'Never will I prostrate myself to another save El Shaddai,' again said the boy.

"'Then if thou wilt not entreat the Fire's favor, thou shalt feel the Fire's wrath,' said Nimrod.

"At a signal powerful slaves seized Abram, and cast him into the sacrificial furnace.

"All stood with bated breath, listening for the victim's cries of anguish, his call for mercy. No sound was heard save the roaring of the flames.

"'Approach the furnace and see if the blasphemer be consumed,' ordered the king.

"The servants obeyed and saw Abram standing in the midst of the flames, alive and unharmed, with calm countenance.

"At the command of the astonished king he came forth. Not a hair of his head, not a thread of his garments, was singed.

"Then Nimrod and his officers acknowledged

that the God who protected Abram was mightier than the gods of Chaldea.

“Hence, say the sages, is it written that Abram ‘came forth from Ur—the furnace—of the Chaldees.’”—A Talmudic Legend.

Little wonder then that God chose the man Abram above all men, with which to start and rebuild his true worship in the earth once more. But even in choosing him, it was on conditions of his leaving his father’s house and going unto a land which God was to show him, and in this land “was the very gate of heaven.” Here intercourse could ever be kept up between the “holy watchers” of God, and Abraham and his seed.

But for this condition of things to continue and the avenue of communication to be kept open, it was necessary that the system of Pagan-Gentile-Papal idolatry be for ever banished from the seed of Abraham, Isaac and Jacob. For this reason when Israel would not turn from their idolatry as a nation in “God’s land,” that they be turned out root and branch among the idolaters of the world, to revel in it until such time as they should get their fill of its folly, and become “provoked to jealousy,” Rom. 11:11, reverently turn their minds to the God of Gods, and for all time to come, banish idolatry from their sacred places of worship. How thankful we should be that the type of father Jacob has been met, and how we should praise God that we are so far on the journey home.

Again God appears unto Jacob and blessed him, saying, “Thy name is Jacob: thy name shall

not be called any more Jacob, but Israel shall be thy name; and he called his name Israel. And God said unto him, I am God Almighty; be fruitful and multiply, a nation and a company of nations shall be of thee, and kings shall come out of thy loins; and the land which I gave to Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Gen. 35:9-12.

First, we ask the question, Who changed Jacob's name? Was it changed for him as an individual, to be applied only to him or was it applied to a nation of people afterward who were the descendents of this man Jacob? Nay, we have ample proof that it was applied to no other people after him, than to his legal descendents, during Old Testament times. If it was applied to his legal descendents of the blood line only during the reign of the theocracy of God, what right had New Testament and later teachers to apply it to any others than the true blood-line of descent from ancient Israel? If it has been applied to others than the blood line did not those who applied it usurp a place that was beyond them and their power to occupy? Did not they invade the realms of God himself, and if they did, have they not become thieves and robbers, and will not the God of Israel make them yet pay the full penalty price for such openhanded robbery? Surely there is much food for thought in these questions, and in the name Israel, so much so, that we shall drop the study with individual Jacob here, to take up, in the next chapter,

God's promises to Israel as they are prophetically seen, fulfilled and fulfilling today.

You have noticed that God spoke very plainly to Jacob and said, "A nation, and a company of nations shall be of thee, and kings shall come out of thy loins." There is no room to fence here. The language is very simple and plain. Either this has been, or it must be, or it was not the truth. We know that it has not been during Bible times, for there was only one king, and one nation, for several hundred years, and when there came to be two nations it was a long way from a "company of nations." Neither will it do to try to compromise and take our premises with they who spiritualize, and try to place it all in Christ, for they teach that there will only be the one nation or kingdom and that ruled over by Christ himself. Thus we are left to believe in a common sense way that this promise to Jacob was for future periods of time, and in times future from Jacob's day must we look for a direct fulfillment of the words spoken by God himself.

CHAPTER XII

PROMISES TO ISRAEL AS SEEN TODAY

The story of the origin of modern Israel involves questions so grand and so far-reaching, questions which run back throughout all written history, and which, sweeping on beside the stream of prophecy, map out the scheme of man's remotest future, that to consider them in brief, and well, is well-nigh but in vain.

What shall be said if in these "latter days," the Anglo-Saxon and Teutonic peoples, these mighty races of modern times, these giants of the human story, is now about to be revealed to us, as well as unto all mankind, as **identical** with **Israel** itself,—**literal** "Israel,"—that Ten-tribed Kingdom "**lost**" amid the mountains of the Medes so many centuries ago!

The finding of these tribes is vital to the very integrity of the Bible. Hence they have been sought for far and near, and by none so earnestly as by explorers of these two races. How still more thrilling will their romance be if at the last these very ones who have pursued the search most diligently shall receive the greeting: "O foolish people, and slow of heart to believe all that the prophets have spoken; ye have but sought yourselves! Ye are the 'blind people that have eyes,' for upon you, O Israel, has blindness

been allowed in part to fall until the fulness of the times. Look now 'unto the Rock whence ye are hewn, and unto Sarah who bare you,' for the day of thy manifestations, as Jeshurun, at last has dawned!"

Oh that one could begin at Moses and all the prophets, and carefully expound unto these people, so literally "called in Isaac's name" in all the scriptures, **the things concerning themselves!** Oh that the spirit of him that teacheth wisdom to the simple would but touch our inner eyes, and that he who leadeth Israel like a flock would herd them to this fold! For if their "loss" has been a means "of light unto the Gentiles," "their finding again will be as life" from "the valley of dry bones;" and if their "casting away" has been a means of chastening them for sin, their reacceptance will mean nothing short of God's "final effort" to save mankind!

The Identity of the Anglo-Saxons and Teutones with the Ten Lost Tribes of Israel is a claim so startling to us who have hitherto been taught to think ourselves as of purely "Gentile" origin, that the first and natural impulse is to reject it wholly. But whoso is wise will ponder these things, and they shall understand the loving-kindness of the Lord. The proofs are such as cannot be lightly gainsaid, and they have only to be examined to become as fruitful as the promises themselves.

For full three-fourths of a century this topic has been one of growing interest in Europe, as well as America. Hundreds of thousands of

volumes, dealing with it in every phase, have come from its press, and numerous periodicals and newspapers are constantly devoted to its discussion. The imbibed zeal of investigation it has occupied on the public stage, now numbers its believers by increasing thousands.

Though it is of little import whether "any of the Pharisees have yet believed," it is enough to state that it already numbers in the ranks of its earnest advocates, bishops, editors, hundreds of clergymen, and hosts of the laity of the different churches. It has even enlisted Royal patronage, and has stirred up a controversy the like of which has not since the days of the Reformation made so fair a bid to become wide, deep-seated, and full of lasting results. In the mean time the grandeur of this truth has expanded more and more into a common ground upon which dissenting Protestants of every shade can reunite. In it the "Unity of Christians" becomes possible at last, and so great a consummation possibilities inhere which had lain latent otherwise forever! It is the "cruz" of Christian thought, the "bond" that may unite "all Israel" once more, and guide them quickly to their certain destiny.

The truth of this Identity gains rather than loses strength in the controversy. Nor is it too much to predict that if it shall continue to grow in the future as it has been spreading in the past, then it certainly is destined, in a day not very distant, to become a dominant and acknowledged factor, in the policies of nations that hitherto have taken no steps backward.

As a political idea it will become the leading thought of the world. It sweeps into its scope all things earthly, lays down the lines of Empire with a rod of iron, and laughs at man's diplomacy, and scorns a world in arms against it!

The seeds of it were latent in the writings of Gladstone and Totten, and the statesmanship of Disraeli. In fact we might pick up many men of renown and eminence, such men as Tullidge, Wilson, Parham, Howlett, who with pen and voice have charmed their readers and hearers with the sweet and thrilling story of the people who are Israel today.

The Pope of Rome has been strongly urged to assume the title of "King of Jerusalem." This appellation would be not only empty of significance, but be devoid of every guarantee, or hope of right, to exercise even a temporality therein, for the Crown of Jerusalem will never fit the Papal brow.

The crown that David wore,
Is only worn by David's seed.
The Pope may be a mighty man,
But no such crown for him hath Prophet seen.

Would it be too startling, and too pregnant with political import, if at the close of the present international Israelitish struggle, should the ministers of the now leading crowned heads of Europe, who are of the Davidic line, with any changes that shall be made, together with an Envoy of the United States, should they select one of their own number to occupy the throne of his father David at Jerusalem, thus establishing

the kingdom of Israel in its own land once more, until such time as the Lord "shall raise up David" himself "to take charge" (Jer. 30:9) and conferring upon this one, by proclamation, "the King of all Israel?" You may say it is but a wild dream, an idle fancy, but it must come sometime, why not now? Is not this the "fulness of Israel?" Count the many millions of these nations, together with the millions of Israelitish blooded people in our great country, the United States. The falling rain drops ever betoken the on-coming storm. Have you not seen how these nations, each of them, are looking so longingly towards Palestine and Jerusalem? Do you know why? The blood will tell, natural intuition leads them back to the home their fathers left long, long ago.

What an "Ensign" this would be to lift upon the walls of Zion, to the scattered Houses of Judah and Israel:

The Lion of Judah's Royal Line!
 The Unicorn of Ephriam!
 The Eagle of the tribe of Dan!
 And the wolf of Benjamin!

An evil indeed, might other nations cry. But only to those who evil think toward Israel, for has not God set Israel in the earth to bless, and how much more quickly could she bless, than by holding power supreme, and that with righteousness. Where is righteousness today? All must say that it is with the Anglo-Saxon and Teutonic peoples. Look at the vast empires which they have so silently built. Then look at

the laws they have enacted with which to govern their people with. Will you tell us that these just and righteous laws are not based upon the Bible. Will you tell us that the Bible was given to any other people than Israel, except through Israel? The Bible was in the earth before the springing up of these races of people. It has been with the Roman Church in Rome, then why did not the Romans base their laws upon it? It has been with the state church in Russia, so why did not Russia base their laws upon it? It has been in Spain, the once proud Spain, why did not they base their laws upon it. If there is nothing to the story of Israel, and it is only an "idle fancy" of some deranged brain, why did the fates wait for England-Ephraim of Israel to write their great "Magna Charta," and for the Israelitish blooded people of America to write that immortal document, The Constitution of the United States? Then why has the Teutonic branch of the family in Europe more or less copied from these two God-inspired documents in making the laws in their various countries? These are questions that confront the world today, and not only confront it, but are convulsing it as it never was convulsed before. We had rather give God the glory for honoring his promises made to Abraham, Isaac, Jacob and Israel long ago, than to say these things have only come by chance. To us the unseen, guiding hand of God now at last revealed, looks far better than to say it was only the work of mortal finite man, released from the mind of God. Ah, it was, it is the work of God,

“the great day of Jezreel” has arrived. Gentile hands have not been able to stay it longer, now that the prophetic milestones are passed. “Great shall be the day of Jezreel.” Hosea 1:11.

The unbelief and blindness of the people in regard to Israel, both ancient and modern, will never stop the on-coming tide. Israel lost, Ten Tribed Israel found in these two great races of people, yet one, shall sweep the earth and prepare it for a reign of righteousness, with Jesus Christ as “King of Kings.” All who try to stay it will be found as Egypt, when she reached forth her mighty hand to stay the hosts of Israel, lost midst the raging waves of the sea, (people), and that people Israel.

Take your Bible, given to you through these two great races of people, take history, hunt for its golden thread, Israel, and become informed. Truth at last raises its long crushed might and error must flee apace.

Did you ever hear and read so much about “liberty” as you do today? Who put these two great races of people at work, who are forging the great work of liberty along in the world, which from the awful conflict in which they are engaged at last shall emerge, but with entire, eternal and everlasting liberty and freedom for all the peoples of the world. Who was to bring this great wave of freedom, was it Rome, was it Spain, was it Russia? Who was told to proclaim liberty “throughout the land”? Was it these nations we have just named? No! Never! It was Israel! And if these two great races are

not lost Israel found, pray tell us why they make "liberty" their watchword and their slogan? Why this great war for liberty between these two great races, if they are not lost Israel found? It was to Israel these glorious words were spoken: "And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof," Lev. 25:10, and if we are not Israel, why are we trying to do that work which was never given us to do?

These words were spoken to Israel. We must be Israel, for it is amply proved by just a little figuring. Take fifty of the fiftieth jubilees, multiply them together and what does it give? 2500 years. Israel was to be exiled from their land 2520 years as we shall later show. The crown was removed from the head of Israel in the land of Palestine, 606 B. C. 2520 years this way from 606 B. C. will bring us to 1914. Take the fifty jubilees and we have 2500 years, then allowing 20 years for preparation for this great struggle, and it would bring us down to 1914, and 1914 was the year of jubilee, and it was in 1914 that this present great struggle broke out in the House of Israel, for all the specifications of the scriptures teach us plainly that these two great races are modern Israel.

At the beginning Russia (Gog and Magog) was in the struggle, but are out of it today. Can you not tell why? The answer is plain, Israel was to "proclaim liberty," and it truly is being done, every oppressive, tyrant hand and power must fall.

None can stay the hand of Israel's God, he "neither slumbers nor sleeps," he wrote the words, and Israel must fulfill his will. The promises to the fathers have been made, and they must be fully met.

Perhaps you will say, "This work is awful, look at the desolations that are being made by this terrible war." Who said it before you, that you might repeat it? Listen! "Come, behold the works of the Lord, what desolations he has made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder, he burneth the chariots in the fire." Ps. 46:8, 9. God help us to keep silent and listen for his voice—his word. "Be still, and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." V. 10. And among what people? "The Lord of hosts is with us; the God of **Jacob** is our refuge." V. 11. Surely in view of the great and potent signs that point to Israel, and are fulfilled in these two latter day races of people, we must say that we are of Jacob-Israel, and this being so, behold the stubborn fight for liberty. Why all this talk about "liberty," and a "lasting peace"? Ah, it is plain, God's prophetic clock struck with Israel in 1914. The long deferred, yet expected day arrived! Who made the thrust? The world cried "peace," but who made the thrust? Some say the Teutonic people. But if they did, why did they, and who said that they would do it? "The snorting of his horses (artillery) was heard from Dan, (the Teutonic

people); the whole land trembled at the sound of the neighing of his strong ones, (never were such monstrous guns heard to belch forth fire and flame before) for they have devoured the land, and all that is in it; the city and those that dwell therein." Jer. 8:16. But did it stop with Dan? Never! Israel was to be regenerated. So, prophetically, we read again: "Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon David's throne, and the priests and the prophets with drunkenness, and I will dash them one against another." Jer. 13:13, 14. In the land of Israel David never had but one king upon the throne at one time, so it could not have been then, it must be now, for the kings of Europe trace by direct blood-line, their lineage from King David, and are being thrust one against the other. It is not through yet. David still has kings on thrones in Europe that are not in the struggle, they must yet come in, Israel must all be redeemed together.

Why the Israelitish people of the United States into it? Because there are no people on the face of the earth that understand the true spirit of liberty and freedom as we, as our statesmen, so we were needed that order might rightly be restored in the ending. All Israel must be regenerated, our crooked places will be straightened along with the rest.

This great three cornered triangle war in which we are engaged today is one of the greatest proofs that can be had, showing that we are the Ten Lost Tribes of Israel. Dan (the Teutonic

people on one side, England-Ephriam, and the United States (commingled Israel) on the other. These are the three heads that will both dominate now and at the close, all calling for "a lasting peace." To make it sure, see above it all, the beautiful "Stars and Stripes," proclaiming that justice, freedom, and liberty must be guaranteed to all, and it will be, for heaven hath decreed it long ago. So come it must, and that from the United States, too. It has been set to do this work by prophet and seer, the Gentile age has ended, oppression must forever cease.

America, the proud land of the free, from thee let shine these eternal principles of righteousness, committed to Israel long ago, and known and foreseen by our fathers of the revolutionary days, who inscribed upon the bell that begun to ring this joyful news, "Proclaim ye liberty throughout the land," thus taking from the hand of God, the glorious work committed unto them by him.

The predictions concerning the future of the Israelitish nations are most explicit, and look towards an earthly grandeur of the wildest international scope. Let us enumerate a few of them:

"**This day** will I begin to put the dread of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." Deut. 2:25.

The day thus selected for this beginning of Israel's military might is in notable keeping with

the strange methods which always govern the councils of the Almighty. Viewed from the human standpoint, it was the last auspicious one in their whole history. They had wandered in the wilderness for thirty-eight years: "until **all the generations of the men of war** were wasted out from among the host, as the Lord swore unto them. For indeed the hand of the Lord was against them, to destroy them from among the host, until they were consumed." Deut. 2:14, 15. "So," continues Moses, "it came to pass, **when all the men of war were consumed and dead** from among the people, that the Lord spake unto me, saying, Thou art to pass over this day. . . . Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thine hand Sihon the Amorite, . . . and his land: begin, possess, contend with him in battle." It is from this date that Israel truly reckons its prowess in arms, and whenever, since then, she has fought upon the Lord's side, the dread of her "thine red line" has prepared the certain victory.

"He has prospered our beginnings" down through all the ages, with the Scythians, Scots, Saxons, and Teutones, and the dread and fear of them still make the nations pause, before they take up arms doomed not to prosper or prevail where Israel is the foe! Isa. 54:17; 1 Sam. 26:25.

Moses certainly viewed Israel in its latter-day development, when of its leading tribes he, also, uttered this:

“His glory is like the firstling of his bullock, and his horns are like the horns of unicorns, with them he shall push the people together to the ends of the earth, and they are the ten thousands of Ephriam, and they are the thousands of Manasseh.” Deut 33:17.

And did Balaam’s foresight look into the present day, and through it into Israel’s further future, when he uttered: “God brought him forth out of Egypt; he has, as it were, the strength of a unicorn; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows”? Num. 24:8.

After the Ten Tribes had been deported into captivity and lost, Jeremiah pronounced in their behalf this wonderful promise of future greatness: thou art my battle-axe, and weapons of war; for with thee I will break in pieces the nations, and with thee I will destroy kingdoms; and with thee I will break in pieces the chariot and his rider.” Jer. 51:20, 21.

The following striking utterances are from Isaiah and Micah:

“Behold, I will make (of) thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them; and thou shalt rejoice in the Lord, and shalt rejoice in the Holy One of Israel.” Isa. 41:15, 16.

“And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a

lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. The nations shall see and be confounded at all their might; they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth; they shall be afraid of the Lord our God, and shall fear because of thee. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." Mic. 5:8, 9; 7: 16, 17, 20.

It is certainly a great and military power that is described in such passages.

And certainly a people who were to preform so great a work in human destiny as is accorded here to Israel must of necessity make use of just such means as are now in modern Israel's reach.

The mission assigned to "Israel" by her various prophets—i. e., to Ten-Tribed Israel after her deportation—exactly agrees with what Daniel prophesied should be the mission of the successor to Rome's temporal power. This successor was to be the "Stone Kingdom," that "smote the image upon his feet which were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floor; and the

wind carried them away, that no place was found for them."

"It was a world-wide dominion that Israel was to be trained to inherit, and this grander mission demanded the dure experience of a far longer pilgrimage than that from Egypt, which latter, even, needed forty years ere it fitted them to enter Palestine. Accordingly the prophets rise unto the theme so soon as Israel becomes "lost" in the northern wilderness. Thus Micah, immediately after the Assyrian invasion had led the tribes away, gives utterance to these words: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his inheritance? He retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham which thou hast sworn unto our fathers from the days of old." Mic. 7:18-20. This promise of mercy was not given to Judah, but unto "Israel," as the other prophets imply, thus:

"And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah." Jer. 3:11.

"And when her sister Aholibah (i. e., Judah) saw this, she was more corrupt in her inordinate love than she (Aholah, i. e., Israel, or Samaria), and in her whoredoms more than her sister in her whoredoms." Eze. 23:11.

“Thine elder sister is Samaria, she and her daughters that dwell at thy left hand; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters. Yet hast thou not walked after their ways, nor done after their abominations; but, as if that were a very little thing, thou wast corrupted more than they in all thy ways.” Eze. 16:46, 47. Jerusalem, the capital of “Judah,” is here addressed, and the whole chapter will bear reading in this connection, Samaria being “Israel.”

“Neither hath Samaria committed half of thy sins.” V. 51.

The generally mistaken idea is that the Ten-Tribed Kingdom was guilty of a greater enormity of wickedness than Judah, but the foregoing scriptures utterly refuse countenance to such a notion, and the following promises intensify the belief that these Ten Tribes are now in existence, somewhere, as a nation, and as one notably under divine favor.

“Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt.” Hos. 2:14.

This prophecy can refer to no other land than America, as it was found by our forefathers. So God promised “to allure” us here. Read of the great immigration in the past. Why did it come? Because of tolerance and freedom that

could be had here as no where else in the world. From here we get the vineyards back in the land of Palestine, the "promised land." Can you not read of the great work of the Zionist movement among the Jews in America, and of our own, Ten Tribed Israel's work, in tracing down prophecy and history, in urging with voice and pen the return to, and the restoration of the once forsaken land, and not say that it was the hand of God that led these people to this one-time wilderness, that here, freed from Gentile-Roman ties, he might prepare them for the return and rebuilding of their own land, the land given to Abraham and his seed? Have we not sung here the sweet songs of religious freedom? Have we not the song-makers by the thousands, such as no other nation has? Surely we have been singing here, and surely we shall yet sing in the glorious restored land of our fathers.

"And the remnant that is escaped of the house of Judah shall yet again take root downward, and bear fruit upward. For out of Jerusalem shall go forth a remnant, and they that escape out of Mount Zion: the zeal of the Lord of hosts shall do this."

Unto the wise, who, having eyes, use them to see, and whose highest "criticism" of the Holy Scriptures is an earnest, faithful study to interpret them aright (and not to analyze them out of sight!), this prophecy was fulfilled in a most wonderful and orderly way. It had already been shadowed, as a promise to David, when Nathan came to him (2 Sam. 7:1-29), as God's messen-

ger, and said: "Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more. Also the Lord telleth thee that he will make thee a house. I will set up thy seed (Solomon) after thee, and I will establish the throne of his kingdom forever. If he commit iniquity, I will chastise him But my mercy shall not depart away from him, as I took it from Saul. Thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever. According to all these words, and according to all this vision, so did Nathan speak unto David."

Now it is manifest from the circumstances attending this promise that the place appointed and promised where Israel was to be planted in latter days was elsewhere, and it is equally clear that David's seed was to go with the Royal Remnant, and take the throne and sceptre with them. It is likewise patent to us, in the light of written history, that they (Israel) did disappear, and that David's seed and throne and sceptre have for centuries been also so well hidden that most men have forgotten them, and this too to the discredit of our faith in Jehovah's promise, as ratified by a covenant of salt and by an oath!

Moreover it is certain that this remnant did ultimately go out of Jerusalem, and out of human memory, in the days of Jeremiah, who was explicitly commissioned "to build and to plant;" whose own disappearance is a mystery, and who

took with him the last children of David of whom we have any account in the Word of God!

Since then the centuries have multiplied, and their "fulness" is well-nigh rounded. It is time to find these "hidden ones," and Jehovah is touching the eyes of all who enter on the search with faith.

Certainly here are explicit promises, certainly they were minutely fulfilled up to the point where scripture drops their threads; certainly their history has since that time been treated as a mystery; certainly it is a fitting theme for faithful study; and certainly, if its prosecution is ever to be rewarded, it is in secular history, and in these latter days that we must work.

Let us now continue our studies more particularly with reference to "Israel," unto whom, in the wilderness, the Royal Remnant of Judah and David eventually found its way. In point of time Israel was lost about a century and a half before Jeremiah and his wards; the latter followed them. It is therefore primarily necessary to obtain a clear idea of Israel's prophetic status after its deportation. This once obtained, and Jeremiah's mission and subsequent similar disappearance being kept sharply in mind, the true import of these separated events—as chapters of the same general transaction, but purposely and so consummately disconnected as to have begotten our inattention—begins to dawn upon us, and the Compass of Jehovah's Romance, its thrilling motif, and its ever-broadening horizon loom grandly into view.

Hosea and Amos were specially commissioned to the Ten Tribes, and the former, very explicitly in his eleventh chapter, declares that God's purpose was a kindly one, and that the deportation had an object, grand, remote, and not even yet fully comprehended by the Church.

"I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon." Hosea 14:4-7.

In view of such promises as the foregoing, it is also manifest that this missing, i. e. unidentified people must have been allowed to enjoy the privileges of Christianity, and perhaps been specially used for its peculiar spread, for which a long and painful training had so especially prepared them.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. Thus saith the Lord (Jehovah), The people which were left of the sword found grace in the wilderness." Jer. 31:2. This will refer to both north Europe in past ages, and lastly, in America.

"For, lo, I will command, and I will sift the house of Israel among the nations, like as corn is sifted in a sieve, yet shall not the least grain

fall upon the earth." And Jeremiah maintains that nevertheless, in spite of paradox, this scattered people still shall be **a nation forever**. "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves roar; the Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will cast off all the seed of Israel for all that they have done, saith the Lord." Jer. 31:35-37.

Finally, let us quote this pleasant promise unto the deported tribes:

"Again the word of the Lord came unto me, saying, Son of man, thy brethren, even thy brethren, the men of thy kindred, and all the house of Israel wholly, are they unto whom the inhabitants of Jerusalem have said, Get you far from the Lord; unto us is this land given in possession. Therefore say, Thus saith the Lord God: Although I have cast them far off among the heathen, and although I have scattered them among the countries, **yet will I be to them as a little sanctuary in the countries where they shall come.**" Eze. 11:14-16.

What is the significance of such facts? These tendencies unfold the future; they are the mighty alphabet with which God writes his prophecies. We may add, **his fulfillments too!**

For this story, if it has a future, has likewise a past, for otherwise, if God be true, a true, and still more literal, "Israel" there must be.

If we believe the books of "Moses and the Prophets," then these surviving fittest races will and can be none other than "Lost Israel." And we maintain, and will protest, from these same premises, that we are lost Israel, unto whom pertain the promises. These promises are, and must be inviolable, else the infallibility of the Bible, which we call the Word of God, can be nothing more than a rope of sand, merely the word of some man or men. Just what the atheistical, unbelieving world has been throwing into the face of Christianity, and it, instead of standing solidly by faith on the truthfulness of the promises made to Israel, have been all the while fencing, trying to make them apply to a spiritual Israel, which, if they could have so made them apply, would not have helped the case any, for these promises were made to "a special" and specific people, and could have been transferred to no others. Even these very promises to Israel and their non-fulfillment is where the Christian Church has been throwing itself upon the rocks and shoals of destruction, until today, the majority of people professing Christianity, have reached a stage where the old Scriptures, the base and foundation of the new, are entirely thrown away. So that instead of a man needing a Bible upon which to build his faith, and the faith of his hearers, he needs but a "Gospel of John," or the "Acts of the Apostles" and be

able to pass the whole thing over. But remember, all such passing over is but vain worship of God, unless the adherents of Christianity can take the whole Bible, outside of wrong translations, and put it together as one "golden thread," they had just as well pass it over to Confucius, or some of the other men who have made prominent a god other than the God of Israel. The whole Bible story is based upon Abraham, Isaac, Jacob, Israel and the promised dealings of God with them, and if they are not, and cannot be found, it is high time to relegate it from the Church as a forgery. But it is true! and in the two world renowned, predominating, highly civilized and Christian races, the Anglo-Saxon and Teutonic races, combined with the noble race of the Jews, we have the full proof. The blindness has been, and is lifting, from the eyes of Israel, and at last we can see that we are the great people whom we have been searching for. The "special people" whom God hath chosen to be his people to restore truth and righteousness in the earth. As we continue to study the promises made, you will become more charmed with their truthfulness, their beauty and their literal fulfillment.

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the boundaries of the people according to the number of the children of Israel." Deut. 32:8, 9.

"He shall cause them that come of Jacob (i. e., those who were to be "planted" in "the

place apart") to take root: Israel shall blossom and bud, and fill the face of the world with fruit." Isa. 27:6.

Truly, with Isaiah (26:15) may we exclaim, if these races be this resurrected "Israel" of the latter days, "Thou hast increased the nation, O Lord, thou hast increased the nation; thou art glorified; thou hadst removed it far unto all the ends of the earth"!

It is plain that the Israelites, at the time of the Assyrian captivity, must have been a most highly gifted people. Is it natural to believe that in the course of a few years a people so well able to take care of themselves "melted into air, into thin air"? Shall we maintain that he who through long centuries had trained them with a view to carrying out the purposes which had not then begun to be fulfilled, allowed them to perish from the face of the earth? Let us believe anything rather than what is so dishonoring to his holy name.

Bishop Butler tells us that "There is no manner of absurdity in supposing a veil on purpose drawn over some scenes of infinite power, wisdom, and goodness, the sight of which might, some way or other, strike us too strongly; or that better ends are designed by their being concealed than could be by their being exposed to our knowledge. The Almighty may cast clouds and darkness about him, for reasons and purposes of which we have not the least glimpse or conception."

It is in this light that, now its object has

been gained, we must view the blindness into which Israel, if Saxon and Teutonic, has hitherto been suffered to work out its destiny. That Israel's early schooling predisposed it to accept Christianity in lieu of Leviticus, which it had mixed with Baalism, and thus found wanting, is but natural. God had led them away and lost them entirely to Levitical schooling, that he might re-create them a new people unto himself, that after their period of blindness was over, that then he might acquaint them once more with their brethren, the Jews, and the beautiful heaven inspired books of Moses, lifted from the camp of Gentile idol worshipers and disregarders of Jehovah. Gladly today we come back to the God-ordained and God-given law. Given to our ancient fathers, but not appreciated by them. No longer, now that we find ourselves to be the true seed of Abraham, do we wonder why, that, among this people, religious thoughts of a most exalted nature were common to all. They were profoundly earnest and serious, with feelings of awful reverence towards the Most High, whom they believed to be always present among them.

It was out of "Israel" that such heroes as Joshua, Jephtha, Samson, and Gideon arose, such prophets as Hosea, Nahum, Isaiah, Jeremiah, Zechariah, and Daniel, and such spirits as Samuel and Moses. The genius of such a race could not be crushed by any trial and captivity, or any earthly power, and we have every reason to believe that the very object contemplated in their deportation, and entire removal from direct

Mosaic influence, prepared them all the better for their later and far grander mission among men. And if, as the scriptures plainly show, "Israel," though driven out, was to be kept in national existence, it must have been for some worthy end; and it is as certain that if thenceforth, and still, in existence, they must themselves be in complete blindness as to their lofty origin. And that they are hitherto (save in a relatively small and new school of modern Israelites) thus blind, their whole history as written, and their unanimous commentary on the Bible story, shows.

The grandeur of their work is thus all the more conspicuous, in that they have been led to bring about the grand result unconsciously, and so stand themselves as much amazed, when light shall dawn upon them, as the surrounding peoples among whom they have traveled, and whose conviction, as to God's integrity, they shall thus have forced.

In the succession of empire, each dominant race has impressed some one great fact indelibly upon its life and civilization, and the salt of these races vitality is Faith—faith grounded now immovably on facts of which itself is the embodied realization.

Neither the race itself, nor the world, now familiar with its story, and both soon to be let into its full purport, can ever after escape the deep significance of the lesson thus forced upon humanity by the God of Abraham, of Isaac, and of Jacob!

But all of this is yet contingent upon the fact that we are, as a race, identical with literal "Israel," and it is in the might of this idea alone that Israel's modern civilization is to survive the coming years, and can hope to ride upon the crest of race dominance in the now golden incoming Restitution age. For failing to retain the comb of such a wave, it must succumb unto a rival, and in turn go down among the races that are dead already.

CHAPTER XIII

JACOB-ISRAEL AMIDST TRIALS

Jacob, in his travels, journeyed from Bethel and came near Ephrath where he tarried for awhile. While at this place his beloved wife, Rachel, gave birth to a son, and while in the pains of childbirth her soul was in departing, but just before she died, as the son was born, she called him Benoni, (the son of my sorrow.) Her other son was called Joseph. From beloved Rachel came two sons, Ben-oni and Joseph, both destined to do a great work for Israel, both temporal and spiritual. Ben-oni's name was changed by his father to that of Benjamin, (the son of the right hand), and truly this was so, for as we have already shown in a previous chapter, it was Benjamin that has spiritually guided the House of Israel through all the dark hours of its history. It has been reformed Benjamin that has ever kept alive the spark of truth, both in Judah and "cut off Israel." It was sons of Benjamin that became the very foundations of the Christian Church, the very reformers of all ages, and no doubt the ones who are leading lost Israel today.

It was Joseph who was the seer of Jacob's life, it was he, that through his dreams, made it possible for Jacob to understand and know the

destiny of his seed, for through his dreams, the history of Jacob's seed was unfolded.

The father and husband, Jacob, was now beginning to taste in type, that which should later befall his children, a life of sorrow and suffering to at last break forth in joy in a strange land. Just as we have shown happened to Israel in America. From the intolerant hand of Rome, his people fled across the mighty waters, to find a final resting place in the wilderness of America.

Jacob journeyed and came to Hebron, which was called Mamre, (Rebellious, Bitter). It was while Abraham dwelt at this place, that his nephew, Lot, took his departure from him, only in the end to bring sorrow to his heart, as he saw Lot ever after pitch his tent towards Sodom, there to at last lose his wife and all his accumulated wealth, the gathering together of years of hard toil. But when, as Lot, we forget to honor gray hairs, the final end of our journey is very easily read. It loses to us much of the sweet blessings of life.

Hebron finally became the home of the strong Amorites, of whom came the sons of Anakim, and this city of theirs was "great and fierce." This parcel of land was afterward given to Caleb, Joshua's co-patriot, who, when all the other "spies" revolted against God, they stood for the right. It was this "standing for the right" and wholly following the right, that placed Caleb and his seed in possession of this plot and parcel of land. One of the great men of the Anakims who dwelt at Hebron at one time was

Arba, and the city was first named Arba, after this man. In the early days this was a most "bitter spot" to Abraham, for it was here that he lost Sarah, his wife, our mother. Perhaps it may be news to us, that if we place any credence in the ancient legends at all, that this "mother of the precious seed of the earth, the seed of Abraham," was the most beautiful woman there was in that eastern country. The scriptures bear out and corroborate the legends about her beauty. Since we have learned of the beauty of this mother of the race, Israel, we no longer wonder as to why it is that on every hand we now can see beauty abounding. In home, in life, in surroundings, in boys and in girls. Should the old Romans now arise and see the races which they tried to ride down, they surely would exclaim, not "Angles, but angels." But now we set not bound as of yore, waiting our turn to be sold as slaves, but free, the dominating races and governing powers of the earth.

While Jacob still abode here at Hebron, there were more and sore trying ordeals and scenes for him to pass through than ever before, as he, the great typifier of his race was to be. He was in a strange land, among strange people, just as his seed has been for centuries past.

While dwelling here his most beloved son, Joseph, was growing into manhood. He became a lad of seventeen summers, was helping feed his father's flocks with his brethren. He soon put himself in bad by reporting the ungodly way in which his brothers were living. This brought

down upon him their hatred, while at the same time, it drew him nearer to the faithful father. The father, to show his appreciation of this dutiful son, made him "a coat of many colors." Little did he know, as he was having this coat made, as to what the future of it typified for the latter day descendents of Joseph. It is only those who desire to rationally and intelligently understand why these things of old occurred, and why they were written, that can lift the veil and see the vision in all its fulness. Paul, in speaking of these, says that "Everything that is written under divine inspiration is helpful for teaching, for refuting error, for giving guidance, and for training others in righteousness." 2 Tim. 3:16.

If there was no type in these things, it would have been the height of folly to have preserved them, for instance, in this, most any boy could and might have had a "coat of many colors," but in all the Bible there is only one story of a boy with a "coat of many colors," and that boy was not Benjamin, but Joseph.

What doth it mean anyway? Is there any solution to the problem of the "coat of many colors"? There surely is. When we come to take Joseph, his descendents, and to know who they are today we can truly find the colors. Joseph-Ephriam's people, as we know them today, are the English. Do you know anything about England? If there is one nation above all nations today that has a "coat of many colors," it is surely England. Can you tell of any color

or race of people over which they do not rule? There is none. Then they most surely are wearing the typified God-given coat today. Can you not let Gentile mysticism lift from your eyes long enough to see the coat in all its prophetic beauty? Nothing more than the literal seeing of these things can so stimulate your faith in the Eternal God. As there is another phase to this coat, we shall drop it for the present only to pick it up later on.

This coat that Jacob gave to Joseph so placed him in such a hated position among his brethren, that they could "not speak peaceably unto him." Gen. 37:4. When it came to this condition of things, it was then that revelations begin to come to this boy of boys. His mind dwelt upon the condition of his brethren, their attitude to him, and his love and affection for them. As the trouble increased more and more, at last a dream was given unto him, which was this, "For, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright, and behold your sheaves stood round about, and made obeisance to my sheaf." V. 7. This only added fuel to the fire. These long-headed fathers of the House of Israel could read prophecy, if they could do nothing more. They were not like their modern prototypes, dull of hearing and seeing. The future loomed up before them and they exclaimed, "Shalt thou indeed reign over us? or shalt thou have dominion over us?" V. 8. As they were able to catch the meaning they hated him more and more. Re-

member that Joseph here stands for England, and they, his brethren, hated him more and more. Joseph has ruled over his brethren just as was the vision, and is there any wonder why there is more or less antypathy exists against our brother Joseph today. The fathers had the same feeling from only a dream, why should not we over the dream's fulfillment?

But the dreams did not stop. So he dreamed another dream, and this time "behold, the sun and the moon and the eleven stars made obeisance to me." V. 9. If the other one was bad, how about this? It was taken to his father, who said, "What is this thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves unto thee in the earth." V. 11. Again we are going to find that the decrees of heaven cannot be set aside. In type Jacob and those eleven boys did bow before Joseph in Egypt, and in anti-type the whole family of Jacob or modern Israel has had to bow to the will of Joseph--Ephriam-England. There is no gain saying it. Where England has failed to gain obeisance by force of arms, she has put the work through by diplomacy. The decree was from the Highest, in a dream to a dutiful, and beloved son, and its fulfillment must be. If any one can tell why this has not had a literal fulfillment, we should like to know from whence they get their information. Study the history of the United States, study the history of the other nations of Israelitish blood, and you will find it is most assuredly so. Take Dan (Germany)

with their intense hatred against their brother Joseph-England, even they had to bow to the inevitable, for the present Kaiser of Germany is as much English blooded as he is German blooded, and see how he moves the German people at his will. When heaven's tribunal speaks, it is just as well that man should listen, for he has no power to change its decrees. All the writer asks is that you study these things in the light of modern reason, looking for all types in scripture to be met in a literal way, easily understood, then the Bible becomes a new book to you. God never intended it to be read and understood midst the cloak of mysticism, such as the Gentiles, during their supremacy, have thrown around it and its teachings.

The father of Joseph received these dreams in a far different spirit than did the brothers. They envied Joseph, but his father observed the saying. Yes, and he observed it so much that in his latter day blessings he planted Joseph supreme in the earth.

The days and years went by. The brothers' envy increased. The father's love for Joseph did not abate and there was no diminishing of Joseph's love for his brethren. His visits, as of yore, were made to their camp, always carrying to them some of the sweets of life. Surely in this very way has Joseph's prototype, England, always carried her blessings as she went. Take the blessings to the world sent out from England through Wesley's Methodism, and Booth's Salvation Army, they are priceless, and have proved

the boon of life to millions of despondent souls. Surely Joseph has carried the sweets of the Christian life to his brethren, one and all.

Joseph set out upon his last visit. The aged father desired to know if it was well with his wayward boys. In some way Joseph had lost his bearings and it took another to set him right. Will it not be so with his seed in the end, for do we not read, "Ephriam is smitten, their root is dried up, they shall bear no fruit, yea though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not harken unto him, and they shall be wanderers among the nations." Hosea 9:17. In this experience of Joseph's seed, we have the type when he was sold and in Egypt, at last in prison, cut off from all. It makes no difference how many good deeds and traits we have, one misstep will send us on the road to chastisement, where, in the midst of the memory of the past, we have ample time to make all right. The seed of Joseph, just as Judah, will pay full price for their folly.

At last Joseph came to his brethren. They conspired against him. Determined to kill him, and would, had not Reuben, by his coming in delivered him from their hands, and was the one who had him "cast into a pit." Gen. 37:18-24. Their "natural affection" seemingly was lost, for no sooner was the deed performed, than they "set down to eat bread." Perhaps the same bread that Joseph had carried to them. As they were eating their meal, the mind of Judah was seeking

a way to deliver his brother. So, seeing a band of Ishmaelite merchantmen passing by, he proposed that they sell Joseph. He was taken out of the pit and sold for "twenty pieces of silver." In later years Judah made another deal whereby they sold their Prophet for twenty pieces of silver. He who would have brought eternal deliverance to them, was practically sold for naught.

Reuben returned after the sale of Joseph, went to the pit, thinking to take him out and deliver him to the father, but he was gone. As one deed of wickedness only leads to another, they now must do something with the "coat of many colors." It was "dipped in blood." Can it be possible the Joseph-Ephriam-England has dipped their many colored coat in blood? Here is room for meditation and thought. The coat "dipped in blood." No one could recognize it but the father. It was carried to him, he said, "It is my son's coat; an evil beast hath devoured him, Joseph is without doubt rent in pieces. And Jacob rent his clothes, put sackcloth on his loins, and mourned for his son many days, and all his sons and all his daughters rose up to comfort him, but he refused to be comforted; and he said, for I will go down into the grave unto my son mourning." Verses 33-35.

Behold the broken hearted father. His "beloved son" hath been ruthlessly taken from him. The stroke seems more than the aged man can stand, yet could he see behind the dark cloud, it only meant the perservation of himself and his

seed. Such a boy as Joseph could never be put to the bad once for all. He is bound to come again. He who has been the "one redeeming son" of the family, cannot go down amidst the angry waves of sinfulness. All we need to do is to watch for the son to come again, bringing his blessings with him. To bring a smile of joy, for every gray hair there is in this now broken hearted father.

The famine comes. The one "all redeeming son," is gone from Israel. The last chance for life seems to have fled. Jacob had "sojourned" in the land where he was. You will notice that he did not possess it. His seed has been "sojourning" in a land that is not theirs. Just as then, the famine comes, and with want and starvation, both literally and spiritually, staring "his seed" in the face, there comes a longing desire for the land "flowing with milk and honey."

Too long has the "seed of Jacob" been fed on "the husks" of Gentileism. The dearth has gone "over all the face of the earth." Gen. 41: 56. Jacob's seed long ago forgotten, and a supposed "spiritual seed" has been raised up in their stead, when at last, as infidelity and unbelief in God, wrought by the hands of Gentile teachers, gets in its deadly work, a thought comes to the starving, famishing ones, "father's house." There an abundance of everything. The starving ones raise their weak and emaciated bodies, "back to father's house we will go. Starve it is anyway. We shall make this last effort to save

ourselves." When lo! as we arise, the tattered ragged robe, which has been given to us in our days of destitution by Gentile hands, falls from us, and what a sight do we see! We, Jacob's literal seed, now stand fully known, ready to go to the land of the "well beloved son," there to be fed upon the fat things, which Joseph has prepared for his aged father and sinful, wayward brothers

A famine in the land, but Jacob saw there was corn in Egypt, and said unto his sons, "Why do you look one upon another." Astonishment has siezed them, it has looked as if all was lost, but the glad words of Jacob, "I have heard that there is corn in Egypt, get you down thither, and buy for us from thence, that we may live and not die."

As we write these lines, Oh how we wish that starving Israel might grasp the great antitypical meaning of the story before us, and to their astonishment awake to the fact, that they are Israel indeed, "the prodigal son," and that Joseph in Egypt has the famine ransom paid, our starving days are past. Is it not possible, dear reader, that ere this, you, your identity, with a rejoicing heart have found?

The trip is made to Egypt, but only ten of the boys by their father are sent. Jacob would not allow Benjamin, the "son of my sorrow," the "son of my right hand," to accompany them, lest he meet the same fate as he thought his brother Joseph had met.

Years had gone by. The once mild "dream-

ing" boy was now a man. The ten brothers, they beheld the stately form of the one who sold the corn, "and bowed themselves before him to the earth." He knew them, and now he knew his dreams were true. It raised his faith and courage in his God to its utmost bounds. He now sees that it pays to always be true to principle. He speaks roughly to his brethren, although his heart yearned for them. But they must learn the lesson of their life. They must now pay the price of their sin in selling him. They told him a true, but pleasing story. But at once he tells them they are spies, only come to see the nakedness of the land. V. 9. They now begin to plead that they are telling the truth. They tell the family story. Joseph takes it all as a pretext. The story of the younger brother is not believed, and he proposes to hold the nine, while one returns to bring down the younger son. This, to prove that they have told the truth. Their word must now be proved. They are to be bound and put in ward three days. Verses 14-17. This now gives them plenty of time in which to meditate upon the past, and no doubt all comes very vividly before them.

The third day Joseph comes before them, tells them that he is a man of God, "I fear God, this do and live." He proposes that one of them remain bound in prison, the others to carry up corn for their families. They to bring down the younger son and verify their words. Their whole life and its work now comes up before them, eye seeks eye as they say, "One to another,

We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear; therefore is this distress come upon us. And Reuben answered them, saying, Speak I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required. And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes." Verses 21-24.

Their sacks are filled with corn, but every man's money is placed in his sack, and provision was given them for the way. The home-ward journey is begun, only for these dejected, and now broken hearted brothers, to find that new troubles were in store for them. As they saw their money in their sacks they said, "What is this that God hath done unto us?" With heavy hearts they resumed their journey toward their homes. When at last they reach their homes and the bags of grain are opened, and their bundles of money roll out before the grief stricken father, who exclaims: "Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. And Reuben spake unto his father, saying, Slay my two sons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again. And

he said, My son shall not go down with you; for his brother is dead, and he is left alone: if mischief befall him by the way in the which ye go, then shall ye bring down my gray hairs with sorrow to the grave." Verses 36-38.

Oh that Jacob might have seen that all which was taking place, was only protending to his good. But his eyes were blinded and he could not see that it was leading him on step by step, to where his beloved son Joseph was, and would at last unite, and bring together his now scattered family once more.

The famine continues, until at last want and hunger must break down every barrier, and start the sons, with their brother Benjamin, on their way to Egypt again for corn. Hunger will accomplish that which nothing else can do, and in order that modern Israel might be brought to the place where, freed from their ways and customs of Gentileism, Israel's God is now giving us "cleanness of teeth and shortness of bread." Amos 4:6-12. As this brought ancient Israel to their knees, and their identity become known, we fully appreciate the fact that it will do the same for modern Israel, when they shall awake to understand and know that God, not man, doth rule.

Jacob, against his will, is forced to send his sons into Egypt again, for bread they must have. Benjamin must go, but Judah becomes surety to his father for him. This time double money, besides the money that was in their sacks, was taken. Jacob blesses them as they start, and

says, "God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved." Gen. 43:12-14. He also remembers the man in Egypt with a present of balm, honey, spices, myrrh, nuts and almonds.

At last the little company reach the end of their journey, and stand before Joseph. He knew his brother Benjamin, and said to the ruler of his house, Bring the men home, "and slay and make ready, for these men shall dine with me at noon." V. 16. His brothers are amazed and astonished at what is taking place, and begin to explain about the money they found in their sacks, when they are informed by the steward that he had their money, and their brother Simeon is presented to them. At last Joseph comes to them, asks if the "father is well," and they "bowed down their heads and **make obeisance.**" V. 28. Joseph's eyes fell upon his brother Benjamin, and said, "Is this your youngest brother, of whom ye spake unto me? and he said, God be gracious unto thee, my son." It was too much for Joseph, he sought a place where he might weep."

How many have been the times since we have learned the sweet story of Israelism, and have met those whom we have been separated from, that we longed for a place to weep. Of a truth, there is no tie like the tie of Israel. It surely breaks down the middle wall of partition, and truly brings us together as one big loving family. This is one thing that Gentile sectism

has never been able to do for the world. It took the advent of Israelism to be the final touchstone of the gospel of the Lord Jesus Christ in bringing God's Israel to the oneness of faith.

The wayward brothers of Joseph must be brought to learn the great lessons of life, but only through suffering. Already, their sacks are filled, the home-ward march began, but they had not proceeded far, when they were overtaken by Joseph's steward, with a message that cut them to the very heart. He upbraided them for taking his master's cup by which he had been doing "his divining in." They all denied it, and said, "Let him with whom it should be found die, and they be their master's servants." Little did they realize what was coming, for the cup was found in Benjamin's sack. They rent their clothes, returned to the city, and fell on the ground before Joseph. He asked, "Did they not know that he could divine." This was done that their minds might be refreshed about their brother Joseph's dreams. They frankly admitted that God had found out their iniquity, that not only they, but the one with whom the cup was found, were to be his servants. But Joseph would not stand for this, he would hold Benjamin only, the rest must return to their homes. Poor Judah. Heart-broken he makes a plea such as scarcely ever falls from mortal lips. The whole family story is recited to Joseph. It proved too much for him. The servants were put from the room, "And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren

could not answer him; for they were troubled at his presence. And Joseph said unto his brethren, Come near to me, I pray you. And he said, I am Joseph your brother, whom ye sold into Egypt. Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life. For these two years hath the famine been in the land: and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: And there will I nourish thee; for yet there are five years of famine; lest thou, and thy household, and all that thou hast, come to poverty. And, behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you. And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept

upon his neck. Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him." Gen. 45:4-15.

Such words of magnanimity were never heard before. But they came from the lips of one who through deep adversity had been taking lessons in the school of wisdom. In this school, he had learned "that all things work together for good to them that love God, to them which are called according to his purpose," Rom. 8:28, and here stands a man who has proved by his life that he "loves God" and to whom God had approved that he had "called him for a purpose." No little petty feelings of hardness could have any place here now. Blindness was removed, and all could see that the unseen hand of God, had been the moving force in each of these men's acts of life. How much better it is to "look for the beautiful." The sorrowful, mean acts of life are thickly strewn all around us. Why not let our eyes be lifted above them, that we might ever view the beautiful. The beautiful of all was now standing out in bold relief, before these brothers, as wrapt in the "spirit of prophecy," Joseph the "beloved one," carried their minds into the realms of God.

Never was such a meeting of brethren ever witnessed before, and never will it be witnessed again, until modern Israel shall begin to "load out for home." Wagons and all kinds of good things were rushed to the aged father, to bear him and all the family of Israel to the land of Egypt, where eventually they were to fulfill that part of

the vision which Abraham had, "where the sun was going down." But now it was all joy, and happiness, for the lost, yet "beloved son" Joseph, still lived.

Reader, take the map and history of modern Israel, lay them down before you, and as you intently study out the plat and plot in these closing chapters of Genesis, you will find that every type has met its anti-type, so far as Israel, past, present and future is concerned.

Never was a story of fiction more charmingly written. Never was a story of fiction ever written, as will so grasp the very mind and soul of man, and hold it midst the scenes of all earth's history, as doth the story of lost and found Israel, here depicted and written in that of Joseph and his brethren, as we have just been passing over.

Reader, if your life is despondent, if life seems all in vain for you, grasp the golden thread of Israel's history let it guide you down through kingdoms, peoples, and nations, from Joseph's day unto the present time, then with pen and voice give the Israel story a new and sweeter ring. Lose yourself in its vastness, only to again find yourself home at last in "Father's house." There is no panacea like Israelism, to bring back and restore youth, with its happiness and joys. Why not let it be the peace of your soul? Why not let it drive the cares from your life, the sadness from your soul, and the furrows made by time from your face. Oh the joy of reveling midst re-written history, with Israel as

its one all-absorbing feature around which all the nations' history closely cluster.

To Egypt now would Israel go, but never till he should once more visit "Beersheba, the well of an oath." As he had "vowed," he would take God with him on this journey; so at Beersheba he offered sacrifices, and "God spake unto Israel, in the visions of the night, and said, Jacob, Jacob, and he said, here am I, and he said, I am God, the God of thy father, fear not to go down into Egypt, for I will there make of thee a great nation, and I will go down with thee into Egypt, and I will also surely bring thee up again, and Joseph shall put his hand upon thine eyes." Gen. 46:2-4.

Here God again meets his faithful devoted servant as he is just about to leave the land wherein is the "very gate of heaven," and tells him that he will go with him, and will bless him, to be not overcome by fear.

As we see this Caravan of Jacob-Israel wending its way to the land of Egypt, it is only the beginning of the greatest of all nations of earth. Only seventy souls now, but four hundred years from this time, over a million of them shall be thrust out of the land of Ham, only to at last plant themselves as a mighty nation in the land of Palestine, while the greater part of the Royal House of Zarah, which the expunged strangers were leaving behind, in later centuries should overthrow the old dynasty of the Pharaohs', and firmly implant themselves on Egypt's throne, under the title, "The Shepherd Kings of Egypt."

CHAPTER XIV

JACOB'S DYING BLESSINGS TO JOSEPH

After Jacob had reached the end of his journey, he at last stood before Pharaoh, was asked his age, and promptly replied, "The days of the years of my pilgrimage, are a hundred thirty and eight years, few and evil have the days of my life been, and have not attained unto the days of the years of the life of my fathers, in the days of their pilgrimage. And Jacob blessed Pharaoh, and went out from before Pharaoh." Gen. 47:9-11.

Here seemingly the greater is blessed of the lesser, but it is not so, the lesser is blessed of the greater. Here stands the father of mighty nations, his seed must overthrow empire after empire, until at last the world awakes to the realization, that although unknown to it, a people other than them have made themselves masters of it, and that for all eternal periods, and as they have arose to this, their mighty strength, one by one of their statutes and their laws, given by Jehovah himself, have been fastened upon the governments of the world, until at last the once despised and rejected law of God, together with its "outcast" people, have become that which governs and girdles the globe, the world bows before its mandates.

When we stop, in our mad rush for worldly gain and honors, for just a moment of thought, and lay the great promises, and the wise laws, given by Jehovah, to Abraham, Isaac, Jacob and Israel before us, we are astonished to find that in centuries of the past, he this word hath spoken, pertaining to these things, and that lo! and behold it is so! When we awaken to an understanding of ourselves, and the world in general, we find that the very things, many of them which we have looked so exultantly forward to future times, when, as we have been taught, Christ should come, and they should be, that they are here now, brought to the forefront by Israel, as they have made their onward march, and that it only awaits for the touch of the "Redeemer of Israel," the "Son of Man" to give, that eternal righteousness might rule and reign supreme from pole to pole.

To some, these thoughts may seem idle and strange, indeed. If so, we feel sure that you have not given the study of history and the Bible any sober thought, that you have not analyzed and carefully laid out before you the promises one by one that God hath made to these ancient worthies, else you would have found that all the way along he has been, and is, silently working to bring to a process of fulfillment all the promises made, that then he should "reign before his ancients gloriously." Isa. 24:23.

Strange, very strange, that Israel, the seed of Jacob, could ever have been so lost, so blinded, that they could unwittingly have brought the

very things to pass, that their God said they should bring to pass, set in order the very things that God said they would set in order, and yet through it all, not to have recognized themselves. Surely this younger son of "a certain man," of the aged father Jacob, must have lived riotously indeed. Just as Jesus, who said he was sent "but to the lost sheep of the house of Israel" (Mat. 15:24), had said in the parable that he had. Luke 15:11-32. But thanks be to God, the long dark period of blindness has ended, and today, from almost every village and hamlet, we hear the glad words spoken, "I will arise, and go to my father." Doth it not refresh your soul, as you see, and read of these things, things so absorbing and beautiful, so infinite, so loving, and so soul inspiring.

At last, in the far off land of Egypt, the time came when the mighty patriarch, Jacob, he who had taken Palestine out of the hand of the Amorites, the mixed blooded people, by his sword and bow, should die, the "days of his pilgrimage were fast drawing to a close, so we read:

"And Jacob lived in the land of Egypt seventeen years: so the whole age of Jacob was a hundred forty and seven years. And the time drew nigh that Israel must die: and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt. But I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their

buryingplace. And he said, I will do as thou hast said. And he said, Swear unto me. And he sware unto him. And Israel bowed himself upon the bed's head." Gen. 47:28-31.

Never, during the seventeen years that Jacob lived in Egypt, did he forget the land that was given him by the Lord, so we find that in his dying hours, he calls Joseph before him, and puts him under oath, that at his death, he may not be buried in Egypt, but carried back to the land of his fathers, there to be laid to rest in their "burying place." During the long centuries in which his body should "rest in hope" in its dusty bed, he desired that his sleep might be with his fathers, near the very "gate of heaven."

Strange indeed, that Gentile teachers should have slipped one over the lost and blinded Israelites, that the "gate of heaven" should have been lifted from its hinges, and they have "gone to rest in heaven." There can be no doubt, but that the expression of a place called "heaven," originated with the words we have used so much, that were spoken to Jacob by the Lord in his vision at Bethel. No where in the Old Scriptures, can even a thought be had that at death, people go to heaven. This whole institution has been built up by Gentile-Papalism. And when we come to run it down to its very roots, we find a pile of money at the bottom of it. There came a time, when, in the course of events, some one died, who all knew was not a fit subject for the glory world, and of course an other place had to be found for him, so they took two letters of the

word heaven, just enough to make it hear good, and started out, ending with the word **hell**. But lo! this did not suit "the bereaved ones," their hearts were filled with anguish and sorrow, so that in a way to abate the fearful work now started, these same teachers now turn to the sorrowing ones, offering to pray the poor departed one out of this torment, provided they could and would pay the bill, for St. Peter would never turn the key, unless the cash was right at hand. The cash came, and the whole scheme of "heaven" and "hell" was fully launched. Israel was swept from the "burying place of their fathers," to an ethereal abode, "where flowers bloom on hills of gold." Their "resting place" in "the land of God," the land given to Abraham, Isaac and Jacob was "forgotten," and both priest and preacher, have been wafting souls on into the "beautiful realms of somewhere." But at last the time allotted to Ten-Tribed Israel, of a captivated condition, because of their sins, came to an end, and once more our eyes begin to open, and the beauty of God's word again is revealed to us, so that we long for the resting place of our fathers.

Have you ever stopped for a moment to think what people it is, who still carry the mind of Jacob with them, that is, that their body might be laid to rest in the "old family graveyard"? It is no more, nor less, than the great white races of the world, who are only the children of the "fair" looking mothers of centuries ago. This prominent custom of itself tends to

prove our identity with the ten lost tribes of Israel.

At a later time, when the aged father, Jacob, was sick, Joseph took his two sons, Manasseh and Ephriam, and went to see his father. Upon hearing that Joseph was coming, he, Israel, strengthened himself, and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, Behold, I will made thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession. And now thy two sons, Ephriam and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, are mine; as Reuben and Simeon, they shall be mine. And thy issue, which thou begetttest after them, shall be thine, and shall be called after the name of their brethren in their inheritance. And as for me, when I come from Padan, Rachel died by me in the land of Canaan in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem. And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him; and he kissed them, and embraced them. And

Israel said unto Joseph, I had not thought to see thy face: and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephriam in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephriam's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephriam, it displeased him: and he held up his father's hand, to remove it from Ephriam's head unto Manasseh's head. And Joseph said unto his father, Not so, my father; for this is the firstborn; put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as

Ephriam and as Manasseh: and he set Ephriam before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow." Gen. 48:2-22.

In order that we may attain to a better understanding as to the great prophetic words, periods, and times here spoken of, let us give it a verse by verse analysis.

Israel sick and ready to die, yet "he **strengthens himself.**" He receives no outside help, he summons up all his remaining strength, and it is then, that he is strengthened. Israel, lost Israel, made to back up before Babylon, Medo-Persia, Grecia and Rome, until they were ready to be pushed off into the waters of the North Seas and the Atlantic Ocean. They at last strengthen themselves by tribal alliances, and from the north comes such a "tempest of hail" as was never known before, and lo! these nations which had merged into Rome, lie prostrate at Israel's feet. Their ascendancy gone once for all. Israel supreme. 'Tis then "Supplanting" Israel dies, but in its death, bequeaths a blessing to the world at large, for when its work is fully wrought, "the knowledge of the Lord shall cover the earth, as the waters do the sea." Isa. 11:9; Hab. 2:14. A righteously redeemed Israel, brings a returned Christ to reign on Israel's throne, and to him shall come "the

first dominion," that given to David, his father, which was to be eternal.

As Jacob now lifts the mighty veil of futurity, he sees the time will come, when God shall take from him the tribe of Levi, that he may officiate in the service of God. So now, while he hath it in his power, he will keep the twelve tribes, or nations intact. Here he adopts Joseph's two sons, "now thy two sons, Ephriam and Manasseh, are mine, as Reuben and Simeon, they shall be mine." He left it to Joseph to yet beget his future seed. But this never materialized, for if it had, he would have placed another tribe in Israel. In all the history of Israel, Joseph is called in Ephriam, and Ephriam is called in Joseph. The names are used interchangeably.

The two sons were called that he might bless them. As we study the blessings of these sons, we should remember, for a purpose, the divine penman has said, "Now the eyes of Israel were dim for age, so that he could not see." This is typical of the blindness of Ephriam today. They fail to comprehend the fulness of Israel, so take to themselves the whole Israelitish blessing in Anglo-Saxondom alone, when just a little of the eye salve of the Spirit of God gives sight to see that the Teutonic people come from the same place and source as did the Anglo-Saxon people, hence it can be none otherwise, than if the Anglo-Saxon are lost Israel, the Teutone, he must be Israel as well. Wisdom is ever justified of her children, Anglo from Angles, and Saxon,

from Saxony in the land of Germany, the country of the Teutones, from where they emigrated to the British Isles, to become henceforth known to the world as Anglo-Saxon people. Yet in spite of all this Anglo-Saxon selfishness, there comes a time when Israel shall yet "kiss and embrace them." That time is the "fulness of Israel," when the family reunion takes place in the "father's house," and the "fatted calf is killed."

Joseph brought the two boys "from between his knees" and "bows himself to Israel." There now has been two bowings. Israel first bows to Joseph, and his seed. Then Joseph at last shall bow to Israel, when he finds that his many colored coat is dipped in blood-revolution, and that he is only one-twelfth of the piece, or one twelfth of Israel.

"Israel stretched forth his hand and placed it upon Ephriam's head." Jacob had guided his hands "wittingly," knew what he was doing. His prophetic foresight revealed to him that Ephriam-England would have the ascendancy, even though Manasseh was the elder. He does not separate the sons. They remain together, but the Manasseh part was not to become the motive force, as England pushed her way to the "utmost bounds of the everlasting hills." It was to be the Ephriam strength.

Joseph, not seeing as far as his father, remonstrates and exclaims, "Not so my father, for this (Manasseh) is the firstborn." He proposes to give the birthright to the elder, as did

his grandfaher Isaac, but Jacob with the keen prophetic foresight of his mother Rebekah, who was to be "the mother of thousands of Millions," proposes to bestow the power and greatness of the house of Joseph upon the head of the younger son, Ephriam. He says to Joseph as he keeps his hand upon the younger son's head, "I know it, my son, I know it." He knew just what he was about, he had not forgotten the elder son, he was just to become a people, not a nation or nations. When we lay the histories of England and Wales down before us, study them carefully, we can only exclaim that the aged father did know it.

"Israel" was to bless and say, "God make thee as Ephriam." Previously we have shown that both politically and religiously the very thought has been fulfilled to the letter; Israel at large has blessed, most surely in the past has she poured her blessings upon the head of Ephriam.

Let it be noticed that here is the making of the first sign of the cross in Israel, Jacob crossed his arms as he placed them upon the heads of these two boys. Pre-eminently the sign of the cross has effected the movements of the people of England. They have it in the Saxon, and bear it triple on their flag—"The Union Jack." And over them, if over any nations upon earth, has the sign of the cross been most significantly written. The historian of the Reformation, D'Aubigne, thus alludes to them: "I have been struck with admiration at beholding the people of these islands, encompassing the

globe, bearing everywhere civilization and Christianity, commanding the most distant seas, and filling the earth with the power and the word of God. At the sight of such prosperity and greatness I said: 'Ascribe ye strength unto God: His excellency is over Israel, and His strength is in the clouds. O God, Thou art terrible out of Thy holy places. The God of Israel is He that giveth strength and power unto His people. . . . Blessed be God.' "

"Ephriam a multitude of nations." No one can study the geography of England today, without saying that Jacob, in making this saying, must have been in touch with the "Spirit of prophecy" in such a manner as very few men have had access to. If ancient Ephriam is not modern England, how could the statement so accurately have fit her world-wide standing. Just for a moment, take down a map of the world, look for the provinces or nations of England. Begin at home. Look right to the north of us, see Canada, a people and a land that it will only take a few years to make them our equal, yea, we might say, our peer. To the ordinary thinker, Canada is looked upon in only a trival way. But go there, travel over her broad and beautiful prairies, see her magnificent rivers and lakes, see her beautiful cities, and one time know the vast expanse of territory she controls. 'tis then, and then only, that you will know of her greatness. One province alone, Saskatchewan, is called the "wheat granary of the world." A visit to our neighbor's door, will cause any one to

say, If this is the youngest, practically, of Ephriam's nations, what can their bigness be? Let your glance go over to Australia, from there taken in Oceanica, take a look at both north and south Africa, see England's possessions there. Go into Asia, let India, with her teeming millions pass before your eyes. Look to the north of India, see the nations that only a few years ago were independent, but today are vassals of England-Ephriam. Then go in at the home door, see England, Scotland, Wales and Ireland. Will you now tell us that the prophecy fails, that England-Ephriam, of Israel, is not "a multitude of nations"? If so, you must be a skeptic indeed, and we can only pass you by, more fertile, faithful Israelitish seed to find.

Two hundred and thirty-eight years after the utterance of Jacob's farewell blessings, Israel's greatest prophet, Moses—also about to bid adieu to the people descended from the seventy souls that Jacob had led down to Egypt—repeats and amplifies these blessings to the Tribes to become a multitude. In an impassioned address, in which he reviews the past from the beginning, and looks through the future to its end, he who had led them up from Egypt, and with the heads of the people and the Tribes before him, says of Joseph:

"Blessed of the Lord be his land—for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and

for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush: let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephriam, and they are the thousands of Manasseh." Deut. 33:13-17.

CHAPTER XV

JACOB'S DYING BLESSINGS TO HIS SONS

Like many others, for years the interesting study of Bible prophecy has lured us farther and farther into the deep fastnesses, of its seemingly almost unknown interpretations. Many years of this time of prophetic study, has been spent on the books of Daniel and the Revelation. In the study of these two books, like all others, we were only following already beaten paths, perhaps with only a little divergence. Of course, when we came to Revelations, like all others, we at once flew to symbols and figures, always urging that these meant so and so, and not the literal rendering. Never once thinking that the book of Revelation was written to cover the age of Resitution of Israel, just as Daniel was written to cover the age of the desolation of Israel.

At last the light began to dawn on our darkened, and blinded mind. We caught a true glympse of Israel, a literal Israel. We threw ourselves at once into a deep study of the subject, not only Biblically, but historically. We were not long in finding a Gentile age, an age in which its people were doing all they could to destroy literal Israel from the earth, and a farther study led us to where we desired, and must know the reason of this condition of things.

This led us to hunt for the incoming of a people into the earth, known in the Bible, as Gentiles, not heathen, as we had been taught. But distinct from the heathen, for in them we found "haters of God," "despisers of those that are good." We knew that this could not be so with the heathen, who were almost entirely ignorant of God and his ways. So the place of the origin of the Gentile we must find. At last we found it. The book of Jude, Genesis 6:2-13, Romans 2:21-32, the Prophecy of Enoch, Josephus, and the writings of E. G. White, gave it to us. The evidence was too great to gainsay. It was incontrovertible. They came from the seed of amalgamation, that of angels, "strange flesh" (Jude 7), mingling their seed, with the seed of the human family, sometimes spoken of in the Bible as the "mingled people." Little did we care for the sneers of others. The spirit of God, through and by our studies, had made a revelation to our mind, of just what God was longing to reveal to man, that the Gentile curse might be lifted from his holy and ever upright name. Daniel was carefully studied again, but with a different motive then ever before. We now were hunting for the "golden thread of history," the story of literal Israel, written amidst the history of the great non-Israelitish nations treated of in his prophecy. We found it. And it not only has become the rejoicing of our heart, but of thousands of others with whom we have mingled, not only as we have stood and rehearsed these things before them from the lecture platform,

but by the fireside, the road-side, on the streets of the city, on street cars and railway trains. Everywhere having the earnest attention of the listeners. "Truly God hath done great things for us (not only selfish us, in the singular,) but Israel, whereof we are glad."

One thing we now found, the "present truth" which had dawned upon us, would lead us to a study of our Bible with a different thought in mind than we had ever had before. While we fully realized it would be much harder to get the impress upon the mind, in advanced years, yet we would unreservedly throw our very existence into the study, trusting to the guiding spirit of God, and his protecting care for our health, which had already been impaired in the hard and taxing study of past years.

We knew it was useless to go to Daniel and the Revelation alone, to pick up the thread of prophecy pertaining to Israel, which must be "the golden thread." We were charmed at once by the name of the first book of the Bible, Genesis. A new thought came to us, **Genesis**, pertaining to generation, genealogy, and we could now see at a glance, that the story of the fall of Adam could in no way effect the genealogy of man, but that amalgamation could, and did.

We now began to place much hard study upon the book of Genesis, and soon we found it to be one of the greatest prophetic books of the Bible, in fact the basis of all prophecy, for herein the prophecy relating to Israel, their diminishing and their greatness, had its starting

point, both in type and anti-type, as we have already shown.

We come down to Gen. 49:1, and our eyes fell upon the words, "that I may tell you that which shall befall you in the last days." Here was Jacob, the patriarch of God, one who had lived round "the very gate of heaven," talking about "the last days." "Last days!" Just what we, and thousands of others, had been talking and studying about for years, the world over. Could it be possible to find something in the book of Genesis that would throw new light upon the changing scenes of the "last days"? The curtain almost ready to lift, and this part of the scenery to be viewed, not yet examined. A hasty glance revealed the fact to us, that this, the forty-ninth chapter of Genesis contains the whole sum and substance of "last day" happenings. Here is a man, coming down to the hour of death, entirely wrapt in "the Spirit of prophecy," making known to us things in regard to his sons, that must yet be done, and that in the "last days," else the whole story of the Bible must at last be viewed only in the light of the skilful work of the hands of men, only a play among plays—a farce. This could never be. The Bible is the voice of God to Israel, this has been too truly proved. Then let us carefully analyze these prophecies made by this dying man. First we give the prophecies as they each appear.

"And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

“Reuben, thou art my firstborn, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father’s bed; then defiledst thou it: he went up to my couch.

“Simeon and Levi are brethren; instruments of cruelty are in their habitations. O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united: for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce; and their wrath, for it was cruel: I will divide them in Jacob, and scatter them in Israel.

“Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass’s colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes: his eyes shall be red with wine, and his teeth white with milk.

“Zebulun shall dwell at the haven of the sea;

and he shall be for an haven of ships; and his border shall be unto Zidon.

“Issachar is a strong ass couching down between two burdens: and he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

“Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord.

“Gad, a troop shall overcome him: but he shall overcome at the last.

“Out of Asher his bread shall be fat, and he shall yield royal dainties.

“Naphtali is a hind let loose: he giveth goodly words.

“Joseph is a fruitful bough, even a fruitful bough by a well; whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breast, and of the womb: the blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of

Joseph, and on the crown of the head of him that was separated from his brethren.

“Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.” Gen. 49:1-27.

Here are twelve sons, who are to become twelve ruling, powerful nations of earth. Of course it is understood that there are two of these nations in Joseph, Ephriam-Manasseh. Levi was to be divided in Israel, was not to become a nation, but the spiritual adviser of all, after his cruel nature was taken away from him. These twelve (tribes) nations, are and must be the twelve United States or Kingdoms of Israel. The type of which we have in the United States today, the place where God commingles Israel. The central civil head of these world powers will be at Mt. Zion-Hermon, in north Palestine, where the New Jerusalem will be located, with Jesus, Israel's Redeemed, as “King of Kings and Lord of Lords.” All kings, all lords, must become subservient to him. While the ecclesiastical head of these world kingdoms will be located at Jerusalem, in the land of Palestine, with King David's throne established there. From these two central locations will flow, through vein and artery, the “living waters of life,” that shall refresh and invigorate the entire earth. All other nations moved at will, by these twelve chosen nations of Israel, of God.

No doubt ere this, as you have perused these pages, one by one, especially as you now read these words, you are lead to exclaim, That means

re-written history. It most assuredly does, if there is any credence to be placed in the following words of divine inspiration:

“Remember the days of old, consider the years of many generations: ask thy father; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord’s portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock.” Deut. 32:7-13.

We are now surely “remembering the days of old.” As we remember them, we come to the place that we absolutely know, that if the people known as literal Israel, are not the central figure, the central thought of all history, around which the other nations of the earth cluster, there is and must be something radically wrong with history. That it needs re-writing, and that God will bring to light the hidden things connected with his people Israel, and will have it re-written,

irregardless as to whether sinful Gentilized man desires it done or not. The Gentiles almost have had us, and buried us—Israel, the chosen people of God, around which Jehovah “had set the bounds of the people,” other people than Israel. We feel confident that we shall be able to save enough out of the salvage, to re-write a more reliable history, than ever the Gentiles have written for us. One thing sure, it will not be the deification of man, but it will be the glorification and vindication of God.

The Gentile age has ended, and with it comes the golden thought contained in the following beautiful words, which God had hidden from the Gentile fakers, that they might be revealed to our (Israel's) eyes in “the last days:”

“Keep not thou silent, O God: hold not thy peace, and be not still, O God. For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head. They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee” (Israel). Ps. 83:1-5. We see it. We know it now. Read the words of the psalm, as we have read them, over and over. Ponder them as we have. Think about the slipping off of Israel's coat, baptizing it, “spiritualizing it,” then putting it back on just any body. There never was any more foolish words, placed in the mouth of man,

than Gentileism placed in ours. And why? That they might blot out from all history, for all time, the name Israel, **“that the name of Israel may be no more in remembrance.”** Think of it! How could the Gentile people ever have conceived any such high-handed robbery! Could it not be seen, that a time would come when the truth would be found out? Could they not have seen it, If not, why not? Let Jehovah tell you. “For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end! For their rock is not as our Rock, even our enemies themselves being judges. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, their clusters are bitter: their wine is the poison of dragons, and the cruel venom of asps. Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance, and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.” Deut. 32:28, 29, 31-35. Their (Gentiles’) foot has slid, and with it now is sliding their illegally written history.

It surely seems that people who believed in the truthfulness of God’s word at all, after reading the following, would never have tried to write literal Israel out of history altogether. Read for yourself. “For thou art a holy people unto the Lord thy God: the Lord thy God hath

chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations. And repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face." Deut. 7:6-10. But they did, and now, as God has promised, he "now repays," and that to "their face."

When the history of these twelve great nations are written, in re-written history, there will be just about as much room left for the history of the Gentiles, as they had room for the history of Israel.

Any man or men, church or people, who can brush these plain, simple, forceful texts of scripture away, and still try to build up a "spiritual Israel," had just as well hunt him, or them, up another Bible and another god, for Israel's God doth not accompany with any such unbelieving jugglers of Sacred Writ.

All evidence favors the theory of Israel's

continuous existence. It is reasonable to suppose that the fate of this people has been, now is, and will continue to be, what God intended. It is incredible that a race of men, chosen of God to be a "special people unto himself above all other peoples upon the face of the whole earth," and trained for his service under Moses and succeeding prophets, through many centuries, should be only for temporary use. It is against human expectation and reason, that they alone of all the races of mankind, should be totally excluded from benefits of the Gospel. That it has been so—as men have erroneously supposed—is acknowledged to be an anomaly. This is recognized in the religious literature of the world. The great Saurin speaks of it as: "One of the mysteries of religion," that "The people who were in covenant with God should have been rejected from mercy, while the peoples who were not in covenant with him should have been received into mercy." Professor Shedd says: "It is one of the anomalies of history, that Christianity, although springing from Semitic soil and developed in a Semitic people, was on the whole rejected by them, and the spiritual inheritance of Shem passed into the tents of Japhet."

That was an acute saying of Napoleon: "What is history but a fiction agreed upon." From the fourth century until the present, learned men have taxed their powers of invention to put a sense upon the writings of the prophets favorable to Gentile Christianity, and against Israel's perpetuity and supremacy. This fiction

agreed upon they call "History," and pronounce its progeny and "anomaly," a "mystery." This is proof that probability favors a contrary conclusion. The Semites, or to speak more specifically, the Israelites, among whom revealed religion originated, and in whom it was through centuries of training developed, would seem to be the people, above all others, to spread it among the nations. Their entire history was preparatory to Christianity. "Religious thoughts of the highest nature were common to them," from remote antiquity. "They were profoundly earnest and serious with feelings of awful reverence toward the Most High, whom they believed to be always among them." This was characteristic of them.

A noted writer has said: "The wonderful religious progress of the Anglo-Saxon and Teutone must be due to the fact that they have had capacity to receive spiritual ideas. Among most other peoples Christianity has, sooner or later, degenerated into the observance of forms, powerless to touch the heart or change the life. In six centuries it had become so weakened and corrupted in the countries where first it flourished, that even Mohammedanism, which swept it away, was an improvement upon it. How much of real Christianity is there in the mummeries and machinery of Greek and Romish churches? Yet these are the kinds of religion which most of the races of mankind accept. With the divine election which consists in the bestowment of fitness for the appointed mission, God has chosen

the Anglo-Saxons and Teutones to be the conservators and disseminators of spiritual Christianity." Is it not probable that these conceptions of God, so difficult of comprehension among the Latin and Japhetic races, and this "capacity to receive spiritual ideas," are the result of the training in the Wilderness of Sinai and under the prophets of Jehovah? This conceded, the "anomaly" and mystery, occasioned by ignorance of our origin disappears. Our foremost position among the nations seems consistent, and reasonable, and such as might be expected. Many problems, otherwise inexplicable, becomes easy of solution. Why, and how, Christianity disappeared from the quarter of the globe where it was first promulgated is explained. The race of men who received it are no longer there. They were then "wanderers among the nations," sojourners of the dispersion. They migrated westward, carrying their religion with them to Ireland, England, North America, Australia, and to all lands in which modern Israel dwells. The same race of men who were the "people of God" under Moses are the people of God under Jesus. "He has raised up the tribes of Jacob," (Isa. 49:6). and is the "glory of his people Israel." The destiny of Israel will govern the destiny of the human family. The manners, the customs, the laws, the civilization and religion of the dominant race must finally dominate the world. This seems probable, obvious, certain. Great writers call it, "Manifest Destiny."

When we come to study the prophetic

portions of the last words of Jacob, we find that there are three prominent tribes, or nations, that must make their power to be felt in the earth. This was to be in the "last days," and as the "last days" does not mean what the greater part of the religious world thinks it does, who have not based their thoughts and studies upon literal Israel, as a central theme, it becomes necessary to make plain what Jacob had in mind when he made the expression, "latter days." As we have previously stated, there was a period of 2520 years of exile and captivity placed upon Israel for their sins. This period will be fully taken up in a succeeding chapter.

After their exile period, then there was to be an age, or period, of Restitution. It then becomes evident that the prophecy would apply to the last days of Israel's captivated condition, which ended 1798-1914.

Daniel speaks many times of this period, when he uses such sentences as these, "Seventy weeks to finish transgression," "By reason of transgression," "When transgressors are come to the full," "Shall prosper till the indignation shall be accomplished," "Even to the time of the end, because it is yet for a time appointed." That you may know it was Israel he had in mind, and their transgressions, and period of punishment, read his prayer for Israel in chapter 9:3-19. To try to apply it to any other than "his people," Israel, is no more than an injustice to him, and a perverting of the words of God.

As we take up a brief study of the three

prominent tribes of the twelve, that we may better understand the blessings Jacob was bestowing upon each, it becomes necessary to take them up before and after the end of their captivated condition, as the prophecy was to apply in the "latter days," and the very fact that the prominent part of the prophecy to the three leading tribes have met, and are meeting, their fulfillment this side of 1798, proves that our application of the "latter days" is correct.

Part of the fulfillment has already been spoken of, and as much more will appear in the following pages, we shall just touch the blessings briefly here.

There are three prominent sons, Judah, Dan, Joseph. As we take up the study, it is necessary for us to reverse the order, Joseph, Dan, Judah. Read verses 22-27, then read the following:

Joseph is to become a "fruitful bough by a well." In their island home, we find the English people surrounded by water on all sides, yet "a fruitful bough." Pick up the history of England back to 1798, and see how fruitful she has been. But the "branches ran over the wall." Laying behind the wall of waters, there has been a gradual "running over the wall," yea, even to "regions beyond." So we find the tender vine-branches of England extending into Africa, Asia, Australia, North America, South America and the Islands of the Sea. Surely there has been a "running over the wall." None can doubt it. From the little island home, Joseph-Ephriam-England has been able for centuries to be the

“Mistress of the Seas.” She has been the money mart of the world. All nations have had to run to her for gold. No one can dodge the point at issue; but must confess that she surely has “run over the wall.” The wall broken down, and the world lying at her feet.

“The archers have sorely grieved, shot at him, and hated him.” Go back before the rise of England to her prophetic place, and see how the archers have shot at her. How her beautiful children were sold in Rome as slaves.

England’s early history reads far different from that of her brother Dan-Germany. As Joseph was sold into bondage in type, just so with England. As Joseph was released from that bondage and became connected with the Royal House of Egypt, just so with England. The time came when she was not ruled by others. She became connected with the Royal House of David, and has been governed by this House while making her upward, onward march to greatness. With Dan, in the fastness of north Europe he never became ground down by others, as was Joseph. He maintained his wild tribal independence, ready at the proper time to sweep down upon Rome, Joseph-England’s oppressor, work her destruction, that his brother, Joseph, might arise from slavery to the place of power assigned him in this prophecy.

“The God of thy father shall help thee.” Had it not been for the God of Israel, England never would have reached the high and universal place she has in the world. The eternal princi-

ples of righteousness, as held by her, has been woven more or less into all nationalities. Our own beloved country, its constitution and laws, are almost warp and woof of the national laws of England.

Surely the "blessings of the Almighty," both from above and below, have been graciously showered upon England. The blessing of "the deep" (the sea), has been hers without a doubt, and the blessings of the "womb and breasts." When we stop to consider that every crowned head of Europe today, almost without exception, is a direct descendant from the beloved Queen, Victoria, who can but exclaim, "Surely the breasts and womb have been blest indeed!"

Blessing greater "than progenitors," to "utmost bound of everlasting hills." Take a look. See to what bounds England has carried her explorations. From everywhere comes thundering back to us, "The utmost bound of the everlasting hills." The world over, her tireless explorers and sailors have assiduously worked their way. Today she is delving away in the far north, also in the forgotten regions of Asia, bringing back to life again this once forgotten land. Surely God has "moved in mysterious ways, his wonders to perform," in Joseph-Ephriam-England.

Victor Hugo in 1842 writes thus of her greatness:

"England holds the six greatest gulfs in the world, which are the Gulfs of Guinea, Oman, Bengal, Mexico, Baffin, and Hudson; she opens

or shuts at her pleasure, nine seas: the North Sea, the English Channel the Mediterranean, Adriatic and Ionian Seas, the Ægean Sea, Persian Gulf, Red Sea, the Sea of the Antilles. She possesses an empire in America, New Britain; in Asia an empire, Hindustan; and in the great ocean a world, New Holland. Besides she has innumerable isles upon all seas, and before all the continents, like ships on station and at anchor; and with which, island and ship herself, planted before Europe, she communicates, so to speak, without dissolving her continuity, by her innumerable vessels, floating islands."

"Over that sea, in calm majesty lies the proud island whose existence consoles me for a thousand continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England, thou art justly proud of thy colossal strength—more justly of thy God-like repose. Stretched upon the Rock, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny.

"Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come! The whole world, aroused as by some mighty galvanism, suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom

of England. Henceforth there are no nations, no peoples, but one and indivisible will be the world, and the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness has enchanted the good. Her type and her temple shall be the Mecca and Jerusalem of a renewed universe." Now we can read the footlights of the writer's thought when we see that England has the great powers of earth backed with her in a mortal combat with her brother Dan-Germany.

As Americans, we are too slow to grasp the magnitude and greatness of our sister nations. Ephriam-England's possessions in North America exceed that of the United States.

Shot at, grieved, and hated, yet the strength abode, and arose at the opportune time, when she was to begin her world-wide career. The first Bible Society was organized in London in 1804, when Bibles were sent to the world by ship loads. Thus the great civilizer and evangelizer, the Bible, started upon its road to might and power from Ephriam, or Joseph.

"Thence is the Shepherd, the Stone of Israel." We have traced the Royal House of David down to England, down to the beloved Queen Victoria. Thus the battle waged, the victory won, and this mother of kings was rightly named **Victoria**, or **victory**. The God of Israel is to be praised for his mighty and wonderful leading of

the Royal House of David, of Israel, down to where it is today; holding universal sway over the entire earth; all, that we might know the truthfulness of his prophetic word, and that he is a promise keeping God.

“The Stone of Israel,” “the Stone of Scone,” “the Stone of Destiny,” “the stone upon which Jacob lay his head at Bethel,” (Gen. 28:18-22). This stone rests in Westminster Abbey, London, today. Who dare refute, and say the prophecies of Jacob does not grasp us in their embrace, fulfilled as they are, right before our eyes? Unbelief must soon cover its face in shame, as the present wonderful line of truth continues to unravel and open before our view.

Yet with all England-Ephriam's greatness and power, there comes a time when she will be smitten, for we read, “Ephriam is smitten, their root is dried up, they shall bear no fruit; yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto him, and they shall be wanderers among the nations.” Hosea 9:16, 17. England, with all the prosperity that has been bestowed upon her, in a great measure, has forgotten her God, so, as we go down in future years, she must “eat the bread of adversity,” that she may be prepared to have a place among the redeemed nations of Israel in righteousness and true holiness.

We now turn to the prophetic words spoken by the aged seer, to his son Dan, the wild sea roving people of all ages.

Many people say that Dan was entirely cut off from his people Israel for all time, because of his idolatry. All such people forget that it was not only one tribe, but the entire ten tribes of the House of Israel that were "cut off" because of their idolatry. The thought of Dan being cut off, comes from Revelation 7:5-8, as the name of Dan is entirely omitted.

There can be no question but what the translation here must be wrong, for Manasseh is counted as well as Joseph, when the intent is to give the twelve literal tribes, which is proved by Levi's name appearing. Dan was not cut off, as Ezekiel 48:1, 2 proves, for here in the allotment he has the first place. This being so, they both cannot be right. When we are left to take our choice between the Old and New Testament, we let the Old have the precedence, as the Gentiles had nothing to do with it; it was written and preserved in the Hebrew, there could be no tampering with it, but not so with Revelation.

We have already noticed that Ephriam and Manasseh both had portions in Eze. 48:5, 6, while Joseph's name does not appear. Jacob took his two boys into the inheritance, the same as his other sons, yet Revelation leaves Ephriam out and puts Joseph in, which cannot be right, as it does not agree with Ezekial 48.

One sentence of scripture almost writes the entire history of Dan, when rightly understood. It is this, "**Why did Dan remain in ships.**" Judges 5:17. From this we understand that the greater part of the tribe of Dan never went with Israel

to Palestine, only a small percent, the rest remained in their ships. Dan's first port of Entry was Tania in Egypt. From here his ships carried his oppressed kinsmen to unexplored lands, locating them in colonies, where, away from the oppression of man, who, through Nimrod had usurped the place of Jehovah, they might enjoy the liberties which are heaven-born and which are designed for all the creation of God. His ships made their voyages for hundreds of years, until the fall of the Royal House of Zarah-Judah-Israel in Egypt. As Israel became more and more oppressed in their own home country, the people of Dan largely followed their brethren to the north, settling in and around Denmark, (Dan's big field). Already the southern part of Europe was in the hands of the Gentiles, and they held the ports of the Mediterranean Sea. The Baltic Sea is to north Europe what the Mediterranean is to south. The peninsula of Denmark, with its bays and islands, corresponds to Greece and its archipelago. Modern geography teaches that an essential condition of civilization is the extent of coast line, in comparison with the superficial area of a country. Races and nations seem to be adapted to the countries which they inhabit. Here, isolated from the rest of the world, the people of Dan forged out a civilization from which has sprung our modern civilization of today, and was handed down to us by these sturdy sons of Dan, called by many writers, "rude Northmen." The people of this region were called by the Gentile-Romans, "Cimbri and

Teutones," and Denmark was known as the "Cimbric peninsula." These people were called barbarians, largely for the reason that they retained a true knowledge of God, which the Gentiles were always averse to, so almost every name but the right one was applied to these "chosen people," exiles from their home-land.

The historian says "these rude Northmen colonized themselves in every portion of northern Europe, everywhere leaving the familiar stamp of their ideas and habits in all of modern civilization." As these Israelitish people continued their northward march they ever carried the spirit of the higher ideals of life with them, which of itself proves that they, as no others, were in touch with the allwise God.

As they passed to the north, the civilization of the south went into luxury, produced effeminacy until individual freedom had been swallowed up in a grinding despotism. This of itself proves that the Japhetic side of the house of Noah could never be trusted with the stewardship of the world. Take Babylon, Medo-Persia, Grecia. These were of the Japhetic house of Noah. The civilization built up by them is gone, went into decay, and has given away to the gradual expanding, uplifting and higher civilization of the Shemetic-Israelitish blooded people.

Perhaps some readers, who have drank deeply of the cup of Gentileism, may ask, Why do you lay so much at the door of these people who were called Barbarians? We only do it because of the record they have left to us, as they passed into

these wild regions of the north. We give their inspired words which they left behind: "But they took this counsel among themselves that they would leave the multitudes of the heathen, and go forth into a farther country, where never mankind dwelt, that they might there keep their statutes which they never kept in their own land." 2 Esdras 13:41, 42. Ground down by the heathen nations, where they had been taken as captives, their thoughts reverently turned to the God of Abraham, Isaac and Jacob, to his statutes and his laws. The northward march began with Dan in the lead, and gradually they have been working out their avowed purpose of keeping the law of their God. None dare deny or try to gainsay it, the facts are before all, all must admit that the present high place of modern Christian civilization never emanated from south Europe, but from the north. How has it come? In a way that the world has hardly realized, until it is here, so gradual that it has scarcely been perceived until it is so, just as the serpent, silently hidden in the grass until the opportune time.

Dan abode in ships, so inspiration says. His ships have proved a great blessing, not only to himself, but to the world at large. With the guiding hand of Israel's God, who made the great promises we have been writing of, ever leading, they settled as aforesaid. They had already united two elements of the higher life, freedom and civilization. A third element was united to these—Christianity. Christianity develops the sense of personal responsibility, by teaching the

mutual dependence and common brotherhood of all human society. It is this element that has sprung from the northern tribes that will save us from relapsing into barbarianism, and will fit us for the coming reign of Restitution, with Christ as King.

Dan did more than "abide in ships." In Jacob's prophetic blessings, he says, "Dan shall judge his people." It does not take much of a mind to grasp the thought, that it is a literal manifested truth. Luther and the Reformation from Germany, through England-Ephriam, down to the United States, commingled Israel, and what have we got? A prepared righteous judgment for the world. And how has it come? Jacob says, "Dan shall be a serpent by the way." As stealthily as a serpent, the advance has been made. But that is not all, "An adder in the path, that biteth the horses' heels so that his rider falleth backward." It was the Danish Germanic Cimbri, one hundred years before Christ, who made the Roman Republic tremble for its very existence, striking terror into the hearts of the Romans. It was these same Danish Germanic Teutonic people that later on hurled their strength against the invading Asiatic Huns, driving them back into the steppes of Asia, thus saving the Israelitish civilization that was being built up from destruction, preserving it for future generations. It was these same Danish Germanic tribes of Israel that threw their bravery against the invading Romans, drove them back over the Rhine, and at last breaking

the power and greatness of the Gentile-Pagan religion of south Europe, raising up in its stead, the greatness of modern religion, Israelism, springing as it did from the great work of the pioneer Danish reformer, Martin Luther. How has it all come? Just as Jesus said, "Be wise as a serpent." This serpent wisdom was left in blessing to only one son, by the dying father Jacob, that was to his son Dan.

It was this same Danish Teutonic people that have been acting for centuries as a buffer against the wild barbarous Russians, keeping them back while Dan's brother, Joseph-Ephriam-England was building up, and setting in operation the great work which they have done in the earth. All this from and with a dying fathers blessings, backed up by the power of Israel's God.

It has been these same Danish Germanic people, who, as a serpent, for forty years have built up a military machine, that has made the world tremble, and has held the military power of his Israelitish brothers at bay, as each side have made thrust after thrust, grinding out smaller Gentile blooded nations, yet all the while weakening themselves. All this for a purpose, for has not God said, "And in that day it shall come to pass, that the glory of **Jacob** (all Israel) **shall be made thin**, and the fatness of his flesh shall wax lean, and it shall be as when the harvestmen gathereth the corn, and reapeth the ears with his arm; and it shall be as he that gathereth ears in the valley of Rephaim. Yet gleanings grapes shall be left in it, as the shaking of an

olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost fruitful branches thereof, saith the Lord God of Israel. At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, neither the groves, or the images. In that day shall his strong cities be as a forsaken bough, and an uppermost branch, which they left because of the children of Israel: and there shall be desolation. The fortress also shall cease from Ephriam, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith the Lord of hosts." Isa. 17:15-9, 3. All the good things of earth have come through suffering, just so now, Israel is about to "blossom and bloom, and fill the face of the earth." The suffering is great. But have you not read farther of the same scenes that we are in today, as they are thrown one by one upon the canvas, and that in quick succession, how that "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. And as Esaias said before, Except the Lord of Sabaoth had left us a seed, we had been as Sodom, and been made like unto Gomorrah." Rom. 9:27-29.

Millions of Israel today, yet thrust one

against another on the awful battle fields of earth. Unknown to each other, little realizing, many of them, that they are brethren, but "it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God." V. 26.

Zion is in her birth pangs now. So we read: "Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her. That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies." Isa. 66:8-14.

As with eyes of envy and hatred, we have

looked upon the scene, our minds have been filled with wrath. But when in the near future, "the glory of Jacob made thin," our eyes upon "our Maker," we read the scenes aright; having our vision cleared from Gentileism, and Zion brought to birth—a nation. Not Germany, not England, not America, but redeemed Israel, it is then we will offer a sacrifice of praise to Israel's God for it all.

Dan has forced the battle today, but it will not be as in days past and gone, for we read: "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. For 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; but I will correct thee in measure, and will not leave thee altogether unpunished." Jer. 30:10, 11.

Quickly glance over the past. Notice each nation that has touched Israel, where are they today? Egypt gone, Assyria gone, Babylon, Medo-Persia, Grecia gone, and the remains of Rome rapidly passing away, but the promise is ours, "I will not make a full end of thee," (Israel). We are only in the correcting period now. Israel's God has farther said: "And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and thy counsellors as at

the beginning: afterward thou shalt be called, The city of righteousness, the faithful city. Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed. For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens that ye have chosen. For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water. And the strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them." Isa. 1:25-31.

The strong ones broken, the downtrodden of Israel raised, those who have been in the crucible, yet have known the true meaning of righteousness, will arise, thus Israel's "judges and counsellors will be restored as at the first"—"the beginning." Dan will have lost his serpent nature. "The envy also of Ephriam shall depart, and the adversaries of Judah shall be cut off: Ephriam shall not envy Judah, and Judah shall not vex Ephriam." "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:13, 12.

Ephriam-England's day already gone. Dan-Germany's days fulfilling and going. There is one more prominent tribe of Israel yet to come. It is the one spoken of in the verse just quoted—**Judah.**

The fatness of Jacob's blessings seemed to rest upon his head. As we take them up in the 49th chapter of Genesis, the promise is left to him in the following words, "Judah, thou art he whom thy brethren shall praise." It must come. It will come. Not man, but Jehovah has dictated it. It will not be the hated "Jew," it will not be the "Jews," who they say "killed the Christ," but the Jew whom his brethren shall praise. Hated, despised and driven from one country to another has been the fate of the Jew since A. D. 70. But now a brighter future looms up before him, he is "to be praised." All that is necessary, that we may in a partial way, see the future of Judah, is that we read national and international Judaism as it stands today. See how the Jews are holding first place in so many Israelitish countries, and even in others. England-Ephriam who was first to give the Jew an opportunity to come into his own. See some of her prominent Jewish statesmen. In Germany, see how the Jews are rapidly gaining the ascendancy, ready to take over and help his brother Dan reorganize and set his house in order. A Jew at the head of finance in broken up Russia, helping once more to restore her to order, preparatory to the great future work that has been assigned her in God's prophetic work. Look at the Jewish way becoming prominent in Turkey. Let your eyes rest upon America, our own America; Jewish men of prominence on every hand, ever forging right to the front. A Jewish judge, Louis D. Brandies, on the bench of the supreme court of the United

States. Now that all Israel are coming into their own, we surely can see that God is already giving us judges as of yore, and that just a few years more, will place Israel and Judah in the same place of prominence, as when under the rule of David and Solomon. As the Restitution continues to set things in order, the Lord has made this promise to Judah, "The Lord also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah." Zech. 12:7.

Ever since the days of the Christ, after his rejection as a king by the Jewish people, there has been a "magnifying" against the Jews. Starting in the early days of the Gospel age among the Gentiles, it has ever continued, so that as ten tribed Israel came in, and embraced Christianity, the same magnifying feeling continued with them. Then the House of David, which in the dispersion, had worked its way from Judah to ten tribed Israel, and is the ruling Royal houses of Europe at the present time, have let the same spirit prevade their dealings with the Jews. But a "covenant keeping God" has ever been watching over, and longing to restore ancient glory to the house of Judah.

Prophetically he has spoken of the Jews, because of the teaching that just anybody can become a "spiritual Jew" by accepting Christ, in the following language, "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength,

and hast kept my word, and hast not denied my name. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world. to try them that dwell upon the earth." Rev. 3:8-10.

Because that through all the distressing days of their dispersion, they have intently held to the heaven-born truth, of the **one God**, Jehovah, to his law, and to his Sabbath, they have the promise of being kept in the hour of temptation that awaits to try ten tribed Israel, when the "synagogue of Satan" shall be fully established in the land of Shinar, borne there by the one Gentile Church, (or woman) and the one apostatized Israelitish Church (or woman), as seen in all its fulness by the prophet Zechariah. "Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it a house in the land of Shinar: and it shall be established, and set there upon her own base." Zech. 5:1-11.

There, left to themselves, at the very base of the apostacy of all ages, at Shinar, in the land

of Nimrod, those who love it better than they do the true principles of God, and his Christ, will have the privilege of carrying their work to its farthest limit, only to learn in the end, that which Nebuchadnezzar learned long ago, that all the inhabitants of the earth are reputed as nothing, and he doth according to his will, in the armies of heaven, and among the inhabitants of earth, and none can stay his hand, or say unto him, **What doest thou?**" Dan. 4:35.

"Tents of Judah saved first." While ten tribed Israel have taken relapsed and perverted Christianity from the Gentile fathers, and largely have been seduced by Gentile ways, and have went to the heathen nations of earth with a modified form of the doctrines of Christ, it yet remains for the Jews to carry forward and finish the work of true righteousness in the earth which shall cause the Christ to become crowned "King of Kings and Lord of Lords." Judah has not got "gods many, and lords many," to carry them around by every wind of doctrine. The very fact that they have held to the truth placed before our fathers by Jehovah himself, wherein he says, "Here, O Israel: The Lord our God is one Lord: and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart," (Deut. 6:4-6), places them in a position where they can be largely used during the reign of anti-christ.

Having only one God, and this faith rooted and grounded in them, places them in a position

where, as soon as the Messiah is known and expected, he can come to them, and this saying will most assuredly come to pass, "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Mat. 23:39.

But to return to Jacob's prophetic blessing. "Thy hand in the neck of thine enemies." Scattered everywhere, their hands have been in their enemies neck. Financially, they have ever held control of those among whom they have been dispersed. "Thy father's children shall bow down to thee." It must be truth, for have we not already shown "I will make them to come and worship before thy feet, and to know that I have loved thee." The sayings of God are true, and irrevocable, and the sooner, not only individuals, but nations recognize this truth, the better it will be for all parties concerned and the sooner righteousness shall cover the earth, and peace shall reign from zone to zone.

"Judah is a lion's whelp. He stooped down, couched as a lion, as an old lion who shall rouse him up." We have noted the rise of both Joseph and Dan, but when Judah rises, the rise and power of his two great brothers shall pale into insignificance. A glance at the present reveals the fact that "Judah—the lion," is already beginning to arise from his lair, preparatory to taking his place as a universal power in the earth.

"The sceptre shall not depart from Judah." A great truth, but little realized. How few have

ever taken the time to follow the two houses of Judah, Pharez and Zarah down through the centuries of the past, to the present, and as they do, to their amazement, find an unbroken line of Royalty all the way down through past cycles of time. The authenticity and truthfulness of the scriptures may be unwaveringly placed upon the sentence, "The sceptre shall not depart." If it has departed the everlasting "shall" has failed, and the word of God has falsified. This cannot be, so we have followed the "sceptre" of Judah as it has threaded its way down through the ancient, mediæval and modern nations, proving once for all, that God's word stands as impregnable as the rock of Gibraltar.

"Nor lawgiver from between his feet." One by one the great lawgivers have sprung from Judah, dispensing their holy and righteous laws for the benefit of the world in general. A few of them it will not be out of place to name. On the Pharez side, Moses, David, Solomon. Of the Zarah line, Ethan, Herman, Chalcol, Darda, Mahol. These anciently, together with the great law makers of England, Germany, and the United States in recent centuries, which, as the "books are opened," will be found to have sprung largely from the house of Judah, as there is order and system in the ways and doings of God.

"Until Shiloh come."—"Sent peace, abundance." The lawgiving, or making power, was to remain with Judah until Shiloh should come, and the sceptre was to ever remain. While it perhaps cannot be conclusively proved, yet this statement

is supposed to refer to "the Prophet," "the Messiah," "the Christ." He is "sent" and brings "peace, abundance," which is the meaning of the word. This can have never yet met its fulfillment. Some have tried to apply it to the past, when the Christ came at the beginning of the age. Letting the Christ become the judge himself, this cannot be so, in his own words he says, "Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it." Mat. 10:34-39. These words are very simple and plain. The work taken up by the Christ during the past age, has been that of taking out from Israel a people who are and were willing to accept the principles that will bring eternal peace. These principles were not in vogue when he was here before. Israel scattered, the wild heathen powers in charge, later to come a development of the Gentile powers, but in the midst there has ever been standing the infallible written words of the Messiah, "Peace be still," and to every one who would and will obey, there comes a calmness of

soul, such as the world, and Israel in their past and present evil condition, cannot give. The principles of the Christ, thrown into this confused mass, has ever produced a state of the sword, attested to by the millions who have poured out their blood, laid down their lives, as the Master, that at last "Shiloh—Peace," in all its fulness shall come. Every devoted soul a jewel, that shall "shine as the stars," when at last gathered as one, as "kings and priests," to perfect and set in order in the earth, during the Restitution age, those principles that will bring everlasting peace, when not only the angels, but "all creatures" will be heard to say, "peace on earth, good will to men."

Reader, are you willing for the sword of the wicked to pierce your heart, as it did that of your Master, that with him, you may at last be used to bring in and establish an abundance of peace. It may separate very friends from you, father, mother, brother, sister, but it will pay, for when gathered to you again, the sword will have done its awful work, all changed, and peace, sweet peace, shall at last reign from zone to zone, and pole to pole. Will it not pay to endure the suffering now, that you may then enter into the joys set before you? True, midst the joy and rejoicings of the frivolous things of life, as they glitter and shine before your weary eyes, sometimes you may think your God not just, else it would not be so with you. But not true, while those around you are only being fitted for present day conditions, the Lord is polishing, beautifying

and fitting you for the Restitution age, when, as you go about your work, those that shine in a worldly way now, will then open their eyes to the fact, that you, "as the stars," will shine through all coming ages. It surely pays to take the path that leads to the cross, as the cross leads to the joys of the land of endless days.

"Unto him shall the gathering of the people be." "The tents of Judah saved first." Israel gathered under the banner of King David, all people to be gathered under the banner of "the King of Kings," who "shall speak peace to the heathen," and then of David it has been said: "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth." "The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head." Ps. 110:1-3, 5-7.

In this is perfect system and order. All to meet its literal fulfillment, right here in this sin-cursed earth. You will notice that the "rod (arm) of strength will be sent out of Zion." Jerusalem will come once more into her own, the capital--metropolis, of the world, (Israelitish).

Jesus comes "to his own," the Jews, they receive him along with ten tribed Israel, crown him Israel's world-wide King. David will take his own throne of the land of Israel, at the right hand of our Lord Jesus, and co-jointly they will rule from Jerusalem "in the midst of their enemies," those of the world who have not become reconciled to God. In this day of Israel's power, they, or "thy people," shall be willing, rebellion all gone, righteousness supreme, and foreordained Israel through their Christ, will fully accomplish the work of the re-instatement of the whole earth to its Edenic state once more. May the Lord hasten the day when the tents of Judah shall be saved—Shiloh come, and the gathering of God's people take place.

"Binding his foal unto the vine, and his ass's colt to the choice vine." While ten tribed Israel left their land, went to the place God had prepared for them, their land entirely forgotten, it was not so with Judah. His colt was tied to the vine, he left it tied to the vine in the land of Palestine, and his, or the Jews, eyes have ever turned longingly to where their colt was left tied in the land of God. Can you not grasp the true beauty of the vision? Judah, "the elder brother," his mind has never left the land of his fathers. To this land pilgrimages have been made, he has ever had his "wailing place" at the "Beloved City," Jerusalem, and he has kissed great holes in the rock walls of the ancient city. Read all the fiction that you may, where will you find such true devoted, filial love as this? It must be a

God-love, for he "so loved," and they have so loved the city of their God. As our minds can be brought in touch with such heavenly visions it makes us long to be gathered to Jesus—Judah—with God's people, to the "land flowing with milk and honey." As our mind feasts upon the scenes, the sweet thoughts comes stealing over us:

"In a strange and stormy land I stand,
And cast a wishful eye,
To Canaan's fair and happy land
Where my possessions lie."

And We long for the time to come when,

"Filled with delight, my raptured soul,
Would here no longer stay,
Though stormy waves around me roll,
Fearless I'd launch away."

"He washed his garments in wine, and his clothes in the blood of grapes." Richness, preciousness, is the revelation of the words. They (Jews) have never drunk of the "wine of her fornication." They have wrestled with their God, ever longing for "the vineyard of red wine," in which their very garments seemingly have been bathed, and they themselves ready for the hour to come, when, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God

will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us; this is the Lord; we have waited for him, we will be glad and rejoice in his salvation. For in this mountain shall the hand of the Lord rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill. And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and he shall bring down their pride together with the spoils of their hands. And the fortress of the high fort, of thy walls shall he bring down, lay low, and bring to the ground, even to the dust." Isa. 25:6-12.

Reader, can you not get in touch with "the joyful sound" as never before, and see how your very heart will yearn for the blessedness of having a place with your Jewish brethren, as their tents are saved first.

"His eyes red with wine, his teeth white with milk." The hated and despised Jew, driven from pillar to post, no place where, for centuries, he could set his weary foot, yet now, at the close of the age, he holds the wealth of the world in his hands, and now, in his rising day, while ten tribes Israel are, and have been, riotously fooling their wealth away, he is, and has been, using his wealth to beautify and bring back into its own, the land of God, the land of Abraham, the land of his fathers, the land of Israel. May God hasten the

day, when "everlasting righteousness" shall be brought in.

Thus in this great prophetic chapter of Genesis, we have led you line by line and verse by verse, from the time when Joseph's children, the "beautiful Angels," were sold as slaves on the streets of Gentile Rome, up to his place of supreme power, held by his seed in the world, which is, and has been, nothing more or less than the day of fulfilled promises to Israel.

We have followed Dan—the Teutonic people—from the time the Roman Gentiles called them "Barbarians from the north," down to and through the great religious reformation of Martin Luther, on to where Dan's economic principles have been copied and are being put into action by all his brethren of Israelitish extraction; on until as "an adder in the path," he bites, rider and horse falls back, and from the mighty struggle a voice is heard, "I have waited for thy salvation, O Lord. V. 18. Has your voice, has my voice been heard to say, as we have turned our faces toward God, toward Zion: "I have waited for thy salvation"?"

We have picked up the threads of Judaism, in the land of Egypt, followed him as he has wandered, without shelter or home, on, on, till at last gathered back to his land, the people gathered to him, the Kingdom of God established, the regenerated earth restored to its rightful Ruler and Creator once more.

Surely you can now begin to see Israel as never before. Yes, Israel: past, present and

future. But "still there is more to follow." Greater glories and beauties remain yet to be seen. Israel, having past through their period of exile and captivity, now going through the travailing period, must at its end emerge and ascend to the zenith of glory arranged for them, as the head of all nations of earth. Since the beginning of their rise, they have been supplanting one nation after another, that room might be found for themselves, together with their higher ideals of life, higher civilization, and more perfect standard of true righteousness. Once we become thrilled with the study of this great people, enchantment takes possession of us, and we intently follow them, at each step noticing the varied and ever interesting pictures of their glory, as the scenes pass before our eyes.

In conclusion one thought more about Dan. His work is not yet done. Subdued, his spiritual knowledge intact, he regathers himself at Bashan, whither his arms are reaching forth to now, so it is said, "Dan is a lion's whelp, he shall leap from Bashan." Deut. 33:22. After his seeming fall, he becomes young again, loses the "serpent" to "a lion's whelp," his ancient seaport, Joppa, once more restored, his ships again plough the mighty deep, bringing the glories of earth once again to the beautiful "land of the Lord." Thus he "leaps from Bashan," the fertile and rich wheat raising country of the ancient world.

CHAPTER XVI

PROMISES TO TEN-TRIBED ISRAEL

Under this chapter heading we wish to enumerate some of the promises which the Lord has spoken to Israel as a nation, nations and people, so that you may judge as to whether they are "conditional," and have lapsed of fulfillment.

In the first place did God take them to be his people above all people on the face of the earth? "For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." Deut. 7:6, 7. God has surely said that he did. Then, if so, will God cast this "special people" away for all time to come? Surely God could never have taken his love from his "special people"—"above all people," leaving them in a worse condition than the other people and nations around them, and all this in the face of the following. "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn." Ex. 4: 22, 23. Surely it could never have been done, even though Gentilized teachers may say it is so.

The firstborn son carried with him the

blessings of the Father, and before the other people of earth the Lord let it be known, that they were his people, for we read: "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." Deut. 26:18, 19. Later on we hear the Lord again speaking to this people Israel, saying: "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." Deut 2:25.

Notice the far reaching expressions that the Lord uses as he speaks to Israel: "**Special people above all people upon the face of the whole earth.**" "**Make thee high above all nations** which he hath made." "**Dread of thee upon the nations that are under the whole heaven.**" In the face of these three statements, if there is any truth in them at all, it is useless to try to apply them to any other people, than literal Israel of the flesh and blood line, and this people, Israel, were to be above all, and this people, Israel, were of the seed of Abraham, Isaac and Jacob. To this people God spake direct, and no where does he ever intimate that he will cut them off and deprive them altogether from the promises made them. He only promises chastisement if they fail to keep his commandments, and chastisement

is not for annihilation, but for correction, that the offender may be brought again to first relationship.

Notice how emphatic the Lord makes it that Israel is to be **“above only,”** and that they are to be an “established holy people” to himself, and this confirmed with an oath, and his (God’s) oath is impeachable, and he has the perfect right to bring to pass and to fulfill his word in his own good way, and at his own good pleasure. Follow us briefly line by line, and see if there is any way to pass up the word of God, and destroy literal Israel for all time to come, as you have been taught by Gentilized teachers. Verse 10 of the following gives us to understand that all people of the earth shall see that they (Israel) are called by the name of the Lord. Of no other people on earth, except Israel, can we find such words ever written in the Bible. It is only of God’s Israel, of the seed of Abraham, Isaac and Jacob. A real people, named by the everlasting God himself. “The Lord shall establish thee a holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give

the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: and thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them." Deut. 28:9-14.

"**Above only,**" is God's word to his chosen people, were to be "**the head, and not the tail,**" and shame upon that man who tries to make Israel the tail, as many, because of their Gentile teachings, are doing, thus polluting the holiness and blessedness of God's ever abiding word.

"I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed. And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if

thou turn to the Lord thy God, and shalt be obedient unto his voice; (for the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him." Deut. 4:26-35.

You can readily see that they were to be utterly **destroyed in their land only**, and that God at that time carried their minds down to the "latter days," even then to remember them. Was this to just an "**anybody Israel**," or was it to "**a special people Israel**"? The thought that in Christ just any body could become Israel is a foreign element, so far as the Bible is concerned, and is a slur upon the holy name of God. If, as some try to teach, the New Testament makes it so, we are surely in a sad condition, for it is God

against God. But when the light of ordinary reason, and a little study is applied to the New Testament, it is readily seen that the same Golden thread, literal Israel as God's chosen people, still runs all through its different books. The same spirit dictated the words of the New Testament, as did the old. The writers of the New Testament were under the same power of inspiration, as were those of the Old, fully understanding that Israel were ever to be the chosen people of God. The Christ of the New Testament, the same as the Moses of the Old Testament, taught nothing but that Israel alone were the chosen people of God, and in the following words witnesses to the fact, "I am not sent but unto the lost sheep of the house of Israel." Mat. 15:24. Words could make it no plainer, but by wresting some of Paul's writings, which "are hard to be understood," (2 Pet. 3:16), many nullify the word of God, and deny the Christ, the only Lord who bought them. 2 Pet. 2:1, 2.

Many have never stopped to realize how far down these promises to Israel were to reach. The following gives us to plainly understand that it not only applied to Israel then present, but was to apply to Israel then future, for they were "**not there.**" Deut. 29:13-15. "That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob. Neither with you only do I make this covenant and this oath; but with him that standeth here with us this day

before the Lord our God, and also with him that is not here with us this day." God, when he called them, was fully aware that they would turn from him, go "after other gods" and he told them so in so many words. "For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant." Deut. 31:20. Their fall was no surprise to God at all, he expected it, it was their perfecting, so he went right on making promises to these very stiffnecked people, and their literal seed, promises that still reach beyond where we are today.

If there was not to be a literal Israel of the blood line, down where we are living today, why was God so foolish as to make such promises? If there is no literal Israel today, these sayings surely cast reflection upon the name of God, and produce infidels by the thousands. But the veil lifts from Israel's eyes, and we, the "far off seed," know the words are literally true, and knowing gives us such a buoyancy of spirit as no other people of earth have ever had.

What is more, their scattering was pre-arranged, that they might be "moved to jealousy," and "a Godly sorrow for sin." God's anger was to so rest upon them, that the very foundations of the mountains were to be "set on fire," destroyed, until the last vestige of self was gone. "And when the Lord saw it, he abhorred

them, because of the provoking of his sons, and of his daughters. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of gray hairs. I said, I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this." Deut. 32:19-27.

After reading the above, you can readily see the folly of talking about "conditional promises," when right at the time the Lord was making them, he spoke such fearful future predictions for Israel. He purposed to pass them through

the fires, until they should become perfectly refined. In their far off, and scattered condition, the prophet gives us to understand that the Lord was to be glorified "in the fires." "They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea." Isa. 24:14, 15. Our blinded eyes in the past, have kept us from seeing the beauties and glories which the dispersion would bring to the "chosen people of God—Israel." There must be a refining process in order to produce the lustre and brightness. A large diamond lay in a man's yard in South Africa, the children played with it, it was wealth untold, he did not know its value, but once a man did, all was changed. The polishing took place, then all could see the vast beauty and value. Just so with Israel after God polishes them, as he has promised. "He hath made my mouth like a sharp sword, and made me a **polished shaft**, and said unto me, Thou art my servant, O Israel, in whom I will be glorified." Isa. 49:2, 3. David, as he sees this scene, and how the adversaries would oppress Israel, has said, "Rid me, and deliver me from the hand of **strange children**, (Gentiles—strange blooded) whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons (Israel's) may be as plants grown up in their youth, and our daughters may be as corner stones, **polished** after the similitude of a palace." Ps. 144:11, 12.

The following promise reaches down to where scattered Israel is today, carrying with it the cheering news, that God not only remembers the people, but **“the land,”** the covenant of their “ancestors,” as well. Do you see it now? Who do you claim as your “ancestors,” Abraham, Isaac and Jacob, or some truth-perverting Gentile? “And ye shall perish among the heathen, and the land of your enemies shall eat you up. And they that are left of you shall pine away in their iniquity in your enemies’ lands; and also in the iniquities of their fathers shall they pine away with them. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; And that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord.” Lev. 26:33-42, 44, 45.

From these early promises to Israel, let us now turn to the promises which God hath made to Israel by the mouth of his prophets. Let the weeping prophet speak first: "And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel and

they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers." Jer. 3:11-18.

You who claim there is no literal Israel today, where will you place these promises? When has been the time that Israel and Judah have walked together since the days of Jeroboam? Unless you can give date, and place, **why should you ask us to believe what you say?** Why not let the word and promises of God abide as he has inspired it? joyfully looking forward to the time when this great reunion shall take place.

"Thus saith the Lord against all mine evil neighbors, that touch the inheritance which I have caused my people Israel to inherit; Behold, I will pluck them out of their land, and pluck out the house of Judah from among them. And it shall come to pass, after that I have plucked them out I will return, and have compassion on them, and will bring them again, every man to his heritage, and every man to his land. And it shall come to pass, if they will diligently learn the ways of my people, to swear by my name, The Lord liveth; as they taught my people to swear by Baal; then shall they be built in the midst of my people. But if they will not obey, I will utterly pluck up and destroy that nation, saith the Lord." Jer. 12:14-17.

Here, after gathering Israel again, is a promise of a **plucking up and destroying** that very few have ever yet seen. It is not Israel, but the other nations. They are now and have been getting it, and it will continue to be so, until what

is left of the nations will gladly glorify the name of God with Israel, and swear "the Lord liveth," and not swear by Baal.

"Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things." Jer. 16:14-18.

If this prophecy is not yet future, where can it be placed? Out of north Europe, where we have been locating Israel in these studies, is where God promises to gather Israel from. Do you see it? Are you, like the writer, willing to let God use you as "a fisher—a hunter," to find the lost of Israel, even though it may mean a loss of friends and money to you?

"The word that came to Jeremiah from the Lord, saying, Thus speaketh the Lord God of

Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers and they shall possess it." Jer. 30:1-3. Here again a promise is made, co-jointly with ten-tribed Israel and Judah, and the days are to come, when he promises to bring them back to their own land again, and to make us see the fulness of it he says "Jacob's tents," leaving no room for dodging and quibbling. "Thus saith the Lord; Behold, I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small. their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them. And their nobles shall be of themselves, and their governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. And ye shall be my people, and I will be your God." Jer. 30:18-22.

"At the same time, saith the Lord, will I be the God of all the families of Israel, and they

shall be my people. Thus saith the Lord, The people which were left of the sword found grace in the wilderness; even Israel, when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee. Again I will build thee, and thou shalt be built, O virgin of Israel: thou shalt again be adorned with thy tabrets, and shall go forth in the dances of them that make merry. Thou shalt yet plant vines upon the mountains of Samaria: the planters shall plant, and shall eat them as common things. For there shall be a day, that the watchmen upon the mount Ephriam shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephriam is my firstborn. Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For

the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." Jer. 31:1-11.

Nothing very conditional about these promises, but the "shalt" is there, and every Bible student knows that Israel has never planted vines on the mountains of Samaria since their dispersion in 721 B. C., and here many promises are made and that over a hundred years after they were dispersed, and no doubt conveyed from the prophet Jeremiah to scattered Israel.

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." "Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which

my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner." Jer. 31:21, 27-38.

He must be a Gentile indeed, regarding neither God nor man, who can take these far reaching promises, and call them "conditional." Think of it, "conditional promises," when we are asked to look to the sun, moon and stars, for if they have not failed, Israel still exists. Look to

heaven, the earth, if we cannot measure out their bigness and greatness, neither are we to think that God hath cast off Israel, even Israel as a **nation**, not individuals. The Lord makes the foundation beneath literal Israel so indestructible that it would never become possible for Gentile hands to work the abrogating of his word and will with them. All can see the sun, moon and stars still exist, and if they still exist, so does literal Israel. If we cannot remove them out of their spheres and orbits, work their destruction, pray let us not try to destroy Israel. Let us do the easiest job first. When God thus calls the sun, moon and stars, as witnesses to the fact that he will not destroy Israel, this promise was made over a hundred years after their dispersion from the land. Not ever destroy them but what there will be a **nation** of them left. This is literally true, as you shall see by following us in a careful perusal of these pages.

Have "the foundations of the earth been searched out" yet, has "heaven above been measured." The statement is plain, that when this is done, he will "cast off all the seed of Israel for what they have done." Talk no more to us of "their sins," of "conditional promises" to a literal Israel, and by such talk try to prove to us the supremacy of a Gentile Church, that we are a Gentile people! There is proof enough right here in these few verses in Jeremiah, just quoted, to banish such thoughts from the minds of all reasonable people, and these are the ones that God appeals to, the rest will have their

lesson to learn, and their sight to be restored by the application of "the rod." The word is, "Come, now, let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow, though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land, (God's land—not heaven). But if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken it." Isa. 1:18-20. The sword is getting in its deadly work. Which appeals to you most: "Reason, obedience, the good of the land," or "the sword"? The choice is left to each of us as individuals, for God has promised "to save all Israel." The salvation will be wrought, the lesson can be learned by reason, through the gentle wooings of God's spirit, or through a manifestation of his power. Israel shall be saved. Which way do you desire?

Paul, in his letter to the Hebrews, which is applicable to Israel of the present, says in regard to these deep truths of God, "and hard to be understood," "that strong meat belongeth to them that are perfect, even those who by reason of an habit of use have their senses (not heart) exercised to discern both good and evil." Heb. 5:14. With the Gentiles and the heathen, religion and its observances have always been "a tumult," no time to reason, to know you have religion, because the word of God proves you have it, but you have got religion because you feel it. Reason is God's motif power that proves what truth is. No wonder then, when we turn

from "reason" to "a tumult," that blindness takes possession of us, even to the extent that we do not know our identity.

A new covenant to be made with Israel and Judah, yet since the dispersion, Israel have never been back in their land that God might make a covenant with them. And what do you think, right in the face of these eternal, never failing words, preachers galore, out telling the people we are now, and have been, since the days of Christ, living under it. No wonder God has said of us, "that blindness in part is happened to Israel (not Judah), until the fulness of the Gentiles be come in." Rom. 11:25. This is nothing more nor less than the blindness that the Lord promised to send upon them because of their sins. "The Lord shall smite thee with madness, and blindness, and astonishment of heart." Deut. 28:28. This blindness is so intense, that with the Bible brimfull of promises to literal Israel, its fulness based upon them as given to Israel, with the Christ, the Messiah, sent only to Israel of the flesh, we have in the face of all this, been calling ourselves Gentiles.

There is a prophecy given, which relates to some one whom God calls his servant, which he has promised to raise up that this blindness might be removed, that Israel might know their identity, come back to God as his literal people once more. "Thus saith God the Lord, he that created the heavens, and stretched them out; he that spreadeth forth the earth, and that which cometh out of it; he that giveth breath unto the

people upon it, and spirit to them that walk therein: I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am the Lord; that is my name: and my glory will I not give to another, neither my praise to graven images. I have long time holden my peace; I have been still, and refrained myself: now will I cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry up the pools. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isa. 42:5-8, 14-16.

Because, for a long time, God hath "holden his peace," the world has thought Israel were gone. Gentileism had hoisted themselves and others in the place of Israel, calling themselves a "spiritual Israel," but to the consternation of all, the "devouring and destroying" time at last came, came as suddenly "as travail upon a woman with child," and the Lord began to lead his blind people Israel, thousands of them, "by a way they knew not." Each day the way becomes more plain, and as the revelation opens before blinded Israel, it brings joy, happiness, a lasting

consolation, and "a strong hope," into thousands of lives of loyal Christians, Israelitish people. May God speed the message on, till we reach the promised time, when, "So all Israel shall be saved" "as it is written. There shall come a deliverer out of Zion, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I take away their sins. As concerning the gospel, they are enemies for your (Gentiles') sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?" Rom. 11:26-34. Would to God that it might be seen in all its fulness, that blinded eyes might become opened, to see that the leadings of Israel, God's people, have been by him all the way through the dark and awful captivated exiled period of 2520 years. Little wonder that Paul exclaimed, "O the depth of the riches, both of the wisdom and knowledge of God!" Now that our blinded eyes are opening, and we can begin to see the greatness of God's dealing with his Israel, his promises to them, the Bible be-

comes a new book to us, and the wooings of his spirit much sweeter than ever before. The knowledge that comes is beyond expression, and with joy unspeakable we revel in its immensity. Others may joy in the world, "its customs and its laws," but in sincerity we always say, Give us, O Lord, the knowledge of thy truth," and as it comes, it is sweeter than "the honey in the honey comb."

"And now therefore thus saith the Lord, the God of Israel, concerning this city, whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence; Behold, I will gather them out of all countries, whither I have driven them in my anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart and with my whole soul. For thus saith the Lord; Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. And fields shall be bought in this land, whereof ye say, It is desolate

without man or beast; it is given into the hand of the Chaldeans. Men shall buy fields for money, and subscribe evidences, and seal them, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the Lord." Jer. 32:36-44:

Nothing "conditional" about this, God positively speaks, and makes these promises to Israel, and that while they were in a dispersed condition. Think of it, "dwell safely," "my people," "their God," "give them one heart and one way," "make everlasting covenant," "will not turn away from them," "will put my fear in their hearts," "they shall not depart from me," "plant them in this (Palestine) land assuredly," "with my whole heart, whole soul," "bring all good I have promised," "buy fields in this land," "will cause captivity to return." Almost insurmountable and impregnable, are these promises to Israel. Never were so many jewels found in one spot, yet many teachers say there is "nothing to it, they can't see it." Their case is a sad one indeed, blind, so blind, yet think they can see. Little wonder that just outside the land that the Lord has promised "weeping and gnashing of teeth." These promises alone, are enough to convince any ordinary minded man or woman, yet they are passed up as a joke. Fearful will be the final awakening!

"Behold, I will bring it health and cure, and

I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. Thus saith the Lord; Again there shall be heard in this place, which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without inhabitant, and without beast. The voice of joy, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good: for his mercy endureth for ever: and of them that shall bring the sacrifice of praise into the house of the Lord. For I will cause to return the captivity of the land, as at the first, saith the Lord. Thus saith the Lord of hosts; Again in this place, which is desolate without man and without beast, and in all the cities thereof, shall be a habitation of shepherds causing their flocks to lie down. In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the

places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our Righteousness." Jer. 33:6-16.

Here the objector comes again and tells us these great promises were fulfilled when a part of Judah returned from Babylon. Right at the time he is saying it, he knows full well that Israel never returned, and only a part of Judah, yet the promises reaches Israel. Little wonder that Jesus will say to some one, "depart from me, I never knew you," for any one who can so easily pass up these sayings of the Father, has surely never formed the acquaintance of the Son. The case is a plain one.

"Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the Lord of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his

soul shall be satisfied upon mount Ephriam and Gilead. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve." Jer. 50:17-20. Never were such promises made and it is useless to say they will never be fulfilled with literal Israel to whom they were given. The very reputation and character of the eternal God, and the infallibility of his word is at stake. Do not let any one deceive you. In God's good time he will care for the words he has spoken. Talk about the sins of Israel and Judah! The Lord says they shall not be found! Let us leave it to him to perform his good work, fall in line with his truth, helping him more quickly to bring to pass his perfect work. Long ago it would have been done, had not Israel been a stiffnecked people, and shall we, their children, still continue on in hard-heartedness?

Let us take Isaiah, the gospel prophet. The one who has suffered more from Vandalism than any other, the one whose prophecies pertaining to literal Israel have been taken by the "blind, leaders of the blind"—Gentiles, and turned exclusively to what they termed the church, yet he never once, in all his writings, has anything to say about the church, it is always Israel, and Judah. In the following he is very plain: "But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee

by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee: therefore will I give men for thee, and people for thy life. Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears." Isa. 43:1-8. When written, Israel were already in "the cities of the Medes," yet this wonderful message follows them, and praise be to God it is finding them. How could church ever have been read in these texts in the place of Israel is a wonder but it was done, and the "blind people" received it as such, ever since, and do at this present time. The word, how true, "bring forth the blind people that have eyes." O that we may each anoint our eyes with "God's eye salve," that we may be able to find ourselves as lost Israel, sight restored, identity known, to at last repose neath the greatness of that which God, in his

mercy, has promised us, "therefore with joy shall ye draw water out of the wells of salvation." Isa. 12:3.

"But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end. For thus saith the Lord that created the heavens; God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be inhabited: I am the Lord, and there is none else. I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the Lord speak righteousness, I declare things that are right. In the Lord shall all the seed of Israel be justified, and shall glory." Isa. 45:17-19, 25.

What greater things could ever have been promised. "Saved with an everlasting salvation," and how many? "All the seed of Israel shall be justified." It is not the seed of the heathen, the seed of the Gentiles, but it is the "seed of Israel," and all of them at that. Perhaps ere this you have said it is enough! I see! I know myself now! Surely, all should know when God has been so good as to thus remember his people Israel in such great promises as these. They are ours, let us accept them, "setting our faces as a flint, toward Zion," knowing we shall not be ashamed. Isa. 50:7.

How beautiful, how lovingly doth the Lord appeal to Israel in the following words: "Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to

shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine husband; The Lord of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.” Isa. 54:4-11, 17.

Is not this enough from Isaiah, that you may take his prophecy, study it verse by verse,

picking out the golden thread of Israelism woven therein, that you may acquaint yourself with God, and his thoughts about his people Israel? All the while bearing in mind that you are one of "his people" Israel. One who "was lost, but is now found," and that the Father "is killing the fatted calf" for you, that soon your sinful garments will be taken from you, and a beautiful robe of righteousness given you in the place thereof. Now, just now, begin to rejoice, and turn your face toward Zion, let the beautiful flowers begin to bud and bloom in your life, bathe your weary soul in the words and life of your Master, Jesus, that the world may, even though sinful, become more to you than ever before, fully realizing that it will soon be lit up by the presence of the One who says "He is the light of the world, the Redeemer of Israel," through whom "all the seed of Israel shall be justified and glorified."

The visionary prophet Ezekiel takes up his great work of prophetic promises to dispersed Israel just as earnestly as Isaiah and Jeremiah have done. Israel gone from the land, God desired to inspire courage into the minds of the Jewish people through these promises, that they might bethink themselves of him, turn from their transgressions, that the work of restoration might begin in the land, that ten tribed Israel might be the sooner called home. But it was all to no avail, they would follow their brethren in sin and disobedience. It must be the school of adversity that should bind them eternally to

their God. It is not while reveling in plenty, that the Christian graces are brought out, but it is, when God's people are walking down the dark valley.

Among the many promises made we find the following: "As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord. As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings,

and the firstfruits of your oblations, with all your holy things. I will accept you with your sweet savour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall loathe yourselves in your own sight for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord God." Eze. 20:33-44. Serve idols Israel would, so send them among the heathen till they should abhor and detest the thing, God would. But with them this word of promise he sent, letting them know that in the final ending he would remember them, take their sins from them, restore them to his favor and the land of their fathers.

In the 34th chapter he takes up the story of his people, how as beasts they have been treated, how their shepherds have horned and pushed them; and left that which their feet have trod for his people Israel to drink, all of which occurred in their pilgrimage among the Gentiles. His word falsified by them, perverted in every possible way, yet in this sad condition, they are not

left without hope, God will judge "between cattle and cattle" himself. Even among his own flock, Israel, the same spirit which the Gentiles had, has been taken over by them, and in his judging, God would bring relief to his oppressed ones. "For thus saith the Lord God; Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment. And as for you, O my flock, thus saith the Lord God; Behold, I judge between cattle and cattle, between the rams and the he goats. Therefore thus saith the Lord God unto them; Behold, I, even I, will judge between the fat cattle and between the lean cattle. Because ye have thrust

with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad; therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle. And I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them and the places round about my hill a blessing; and they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I the Lord their God am with them, and that they, even the house of Israel, are my people, saith the Lord God. And ye my flock, the flock of my pasture, are men, and I am your God, saith the Lord God." Eze. 34:11-31.

Be it ever remembered that all these promises of good things do not come to Israel because of any goodness of their own, but the Lord does it for his sake, to care for his name, his word, in all that he has said he would do unto them. This is made plain in the 32nd verse of the following:

“Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God; In the day that I shall cleanse you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are

left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it. Thus saith the Lord God; I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord." Eze. 36:25-38. How is it possible for rational beings to take such words, wrest them from their true settings, and say they do not mean what they say. They are too plain. Only one way of understanding them and that is in a literal way. No chance for spiritualizing at all.

Surely these sayings of Ezekiel are enough without going farther, that we may know God was calling dispersed Israel through him, knowing as he did that in the "last end of the indignation" they would appeal to every honest God-fearing soul, as they would turn their minds and eyes back to the long forgotten and forsaken land, from which their fathers were driven because of their sins. They show conclusively that the whole structure, built by Gentile hands, which teaches the casting off of Israel, literal Israel, from being the chosen people of God, and taking others in their stead, is but a fabrication of lies, which has made infidels by the thousands, and turned the flock of God away on the mountains to starve. But thanks be to God, the end has come, and now in abject poverty, nakedness,

and hunger, we are finding out that "there is plenty and to spare" at Father's house, and how gladly our weary, hungry eyes turn that way, ever praying that more light may be turned on.

Even to Daniel the prophet, who almost exclusively dealt prophetically with the heathen nations, God made promises about his people Israel in the following words, as his mind was carried down to the end of the 2520 year period, the gathering of his people and the coming of the Messiah: "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2. "Stand up for thy people" (Israel). No prophecy so perverted, misconstrued and misunderstood as this. It has no reference to the coming of Christ, in the way many teach. "Stand up." Israel comes back into her own, as she has done, and is doing.

Hosea, who prophesied a few years before the dispersion of ten-tribed Israel, and who, through his marriage, became an object lesson to them, has this to say prophetically in the way of a promise to literal Israel, as he shows so beautifully, by his married life, how they were cut off, and at last gathered again. "Then said God, Call

his name Lo Ammi: for ye are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea, (How numerous, though cut off and scattered.) which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." Hosea 1:9-11. Read the whole chapter. In the following: "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name," (Hosea 2:16, 17), God also promised to take the names of their idols out of their mouths. Israel would call him Ishi, (my Husband). No more to be remembered by their former name Israel, so we find modern Israel called Anglo-Saxons, Teutones, Americans, Canadians, etc., and anciently called Goths, Getae, Scythians, Jutes, Whites, Fights, Ficti, Picti, etc. Many are the names we are able to pick them out by, as we begin to unravel the ball of Gentile written history. Surely the Gentiles thought they had Israel buried once for all under these various and numerous names, but time always proves God's revelator.

"For the children of Israel shall abide many

days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:4, 5. Do you notice when the prophecy applies? To the "latter days;" then will you tell us that Israel has sunk into oblivion, never to be found, as it is taught by many so-called "spiritual people"? But when we take the vast amount of Biblical evidence that we have, and prove so clearly that they are wrong, he also tells what these so-called "spiritual people" will do: "The days of visitation are come, the days of recompense are come; Israel shall know it: the prophet is a fool, the **spiritual man is mad**, for the multitude of thine iniquity, and the great hatred." Hosea 9:7.

Amos, who was of the herdmen of Tekoa, did not forget to ask God about his people Israel, and in return got these words, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." Amos 9:8. The sinful kingdom of Jeroboam, and mingled Israel, from intermarriages, were promised total destruction, but not so with pure blooded Israel, for we read, "For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. And I will bring again the

captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall 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." Verses 9, 14, 15.

One hundred and thirty-four years after Shalmaneser had carried ten-tribed Israel away, out of their land, we find Obadiah picks them up in the following prophetic promise: "But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions. And the captivity of this host of the children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lords." Obadiah 17, 20, 21.

Before their dispersion, Micah remembers them as follows, after prophecying of their fall and captivated condition: "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for

the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. For all people will walk every one in the name of his god, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever." Micah 4:1-7. Who among all the minions of Israel, after the beautiful story of Israel is learned, would not long for the time when "the law should go forth of Zion, and the word of the Lord from Jerusalem"? For that time of "lasting peace," when we shall "learn war no more," and all munition plants shall be engaged in turning out all kinds of agricultural implements, with which to farm and beautify God's footstool. When every one may "sit under their own vine and fig tree." If you are a Methodist, sit under your own vine; if a Baptist, sit under your own vine; if a Presbyterian, sit under your own vine, etc. No one shall molest "nor make thee afraid."

Here is truly free speech and independence for you, but it only comes with a restored Israel. Are you willing to halt "in following the multitude to do evil," and be driven out, that you may be one of the Lord's helpers during this time of Restitution? - It is coming, so hope for it. In the past "hope deferred has made the heart sad," but at last we are nearing the days of glad fruition.

Nahum, with the dispersion only fresh in his mind, but who was well acquainted with the 2520 year period of captivity for Israel, as he saw the great street, electric and steam railroads, automobiles, etc., at its close, has this to say: "The shield of his mighty men is made red, the valiant men are in scarlet: the chariots shall be with flaming torches in the day of his preparation, and the fir trees shall be terribly shaken. The chariots shall rage in the streets, they shall jostle one against another in the broad ways: they shall seem like torches, they shall run like the lightnings. He shall recount his worthies: they shall stumble in their walk; they shall make haste to the wall thereof, and the defence shall be prepared." Nah. 2:3-5. This to be in "the days of preparation," when God should be preparing to restore, gather and rebuild his people Israel and his land once more. Seemingly there has been no sign or token, but what has been thrown upon the prophetic canvas, so that we might know when the end of the long, dark, dismal period was approaching. Truly God is good to thus remember his wayward, idolatrous and backslidden people.

Even Habakkuk, over a hundred years after Israel had been driven from their land, is heard praying to God, as, wrapped in vision, he sees, and saw the long years of captivity slowly ebbing away, his people passing through the awful period of the Inquisition, is heard to exclaim: "O Lord I have heard thy speech and was afraid: O Lord, revive thy work in the midst of the years, in the midst of the years make known, in wrath remember mercy." Hab. 3:2. He understood the years of their exile, he saw them blinded and lost as to their identity, he saw their blood flowing in rivers. He knew it was the wrath of God upon them for their turning a deaf ear to his law, yet he could pray, "in wrath remember mercy." Just a short prayer, but filled with the greatest immensity of thought and purpose. Sure enough, the prayer was answered, in wrath God remembered mercy, by raising up Martin Luther and the Reformation.

At about the same time the prophet Zephaniah gets in touch with the God of all wisdom, is submerged in the spirit of prophecy, looks down at the end of the exile period, sees Israel, his people, God's people Israel, "beyond the rivers of Ethiopia," in America and tells so beautifully how it will be with dispersed Israel as the period of exile ends. "From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee

them that rejoice in thy pride, and thou shalt no more be haughty because of my holy mountain. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord." Zeph. 3:10, 11, 19, 20. The "undoing" time came, as heathen and Gentile continued too long to oppress and persecute the Israel of God, it seemed the end would never come, but it did, and Israel stands a free people today, ready to be made "a name and a praise" among all people of the earth, when it becomes fully understood who Israel are, and the golden thread of their existence is unraveled from the different nations of the earth, among whom they have been captivated. "Great shall be the day of Jezreel." Who does not long for its fulness?

Two hundred years after Israel were driven from their soil, and they were lost among the people of Media, Haggai lifted his eyes, as they were illuminated by the sweet spirit of God, they pierce the dismal, cloudy future, sees the struggles through which his people Israel have past, and are passing, sees them in their awful present struggle, when "the elements are melting with fervent heat," the heaven being shaken, "rolled together as a scroll," and peace taken from the

earth, has written these words for our learning: "For thus saith the Lord of hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the Desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts." Haggai 2:6-9.

When we consider how the "dry land, the air, the water," have been rended, convulsed, and shaken by the awfulness of siege guns, machine guns, submarines, and airships, we fully realize he was truly a prophet of God. How, amidst the shaking, tottering, poverty stricken Israelitish nations, as they will soon find themselves, hope all gone, but with eyes at last turned toward the resting place of the King of Peace, with a longing, yearning desire that once more he might speak to the troubled waves, as he did in type, with a "peace be still," and to this longing desire the revelation of the long expected One breaks upon our view, for lo, Jesus, "the Desire of all nations, shall come." The temple yet to be built in Jerusalem, will "be filled with glory," the glory of the "latter house," not the one restored upon the return from Babylon, but the "latter one," "shall be greater than the former," and here, with the assembled Israelitish ambassadors of peace, with the King of Peace as Counsellor, a

compact of peace will be signed, more far reaching than any man or nation, with their short sightedness will ever be able to write, it will be **an eternal compact of peace, made by redeemed Israel and Jesus as its author.** It will not be a peace made in London, Berlin, Washington, "but in this place," the temple, Jerusalem. All this will be so, for the "**Lord saith it.**" Man's word is left out now, he has had his day, tried and failed. This failure brings a change in Israel, for now "The Lord is exalted; for he dwelleth on high: he hath filled Zion with judgment and righteousness. And wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure. Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly." Isa. 33:5-7. It will be a time of weeping, some shall weep for joy, some shall weep for shame. Shame faced they will be, when they see how utterly they have failed, as they have tried to bring peace by force, and how easily it is done by Jesus and his subdued people, by love, by "doing unto others as we would have them do unto us," this is the law of the Christ. If we cannot become subdued enough by the sweet spirit of God, and the example of Jesus, to humble ourselves before him, preferring others to ourselves, we are never fit for an ambassador of peace, although we may profess to be one. Oh that our weeping eyes and yearning hearts might be found turning to Israel's God, saying, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as

of old." Lam. 5:21. It will not be a partial reformation, but a reformation complete, that has been entirely wrought by self abnegation through the life work of the Christ, left as a legacy to us.

Coming down to Malachi, the last Old Testament prophet, three hundred and twenty-four years after the carrying away from their own land, of ten-tribed Israel, and no doubt that ere this, Gentile teachers had been doing their work of trying to rid the earth of Israel, so the Lord takes over the matter himself, and gives the world to understand for all time to come that Israel are not to be destroyed, by giving this closing prophet such an insight into the spirit of prophecy as no other prophet before him had, and in the following, makes all very plain: **"I am the Lord, I change not, therefore ye sons of Jacob are not consumed.** Mal. 3:6. Could language make it more plain? It is not only Israel, but the **"sons of Jacob."** Go back to Genesis, find the names of the twelve sons of Jacob, then think, if the identity and names of these sons of Jacob are consumed, God must first change himself, but he says he changeth not. Then, once for all, let us never be so foolish again as to say, or try to teach others, that Israel, literal Israel, Israel of the blood, Jacob's sons, from whom came the twelve nations of Israel, have been consumed, that they cannot be found today. Do you not see where it leads? It destroys the very God of heaven himself. Takes away his reliability, makes him a changeable God.

How much better for all to accept Israelism, that Israel still exists, and that God, Israel's God, is the same "yesterday, today and forever." Once for all shall we not divorce ourselves from Gentileism, become true followers of the Sinless One, who acknowledged God as all in all, and his word supreme.

We close this chapter with the words of Paul, the apostle to the Gentiles. If there is one to whom we can look with reliance, and know we have the truth in regard to this matter, it is he. Standing before Agrippa, a Gentile Roman king, filled with the spirit and wisdom of God, he says, "And now I stand and am **judged for the hope of the promise made of God unto our fathers.** Unto which promise our twelve tribes, (note the wording—twelve tribes) instantly serving God day and night **hope to come.** For **which hope's** sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?" Acts 26: 6-8. Israel thought dead, but Paul, with faithful Abraham, knew even if it were so, that God had the power to raise them even from the dead. But listen! Paul did not think this himself, for personally he says, "The twelve tribes **hope to come to the promise,**" not only hope to come to the promise, but that no matter where they might be, they were "instantly serving God." What better evidence can be adduced to prove that Israel still exists, than these words of Paul? If he knew not, none other could. With Paul, Israel still lived. Twelve tribes of them, and this

was as late as A. D. 62. Irrefutable is the evidence. Israel stands in all their greatness to-day! Paul had such profound faith in the hope of the promises, that he says, "For the hope of Israel I am bound with this chain."

How would it do to put Paul up alongside of some of his prototypes today? He knew, yes, knew it so well that Israel still existed that he was even willing to bear about a ball and chain for such hope's sake. These know so well that literal Israel does not exist, that they are willing to be bound with a salary in order that they may prove it is so. Paul, or the modern Gentile preacher, which? We say, Paul, every time. Paul wore the ball and chain to uphold the integrity of the promises of God. These labor beneath the burden of a salary, that they may convince their hearers that literal Israel is not, and as they are not, the eternal God hath changed. May the Lord soon deliver us all from such brazen effrontery. Let God be true, though every man a liar. As we push out farther and farther into the rising light, how foolish and childish all such preaching seems to us. But, "when I was a child, I spake as a child." Blindness removed, we become "men of God," more ready to uphold the integrity and character of God, than we are to try to patch up mistakes that were made by people who were blind.

CHAPTER XVII

PROMISES TO JUDAH-JEWS-JERUSALEM

Many, when we speak about Israel, can only see the Jews. For this reason we desire to make it so plain by the quoting of the following promises, that it may be seen that there is "a House of Judah," and "a House of Israel." Also, under this head we shall embrace the city of Jerusalem, for this city is inseparably, when it comes to prophecy and history, from that of the Jews. Many do not know that God made a covenant with David, entered into it with an oath, and that for this reason, Judah has never been scattered, destroyed, lost and unknown as has been the case with ten-tribed Israel. It was God's love for David that has stayed his wrath largely from the Jews, leaving them standing in the world through all past ages, as a monument of the truthfulness of his word. Even without a land of their own, yet a united nation of people. "And he walked in the way of the kings of Israel, as did the house of Ahab; for the daughter of Ahab was his wife: and he did evil in the sight of the Lord. Yet the Lord would not destroy Judah for David his servant's sake, as he promised him to give him always a light, and to his children." 2 Kings 8:18, 19. While they were to be cast out of the Lord's sight, which means, out of his land, yet

ever remembered, so that no dispute has ever arisen, but what the Jews are a part of the original literal people of Israel, yet they were driven from the land, and the city of Jerusalem, the beloved, chosen city of God, was destroyed. "And the Lord said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem which I have chosen, and the house of which I said, My name shall be there." 2 Kings 23:27. You see it is plainly stated that he will remove Judah, as Israel was removed, but later you will find that the curse placed upon them was not so great, but what their identity has ever been known.

Judah is to ever be God's lawgiver, and if their lineage could not be traced in a direct line, some one might raise the question about their being the law-giving people spoken of, just as they have said of ten-tribed Israel, because of their lost identity. Not so with Judah, God would keep **his lawgiver** so that there could never be any dispute as to who he was. Ps. 60:7; 108:8. Gathered to the land again, Gentileism overthrown, all laws will again come from Judah, as they did anciently. What is more, it was to be in Judah that the name of God "is known." There has been no swerving from "the one God." The Jew today, worships the very same Jehovah that his fathers did, when they left Egypt and dwelt in the land of Israel. Of this there is no doubt. It has not, and is not with them, "gods many, and lords many," but ever one, eternal, unchangable God, so that "in Judah God is known."

Ps. 76:1. While God's name is great in Israel, yet it is only in Judah that of a truth God is known. It is they that have held to the law spoken through Moses, which law was spoken by Jehovah. It is they that have held to God's Sabbath, the seventh day, as given to Israel. This cannot be said of ten-tribed Israel. In their pilgrimage, they forgot God's Sabbath, and in its stead have taken Sunday, the wild solar holiday of all ages. It is they, the Jews, who hold that God—Jehovah, is Creator, and that his first born individual son, Jesus, the Christ, is a Great Prophet, just what Moses declares him to be. Deut. 18:15, 18. With ten-tribed Israel, it is not so, they go so far as to make him the Creator, thus robbing God of the glory that belongs to him, and which he says he will not give to another. Isa. 42:8; 48:11. Jesus is the Redeemer of Israel, ten-tribed, so far as the past and present is concerned.

There are many things pertaining to God, and his truths that we must, and will, have to pass up to the Jews. These things, as from a study of the Bible, causes us to have a love for the Jew as no other. For, if the knowledge of God and his truth, had have been left entirely to us, ten-tribed Israel, we surely would have lost much of his, and its eternal sacredness. In wisdom, God left it with the Jew to pass through the testing time as a **whole, and always known.**

Largely the prophecy of Isaiah applies to Judah. This we know from the opening chapter. "The vision of Isaiah the son of Amoz, which he

saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider." Isa. 1:1-3. After making this address, he then speaks of the "sinful kingdom" in verses 4 to 20, which is ten-tribed Israel. Then, in verses 21 to 24 he speaks of Jerusalem, but with the thought, there will come a future time when he will "ease himself of his adversaries," and "avenge himself of his enemies." Always, when God passes a judgment upon his people, he carries their minds down first, to the time when judgment shall rest upon the oppressor.

Again the prophet takes up the story of Judah and Jerusalem in the following language: "The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many peo-

ple: and they shall beat their swords into ploughshares, and their spears into pruninghooks, nation shall not lift up sword against nation, neither shall they learn war any more." Isa. 2:1-4. When this time comes, he gives his people to understand that they will "cease from man." That the haughty rich will "throw their money to moles (alley rats) and bats," making their get-away to "holds in the rocks and the caves of the earth" for protection. Verses 10-22. In the final redemption of Israel, in the awfulness of the times, a prophet has been heard to say, "**Alas, who shall live when God doeth this.**" It is just now bursting upon us. The present is nothing to what will be, when the poor of earth reach out after their oppressors.

Here let us ask, Did this prophecy meet its fulfillment in the return of a part of Judah from Babylon? If it did not, then it must be yet future. Was the "Lord's house" then "established in the tops of the mountains." All know it was not. Then the prophecy was and is, largely future, and unfulfilled. But inasmuch as we can see the exaltation of the Lord's name, and his true Israelitish religion among all nations, we know the prophecy is nearing fulfillment, when the "word of the Lord shall go forth from Jerusalem," and the world over, many people will be heard to say, "Come ye, and let us go up to the mountain of the Lord, the house of the God of Jacob, that he may teach us of his ways, that we may walk in his paths."

How much better to dwell upon such beauti-

ful scenes of glory, and a vindication of the prophetic word of God to his people, than the **dire calamities** talked and taught about the desolation of the earth, and that Jerusalem will not again be restored. Especially, when the following prophecy is so literal and plain, and has been fulfilled right before our eyes. "Behold, the days come, saith the Lord, the city **shall be built to the Lord**, from the tower of Hananeel unto the gate of the corner." Jer. 31:38. The city of Jerusalem is built already to these exact proportions, and on the spot where the "tower of Hananeel" stood, **there stands a nice modern building**. Yet, in the face of these prophecies and facts, still there are people who are saying, "Show us if there is anything to it. It has all fallen short of fulfillment, because of Israel's failure." Yet the whole is, and has been, fulfilling right before their eyes.

Can you not get the correct thought. "City built to the Lord." **To the Lord!** Then what? "When the Lord shall build up Zion, he shall appear in his glory. He will regard the prayers of the destitute, and not despise their prayer. This shall be written for the generation to come: and the people which shall be created shall praise the Lord." Ps. 102:16-18. Here, one of the most literal and prominent **signs of the coming of the Lord**, and it in process of fulfillment right before a people who claim the coming of the Lord is near, yet they say, "There is nothing to it;" "Conditional;" "Israel failed;" "Never can be fulfilled." Mark you, fulfillment will go forward,

city rebuilt, and the Lord shall appear in his own land and in his own city, and these same people will deny him, and say, "It is not he, it is anti-christ." Oh that men would read the Bible, believe it, let the spirit of God move them, that they might be spared that which will come upon them, because of their unbelief. But the snare was to be for "both houses of Israel." Judah has already been "snared," and ten-tribed Israel must yet be "snared." A remnant of Judah was saved from the "snare," so a remnant of Israel will be saved from the "snare." "And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken." Isa. 8:14, 15. While he was to be "a snare," he has become a "sanctuary" for some, and even from the days of Mary, down to the present, many have found and proved him so to be, have rejoiced in his love. Simeon saw it all, so we read, "And Simeon blessed them, and said unto Mary his mother, Behold, this child is set for the fall and rising again of many in Israel; and for a sign which shall be spoken against." Luke 2:34. Judah first returned from Babylon, rose and fell, ten-tribed Israel, released from their captivated condition, rises, falls. But thanks be to God, they both fall on the stone, become broken, and taken, sanctified and made a holy people to God through all ages to come. The stone does not fall upon them, "grinding to

powder," as it does upon others, (Luke 20:18-20), the adversaries and enemies of God.

Isaiah, speaking farther of the future regarding Judah, says, "And he (God) shall set up an ensign for the nations, and gather together the dispersed of Judah from the four wings of the earth." Isa. 11:12. This could have **no reference** whatever to the **gathering from Babylon**, as **all honest thinking people know**. It is to take place far this side of that event, and is to come from the four wings of the earth, and must surely reach to us, as part of the wings apply to America. Gathered to Zion, it is said of them, "Sing unto the Lord; for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." Isa. 12:5, 6. The Holy One of Israel is Jesus, and when this meets its fulfillment, he shall be dwelling in the midst of Zion. Glorious anticipation, great day for Judah.

"In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord JEHOVAH is everlasting strength. For he bringeth down them that dwell on high; the lofty city, he layeth it low; he layeth it low, even to the ground; he bringeth it even to the dust. The foot shall

tread it down, even the feet of the poor, and the steps of the needy. The way of the just is uprightness: thou, most upright, dost weigh the path of the just. Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people: yea, the fire of thine enemies shall devour them." Isa. 26:1-11. **"In that day this song will be sung in the land of Judah."** What day doth the prophet speak of anyway? "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He shall swallow up death in victory, wipe away tears from all faces, rebuke of his people shall be taken away **from off the earth.** and it shall be said in that day, Lo! this is our God; we have waited for him, he will save us." Isa. 25:7-9. Can you locate the day now? Can you tell who has been anxiously waiting for their God? It is Judah, and the day is coming, of Jesus, the Messiah, to this people, and the "opening of the fountain in the house of David," is it not? "In

that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech. 12:8-10. It could not mean the day the Jews were gathered from Babylon, at that time, Christ, the Messiah, had not been "pierced." In this time, or day, he is pierced, and because of this, these people of Judah and Jerusalem "mourn for him." That is not all. "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech. 13:1.

The day is coming when "the fountain is opened in Jerusalem," for the Jewish people. This day has not yet come, for the Christ said, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Mat. 23:37, 38. It would be folly to open a

fountain in a desolate house, would it not? Sure it would, so that day is not yet here, neither has the fountain been opened to our brethren, the Jews. God, in his own good time, will open it, and until that time we have no right to point our finger at the Jew, and call him "an unbeliever." There is a time and place for all things, and the nearer we get in touch with the eternal God, and his written word, divorced from Gentileism, the better we understand these things. The Jews will accept the Christ, the Messiah in their day, just as ten-tribed Israel did in their day.

"Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion." Isa. 52:1, 2. Surely this cannot be placed when Judah returned from Babylon, for we know "the uncircumcised and unbeliever" have "passed through Jerusalem" since then. Then it must yet be, and do you not see the signs of shaking taking place in the Jewish movements today?

"And I will cause the captivity of Judah to return and it shall be to me (the Lord) a name of praise and honor before all the nations of the earth." Jer. 33:7-9. Be not deceived, Judah's day is coming, and it will be a day of renown. The long hated Jew will soon see the day when his captivity is turned, when he will go back to his home, not for a few short

years, but for ages to come, and in that day, "and in that time, the sins of Judah shall not be found, for I will pardon them whom I reserve." Jer. 50:20. "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem. But Judah shall dwell for ever and Jerusalem from generation to generation." Joel 3:1, 20. Again we cannot apply the prophecy to the return from Babylon, for in this, Judah is to "dwell for ever," and such was not the case in the return of the few thousand of Jews from Babylon.

There is one thought about the House of Judah that very few have ever yet grasped, it is this: "But I will have mercy upon the house of Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen." Hosea 1:7. While the Lord emphatically says in the former verse, that he will have "no more mercy upon the house of Israel," in this he says, "I will have mercy upon the house of Judah." From this we are given to understand they were never "broken off," as were Israel, and the only word we have farther is from Jesus. "Your house is left to you desolate." God's mercy was upon them, because of the "covenant with David," as we shall show in next chapter. It is plainly stated here that the Jews were to be saved "by the Lord their God." It is God himself that works the salvation of the Jews, not Christ, as it has been with ten-tribed Israel. A little thought makes this manifest. Centuries

have passed by since Christ, still the Jews hold to their God, accept Christ as a prophet, but not as the Messiah. This of itself proves that the guiding hand of God has been that which has led them over their long troublous voyage, through the dark and dreadful years of Papal-Gentile supremacy, during which times they gladly poured out their life blood for their God and his truth.

We have already shown how their days will come, the "fountain opened," and their mourning period, as they see the Christ, the crucified Christ, coming to them from Bozrah, fully recognizing who he is, as the following conversation plainly teaches. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come." Isa. 63:1-4. "Who are you?" "The mighty to save," which is Jesus, and he then rejoices in the fact, that the "year of his redeemed is come." All Israel now redeemed, by their Redeemer—Jesus the Christ, whose name was called Jesus, because he would

“save his people (Israel) from their sins,” and thus became their Redeemer.

All is plain as to why it has been so, when blinded eyes are opened. The Lord has a land, (Isa. 14:2), this land has been forgotten by ten-tribed Israel. Estranged from their God and their land, the Gentiles had turned their minds to heaven. The literal land of God was nothing to them. Jeremiah so expresses it, “Is it nothing to you, all ye that pass by.” “Zion spreadeth forth her hands and there is none to comfort her.” Sad condition indeed, but had it not have been for the Jews, how much worse. God had said, **“I will remember the land.”** His word is yea, and amen. The land promised to Abraham—Jacob—their seed, **forgotten by Israel, their seed.** In wisdom God divides the seed. Puts a “middle wall of partition” between them—the Christ. They are both “thieves.” In type he is crucified between them. One forgets his home—the other does not. God uses one, ten-tribed Israel, to evangelize the world, which work they have so nobly done, so that today there is no nation or people to which they have not carried the gospel, and now expect the coming of the One who made the gospel message possible. God uses the other to keep alive the thought of the land, “the promised land,” **the home.** Their whole ambition is to **restore that land;** they have **done,** and are **doing it,** and now they are looking for the Messiah.

One son—Judah, stayed at home. One son—Israel, left his home, but praise be to God, is

now anxiously looking that way, and in semi-blindness sees it "afar off." Behold the scene as briefly depicted! Behold the great and manifold wisdom of God in caring for his work! "Envy no more." Clasp the hand of your brother, the Jew, gladly walk life's rugged road together! **Soon the home, "Father's house," is reached.** Remember the injunction, "Who art thou that repliest against God?" Resist no longer. God's will must be done!

Through Zephaniah, the Lord has spoken in regard to Judah: "Gather yourselves together, yea, gather together, O nation not desired; before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you, before the day of the Lord's anger come upon you." Zeph. 2:1, 2. This can be no other than Judah, for in all the annals of history, they are the only nation, that has existed through centuries as a nation, yet not desired, and it has been their gathering, or holding together, that now prepares them to be in position to speak in their own behalf. Now that the decree is soon to bring forth, the Lord speaks farther and says, "Seek the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness: it may be ye shall be hid in the day of the Lord's anger." V. 3. If there ever was a time in the history of the world since the days of the flood, wherein mankind should seek the Lord, especially "the meek of the earth," it is now. They are the ones who were ever willing to take what the oppressor has been ready

to give, and now that misfortune and loss is coming on every hand, the oppressor becomes more earnest than ever before, so that with the meek, and for the meek, "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." Joel 3: 16. Our only hope is to make the Lord our refuge, that in him and his strength "we may be hid." Infidelity and unbelief has held sway so long, that but very few think it possible to curb it. Very few who really believe in a literal God, very few that believe in a promise keeping God, very few who believe that God will care for his insulted cause and name, very few indeed who really think and know that we are entering the day of days, "the Lord's day." But so it is.

No doubt, to many, it has ever been thought, that because of the awful experience through which Judah has been passing, that God had forsaken them, but never! "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel." Jer. 51:5. This is positive, **the Lord hath not forsaken.** Only the clouds intervened, the storm raged, and the pall of darkness settled around the chosen ones, in the "dark and cloudy day." At last the clouds begin to lift, light begins to break amidst the darkness, "thy (Israel-Judah) light rise in obscurity," (Isa. 58:10), the watchman lifts his tired and heavy eyes, after the long weary vigil

he has kept, a wondrous scene meets his glance and he is heard to exclaim, "The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21:12. Can you not get in touch with the lure of the call, "**return, come**"? Plenty, and to spare at "Father's house." Will you not arise and go to your fathers' home, the "land flowing with milk and honey," your long forgotten home?

Zechariah, looking down to our day, exultantly says, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again." Zech. 2:10-12. Here is one that the objector finds that will be hard to remove. God did not dwell in the midst of Judah then, after the return from Babylon, more than at any other time, and we are sure the day has never come yet, when "many people were turned unto the Lord and became his people." Neither has the Lord yet "**inherited Judah in the holy land,**" at least we know that from A. D. 70, this way, they were cast out of the land, always being stigmatized as "the wandering Jew." But listen! When this time comes, a voice is heard to say: "Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." V. 13. "All flesh" has had their say in days past,

but at last "all flesh" must be silent, listen to what the Lord himself has to say, and as he speaks from Zion, at last the good news will go to all the world, **Judah home, Jesus reigns.**

At the present, many nations and people seem to want to fix up Jerusalem to suit themselves, they want to tell the way it must be done in Jerusalem, but now the Lord has this in hand, and prophetically in advance has written the outcome for the benefit of all concerned, as follows: "And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Zech. 12:3. Jerusalem is the Lord's city, he specified the time it should be "trodden under foot is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." Rev. 11:2. The allotted time ended. Jerusalem is coming back into her own, all preparations are being made for her to "sit a Queen." Too long has the Gentile city held the queenly position by usurpation, while God's beloved city has had to sit in widowhood. Now God speaks to her, as he has never spoken before, "Speak ye comfortably to Jerusalem, and say unto her, that her (appointed time) warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." Isa. 40:2. "Double for her sins," 1260 years twice over, beginning with Nebuchadnezzar when he overran Jerusalem 606 B. C., ending in 1914, when the city virtually passed

into the hands of Israelitish people again, the first time for 2520 years, while today, 1918, the flags of Ephriam and Judah float triumphantly over the "city of God's choice." Soon for the flag of Judah to supercede all others, for in Judah "God is known," "Judah is his lawgiver," "Judah is his pleasant plant." In the face of all the great things which are taking place so rapidly before us, knowing whither they portend, and what the ending is, who can but exclaim like God's devoted servant of old: "Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people." Luke 2:29-31.

"And Judah shall fight at Jerusalem." Just six words. Might it not in a way prefigure to us the meaning of it all. We are nearing the end of six milleniums since man fell from the high and holy estate in which Jehovah had created and placed him, when "dominion" was given into his hands, and has not the same Creator and Maker said, "The tents of Judah shall be saved first," and has not the same Creator and Maker said, "I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains, and mine elect shall inherit it, and my servants shall dwell there. Behold, my servants shall sing for joy of heart, but ye (Gentiles) shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen: for the Lord God shall slay thee, and call his servants by another name." Isa. 65:9,

14, 15. Think of it! Have you forgotten what we have already written, "I will bless them (nations) that bless thee, and curse him, (Gentile power) that curseth thee." Now the ending, the Gentile people "leave their name to God's chosen for a curse." Slowly the sands of time have moved through the hourglass. The shifting tides have made their last run, when at last these "amalgamated people," "adversaries of God," "enemies of the Lord," have reached their final prophetic doom, and at last, leave their name "as a curse to God's chosen." Never again will any of the creatures of God "leave their first estate," the "left curse" has proved itself a satisfying portion to all the redeemed of God. The time of cursing ended, "That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create: **for, behold, I create Jerusalem a rejoicing, and her people a joy.** And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner being a hundred years old shall be accursed. And they

shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord." Isa. 65:16-25.

Great are the times just ahead of us.: It may not have come, and still may not be coming in a way that your theology has planned it, but the ending is almost in sight, "tents of Judah saved first," "Jerusalem a rejoicing," "and thou, O tower of the flock, (or ruler), the strong-hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Mic. 4:8.

Slowly, yet surely, the work has been moving on, yet unperceived by the world at large, they have been too busily engaged in trying to make for themselves a name in the earth, how they could set house by house, acre by acre, that they might attain to the place where they would be called "Colonel" so and so, "Major" so and so, to pay very much attention as to what has been

taking place prophetically before their eyes, only to at last awaken to the fact that it would have been far greater wealth and fame unto them, to have made God's name and God's word first in all their acts of life. While on the other hand, there have been those, thousands of them, who like the Christ, have taken very little thought for themselves, it has been God, his word, and the welfare of mankind in general, that has ever been uppermost in their thoughts and affections, and of this class it hath been written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth; comparing spiritual things with spiritual." 1 Cor. 2:9-13.

Of these, **the vision they have beheld**, they saw the Sinless One sowing, "Master, may we not sow with thee?" They saw the Master visiting, and healing the sick, "Master, may we not visit and heal the sick with thee?" They saw the Master relieving the necessities of the poor, "Master, may we not assist thee with the poor?"

Over, and because of, the oppressive work that was going on around them, they saw the Master weep, "Master, may we not weep with thee?" They saw the Master intently searching the words of the Father, "Master, may we not search the words of the Father with thee?" They saw the Master pray, "Master, may we not pray with thee?" On, on, the work has ever, and will be going until at last the King of Righteousness, Israel's Messiah, comes in. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee a hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not:

sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me." These go into punishment. To the faithful is said: "Thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord." Mat. 25:34-45, 21.

Will it pay? Most assuredly it will pay. Why should it not pay? As the Master wore the crown of thorns, prior to his coronation as Israel's King, so all his subjects must wear the crown of thorns, that they may be perfected to sit with him in his kingdom.

It is real, literal, tangible things that we appeal to you with. We do not appeal to you with a charming story of the "land of somewhere," we appeal to you in behalf of the land, the home of your fathers, the land where, with your own hands, you can produce that which will make your soul fat. We appeal to you with facts that are incontrovertable, if the Bible is true, and you know it is. So take these sayings of God, they will act as a balm to your broken and crushed heart, your despondent life and spirit.

Judah almost home again! The journey almost o'er, its ending just in sight. The righteous in Palestine, the land of God, the sinners cast out. A cordon of light and glory thrown

around the land, "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Zech. 2:5. "And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land." Zech. 13:2. This is a real house cleaning time, and how much better to be inside looking out, with the privilege of going out, than on the outside looking in, yet not the privilege of going in. You may have friends within, but you can go no farther than the boundary line with them because as it was in type, the placard on your back will read "**unclean**," while the decree will read "from henceforth there shall no more come unto thee the uncircumcised and the **unclean**." Isa. 52:1. "In that day shall there be upon the bells of the horses, HOLINESS UNTO THE LORD; and the pots in the Lord's house shall be like the bowls before the altar. Yea, every pot in Jerusalem and in Judah shall be holiness unto the Lord of hosts." Zech. 14:20, 21. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." Mal. 3:4-6..

In concluding this chapter, in case there may yet be an unbeliever among those of whom hold to Anglo-Saxon Israel only, and who have some doubts about the greatness of Judah, it might be well to read the following: "Moreover he refused the tabernacle of Joseph, and chose not the tribe of Ephriam: But chose the tribe of Judah, the mount Zion which he loved." Ps. 78:67, 68. If God loves, why should not we love? If God gives the tribe of Judah the first place in the period of reconstruction, why should we not do the same? It is only the mind, will and plan of God that is being worked out anyway, not ours, all we can do, is just to be "workers together with him." As with him, all selfishness and personal feelings forever laid aside, just so with us; "thy will, O Lord, not mine," should ever be the first impulse of our souls.

Shall not the following ever have living access to our daily lives; perfecting our spirits for a life of holiness in the land of God, where they even have holiness upon their harness, and upon their pots? "The Lord bless thee, and keep thee: The Lord make his face to shine upon thee, and be gracious unto thee: The Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel, and I will bless them." Num. 6:24-27.

CHAPTER XVIII

GOD'S COVENANT WITH DAVID

In our critical studies of the scriptures, after several years of preaching the leading theological subjects of the Protestant Churches, imagine our surprise, while excavating among the Gentile rubbish and error of the ages, to find that one of the most prominent covenants ever made by God with man, and as far reaching as any other, was the covenant that he made with David. Upon this covenant alone we can truly rest every hope of sustaining the divinity and inspiration of the Holy Scriptures. If this covenant has failed, then all must fail. Into this covenant, God placed articles, that if they miscarry, the whole structure and hopes of Christianity must fall, because of the emphatic, eternal and far reaching manner in which God has handled the matter.

It was this that appealed to us most. We readily saw the full meaning, and the ending. That either it was the greatest and most interesting convincer of the truthfulness of the prophetic word of God, or else it must be the one theme of all themes, which, in the end, would prove that atheism and infidelity are right. In semi-darkness it is not hard to make believers, but when we advance to the stage of enlightenment to which we have advanced today, it takes

something more than a mere statement of men, and a "beating of the air," to make proof. To make believers, who are believers indeed and in truth, it takes more than a New Testament. We must know what is meant all through the New Testament by the words, "doth not the scriptures teach," "Is it not contained in the scriptures," "Doth not the prophets say," etc., etc. In fact, if the scriptures teach not the fundamental truths of the New Testament, all is vain, for all the writers of the New Testament purport to be building their doctrines and their theories upon the Old, and it was the finding of these great underlying principles, that has caused us to sell "all that we had" theologically in the past, and "buy the field," wherein was hid the great treasure of Israelism. We had to drop many things that we thought were truth, which, when we washed them by the word, and turned the search-light of God's Spirit upon them, found them to be only a "stock of lies," which had been left to us as a legacy by our Gentile teachers of the past. We found that these Gentile fakers and venders were "altogether brutish and foolish: the stock is a doctrine of vanities." Jer. 10:8.

The covenant of David, with appealing force, led to our liberation. It is facts, not fiction, that we, as Christians, must have to establish our faith and hope in these days of overflowing infidelity. But with the religion that is kept alive by "a tumult," the facts are not needed, much less wanted, and he who dares bring them

in is made to feel that his religion is vain. But truth triumphantly shall rise, though sneered by pride, and crushed by scorn.

Little did our fathers and mothers realize, with their darkened, yet abiding faith of yesterday, what golden gems of truth, which to their eyes were hid, would be revealed to their sons and daughters of today. Little did they think that their sons and daughters could pick up the covenant of David, run it out, thread by thread, bring out so plainly the beautiful of the beautiful. Pick up the stripling sheep boy, David, from youth to manhood, from sheep cote to Israel's king. Follow his sons, one by one, to the little boy of eight, Josiah, crowned by "Jacob's Stone" in the temple at Jerusalem, on to Tea Tephi, the "lovely princess of Judah." With her from Jerusalem to Tahpanes, Egypt, on to Tara, Ireland, there to clasp the hand of King Cheremon, of the house of Zarah, and from their happy union, and the healing of "the breach," came son and daughter, down to the birth of the lovely maid, Victoria, who at last stood at modern Israel's royal head, as the Queen of England.

Follow us line by line, and find it all so plainly seen in the covenant God made with David. "For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens. I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O

Lord: thy faithfulness also in the congregation of the saints." Ps. 89:2-5. How true it will be in the end, the very governments of earth will declare the glory of God, as his mysterious workings are fully understood.

Why, and to whom were these words written? They were written to Ethan, who was of the house of Zarah, known in future written history, as the "Royal House of the Scarlet Cord." Written to "give instruction," that he might know, although the house of Zarah, of which he was, had broken Egypt, was mighty, was powerful, yet God had chosen David, of the Pharez line, the twin brother of Zarah. Had made a covenant with him, and this covenant had been acknowledged by an oath, that God would build up the throne of David to, not one, but all generations.

In choosing David, we find one of the peculiarities of God. He did not take the mighty, the well favored, but the ruddy, stripling of a boy.

"He chose David also his servant, and took him from the sheepfolds: from following the ewes great with young he brought him to feed Jacob his people, and Israel his inheritance." Ps. 78:70, 71. To Ethan, the instructor continues: "For thou art the glory of their strength: and in thy favour our horn shall be exalted. For the Lord is our defence; and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidest, I have laid help upon one that is mighty; I have exalted one chosen out of the people. I have found David my servant;

with my holy oil have I anointed him." Ps. 89: 17-20. He freely admits that Ethan is the glory of Zarah's strength, and that through and by Ethan's favor, David's horn was to be exalted, which we shall prove a little later that it was. But while all this was true, so far as the House of David was concerned, the "Lord was their defence," the "Holy One of Israel," Jesus the Christ, the Messiah, was to be Israel's—Judah's spiritual King and Advisor. One had been chosen out of the people, that David was anointed with God's holy oil, and that it was God that had anointed him.

Let us go down to the house of Jesse, and see how David was chosen "from among the people." Samuel had been mourning because God had rejected Saul.

Saul knew he should not have been crowned king. In this it showed he had a better spiritual insight than those who wished to crown him. He was not of the tribe of Judah, who held "the sceptre." This he knew, so hid himself "in the stuff, (1 Sam. 10:20-24). In choosing him, Israel had not consulted the oracles, and as they did not do this, they had rejected God. The whole thing went to the bad, Samuel mourned, until at last he was sent to Bethlehem. Jesse was called to the sacrifice. As his eldest son, Eliab, who looked so manly and commanding, stood before the prophet Samuel he thought he was the one. But the Lord spake, saying, the "Lord seeth not as man." So seven sons of Jesse passed in review before this Seer of God,

yet not one chosen. In astonishment, Samuel asked, "Are these all thy sons?" And was answered as follows: "There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. And he sent, and brought him in. And he was ruddy, and withal of a beautiful countenance, and goodly to look upon. And the Lord said, Arise, anoint him: for this is he. Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the Lord came upon David from that day forward. So Samuel rose up, and went to Ramah." 1 Sam. 16:11-13.

Israel's king, the "shepherd boy," was chosen, and must now pass into training. This led him directly into the presence of King Saul. God knew if there, he could refrain himself from asserting his God-given power and might, until the proper time, that he would be a fit ruler for his people Israel. Saul tried to kill David. At last David's test came, Saul slept, all was ready to hand, but no, David would not lift his hand against the "Lord's anointed." In this, he left an example that is very little regarded by God's people of today. The "divine right of kings" is ignored and completely set aside by many people of the world, especially the western world. Like David, they must yet learn that it is a sin to raise the hand against "the Lord's anointed." Much is done in ignorance, not "knowing the scriptures." Disregard for the "Lord's anointed," came largely from Gentile-Rome sources. It was

they who raised the assassin's hand against Jesus, "Israel's Redeemer," the "King of the Jews," and "King of Kings."

Also, when we come into church circles, there is not that regard and veneration which there should be, toward the ministers of God, the "anointed of the Lord," "his chosen." This is not so much so in the old line churches, as it is in some of what are termed the new reformed churches. Many of them purport to be set in order by men professing a great degree of holiness, yet they even teach their people to disregard and ridicule those who are not of their kind. When we attend their meetings and see the discord and confusion, we feel very thankful to God, that there are so few of "their kind." God is the author of perfect order and decorum. This was plainly manifested in the choosing of David, on God's part, and disorder was manifested upon the part of the people of Israel in choosing Saul. David was in line from Judah-Pharez down. Although young, he carried with him the deportment of a man of mature age, so much so that God, out of a family of eight sons, laid his hand upon him in preference to all, irregardless of age and manly looks, giving the following as an explanation for the act, "For the Lord seeth not as man seeth, for man looketh on the outward appearance, but **the Lord looketh on the heart,**" the life. In David he saw a man among men in the making. A man so perfect in his general make-up that God saw fit to anoint him Israel's king for all ages to come. It was this

trait of entire subordination to authorized authority that caused God to say that "David was a man after his own heart," or order, and to even hold it out as an inducement to all coming generations, as an act of true heartedness.

Gentileism has caused religious people to set too lightly by David, for the only reason that they could see in God's covenant with him, that which they could see in no other. They could see in this covenant, that which, in the end, would sound the death knell to their earthly power, as we shall show farther on. This is one reason why they transmitted to our fathers the thought of not saying much about David's covenant. They cared not for an investigation of this truth, as it would mean their complete undoing. Modern theologians give it the wide berth, for if they did not, it would mean the remaking of their theology as taught. It takes them out of the region of symbols and spiritual figures, placing them on the safe ground of literalness, trueness, tangibility, that which the eye could see, as well as the heart believe. On the line of literal understanding of the scriptures, any school boy could become proficient in the knowledge of them, so why the high salaried spiritual guides to dispense "the meaning"? All this is seen, so the whole affair is set at naught by ridiculing and speaking lightly of David.

At one place where we lectured on the subject, the minister said, "Pooh, about David. If he was here now he could not go in respectable

society, let alone the church." This declaration brought out the usual round of laughter, that is ever necessary to have, where the literalness of God's word and the Holy Spirit is ignored. No wonder that the wrath of God is visited upon modern Israël, when the pulpits are filled up with such infidel, unbelieving ministers. Yet we attribute much to their ignorance of God, and his literal truth. But the day of "winking at ignorance" is fast passing away, and the just judgments of God are falling.

But his "throne (David's) was to be built up to all generations." So that according to this covenant, if generations still exist, David's throne still exists, and if it still exists we must surely be able to find it. Says one, "This refers to Christ and his throne." Many thanks for the information, but where is Christ reigning, and when was he crowned? We have always been taught that Christ is our high priest, officiating as a priest, not as a king now, and we are inclined to think, that as he returns from his resting place, he will wear the priestly robes, officiate as a priest, until this work is finished as such. But be that as it may, let us investigate the covenant of David, and we shall have a better understanding of the matter.

Anyway "the heavens" (kingdoms) are to praise God for his faithfulness to David, "With whom my hand (God's) shall be established: mine arm also shall strengthen him. The enemy shall not exact upon him; nor the son of wickedness afflict him. And I will beat down his foes

before his face, and plague them that hate him. But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted. I will set his hand also in the sea, and his right hand in the rivers. He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation. Also I will make him my firstborn, higher than the kings of the earth. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven." Ps. 89:21-29.

Notice the salient points, "God's hand established," "his arm strengthened," "enemy not to exact," "son of wickedness not to afflict," "beat down his foes," "plague them that hate him," "faithfulness and mercy with him," "set his hand in the sea," "make him my first born king," "higher than kings of earth." This will be irrefutably true, for all through the scriptures David is given the first place under Christ, to sit at Christ's "right hand," during the Restitution age, as we have previously shown.

The mercy of God to keep for him, and God's covenant was to stand fast with him. It is through and by David, that God not only rules the earth today, in a limited way of righteousness, but later on, will rule it in all righteousness and truth, from the city of Jerusalem, with the resurrected David himself personally, whom God promises to raise up to his people Israel. Jer. 30:9. His seed is to endure forever, and "his throne as the days of heaven."

Could it have been possible for God to have made any greater promises than these? And will any one dare say they will fall short of fulfillment? Yes, but says one, "These promises were only on conditions, if his children failed to keep God's law, he would be disowned." But this does not say so. "If his children forsake my law, and walk not in my judgments; If they break my statutes, and keep not my commandments; then will I visit their transgression with the rod, and their iniquity with stripes." Verses 30-32.

It is useless to try to put up excuses for God, to try to show that his word will not hold. As with Israel, if David's seed should go into sin, God had the school of adversity and chastisement to turn them in, that they might be visited by the rod, until such time as a complete reformation was wrought. Through Israel, as we have already shown, and now through David, God was laying plans for the salvation of the world, and it must be impossible for these plans to fail, so they are hedged about in such a way that they ever return to the source of all righteousness, even to God himself. "Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Verses 33, 34. In book after book, scattered over the world this 34th verse is used to prove the perpetuity of the law, and many, through and by it, are and have been turned to the Sabbath of the Lord, yet as you can see, it has nothing to do with either law or Sabbath.

It only has to do with God's covenant with David, that which went from God's lips, which we are now trying to show you, and which God says he will "not alter." How blinded eyes have been, to thus pervert the Word, entirely unable "to rightly divide God's truth." Strange, very strange, a matter of such vast importance as God's covenant with David to have ever been treated so lightly. But Gentile blinded eyes are always sure to err upon the most vital and important truths of God.

Again God came back about the covenant and the throne, and if anything, in more positive language than ever before. "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah." Ps. 89:35-37.

Does the sun still endure? If so, David's seed still remains. Is the sun still before you? If so, David's throne still stands, his royal house still lives and holds sway in the earth. If the moon still shines, just so David's throne has become established, and not only established, but **"a faithful witness in heaven."** Then, by this oath God made to David about his throne, around this, is where God proposes to take his stand for witnesses, and **make it his "faithful witness."** Because of the following, many say the covenant was broken and has entirely miscarried: "But thou hast cast off the abhorred, thou hast been wroth with thine anointed. Thou hast made void

the covenant of thy servant: thou hast profaned his crown by casting it to the ground. Thou hast broken down all his hedges; thou hast brought his strong holds to ruin. All that pass by the way spoil him: he is a reproach to his neighbours. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice. Thou hast also turned the edge of his sword, and hast made him to stand in the battle. Thou hast made his glory to cease, and cast his throne down to the ground." Verses 38-44.

Here again comes a great perversion of scripture. These verses only refer to the throne of David in the land of Palestine. A little thought reveals to any one, that if Israel and Judah, over whom David and his house was to reign, were removed from the land, of necessity, the throne, **in the land, would** have to be cast down. But when the throne was cast down in the land, have you ever taken the time to study out and find what became of the king and the princes. "The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, he hath not withdrawn his hand from destroying: therefore he made the rampart and the wall to lament; they languished together. Her gates are sunk into the ground; he hath destroyed and broken her bars: **her king and her princes are among the Gentiles:** the law is no more; her prophets also find no vision from the Lord." Lam. 2:8, 9.

Here it all comes very plain. The land is not only forsaken of its people, but of its royal

house as well. Then, if as we have shown, the people of Judah and Israel were not totally annihilated, what right have we to think or teach that the Royal House of David was completely destroyed. This says plainly, "**her king and her princes are among the Gentiles.**" So from this time forward, we need not look to the land of Palestine to find the Royal House of Israel, but among the so-called Gentile nations, and it is here we find it, as we pick up the broken threads of Israelitish history.

God doth not so lightly set aside his oath, as many so-called religious teachers would have us believe. If on one point his word should fail, it would jeopardize his entire work. This can never be.

The Lord is not through with his promises to David yet, as you can readily see from the following: "And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. As the host of heaven cannot be numbered neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me." Jer. 33:19-22.

It may be well for the benefit of the reader, to say, that the family of Jeremiah became united to the Royal House of David. His daughter

Hamutal was married to Josiah the King of Judah, and this infusion of new blood, no doubt, helped to tide the house over and give it a larger period of grace in the land. At least we find it was the making of Josiah, for it was he that held one of the greatest Passovers that was ever kept among God's people in the land of Judah since the days of Samuel the prophet until then. 2 Chron. 35:18. Josiah must have been greatly beloved, as the following gives us to understand: "And Jeremiah lamented for Josiah: and all the singing men and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and, behold, they are written in the lamentations." V. 25.

To return to the prophecy. This prophecy was not spoken by Jeremiah until Zedekiah, the last King of Judah had been out of the land, and in Babylon for sixteen years. as Judah was captivated 606 B. C. and this was 590 B. C. when Jeremiah made this prophecy.

Notice how forcible the language used, "**If ye can break my covenant of the day and night,**" then can God's covenant made with David be broken. To those who spiritualize and minimize God's word, here is food for thought. All fully realize that up to the present time, we still have day and night, and inasmuch as we do, it proves futile to try to set aside and destroy the House and throne of David, which God has said is his "faithful witness." And what is more, if "the faithful witness" is destroyed the whole case is liable to go by default. But the witness still

lives, for David still has sons and daughters upon his throne, also God has thousands of "Levites and priests" (preachers) who officiate for him and carry on his work in the earth.

Again: "Moreover the word of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them." Verses 23-26. The people of Judah, which were left of the captivity, still continued to talk, as they do today, saying, "God's word to David had failed, that the covenant was broken," so that now God takes it up personally with the prophet, desiring to know if he has been considering what was being said, that the two chosen families had been cast off? Some way we think, that even now, in the presence of God, it is many times wondered as to why his plain words are so ruthlessly brushed aside, by good honest people, who desire only to do that which is right.

"The two families which the Lord hath chosen." You ask, What doth it mean? This necessitates a searching the word of God for his

past dealings with the children of Israel, and his promises to them. In Gen. 49:10, "the sceptre," or the royal ruling house of Israel, was placed in Judah. It was not to depart from Judah. Because of wickedness his two eldest sons were slain of the Lord, leaving his daughter-in-law Tamar a widow. Judah then promised her his younger son, but seemingly forgot the promise, for the son married another. Tamar, knowing this, robed herself as a harlot, sat by the wayside and Judah passed by and went in unto her, with the result that two sons were born. Of necessity the birthright would belong to them, and the sceptre would rest with them. But the question with which one of them. To fully understand, we quote what was said of their birth: "And it came to pass in the time of her travail, that, behold, twins were in her womb. And it came to pass, when she travailed, that the one put out his hand: and the midwife took and bound upon his hand a scarlet thread, saying, This came out first. And it came to pass, as he drew back his hand, that, behold, his brother came out: and she said, How hast thou broken forth? this breach be upon thee: therefore his name was called Pharez. And afterward came out his brother, that had the scarlet thread upon his hand: and his name was called Zarah." Gen. 38:27-30.

It will be noticed that one child thrust his hand out of his mother's womb. As this was done, a scarlet thread was tied around his wrist. This would indicate that he was the first born son, as well as royalty, and would show, that the

sceptre belonged to him in priority of age, as he was born first. But the wisdom of God decreed entirely different. God would save the world through Israel. The world must be ruled by kings, and righteous kings at that, so the royal blood of Israel must be mingled with the royal houses of earth, which later we will show was done through the two boys about to be born. But the boy with the "scarlet thread pulled his hand back," and his brother was born first. As this took place, the midwife, when she saw the other boy was born first said, "How hast thou broken forth? The breach be upon thee, therefore his name was called Pharez," which signifies "a breach." The breach has been upon him.

Naturally a question would arise, which son was born first? It is easily seen that from this on there would be a strife between these two boys. One's hand was born first, the other's body was born first. Each could legally claim the sceptre and the crown, and that with just grounds. So the words "a breach," a parting, a separation, and of necessity, two royal houses would be in the House of Israel, until this breach was bound up, or healed. Farther on we will show how and when it was healed. But understand, both families were chosen of the Lord Zarah with the "scarlet thread," and Pharez who caused the "breach." David came of the house of Pharez, and it was to him or that house that the covenant was made. Because those left of house of Judah were saying these two ruling families were cut off, God said, "they despised

his people." But nevertheless he goes on and gives them to understand that his covenant with David was sure, again repeating to them about "the covenant of the day and the night." Right here we desire to say, that those who claim that these great promises have failed of fulfillment, if they will reverse the order of day and of night, then we might see more in believing what they say, but until such time as this is done, we shall still believe in the integrity of God and his written words of truth, knowing as we do, that the greater part of these promises to David have already met their literal fulfillment.

The apex of all the promises God ever made to David, is in the following, "For thus saith the Lord; David shall **never want a man to sit upon the throne of the house of Israel.**" Jer. 33:17. It is either truth or a falsehood. If there has not always been a living heir of David on the throne of Israel, it is a falsehood; if there has, it is the truth. It does not say upon the throne of the house of Judah, but of the house of Israel. Israel was lost among the nations of earth, and when found, according to this prophetic promise, they will be ruled over by the royal descendants of King David. This we have most assuredly found to be true, so the living, unchangeable word of God still stands in its purity and integrity.

Some try to make us believe that this promise refers only to Jesus the Christ. This is a very poor way to try to evade a literal truth, and such teaching falls of its own weight. The crown was removed from the head of Zedekiah

the last king of Judah, 606 B. C., and if such teachings were true, there still remains this spacious lie of a period of 606 years, during which time David was without an heir on the throne. It is far better to believe in a literal fulfillment, hunt for it, and find it, than to try to make "sparks" of what seems to be truth, of "our kindling." The Lord has spoken of such "sparks," "Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow." Isa. 50:11. As we do not care to "lie down in sorrow," we much prefer the following: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God." V. 10. It is much sweeter to our taste to hunt for the truth from God's word, which is the source and fountain of all truth, while much of its true beauty has been lost through Gentileism, yet still it may be found. We read: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts. I sat not in the assembly of the mockers, nor rejoiced; I sat alone because of thy hand: for thou hast filled me with indignation." Jer. 15:16, 17. How true! Who could help but be "filled with indignation," as it becomes manifest how God's words have become set at naught by Gentile hands, and how so many

of blinded Israel do not care to right the matter, rather loving to slumber, than to awake and quit themselves like true men of God.

While David was yet living, the Lord sent Nathan the prophet to him with this message: "Now therefore so shalt thou say unto my servant David, Thus saith the Lord of hosts, I took thee from the sheepecote, from following the sheep, to be ruler over my people, over Israel: and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more: neither shall the children of wickedness afflict them any more, as beforetime. And as since the time that I commanded judges to be over my people Israel, and have caused thee to rest from all thine enemies. Also the Lord telleth thee that he will make thee a house. And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will stablish the throne of his kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee." II Sam. 7:8-15.

Notice what is contained in these promises. "I will appoint a place for my people, and will plant them." Can you not see in this how plainly God told David that he intended to remove Israel from their land, into a place which he had appointed? These things were understood by God's seers of old. Suffer us to say briefly for the present, that the appointed place was Ireland, for hither went many of the patriarchs of Israel; among them Jeremiah, who here planted the Royal House of David. Hither went Joseph of Arimathea about A. D. 37. When the rest of the world lay in midnight darkness, the light of Israelism shone brightly in Ireland. Ireland is the one great span over which we must walk as we journey over that dismal dark period of the world's history, known as the "dark ages," caused by the Gentiles trying to put out the world's light—Israel.

Again God promises, that if the seed of David should "do iniquity," that he will visit them with the rod of men, and the stripes of the children of men, but one thing sure, he will never take his mercy from him as he did from Saul.

In the land of God, because of idolatry the time came when the light of the House of David went out. Prophet after prophet, God had sent to the kings, it was all to no avail. At last Ezekiel sends the following message to the ruling king of Judah, Zedekiah: "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." Eze. 21:25-27. As we shall take these verses up later, suffice us to say here, that God did not, and will not forget David and his covenant, and has left this cheering prophetic promise to his people: "Thus saith the Lord God; I will also take of the highest branches of the high cedar, and set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish, I the Lord have spoken and have done it." Eze. 17:22-24. Watch for the planting of the "**tender plucked off twig**," you will find it all embraced in the House of David, and God's covenant with him.

CHAPTER XIX

THE DARK AND CLOUDY DAY

Very few have the faintest idea as to the place of eminence and world dominion ancient Israel attained to. The pen of the Gentile writers has so deftly and purposely moved about these things, that only little is known outside the Scriptures, and of the Scriptures we have been taught to believe that very little credence can be placed in them for anything, **except that of the salvation of the soul**, when in fact, there is very little taught of this, it is the salvation of the world through Israel that fills the volume of the Book. The seeds of infidelity have been so thoroughly sown by Gentile teachers of the past, that now we've reached a place **of faltering faith**, so that it both happened just as those so-called spiritual guides desired it should, that they could so much easier make merchandise of us. But time has brought its revelations, turned great light on long buried truth, so that now it is needless for any one to be uninformed, unless they willingly desire to have it so.

As we have already seen, Jacob with "his sword" took the land of Palestine out of the hand of the Amorite, Gen. 48:22, placed them tributary to him, but during the four hundred years sojourn of Israel in the land of Egypt, they had

again firmly planted themselves back in the land, with their awful system of idolatry. As Israel were released from their period of Egyptian bondage, returned to their own land, God gave them plainly to understand that this system of idolatry must be overthrown.

Through Joshua the subjugation of the land was again begun. After him Othneal, Deborah, Barak, Gideon, Jephthah, Sampson, each in their turn, wrought the destruction of the alien people of the land. Levi and Samuel, priest and prophet, in their days urged on the good work. It was continued by Saul and Jonathan, but was left to David to finish the work, for we read: "David said, The Lord God of Israel hath given rest unto his people, that they may dwell in Jerusalem for ever." 1 Chron. 23:25.

To bring this rest, it had required long wars and much blood shed, but the work was done, and now, Israel stood ready under Solomon to make their power felt in the earth.

One of the greatest architectural buildings the world has ever seen, was built by Solomon, it was the temple, and the work was so constructed that not the "sound of a hammer" was heard in its building. Under Solomon's reign it was onward and upward for God's Israel. Their power was felt in every part of the then known world. It is only when we can have re-written history that we shall know of Israel's greatness. From the Bible we can gather enough to know that Solomon's kingdom was the peer of all. We have heard men talk of the universal kingdoms

of Babylon, Medo-Persia, Grecia, Rome, but nothing much said about Solomon, only that he had "a thousand wives," and then they never stop to give the reason as to why he had the "thousand wives." In the work of God there is always a reason.

Of Solomon's kingdom we read, "So king Solomon exceeded all the kings of the earth for riches and for wisdom. And all the earth sought to Solomon, to hear his wisdom, which God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year." 1 Kings 10: 23-25. Solomon either did, or did not, exceed all the kings of the earth for "riches and wisdom." The Bible, as you see, says he did, while written history is silent as to any such greatness. The Bible must stand, so we conclude that **he stood above all.** "All the earth sought Solomon," "and they" of all the earth brought every man his present. From this we conclude that all the then known earth was tributary to Solomon, King of Israel. But says one, "This could not be possible." Perhaps not, but the Scriptures so say, and we must stay with the Scriptures till we find that they falsify.

Solomon also had a navy, or merchant marine, for we read: "And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold; none were of silver: it was nothing accounted of in the days of Solomon. For the

king had at sea a navy of Tarshish with the navy of Hiram: once in three years came the navy of Tarshish, bringing gold, and silver, ivory, and apes, and peacocks. And the king made silver to be in Jerusalem as stones, and cedars made he to be as the sycamore trees that are in the vale, for abundance." 1 Kings 10:21, 22, 27. Only a few sentences, but they speak volumes, and we shall find there is volumes of history of the greatness of Israel, after "the hail shall sweep away the refuge of lies."

There is a thought about Solomon's wisdom that we cannot refrain from mentioning, as it brings to light one of the beautiful threads of the history of the greatness of Israel. "And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol: and his fame was in all nations round about." 1 Kings 4:29-31. This Scripture has been set very lightly by, almost entirely ignored. Very few have advanced a thought as to who these men were. We cannot believe that it would have been any great mark to set for Solomon, to say that he was wiser than some men of other nations of people, for we have already shown that God was to make Israel wiser than they.

We surely trust the reader has not forgotten

that the people of the earth did then, and now, resort to Israel, also we trust the reader has not forgotten what we have already said about the birth of Zarah, the boy with a "scarlet cord about his wrist." Be it remembered that he was of Israel, one branch of the royal house of Israel, and that these men, Ethan, Heman, Chalcol, and Darda were the sons of Mahol of the Zarah-Judah-Israelitish line of kings and princes, as the following genealogy fully shows. "And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. The sons of Pharez; Hezron, and Hamul. And the sons of Zerah; Zimri, (Zabdi) and Ethan, and Heman, and Calcol, and Dara: five of them in all." 1 Chron. 2:4-6.

Of the house of Zarah there was only one branch of it that followed Israel to Palestine, this was the house of Zimri-Zabdi. Of him we have Achan, who committed the trespass in Israel. "But the children of Israel committed a trespass in the accursed thing: for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing: and the anger of the Lord was kindled against the children of Israel. And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned

them with fire, after they had stoned them with stones. And they raised over him a great heap of stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day." Josh. 7:1, 24-26.

This stoning, while it was right and proper, only widened "the breach," that had ever been growing between the House of Zarah and the House of Pharez of Israel. It had now grown to such an extent, that all Zarah's house, except the family of Zabdi, had already forsaken Israel in the land of Egypt, and had become united to the royal house of Egypt, eventually overthrowing the old Egyptian dynasty, and placing themselves upon the throne of Egypt, as is shown in the following: "Thou (Ethan of Zarah) hast broken Rahab (margin, Egypt) in pieces, as one that is slain, thou hast scattered thine enemies with thy strong arm," or arm of thy strength. Ps. 89:10. Notice the introduction of the Psalm, it is to Ethan, to give instruction, as we have previously shown. This tenth verse has been largely applied to the time when Pharaoh's army was drowned in the Red Sea. But now you can readily see that it does not apply there, as the whole Psalm is written about the "two families," two royal houses of Israel. Egypt was not broken in pieces when Israel left it. Their kingdom existed, and went on just the same. But not so, when it was overthrown by the "Shepherd Kings," who firmly planted themselves on the throne of Egypt, holding it for three hundred

years. You will notice how the hand of Gentile-ism tried to stigmatize this dynasty, as follows: **"So Egypt was given up to the unclean until Menepta came back and drove the leprous herdes and their allies in a common rout out of the land."** Can you not see the slimy trail of the Gentile serpent in the wording. However, the same historian admits that a priest named Osarsiph was connected with these leprous people. That their priest enacted a law, whereby it was legal to "eat the gods of Egypt (bulls) and other sacred animals." He even admits more, "the name of Osarsiph had been changed to Moses." Do you recognize the name. Do you know who he was? Did you ever read of a Moses who ground up a calf and made Israel drink it? (Ex. 32:20.) Israel out of Egypt, yet they still remembered Egypt's gods. You will find that the Gentile writer juggled the dates as to when these things occurred, just about as much as he did about the **leprous people**. Remember, Israel's God (not Egypt's bulls) still lives, and is now making the "crooked things straight." (Isa. 40: 4.) The "Shepherd Kings," were eventually overthrown in Egypt, and their royal remnants can be picked up in Phenice, Greece, Spain, Ireland and the north kingdoms of Europe. There as rulers over tribes and small nations.

Perhaps at this you may wonder, not having been able to read it plainly out of Gentile written history, but thank God, the threads, and tracks were not all obliterated, so that with the on-coming light, we are able to begin to put the

body of Israel together in a galvanized restored form once more.

When the stoning of Achan took place, in a body, the remaining children of Zabdi-Zimri-Zarah left Israel and joined their Scythian brethren, so that there were none of them left in Israel, and we must pick them up somewhere else, as we shall do. But this affair was to be "the valley of Achor," to Israel, which the prophet Hosea says was "**a door of hope.**" Hosea 2:15. We shall show later that it was, and is, a "door of hope" to both ancient and modern Israel.

As we have briefly given this bit of history, you can readily see why they said that "Solomon was wiser than Ethan, Heman, Chalcol and Darda." They were of the same royal blooded stock as was Solomon. There was rivalry between them, and it made these Israelites in the land rejoice, that at last they had a son who towered above their brethren, who had revolted from them in the land of Egypt.

You can now easily see that Ezekiel's prophecy about the "dry bones" will yet meet its fulfillment, that the bones came together, "bone to his bone," (Eze. 37:7), for that vision represented "the whole house of Israel." V. 11. Read the vision. Note its points, "bones dried," "hope lost," "cut off from our (Israel's) parts." Only too true. Israel was thought irrecoverably lost, but lo! time slowly turned, and now, in the end of the "indignation," the truth at last breaks forth, the bones come together, sinews and flesh

begins to come upon them, Israel stands, preparatory to the winds, "spirit of God," to breathe upon them that they may live. Not for a few short years, but eternally.

This is sufficient that we may see that there was a great day for Israel in the past. So the question arises, Why the fall? Why were they dispersed from their land? It is explained in a very few words. God had said: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land, to bow down unto it: for I am the Lord your God. Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord." Lev. 26:1, 2.

1st. God said they should make no idols, or graven images, to bow down and worship.

2nd. They should keep God's seventh day Sabbath.

3rd. They should reverence God's sanctuary, which was "the land of the Lord." God had been very plain in his instructions about how they should treat the land. Imposing upon them, not only days of Sabbaths, but years and months of sabbaths. In these, the land was to have its rest. These were all disregarded by Israel, just as now, they thought, "What is the difference anyway."

The demarkation began in the days of Solomon, to be set in full operation by Jeroboam, who caused ten of the tribes to secede from Rehoboam to himself, which ever after are known as ten-tribed Israel, or "the House of Israel."

If they should go into sin God had said: "But if ye will not hearken unto me, and will not do all these commandments; and if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant: I also will do this unto you; I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it. And I will set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins." Lev. 26:14-18. God is plain with them. The punishment is severe. It is "seven times," which being prophetic time, gives 2520 years, as we shall fully explain farther on. This punishment would have rested upon them in their land. They could still have lived in the land while the punishment was going on. The following only elaborates on the punishment, but the punishment would be upon them in the land: "And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me; I will bring seven more plagues upon you according to your sins. I will also send wild beasts among you, which

shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins." Lev. 26:19-24.

The Lord continues, that in the mouth of two or three witnesses every word shall be established, so he repeats it the third time. It is on the same "time" punishment, only with greater penalties added. For the violations of God's law these things would have come upon them in their land. It would take this time of schooling to perfect, fit and prepare them for their final work.

The Lord does not stop, but still continues to pronounce dire calamities upon them, if they refuse to hearken to his commandments, as you can see by reading: "And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight: and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me; then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. And I will destroy

your high places, and cut down your images, and cast your carcasses upon the carcasses 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 savour of your sweet odours. 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: 25-33. In this, the final speaking of the "seven times," they are given to understand that they are to be driven out of their land. But there was an allotted time in which if they would amend their ways they could avert the "seven times" punishment out of their land.

Many people seem to get greatly bothered about these three "seven times." They do not stop to think and reason, that it is just one period of "seven times," or 2520 years, but this same "seven times" spoken of three times. The last time being final. The Lord would rid the land of them for 2520 years. You must understand that there was not to be just an abrupt cutting of them off without giving a timely warning. There would be set bounds, and if within these bounds they would not consider and turn from their wickedness, then they must enter the 2520 year period of punishment.

Keep the thought in your mind as to why this was to be done. If they would not refrain from idol worship, from Sabbath breaking, and

would not reverence the land, "the sanctuary," which was holy because of God's presence, they must be cast out of the land. God now tells them how it will be in the land, after they are driven out: "Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye be in your enemies' land; even then shall the land rest, and enjoy her sabbaths. As long as it lieth desolate it shall rest; because it did not rest in your sabbaths, when ye dwelt upon it. And upon them that are left alive of you I will send a faintness into their hearts in the lands of their enemies; and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword: and they shall fall when none pursueth. And they shall fall one upon another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies." Verses 34-37.

"The land would enjoy its sabbaths." God gave the Sabbath to Israel for the benefit of their land as well as themselves. The land must have its Sabbath rest, and one thing sure, as long as they were out of it, it would rest. Many people can only see that "the Sabbath was made for man." Well, at any rate, God speaks here of "the land enjoying its sabbaths," which it did not enjoy while they were in it. The Sabbath was a burden to them, just as it is to modern Israel today. They close their business, cease from work, put on a long face, get on a full head of religion, yet all the while saying to themselves: "When will the new moon be gone, that we may

sell corn? and the sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea, and sell the refuse of the wheat? Amos 8:5, 6. These thoughts never come to a people who do as God desires it to be, make the Sabbath a day of joy and mirth, not a pull down blind, long-faced day of penance, but a day of happiness, peace and solid comfort

The Lord makes it very plain as to why and how the land would keep it, or his Sabbath. "Take heed to yourselves, that your heart be not deceived, and ye turn aside, and serve other gods, and worship them; and then the Lord's wrath be kindled against you, and he shut up the heaven, that there be no rain, and that the land yield not her fruit; and lest ye perish quickly from off the good land which the Lord giveth you." Deut. 11:16, 17.

There would come "no rain upon the land," and it would cease its yielding, lay in a dormant condition, until the Lord should bring the people back to it again.

It is an undisputed fact, that the rainfall continued to get less and less in the land of Palestine, until it was only a barren, dusty land. It almost ceased to be productive. This condition of things continued until 1844, the end of the 2300 days or years of Daniel 8:14. Since 1844 there has been a gradual increase of rainfall in the land, and especially so, since 1914. Until the year 1917, the rainfall was 26

inches. Should things continue as they are, it, "the desert land," must soon begin to "blossom and bloom as the rose," which is only a fulfillment of what God said would be, as we should near the time of the return of his people Israel. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord, and the excellency of our God. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1, 2, 5-7, 10.

But they continued to walk contrary to God, to harden their hearts, stiffen their necks. And God continued to break the pride of their power. The fall was short and quick. The "dark and cloudy day began to dawn upon them. We read: "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the Lord his

God, as was the heart of David his father. For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammorites. And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as did David his father. Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon. And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods. And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice. And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. "Wherefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it for David thy father's sake: but I will rend it out of the hand of thy son. Howbeit I will not rend away all the kingdom; but will give one tribe to thy son for David my servant's sake, and for Jerusalem's sake which I have chosen." 1 Kings 11:4-13. The Lord began to stir up adversaries among Solomon's tributary nations. Among them, Hadad the Edomite, Rezin, who reigned in Syria, and Jeroboam at home, lifted up his hand against the king. 1 Kings 11. Verses 29 to 32,

shows conclusively that ten of the twelve tribes would revolt, set up a kingdom of their own, which they did, and as before shown, are ever after known as the "House of Israel."

Yet Solomon was allowed to die in peace for David's sake, but the blow fell upon his son, Rehoboam. Because of his unadvised words to Israel, he lost the ten tribes to Jeroboam, whom God gave into his hands. (1 Kings 11:28-35.) In giving it to Jeroboam, God made all things very plain, "And I will take thee, and thou shalt reign according to all thy soul desireth, and shalt be king over Israel." 1 Kings 11:37. It would all be up to Jeroboam as to whether, like David, his throne should be secure. God said to him, "If thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that that is right in my sight, to keep my statutes, and my commandments, as David my servant did, that I will be with thee, and **build thee a sure house, as I built for David, and will give Israel to thee, and I will afflict the seed of David, but not forever.**" Verses 38, 39.

God left all to Jeroboam, his acts should decide, as to whether there should be two kingdoms in Israel through the eternal ages or not.

Rehoboam refused the counsel of the old men as to his future acts, turned to the young men, and their advice caused the revolt in Israel. "So Jeroboam and all the people came to Rehoboam the third day, as the king had appointed, saying, Come to me again the third day. And the king answered the people roughly, and forsook the old

men's counsel that they gave him; and spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke: my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the king hearkened not unto the people; for the cause was from the Lord, that he might perform his saying, which the Lord spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when all Israel saw that the king hearkened not unto them, the people answered the king, saying, What portion have we in David? neither have we inheritance in the son of Jesse; to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents." 1 Kings 12:12-16.

"To your tents, O Israel!" Just so it remains today, and ever has since that fateful hour. Israel and Judah are separate and distinct from each other. From that time their ways began to diverge so widely that they are not known to each other today. A great gulf between them.

About one of the first acts of Jeroboam was to establish idol worship among ten-tribed Israel, the very thing God was going to pronounce 2520 years of punishment upon them for. "And Jeroboam said in his heart, Now shall the kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah. Whereupon

the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan. And he made a house of high places, and made priests of the lowest of the people which were not of the sons of Levi." Verses 26 to 31. He changed the ordinances of the God of Israel as were given by the hand of Moses. And if you want to know why ten-tribed Israel as a body do not keep the Sabbath, here is the beginning, while Gentileism put on the finishing touches. Jeroboam ever will stand out as the one who lead them away from God and his law.

Prophet after prophet was sent to ten-tribed Israel. All went from bad to worse. Israel's period of grace was just about to end. Yet the Lord testified against Israel by all the prophets and by all the seers, saying, "Turn ye from your evil ways and keep my commandments and my statutes according to the law which I commanded your fathers." 2 King's 17:13.

Ezekiel was given the vision about the days of grace the Lord still allotted to them and Judah. "Moreover take thou unto thee an iron pan, and set it for a wall of iron between thee and the city: and set thy face against it, and it shall be besieged, and thou shalt lay siege against it. This shall be a sign to the house of Israel. Lie thou also upon thy left side, and lay the iniquity

of the house of Israel upon it: according to the number of the days that thou shalt lie upon it thou shalt bear their iniquity. For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel." Eze. 4:3-5. The ordeal through which this prophet must pass, **that we might see the darkness of the "dark day"** to Israel, was awful indeed, as is seen, by the diet which was given him to eat. "Thou shalt drink also water by measure, the sixth part of a hin: from time to time shalt thou drink. And thou shalt eat it as barley cakes, and thou shalt bake it with dung that cometh out of man, in their sight. And the Lord said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them. Then said I, Ah Lord God! behold, my soul hath not been polluted: for from my youth up even till now have I not eaten of that which dieth of itself, or is torn in pieces; neither came there abominable flesh into my mouth. Then he said unto me, Lo, I have given thee cow's dung for man's dung, and thou shalt prepare thy bread therewith." Verses 11 to 15. It needs no comment. You can see the fearfulness of it by reading. It all betokened Israel's defiled experience among the Gentiles.

As we now see the unclean and forbidden articles of food on the tables of so many Christians in modern Israel, we cannot help but think that they are far different to Ezekiel and Peter,

in whose mouths unclean things never entered. But we are returning homeward, so vegetarianism is getting to be quite popular to those who desire life and health, and a clear mind to comprehend the things and sayings of God. Perhaps unbeknown, yet we are rapidly coming back to the laws of diet and hygiene given to our fathers by Moses long ago.

Three hundred and ninety prophetic days or years were allotted to ten-tribed Israel in which to repent or take the punishment of 2520 years. Go with us back to the time when Israel sought a king, and let us read: "And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee." 1 Sam. 8:7, 8. This was about 1112 B. C.; take 390 years from this and you are brought to 721 B. C., at which time God made his last call to them. We read: "notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. And they rejected his statutes, and his covenant that he made with their fathers, and his testimonies which he testified against them; and they followed vanity, and became vain, and went after the heathen that were round about them, concerning whom the

Lord had charged them, that they should not do like them. And they left all the commandments of the Lord their God, and made them molten images, even two calves, and made a grove, and worshipped all the host of heaven, and served Baal. Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them; until the Lord removed Israel out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day." 2 Kings 17: 14-16, 18, 22, 23.

Shalmaneser, King of Assyria, came against Israel. "And the king of Assyria did carry away Israel unto Assyria, and put them in Halah and in Habor by the river of Gozan, and in the cities of the Medes: because they obeyed not the voice of the Lord their God, but transgressed his covenant, and all that Moses the servant of the Lord commanded, and would not hear them, nor do them." 2 Kings 18:11, 12. Here by the river Gozen, for the present we shall leave Israel, going down in the "dark and cloudy day." The time Abraham saw. "The sun went down." But it is not eternal, it was only to last 2520 years. The years now past, we can pick them up in their journey of exile. They are fully identified, to the consternation of all those who still cling to the vagaries and mysticisms of Gentileism. Praise be to the God of Abraham, Isaac and Jacob.

But Judah was yet in their land, still enjoying the grace and favor of God, though all the while going deeper and deeper into idol worship and Sabbath breaking, with God ever sending his timely warnings to them. "Thus saith the Lord unto me; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem; and say unto them, Hear ye the word of the Lord, ye kings of Judah, and all the inhabitants of Jerusalem, that enter in by these gates: thus saith the Lord; Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem: neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work, but hallow ye the Sabbath day, as I commanded your fathers. But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction. And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein; then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem: and this city shall remain for ever." "But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will

I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." Jer. 17:19-25, 27.

But they hardened their hearts and stiffened their necks until at last it was said of them, it is enough. But when? "And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year." Eze. 4:6. If you will go back to the days of Amon, King of Judah, who repented not, as did his father Manasseh, but "did evil in the sight of the Lord," "sacrificed unto carved images," "multiplied trespassing more and more." This was 646 B. C. Take Ezekiel's forty days or years of grace for Judah from this and you have 606 B. C., and what then? "And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place: but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age: he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt

the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. 36:15-19.

Thus Judah passes from their land to begin their allotted time of 2520 years, or "seven times" of punishment, but not to the same degree of darkness as with ten-tribed Israel, because of God's covenant with David, upon whom he would ever have mercy.

Although both ten-tribed Israel and Judah had received the penalty of 2520 years of exile from their homeland, yet God had so left matters prophetically that if at any time a real work of reformation should take root among them, that in case of such an event, he stood ready to parole them, giving final recognition and restoration. This has been made very plain in the following: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision **and prophecy**, and to anoint the Most Holy." Dan. 9:24.

Seventy weeks or 490 years were cut from the period of 2300 years of Daniel 8:14, in which the above things were to be done, especially "to seal up the vision" of the 2300 days and "prophecy" of 2520 years. God does not act arbitrarily, but Israel and Judah failed to accept the proffered mercy. Thus they must go to the full limit of 2520 years.

CHAPTER XX

ESCAPE OF THE ROYAL REMNANT

In the closing years of the rule of Judah's kings in the land of Israel, there were changes made that very few have studied into. Josiah, the king, had married Hamutal, the daughter of Jeremiah. There seems to have been some discrepancies in regard to Jeremiah, as to whether there were two Jeremiahs, as Hamutal is called the daughter of "Jeremiah of Libnah," while the prophet is called "Jeremiah of Anathoth." According to Plumptre, the whole of this family circle, including the most prominent courtiers of Josiah, were lineally descended from the harlot Rahab, and were therefore closely related to the royal house of David. It is hardly possible that there were two Jeremiahs at this period, especially of such prominence, but rather, that "Jeremiah of Libnah," was identical with "Jeremiah of Anathoth," which many of the happenings of the times go to show was true. In our concluding them to be the same person we agree with Clement Alexandrinus, Jerome, Eichhorn, Calcyrus, Maldonatus, Von Bolen and others, that the two were identical. Both Libnah and Anathoth were Levitical cities. (1 Chron. 6:57, 60.) Shallum who was the father of Hilkiyah appears to have inherited property in each locality.—No

doubt by inter-marriage. Hilkiash for awhile dwelt at Anathoth, but upon the death of his father Shallum, seems to have went to Libnah, relinquishing Anathoth to his elder brother Shallum. This was evidently after Jeremiah's birth, which occurred at Anathoth, (Jer. 1:1), while the elder Shallum was High Priest, and Hilkiash only in the ordinary course of priests, but antedated Jeremiah's marriage and the birth of his daughter Hamutal, who eventually became the second wife and Queen Consort of Josiah.

It was several years after this before Hanameel, the son of Shallum, Jeremiah's uncle, for lack of heirs, offered Anathoth to the prophet who purchased it, and thus became the owner of both properties in his own right (Jer. 32:7), so could be called, and that truthfully, "Jeremiah of Anathoth" and "Jeremiah of Libnah." The acts of Jeremiah with the king's daughters bears out this line of reasoning.

Manasseh, the grandfather of Josiah, puffed up by Babylonian flattery, and poisoned by Phoenician idolatry, stained his early life by cruelties of the worst kind, in which Isaiah and other prophets and saintly men and women were massacred. Twenty-one years of such misrule was followed by his sudden conversion, while temporarily a prisoner of war. After this, and his release, he instituted thirty-four years of wise and pious rule, of which we have but a scanty record.

At the birth of Jeremiah, nineteen of these quiet years had already passed away. The

daughters of Zion had wiped away the tears shed over their martyred prophets, priests and bards, while piety and wisdom was once more breathing freely. The holy fathers had fallen, but in their stead rose their children, who became honest, faithful servants of God, and his fear again became the stability of the times.

These godly courtiers and priests were in the prime of youthful manhood. when Jeremiah was born, and many of his near relatives were not only in the service of the throne, but were united by bloc and marriage to the royal family. Among these was Shallum, Jeremiah's uncle, the father of Hanameel, who was about the age of the prophet. Another relative, Ahikam, became prime minister of the kingdom, and the great champion of Jeremiah. Neriah, another relative was older, as his sons, Baruch and Seriah became later on the prophet's pupils.

Jeremiah was about nine years old when Josiah the son of Amon, Judah's king, was born, who commissioned Jeremiah a prophet in the thirteenth year of his reign. The two young men therefore grew up together, and their constant friendship was later cemented by Jeremiah becoming the father-in-law of Josiah.

Jeremiah, under inspiration of God, was separated from his birth, and even before, to the office of a prophet. This demanded spiritual enthusiasm and courage of the highest order, but this was supplied by One unseen, long before his fitness was seen by his parents, (Jer. 1:5).

Jeremiah married a Levite maiden of

Libnah, and at the early age of thirteen became the father of Hamutal, who seems to have been his only child. She was therefore four years younger than Josiah the King.

When Jeremiah was fifteen years of age the kingdom fell to Amon, Josiah's father. For a brief period of terror the Sceptre of David was wielded by his drunken hands. Happily for the country, his violence was bitterly felt, and those of his own palace, his own servants, stung to madness by his cruelty, struck him down.

At the age of eight, Josiah, his son, ascended the throne, and the nation began to settle down after the terrible alarm created by Amon's violence, for all realized that the authority of the government would be in the hands of wise and good men, relatives of the prophet Jeremiah. The king's tutors were under the hand of Hilkiyah, the father of the prophet.

At the age of thirteen Josiah married Zebudah, the daughter of Pedaiah of Rumah. She was his first wife and bore to him the unfortunate son Jehoiakim, who reigned eleven years in Jerusalem, and did that which was evil in the sight of the Lord. His son Jehoiachin reigned only three months, when he was removed by the King of Babylon. This line of kings was really out of order, having been placed on the throne by Pharaoh-Nechoh, King of Egypt.

To return to Josiah. In his fourteenth year he was married to Hamutal, whom from childhood he had been attracted to by her beauty. She was a beautiful maiden, just budding into

womanhood, and her father, Jeremiah, bestowed her upon his friend most gladly. She soon became the favorite Queen, and the intimacy between these two families become still further cemented, when under the influence of these new relations, the young king "began to seek after the God of his father David." His reformation follows directly after this marriage, for its public manifestation is recorded in the eighth year of his reign. (2 Chron. 34:3.) In the same year the crown prince Jehoahaz was born of Hamutal, through whom we trace the lineage of the House of David, as the sins of Manasseh, "to the third and fourth generation" have been visited upon Josiah's family—Jehoakim, and his son Jehoachin, and Zedekiah and his sons.

Although through the good reign of Josiah Judah had forged rapidly forward, yet as it was with whole Israel, from Solomon's day, the fall was swift and sudden. For upon the confusion contingent upon the death of Josiah, conspiracy and rivalry broke out in the royal house. Jehoahaz, son of Hamutal was made king by the people, but the other aspirants by the aid of the king of Egypt soon overthrew him, so all that was left for Hamutal, who was now in her thirty-fifth year, after her son's overthrow, was to retire to Libnah with her only son Mattaniah. Here she devoted herself to his education and lived midst the sorrows of widowhood, occasionally visited by Jeremiah, whose time was now mostly spent at Jerusalem, where his labors were daily increasing in magnitude.

It appears that his own wife was now dead, and that the prophet, then forty-eight years old, contemplated a second marriage with some one in Jerusalem. This, however, was immediately forbidden, (Jer. 16:1-3), nor does it seem thereafter that he was ever married again.

Nebuchadnezzar, no doubt through the influence of Hamutal and Jeremiah, seems to have changed his mind, for after the slaying of Jehoiakim, whom he commanded to be thrown before the walls of Jerusalem without burial, made his only son Jehoachin king, started for Babylon. But in three months time he sent Nebuzaradan to re-capture Jerusalem, who carried from thence the king, his family, and treasures, in fact all the mighty men, and ten thousand captives, including all craftsmen and smiths, leaving only the poorest of the land. Thus the exit of the Zebudah line of kings.

Nebuchadnezzar now returned on the scene, summonsed Hamutal and Jeremiah before him, took Mattaniah, the last remaining son of Josiah, and the uncle of Jehoachin, made him tributary king of Judah, changing his name to Zedekiah.

Let us digress a little, that we may follow Jehoachin. After languishing thirty-seven years in Babylonian prisons, Evil-Merodach, then King of Babylon had compassion on him, and set his throne above the thrones of the other captive kings which were in Babylon, giving him a daily allowance for the remaining years of his life. Probably not many, as he was fifty-five when released. (2 Kings 25:27-30.) Thus as late as

somewhere near 553 B. C. David still had a living representative—"A man to sit upon his throne." But this royal line must break and descend to Hamutal's son Zedekiah, for God had directed in regard to Johoachin to "write this man childless," (Jer. 22:24-30), expressly saying "no man of his seed shall prosper sitting upon the throne of David, and ruling any more in Judah." (Jer. 22:30.) But even if he is the one we know Christ is traced from by Matthew's own account, that Joseph, who is the one traced to him for legal reasons, was only a carpenter in Judah.

Luke's genealogy is quite another line, and brings it down to **Mary**, that the actual trace of David's blood descends to Christ, **but not his Sceptre**, for Christ does not assume the Sceptre **until he comes again.**

The daughters of Judah, from the earliest days, looked forward jealousy to some special favor from on high. It was generally known among them that some mother of Judah was to save the line of David, and each maiden of the royal family aspired to this distinction in her time.

God in his alwise providence selected **two** of them, the one—the beautiful granddaughter of Jeremiah—to save the **literal Sceptre**,—and the other,—**Mary**,—to be still more blessed among women!

The former maiden has almost escaped all subsequent notice, **though her seed retains the literal Sceptre** yet, holding it until the Son of Mary comes to claim it, and to fulfill all out-

standing covenants there shall be pertaining to Israel.

When Jehoachin was carried a captive in chains to Babylon, this earlier Daughter of the House of David, was yet unborn, but 'ere another week of years should be numbered to the withering realm (Eze. 17:24) this Tender Twig, had sprouted in Jehovah's nursery to the consternation of the wise of earth. It ever "took root downwards and bore fruit upwards," but **strangely has escaped the attention of all till these "latter times."**

We now return to Jerusalem of Zedekiah's day, there to walk amid the desolated paths, where once David's cedars had flourished, to see if any tender, "topmost branch" should offer twigs of promise to the divine grafter's knife.

David's seed, the Royal House of Pharez, we have seen reduced to a last and single hope. Josiah dead, Jehoahaz dead, Jehoakim dead, his posterity eunuchs in Babylon, Jehoachin a fettered captive, and his own seed weighted with a hopeless curse. No chance here for Judah's sceptre, nor for David's tattering throne!

Zedekiah is the only hope, a **single cedar in the garden of the Lord, green, some few gnarly boughs, also some "tender twigs."** But what were daughters in such dreadful days as these? **May they not be the hope of Judah-David's literal royal seed, as another later daughter of David's line was and is the hope of all Israel?**

Zedekiah kept faith neither with Nebuchadnezzar, Pharaoh, Jehovah, Jeremiah, nor his own

cabinet, so fall he must midst circumstances for which none but he were responsible. We know Jeremiah did all he could to make the reign of his own grandson prosperous, but God had spoken—**Judah's forty years had ended**, so that all his good offices were in vain. The record is plain, it shows by exhortation, exposure of himself even to danger, that he made every effort as a patriotic statesman to save the day, to avert the impending calamity. Three great prophets left their impress on this reign. Daniel, and Ezekiel in Chaldea, and Jeremiah in Jerusalem. The two former were favored friends of Nebuchadnezzar, to whom Daniel was as a D'Israeli, while the latter was a prime minister of Judah, like unto Bismark, whose knowledge had extended from the earlier days of Josiah, down through all succeeding kings to Zedekiah's reign. They all belonged to the same school, and were known at least by statesmanship and reputation to each other.

Jeremiah's lot was that of all good prophets, **honor in all countries, save his own**. Personally known to Nebuchadnezzar, the recipient of many clemencies, which made him an object of suspicion to his own countrymen. Nebuchadnezzar knew him to be a man of counsel, always unswerving in his advice to Judah's rulers, that they should submit to Babylon's yoke. In each of his several descents upon Jerusalem he had met the prophet, always allowing him his freedom. It was largely through Jeremiah's influence with Daniel in the court of Babylon that the elevation

of his grandson Zedekiah had been brought about.

In private life we have found he was clearly allied with the royal house, so much so as to make him a daily inmate of the royal palace during each succeeding reign. We can readily see how far he employed his opportunities to mould the minds of his future Wards. Certain it is that Ebed-Melech, the chief steward of Zedekiah, and he were personal friends, and they mutually owed each other debts of gratitude. (Jer. 38:7; 39:15.) It is also probable that the children of Zedekiah grew up upon the prophet's knees, and his influence upon the younger was very marked, no doubt assisted by Jehovah himself.

He was personally known to Nebuzar-aden, the Commander-in-Chief of Babylon's host, had shared with him as a prominent minister of the Jews, the diplomacy that overthrew Jehoachin and Jehoakim, and the elevation of Zedekiah to king. But as a counsellor of Zedekiah himself, he was powerless. "While he heard the prophet (his grandfather) speak, he believed in him and agreed to everything as true, and supposed it was for his advantage, but then his friends perverted him, and dissuaded him from what the prophet advised, and advised him to do what he pleased."—Josephus.

The two principal prophets, Ezekiel and Jeremiah, agree with one another as to the fate of Zedekiah, declaring "he would be carried to Babylonian lands." Jer. 32:4, 5; Eze. 12:13.

Zedekiah had three sons and two daughters already, and at the birth of the youngest daughter, was twenty-seven years old, and just entering upon the seventh year of his reign. The birth of this daughter was a pleasure to the king and queen, as the child was very beautiful, they chose for her a well known family name, **Tephi** or Taphath (1 Kings 4:11) endeared by the word Tea. So the whole name was **Tea Tephi**, which signified a "tender twig," referred to in Eze. 17:22. Of course the father and mother had no knowledge of what was taking place upon the far off banks of the river Chebar, when they gave the name, but an Infinite Mind moved them. Their selection of a name was just one of those strange overruling providences, which men are pleased to call "coincidences." But to us, who have implicit faith in God, we understand it all. God gave Ezekiel the vision about the "tender twig," and Tea Tephi, the sweet little girl, and "tender twig" itself, to Zedekiah and his wife. We drop it here to pick it up later.

Jeremiah the prophet had two works to do. "See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:10. Few, very few, have ever sought to know the fulness of Jeremiah, his book, and his work. "Sanctified a prophet to the nations before he was born." "Then the word of the Lord came unto me, saying, Before I formed thee in the belly I knew thee; and before thou camest forth out of the

womb I sanctified thee, and I ordained thee a prophet unto the nations." Verses 4 and 5. How many nations? Reasons answer: **All nations**, even our beloved America; not really a nation as others, but "a wilderness of people," all Israel commingled, and in the world's war just closed, which Jeremiah says started at Jerusalem, as we know, A. D. 70, and on down through decade after decade until the climax was reached in 1914. All nations to drink, then last of all Sheshack, which can be no other than the U. S. was to take its drink, which we did. There was no way of staying out of it. (Jer. 25:17, 28.) The closing verses of the chapter make it so very plain. "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground. Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape. **A voice of the cry of the shepherds, and a howling of the principal of the flock,**

shall be heard: for the Lord hath spoiled their pasture. And the peaceable habitations are cut down because of the fierce anger of the Lord. He hath forsaken his covert, as the lion: for their land is desolate because of the fierceness of the oppressor, and because of his fierce anger." Verses 31 to 38.

We have heard much said about Jeremiah's prophesying the downfall of nations, but theologians have been slow in advancing anything on "I have set thee over the nations, to build and to plant." Jer. 1:10. Did Jeremiah build and plant? Did he plant the "tender twig" Tea Tephi? Did he lead out Judah's royal "remnant"?

After Zedekiah's fall God spoke thus unto him: "The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction. Shall iron break the northern iron and the steel?" "And I will make thee to pass with thine enemies into a land which thou knowest not." Jer. 15:11, 12, 14. If Jeremiah did not lead out **Judah's royal "remnant,"** what is meant by "**thy remnant**"? It stands before us for explanation. Also "shall iron break the northern iron and steel?" Rome, the Iron Kingdom, tried to break the "northmen," called Barbarian hordes, but the "northern iron" broke the "Iron Kingdom." One of Jeremiah's "remnant" became connected with the "northmen." This is not all, "I have made thee (Jeremiah) to pass into a land which thou knowest not." Jeremiah knew Babylon, he knew Egypt,

so the Lord could not have meant these. But while enroute to the land "he knew not" he passed through Egypt, and prophecied its downfall.

He knew Egypt, remember that, so it must have been elsewhere than Egypt, **to some strange land**, the Lord would lead him.

But was there a remnant of Judah? "And the remnant that is escaped of the house of Judah shall again take root downward, and bear fruit upward: for out of Jerusalem shall go forth a remnant, and they that escape out of mount Zion: the zeal of the Lord of hosts shall do this." Isa 37:31, 32.

Notice the thoughts contained: "A remnant escaped of Judah." This can have no part with the captives of Judah that went to Babylon. It is only "a remnant." **These are not forced captives, but of their own free will they make their escape.** They shall "again take root downward, bear fruit upward." The remnant takes root downward, firmly implants itself in the earth, "bears fruit upward." **This "remnant" completely separates itself from the house of Judah and takes root, this the captive Jews have not done, it has only been wandering with them.** The remnant was to "go out of Jerusalem." They were not to perform the work, **the zeal of the Lord of hosts shall do this.** Man, his contriving and planning is now left out. **The Lord will lead this "remnant."** This "remnant" can be none other than the escaping of the "tender twig" of the house of David. They are to be estranged

from their brethren, the Jews, because they **“take root—bear fruit.”** This the Jewish people have not yet done. Let us seek this remnant, for when we find it, we find the royal house of David.

Many changes are to take place in the fall of Judah. But remember, it is **“the zeal of the Lord”** that is to **perform this feat.** The Lord uses godly men for such work. God had given into the hand of Jeremiah this remnant, and had called it **“thy remnant.”** This “remnant” was to **take root, grow, bear fruit.** There must be a planting before growth. God had already said to Jeremiah to **“build—plant.”** In the present dawning light the mists of ages rise; we see the remnant, the **“tender twig,”** taken by the prophet and planted in **“a fruitful land.”**

In the fall of the royal house of David in the land, Jeremiah urged the few that were left in Judah to remain, let the Lord care for them, **“For thus saith the Lord of hosts, the God of Israel: As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a curse, and a reproach; and ye shall see this place no more. The Lord hath said concerning you, O ye remnant of Judah; Go ye not into Egypt: know certainly that I have admonished you this day. For ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord our God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it.**

And now I have this day declared it to you; but ye have not obeyed the voice of the Lord your God, nor any thing for the which he hath sent me unto you. Now therefore know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go and to sojourn." Jer. 42:18-22. If they should go to Egypt, destruction was decreed. Ishmeal desired to take the "king's daughters," one "the tender twig," and go to the Ammonites, so he was slain. "Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam: and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites." Jer. 41:10.

Now go to Egypt they would. Jeremiah's remonstrated, but all in vain. "But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations, whither they had been driven, to dwell in the land of Judah; even men, and women, and children, and the king's daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt, for they obeyed not the voice of the Lord, thus they came even to Tahpanhes." Jer. 43:5-7. Here then temporarily the court of the house of David was established, with the

“tender twig,” Tea Tephi, Jeremiah’s great granddaughter, holding the sceptre.

The stay was only brief. Jeremiah prophesied the downfall of Egypt, the downfall of Babylon, and other surrounding nations. Things happened quick and fast.

Before leaving the land, after the downfall of Jerusalem, “Nebuchadnezzar, the King of Babylon, had given **special charge** concerning Jeremiah to Nebuzar-adan, the captain of the guard, saying, Take him, look well to him, and do him no harm, **but do unto him even as he shall say unto thee.**”

We quote this here, that the reader may know that God was caring for this devoted man, and that it may be known that he was a **special friend** of King Nebuchadnezzar, and that he, in the distress of the times, was looking after his needs. Many forget that the king and the leading men of Babylon, through Daniel, were firm believers in Jehovah. “And the captain of the guard took Jeremiah, and said unto him, The Lord thy God hath pronounced this evil upon this place. Now the Lord hath brought it, and done according as he hath said: because ye have sinned against the Lord, and have not obeyed his voice, therefore this thing is come upon you. And now, behold, I loose thee this day from the chains which were upon thine hand. If it seem good unto thee to come with me into Babylon, come; and I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land is before thee: whither

it seemeth good and convenient for thee to go, thither go. Now while he was not yet gone back, he said, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governor over the cities of Judah, and dwell with him among the people: or go wheresoever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go." Jer. 40:2-5.

All is clear; Jeremiah was not a prisoner, nor was he tributary as were the rest of the escaped ones. So no matter, whether in Egypt or elsewhere, Jeremiah was not breaking faith with the king.

Here in Egypt, a free man we find him, busy about his prophetic work, and looking after his daughter Hamutal, and her grand-daughters, who now had fallen to his charge. The rest of the royal family slain.

It is essential to the integrity of our faith in inspiration that the full mission of this prophet shall be shown to have literally been consummated and by far the most important clause in his commission was, "to build and to plant." It is certainly not to the credit of the reformed religionists of the past, that they did not take the proper means to fortify "Israel" against the logical outcome of so serious a lapse in the fulfillment of prophecy, also that unto this day they have given themselves very little concern as to what eventually became of the "Prophet of the Nations," "the Planter." There is one thing very

strange, if the prophecy failed, as is claimed, why did, and do they not see the inconsistency of continuing to preach, using the Bible as a basis, which is now more than ever "foolishness," upon promises so **undermined**. **Builder, planter, gone!** If not found, upon what can be found to build faith? **Some one says "Christ."** Very well "And are built upon the foundation of the apostles and **prophets**, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto a holy temple in the Lord." Eph. 2:20. If the **building and planting** prophet is let fall out, will the time not come, when the "winds beat," the "house fall" and "great the fall of it"? In the light of present day research, with **the building prophet** built with the apostles and Christ, in the new building of Israelism, can you not see the old building of Gentileism begin to totter, only with a little more shaking to fall? "The storms" are coming, "the winds will beat," and "great will be the fall." Babylon is a "millstone thrown into the midst of the sea," shall "fall to rise no more."

To return. Jeremiah at Tahpanhes, Egypt, a free man, with him, Baruch, Ebed-Melech, Hamutal, the prophet's daughter, and Hamutal, Tea Tephi, Scotia, his great grand-daughters: and an unknown party, chaperon to the king's daughters: eight souls, peculiarly protected from the other runaway captives. At last Egypt falls, Nebuchadnezzar sends money to Jeremiah to remove his court to Babylon, to escape destruction, but Babylon is also slated for doom, a falling

house, a broken down hedge, is no place to begin to "plant, to build." This the prophet knows. Pharaoh-Hophri is slain, but a voice speaks at "Tahpanhes, Stand fast, and prepare thee, for the sword shall devour round about thee." Jer. 46:14. Jeremiah quickly takes a tile, writes upon it for the benefit of King Nebuchadnezzar who is coming, buries it beneath the walks of the palace at Tahpanhes, gathers "his remnant," escapes to Tanias, Egypt, the seaport, a ship of Olam (Dan) is in waiting, fares are paid, **all aboard**, off to "build and to plant." Nebuchadnezzar comes, spreads his "royal pavilion" over the stones left by the prophet at Tahpanhes, which contains the secret of his mission. All are satisfied, no seeking farther, the prophet, beneath or with the consent of the "royal pavilion" of Babylon now moves "to build, to plant." Those left behind slain, as God had said.

Before the prophet's departure and his leaving Jerusalem, he had cared for the holy things of God as we read: "It is also found in the records, that Jeremy the prophet commanded them that were carried away to take of the fire, as it hath been signified: and how that the prophet, having given them the law, charged them not to forget the commandments of the Lord, and that they should not err in their minds, when they see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that the law should not depart from their hearts. It was also contained in the same writing, that the prophet, being warned of God,

commanded the tabernacle and the ark to go with him, as he went forth into the mountain, where Moses climbed up, and saw the heritage of God. And when Jeremy came thither he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gathers his people again together, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses, and as when Solomon desired that the place might be honourably sanctified." 2 Maccabees 2:1-8.

Baruch also had heeded the charge of Jeremiah in regard to the "deeds of record." "And I bought the field of Hanameel my uncle's son, that was in Anathoth, and weighed him the money, even seventeen shekels of silver. And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open: and I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maasiah, in the sight of Hanameel mine uncle's son, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison. And I charged

Baruch before them, saying, Thus saith the Lord of hosts, the God of Israel; Take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days. For thus saith the Lord of hosts, the God of Israel; Houses and fields and vineyards shall be possessed again in this land." Jer. 32:9-15.

These "deeds of record" safely buried "for many days," only to be brought forth at the proper time (Jer. 32:42 and 43:9) and from them, will start the surveyor's compass and chain, that shall once more place "the fields" "in the land of God"—Palestine—in the hands of their rightful heirs. Are you longing for your plot, or does the beautiful Gentile "Isle of somewhere" satisfy you best? "No, never," I hear you say, "give me the home and land of my fathers!"

Olam's (Dan's) ship bears away on the waters of the mighty deep, with its eight precious souls aboard, Jeremiah's "remnant," the "escaped captives of Judah," one among the number, the "tender twig." Methinks I can descry in the misty dim shadows of the past, this ship, spreading sails at Tantias, a later and short stop at Dan's other seaport, Joppa, but the land is now empty and without inhabitant. We see those who know the way go ashore, hastily gather all the royal treasures that had been buried there against such need as this. The precious freight all stowed away, when, in the fading light of

some soft sunset's glow, sails again set, they take the last look at Zion's vine-clad hills, and Olam's ship moves away toward the descending orb. Without tears? Never! We may be sure, for what was once so great, yet not without faith that it would rise again, and hear Messiah speak. Nor yet all hopeless, peering through the veil of years that dimmed their own expatriation, the ship sped westward on the waves.

Once before, an ark, eight precious souls upon the waters borne, its mission was to save the world, all lost by wickedness, and now, eight souls upon the waters borne, to **save Israel, David's throne, the world from sin and Gentile hands.** God's word, his oath must be performed.

Whispered comment said, "Certainly these are no common passengers, but whither are they going?" It is but human to desire to know, 'tis written on the prophet's scroll, dimly discern the place which God had set apart since David's day. (2 Sam. 7:10.) See the royal group, as they sit on the ship's deck, watching the evening's setting sun, still keeping watch when the silvery moon doth rise. Relief is now portrayed on every countenance. The three sisters, Hamutal, Scotia, Tea Tephi, a wonderful change in their blanched cheeks, female beauty, certainly in this instance, born again upon the sea, pardons even pagan legends, and at last makes them plausible in history. Baruch and Scotia, they are married now. Tea Tephi, Ebed-Melech, and Jeremiah, central figures. Hamutal, the prophet's daughter, a handsome queenly woman of seventy, is easily

recognized. Near her sits her name sake, the king's second daughter, Hamutal, also a strange person of noble mein, no doubt chaperon to "the king's daughters." We catch the conversation:

"No, Scotia, I have closed the scroll of Lamentations." It is Jeremiah that speaks in response to what the elder daughter has said, his tones no longer sorrowful, his eyes no longer filled with tears, his mien imbued with all the bearing of a statesman, confident that **his mission, "to plant, to build,"** is now begun, "Nor will the spirit ever more move me in that sad strain again. We have different labor now, the signs of deliverance already doth lift my heart into another life."

"Oh, yes, my father, I have even seen the change come o'er thee as a new birth, in the one crowded month that dates our escape from Zoan," exclaims Tephî.

"You must recall, friends, the ministry of all my life, how many thrones I have torn down, destroyed, and seen hewn to the ground, Josiah's, Jehoahaz's, Jehoachim's, Jehoachin's, Hophra's, and now thy poor father's, Tephî, but remember, through all these years, whose full duration I was not permitted to foreknow, I waited for the springtime to plant, I have yearned to plant, and now I am on my road to plant."

Enough. We must break off here, though hard it is to do, amidst seeming scenes of fiction, fraught with such great things of import to Israel, and close this chapter with the "healing of the breach," promising you shall have the ful-

ness of the sweet and charming story in another forth coming volume.

On past Spain, to the sweet and happy land of Erin, at Tara, Jeremiah makes his stop, establishes his court. Here the leading royal house of Zarah had its court, its ruling head. Here, where we must yet find so much for the re-written history of the Israel of God. Here, where many of the devoted servants of God, who were used in the final planting and setting in order of the transferred throne of David, are sleeping in their dusty beds, resting in hope, the hope of the prophets, a regathering to the home they were banished from because of sin. Here, where sleeps Joseph of Arimathea, who furnished his own tomb to receive the body of Christ. Here, where a part of the tribe of Dan, after a victorious fight with the Furbols, (black Gentiles), had firmly planted themselves, that the oppressed of their brethren might find a haven of rest, that God's word might be sustained, wherein he said, "I will appoint a place for my people Israel and plant them," that the House of David might at last come to them, reign over them, so that David might ever have "a king upon the throne of Israel." Here, from which place in later years went "St. Columb, carried his manuscripts (of the Scriptures) to lonely Iona, in the days of the glory of the Irish Church, when Ireland was the light of the Western World, and Irishmen went forth from the 'Isle of Saints' to evangelize the heathen English."

In this rich and fertile soil, is where God had

designed to "repair the breach" that had been made in the royal house of Judah, at the birth of Pharez and Zarah. Jeremiah, "with his remnant," one "the tender twig," Tea Tephi, were here for a purpose.

Here Heremon, one of the leading kings of the Zarah line, as stated above, ruled, had his throne. He saw in the beautiful princess, that which he had never saw in any other, they were married, and in this marriage greater things were accomplished, than ever were in any royal marriage before or since. The royal house of Judah-Israel, again became united, became one, the "breach is healed."

And now, we are fulfilling the prophecy wherein we read: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12. "Raise up the foundations of many generations." All was thought buried for all time to come, everything having been spiritualized, God's word set at naught, but we are, "raising up the foundations of generations" (genealogies). Showing that the words of prophecy have not failed, but that God has been mindful of them, and while we are doing this in America, in the land of Palestine "paths to dwell in are being restored," and soon God's people will have the privilege of returning to the "land flowing with milk and honey," where, under the distilling dews from the Spirit of God, the land will once more

produce its fruits, vegetables and grains in a spontaneous manner as of yore. For God has promised, "I will pour water upon him that is thirsty, and **floods upon the dry ground**. I will pour my spirit upon thy seed (Israel, v. 2), and my blessing upon thy offspring." Isa. 44:3. Since the days of the Wesleys God has been pouring out his spirit in a wonderful manner upon the people, and in 1917 the dry barren land of Israel, we are told, got 26 inches of rainfall. Both spirit and water is coming, and no hand can stay it.

Let us see if in this marriage David was not saved from "wanting a man to set upon the throne of Israel." (Jer. 33:17.) Remember that we left Jehoakin in Babylon, throne exalted, and reigning over other captive kings. (2 Kings 25: 27-30.) He was one of David's kings, and thus reigned, until near 553 B. C. But was to be left childless, so that with him all would end. Tea Tephi of the house of David by Zedekiah-Ham-utal-Josiah line, carrying the sceptre, was married to Heremon 580 B. C., 26 years after Judah was dispersed, the throne thrown down in the land of Palestine, this was about 26 years before the death of Jehoachin in Babylon; so you see there was an overlapping in those two royal lines, and no chance for a break. Tea Tephi, Queen of Dispersed Israel in Ireland, and from her a direct line of descent through the Irish, Scottish and English royal houses down to Queen Victoria. From her we have ten kings at present, blood related, holding, or have held sceptres over

Israelitish people, named as follows: King George, the ex-Kaiser of Germany, King of Spain, King of Belgium, kings of Norway, Sweden, Denmark, Holland and ex-kings of Austria and Bulgaria, so that as we go down in time, the following prophecy can be literally fulfilled. "For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and **they** shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands." Jer. 1:15, 16. How many? "Call all the families of the kingdoms of the north." This will be literally fulfilled when Jesus shall come to reign at Jerusalem, and calls David's kings before him. Perhaps not these present ones, but their descendants, for just as sure as God protected his word about David "not wanting a man," just so he will do in this prophecy.

Another prophecy that met its fulfillment at this marriage, was this spoken to Zedekiah: "Thus saith the Lord God, remove the diadem, and take off the crown, this shall not be the same, exalt him that is low, abase him that is high." Eze. 21:26. The royal house of Judah that had been exalted the highest, was that of Pharez, but in this change, and in this marriage, there was a reversal. It was the exaltation of the house of Zarah in the male line, and was the abasing of

the house of Pharez in the female line. So that the ascendancy would now be with the Zarah line of the house of Judah.

One thought more, a third daughter of Zedekiah was married to one of the "northmen" kings, who was of the Zarah line. Truly, "the works of the Lord are great, sought out of all them that have pleasure therein." Ps. 111:2. But alas! few, very few, **have any pleasure therein.** The great majority had rather continue to revel midst the scenes and teachings of Gentile mysticism. Here all is plain. Inspiration speaks of this very time as follows: "None of the wicked shall understand; but the wise shall understand." Dan. 12:10. Praise be to the God of Abraham, Isaac and Jacob, "who no longer hideth his face from Israel."

CHAPTER XXI

As we have already stated, all through the hundreds of years of the oppression of Israel by the heathen and Gentile powers of earth, there was continually an escaping of them from the oppressor's hand. The foremost and the most daring of those who escaped was the tribe of Dan. These took to their ships and became known as "Sea Rovers," "Norsemen," "Northmen," etc., going to new and unexplored lands, and at last went to settling their brethren of Israel in colonies beyond the pales of civilization, in the then unknown regions of north Europe, and the British Isles, and as they later came out of their northern fastnesses upon the Gentile nations of south Europe, the historian calls them "Barbarian hordes," "Goths," "Teutones," "Anglese," "Saxons," etc. But they are known to us as two great races, the Anglo-Saxons of Joseph, and the Teutons of Dan.

Migratory bands of their people would follow them all along, and many of them became lost to the parent house, and when coming back had to prove their identity, as we see by the following: "And this is the copy of the letters which Oniars sent: Areus king of the Lacedemonians to Onias the high priest, greeting: It is found in writing,

that the Lacedemonians (of Greece) and Jews are brethren, and that they are of the stock of Abraham." 1 Maccabees 12:19-21.

But while these migratory bands of Israel were escaping, the great bulk of the people, just as the oppressed do in modern times, had rather submit to the oppression than to endure the hardships that would necessarily be entailed by an escape. As years went by, changes came in the land. Repentance brought the Lord near to them, he became their helper and the arm of their oppressors were completely broken in the days of David and Solomon, so that Israel became the one nation above all nations. But as prosperity came to them, there came a forgetting of God, a turning from his law, his Sabbath and a worshipping of other gods and idols, with no reverence for his land, his "sanctuary," until finally there was "no remedy" only to scatter the whole nation among the idol worshipping nations until such time as they should get their fill of the ways of the heathen, "confess their iniquity," lift their eyes to their God, as depicted for our learning by the Saviour in his parable of the "Prodigal Son."

When things in the land became entirely hopeless, about 785 B. C., the Lord gave the prophet Hosea a special burden to this disobedient and gainsaying people. He had this true and righteous prophet not only to testify against them with his mouth, but to become a special object lesson in his own life before them.

In the following, as a witness to Israel, you

will notice that God asked the prophet to go and take "a wife of whoredoms." "The word of the Lord that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel. The beginning of the word of the Lord by Hosea. And the Lord said to Hosea, Go, take unto thee a wife of whoredoms and children of whoredoms: for the land hath committed great whoredom, departing from the Lord." Hosea 1:1, 2.

The Lord tells him why this is to be done. That the whole land had committed whoredom in departing from him. It is hardly possible for us to comprehend how perfect and pure Israel were at one time, but the following gives us an idea of their true condition: "He brought them forth also with silver and gold: and there was not one feeble person among their tribes." Ps. 105:37. This text makes it very plain that there was no sickly ones among their numbers. This of itself shows the highest state of perfection physically, and the following shows their true spiritual condition: "Israel was holiness unto the Lord, and the firstfruits of his increase: all that devour him shall offend; evil shall come upon them, saith the Lord." Jer. 2:3. It was not so now, the few among the many, enjoying the blessings of holiness but brethren, all Israel "was holiness unto the Lord." God had taken them out of the land of Egypt, after many years of their resting 'neath the heel of tyranny, which only tended to bring them all the while toward perfection, so that at

last the Lord gives us to understand their true condition when he planted them in Palestine. Some may have their doubts about these things, be that as it may, but the Lord says it was so, and we gladly acknowledge the truthfulness, integrity and wisdom of Israel's God in these statements, and had much rather take them than the juggled writings of Gentile writers of later days.

From this holy and perfect condition, they fell to such depths of degradation that God said of them: "From the soul of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment." Isa. 1:6. Yet while in this fearful condition God would not leave them without a warning of their impending doom, and would do it in such a way that their own eyesight should witness of it to them. God's holiness had been prostituted and polluted through their sinfulness. With their abominations the holy and righteous name of God had been brought to the level of the gods of the surrounding nations. For these wicked actions and their abominable doings they must suffer that in the ages to come such things might never take place any more. God was to redeem the world through Israel. But Israel must be eternally perfected before this work could be accomplished. The whole scene was to be enacted before their eyes by the life and actions of the prophet Hosea. He was to lose the purity and chasteness of his life with a harlot, just as

they had done with the nations around them. They were seduced, they fell.

Let the prophet tell us the story of his acts. "So he went and took Gomer the daughter of Diblaim; which conceived, and bare him a son." Hosea 1:3. If we are to place any credence in the Jewish legends of those days, Diblaim was a very uncouth, profane and loathsome man. Even so had the original fathers of this great nation been idolaters in the fullest sense. Diblaim's daughter Gomer was a very beautiful girl. To see her was to love her, but she was a harlot. Just so as we have shown, Israel at one time stood forth in all their beauty, but alas! she was now a harlot. She had played the harlot with the surrounding idolatrous nations.

After the prophet's marriage to Gomer, several children were born, and every child stood for a condition of Israel in the different phases of their history.

The first child was born, "And the Lord said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." V. 4.

Let not the reader confound these children and their names with the people of Judah. They had nothing to do with Judah, they were only for the benefit of ten-tribed Israel. Judah's history was to be separate and distinct from ten-tribed Israel as is shown from verse 7.

Jezreel, the first child, was a son. His name meant and means much to Israel as you shall see.

He was a token to Israel that God would avenge the blood of Jezreel, and cause to cease the kingdom of Israel, but not the kingdom of Judah and the house of David. It was to go on without cessation as God's faithful witness to Israel and to the world when Israel should be released from their captivated condition.

Naboth had a vineyard nigh to King Ahab's. This vineyard Ahab wanted and was sick because Naboth would not sell it to him. Naboth told him that it was his inheritance, had come from his fathers and he had no right to sell it. That he could not sell it. Just so Israel was "the inheritance of the Lord," "a holy people," and they had no right to exchange that for a state of idolatry, which Ahab had done when he went and took Jezebel to wife, "the daughter of Ethbaal king of the Zidonians, and went after Baal, and worshipped him. And he reared up an altar for Baal in the house of Baal, which he had built in Samaria. And Ahab made a grove; and Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him." 1 Kings 16:31-33.

Ahab had gone wrong, he was the head, the head got sick, he wanted Naboth's vineyard, yet he knew that Naboth had no legal right to sell it to him, as their families were not of the same tribe. But he wanted it, and there was one who was able to get it for him, and this one was Jezebel, who stood as a representative of the Gentile heathen powers. But how was it to be done? Through and in the name of religion. A

feast was called. Naboth, a good religious man, was invited to the feast. Unsuspectingly he was set in a position in the very front of the feast. He thought they were honoring his religion. But it was only to be his fall, and the loss of his vineyard. He was testified against, and paid the price with his life. Just so with Israel. Gentileism testified against Israel, Israel bowed to the religion of the Gentiles, and lost their life, their identity, and became unknown, were cut off entirely from God. Yet Jezebel, the idolatrous woman, paid the price in full. Just as Gentileism will in the end; they will pay the price in full for their meddling with the holy things of God. Jezebel lost her life and queenly throne, and in the end to be eaten by the dogs. Read the whole story in 1 Kings 21:1-29; 2 Kings 9th chapter.

God used Jehu in the destruction of the wicked house of Ahab, and in turn, because of wickedness, the house of Jehu was to be eventually destroyed. The Lord would send judgment after judgment upon the sinful royal house of Israel, yet it was to no avail, for in the end Hosea, the last king, was dethroned by the King of Assyria, and with his dethronement ended the royal house of ten-tribed Israel once for all, according to the words of the prophet Hosea. Kingdom destroyed, ten-tribed Israel went into captivity, lost, unknown, only to be picked up in later centuries, being ruled over, not by Gentile or heathen kings, but by the house of Pharez and Zarah, in response to the prophecy made to Judah and David. With the carrying away of ten-tribed

Israel, ended the story in the valley of Jezreel, the wicked place of Ahab and Jezebel, for we read: "And it shall come to pass at that day, that I will break the bow of Israel in the valley of Jezreel." Hosea 1:5.

Again another child was born to Hosea, for we read: "And she conceived again, and bare a daughter. And God said unto him, Call her name Lo-ruhamah: for I will no more have mercy upon the house of Israel; but I will utterly take them away." V. 6. This time it was a daughter, with a name of great significance given her, Lo-ruhamah (not having obtained mercy) "for I will no more have mercy upon the house of Israel, but I will utterly take them away." This God-given name spake, and speaks, the whole story of ten-tribed Israel, so far as a home in their land was concerned. They were to be **utterly, entirely** taken out of it. In this dispersion they were to pay the full price of their folly. Their God-given home, "a land abounding with milk and honey," out of its hills they could dig the precious metals, but to all this they must say bood-bye, and go out into the earth, where the curse of God was resting much heavier than it was in their own blessed home land.

Let us not misread the text as many have done. God does not say that he will **utterly destroy them**, as we have been taught by our Gentile teachers, but that he will "**utterly take them away.**" Quite a difference in the two. They were only to be removed from their home, but **not entirely cast off.**

This taking away occurred 721 B. C. Ten-tribed Israel being ruled over by King Hosea, revolted from under the yoke of the Assyrians, and hired So, King of Egypt, to assist him in a war with Shalmaneser, the Assyrian king. The Assyrians came against him with force. He was shut up in Samaria. The Assyrians besieged it, and for three long years it held out against them. In the straitness of the siege, the same as it was in A. D. 70 with Judah at Jerusalem, mothers ate their own children, just as God had said they would do in Deut. 28:53-57, and Lev. 26:29, if they rebelled against him and should go into sin.

It is useless for men to fight against the inspired prophecy of God, for always in the "fulness of time" history will respond to it.

Samaria fell B. C. 721, and Shalmaneser "demolished the government of the Israelites and transplanted all the people (note the saying) into Media and Persia." Josephus, page 244). Thus ten-tribed Israel were "utterly taken away."

In this connection we would like for the reader to notice the reverence in which God holds this land. When all Israel was removed, Shalmaneser "transplanted other nations out of Cuthah, into Samaria, and into the country of the Israelites." These Cutheans were idolaters, and carried their gods into the land of Israel's God with them. If God would disperse Israel for idolatry, in justice he would not let others take their places and carry on their idolatrous practices. Thus "they provoked almighty God to be angry and displeased at them, for a plague siezed

upon them, by which they were destroyed, and when they found no cure for their miseries, they learned by the oracle that they ought to worship Almighty God, as the method for their deliverance. So they sent ambassadors to the King of Assyria, and desired him to send them some of those priests of the Israelites whom he had taken captives. And when he thereupon sent them, and the people were by them taught the laws, and the holy worship of God, they worshipped him in a respectful manner, and the plague ceased immediately, and indeed they continued to make use of the very same customs to this very time, and are called in the Hebrew tongue Cutheans, but in the Greek tongue Samaritans." (Josephus, page 245.)

Thus did God honor his land, irregardless of whether man regards and honors it or not. Should we properly understand the word of God, these things should ever be borne in mind. God never placed the full dearth upon his land until after the dispersion of Judah in A. D. 70, since which time, up to 1844, the end of the 2300 years of Daniel 8:14, the land became almost entirely barren, so that even today there is "much of the land practically unexplored." That land was given as a home to the seed of Abraham, Isaac and Jacob, of the blood, or genealogical line, and to no others, so he saw to it that it would never support others than they.

Have you ever stopped to think that some of this land is the richest in the world, yet it lays there practically unknown. Some of it is much

better for wheat than our best western land, yet it lays without inhabitant. "Bashan is the land of sacred romance. From the remotest historic period down to our own day, there has ever been something of mystery and of strange wild interest connected with that old kingdom. (The grave of Abel near Damascus is 30 feet long.) Bashan means soft, rich soil. Bashan was regarded by the poet-prophets of Israel as almost an earthly paradise. The strength and grandeur of its oaks (Ezekiel 27:6), the unrivalled luxuriance of its mountain scenery (Psalms 68:15), the unrivalled luxuriance of its pastures (Jeremiah 50:19), the fertility of its wide-spreading plains, and the excellence of its cattle (Psalms 22:12; Micah 7:14) all supplied the sacred penman with lofty imagery. Remnants of the oak forests still clothe the mountain sides; the soil of the plains and the pastures on the downs are as rich as of yore; and though the periodic raids of Arab tribes have greatly thinned the flocks and herds, yet such as remain—the rams and lambs, and goats and bulls, may be appropriately described in the words of Ezekiel, as "all of them fatlings of Bashan," Eze. 39:18." "Outside the city of Salcah are the roads once thronged by a teeming population; there are the fields they enclosed and cultivated; there are the terraces they built up; there are the vineyards and orchards they planted, all alike, desolate, not poetically or ideally, but literally 'without man, and without inhabitant, and without beast.' Not only is the country, plain and hillside alike

checked with fenced fields, but groves of fig trees are here and there seen, and terraced vineyards still clothe the sides of some of the hills. These are neglected and wild, but not fruitless. Our guide told us that they produce great quantities of figs and grapes, which are rifled year after year by the Bedowin in their periodical raids." Reader, the keeping of this land is not of man, but it is the hand of God, reserving it for his people Israel.

Again to Hosea. In verse 7 of this first chapter there is something that you have never yet noticed, that is this, God promised to have mercy on the house of Judah. "But I will have mercy upon the house of 'Judah, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

This verse of itself shows that Jehovah does not reckon Judah as Israel, neither Israel as Judah, but that they are two separate families, or houses, but these two houses must yet come together again as one. It also shows that while ten-tribed Israel have been saved through Christ, that Judah is to be saved by God himself. And what is more, while ten-tribed Israel have been working out their future destiny by battle and by sword, that it is not so with Judah, that they are not saved in this way.

Go to the past and see how the Maccabees took the sword and tried to make Judah win out, but it only resulted in a failure. Judah today stands much farther towards freedom and

independence than they ever have in the past, yet all must confess that it has not come to them because of the sword, so that we must say it is of God himself, and that in answer to this prophetic promise which he made them through Hosea centuries ago.

Again another child was born to Hosea, of which we read as follows: "Now when she had weaned Lo-ruhamah, she conceived, and bare a son. Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God." Hosea 1:8, 9. This time it is Lo Ammi (not my people), and what is more, "I will not be your God." Right here is where most religionists stop in their studies about Israel. They never look farther to see whether God has promised anything in the future or not, but tell to their hearers that Israel was irredeemably cut off, that Israel cannot be found, that the Gentiles took their place, and that we are Gentiles. All this without even one line of either historical or Scriptural proof to sustain it.

In the following verse the Lord makes it very plain as to the future of Israel, how it would be with them in their wanderings. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Verse 10.

You will notice that although Israel was cut off from him, yet they were to be as numerous as

the "sand of the sea." That there would come a time when these cut off people would be called the "sons of the living God." Theologians have given all this to the Gentiles, yet in this verse it is emphatically stated that it is to be Israel, not Gentiles, that are called "the sons of God." "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land, for great shall be the day of Jezreel." Verse 11.

In this verse the mind of the reader is carried forward to the future, when all Israel is to be gathered together again, "and they shall appoint themselves one head." This is to come to pass farther on than where we are at the present, and is very forcibly brought out in the following Scriptures. "Moreover, thou son of man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick; and they shall become one in thine hand." "And say unto them, Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more

at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions; but I will save them out of all their dwellingplaces, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore." Eze. 37: 16, 17, 21-28.

You notice here the distinction between the two houses is very plain, and that the Lord says plainly that he will take Israel (ten-tribed) from among the heathen, whither they be gone. All doubts should be removed as to the two houses.

In the second chapter of Hosea, first verse, we find that the "Lo" has been dropped and they are now called by the simple word, "Ammi."

The significance of the word is "that is my people." They are also called "Ruhamah," which is, "having obtained mercy." Do you not now see the meaning of these words? It is not simply a naming of children, but as we have stated before, it is different epochs in the history of ten-tribed Israel, not Judah.

It surely is a mystery how that good honest Christians could have read the book of Hosea, especially these texts, time and again, and yet have continued to believe and teach that Israel was lost and would never be found, could never become the children of God again. It surely betokens blindness of the worst kind, but this is just what Paul says happened to Israel "in part"—ten-tribed. (Rom. 11:25.)

It is stranger still, how that people of just ordinary intelligence could have read this book, and have never seen the distinction between Judah and Israel, that they are not reckoned as one, but that God deals with them separately. There is only one reason to assign for this strangeness, and that is, "that blindness has happened to Israel until the fulness of the Gentiles be come in," and that the fulness of the Gentiles never came in until 1914, so that now the blind people who are willing to be led by the teachings of God, can begin to see these beautiful and eternal truths.

In the following the Lord makes it very plain just what he was going to do for ten-tribed Israel. "Therefore, behold, I will hedge up thy

way with thorns, and make a wall, that she shall not find her paths. And she shall follow after her lovers, but she shall not overtake them; and she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now." "I will also cause all her mirth to cease, her new moons, and her sabbaths, and all her solemn feasts." Hosea 2:6, 7, 11.

Get the thought of what God was going to do. First, he would "hedge up their way, so that they could not find their paths." Did he? He surely did, else why has it been said that Israel is no more, the ten-tribes, that they cannot be found, and if found they will be uncivilized people, and have even been hunted among the Hottentots, when God so plainly says that when found they will be called "the sons of God."

It truly is shameful that many good Christians had rather take the teachings coming from Gentile teachers of the past, than the pure and simple words of God. They had rather believe their ancestry from the amalgamated blooded people, rather than to believe themselves to be of the "chosen," "peculiar" people of God, Israel. It is no more than a slur and stigma upon the name of God, not to try to see in the great enlightened, fair skinned nations of today, the children of the ten lost tribes of Israel. The Bible is too plain, and to renounce the teachings of Israelism is to renounce God, for remember, after cut off, and banished from their land, God said, "and it shall come to pass in the place where

it was said unto them, ye are not my people, there it shall be said unto them ye are the sons of the living God."

Among what nations do you find the "sons of God" today, practically whole nations of them, millions of them; is it not among the Anglo-Saxon and Teutonic people? Then in the light of inspiration, are they not lost Israel found? To deny it, only means to deny the word of God, and to throw your influence on the side of the "powers of darkness," and against the Christ, who said that he "was sent but to the lost sheep of the house of Israel." These "lost sheep" are not the Jews, for they were never lost, and to say they were, after a little study of the Israelitish question, proves of itself that you prefer the sophistries of Gentileism, rather than the true words of Israel's God.

But "the way was hedged up," ten-tribed Israel could not find the back track, they were lost. A "wall was made, she shall not find her paths." So that it was useless to talk about any one knowing of the identity of ten-tribed Israel, until God removed the wall, at the end of the period of exile, for they were lost, "way hedged up," unknown to themselves and the world. If they were not unknown, and it was known where they were at, they were not lost. But they were lost, and in the beautiful parable Christ gave about them, it plainly states, "the lost is found, was dead, and is alive again, and they began to make merry." (Luke 15:11-32.) Praise be to God. Those that have followed on to the know-

ing are "making merry." It is the merry making time of the world's history. Israel, lost Israel is found! Nothing like the knowledge of it to bring joy and peace into the hearts and lives of the drooping, down cast people of our day, who have lost faith in God.

Ancient Israel sought after her idolatrous lovers, but she never overtook them. They are gone, Assyria, Babylon, Medo-Persia, Greece, Rome, they cannot be found, so that now, Israel turns her face toward God, and says, "I will go and return to my first husband, for then it was better with me than now." Ever since the rise of the Great Reformation in the 14th century, there has been a turning toward God, until today about the first thing with a new colony of these Israelitish people, is a church building, a temple, in which to worship their once forgotten God.

Right in this connection let us say that one of the great things God prophetically promised to Israel has been done. "For I will take away the names of Baalim out of her mouth." Hosea 2: 17, first part of the verse. The children of the one time idol serving people of Israel now build churches, but Baalism, idol worship, is gone, for in their temples you find no idols. Who dare say we are not "the sons of God," and that we have not almost made the journey from Lo-Ammi to Ammi?

As we stand at this end of the pilgrimage, who do we find? "And they shall no more be remembered by their name." V. 17, last part. No more remembered by their name, former name

of Israel. Did God say it would be so? He did. As Israel, we went down, but as we arise, we know not our ancient name, but to put our now known name into a combined whole, it is the two great modern races, Anglo-Saxon and Teutonic, all in answer to inspired prophecy. "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." Isa. 62:2. We truly have the new name, and the remaining remnants of the Gentiles see the righteousness of our Israelitish governments, and our Israelitish churches, and all kings see the glory.

Let us turn for a moment to the **Gentile-Pagan-Papal** side. See their churches. In them you find the idols still remain, the Virgin Mary, etc. The devout servant bows before them, crosses himself, prays to these hand-made idols. Not so with Israel, she has her simple service of exhortation, song and praise. Do you not see the difference? What caused it? Answer, we are the ten lost tribes, and God has taken the name of Baal from among us. We are called "the sons of God;" "the new name," the God-given name! Then why should we not sing and make merry?

In the going down of ten-tribed Israel God had said: "I will also cause all her mirth to cease, her feast days, her new moons, and her sabbaths, and all her solemn feasts. And I will destroy her vines and her fig trees, whereof she hath said, These are my rewards that my lovers have given me: and I will make them a forest, and the beasts of the field shall eat them. And I will visit upon

her the days of Baalim, wherein she burned incense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgot me, saith the Lord." Hosea 2:11-13. God did a clean work, new moons, feasts and sabbaths were all forgotten. God caused them to be forgotten, not the Roman Catholics as you have heard it said. It was not they who changed the Sabbath, it was God who caused it "to be forgotten, not changed. The Sabbath ever remains the same. "And he hath violently taken away his tabernacle, as if it were of a garden; he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest." Lam. 2:6. And why? That in the rising of Israel again, the Sabbath should be one of the prominent points of identity. Do you find the Chinese, the Japanese and other nations taking to the Sabbath of the Lord? Never! It is the fair skinned people of the Anglo-Saxon and Teutones. Among them you see the rising of a great Sabbath reformation, and why? There is only one answer, They are lost Israel found. They are turning back to their God.

In the 13th verse quoted, God promised just what he would do, "Visit upon her the days of Baalism," Baal or Ball, Sun worship. Did we get it? We surely did. All this great modern people, with an open Bible in their hands, which says, "The seventh day is the Sabbath of the Lord thy God," (Ex. 20:8-11), yet they were, and yet

largely are Sunday keepers. The Lord surely visited it upon us. He gave us, and our fathers, what they, and we, liked "to the full." Why? For our own good, to show to us our great sin in turning from him, and to make us so sick of it, that in the end we might emerge a righteous nation.

Through the children of the harlot Gomer, we have seen and learned beautiful lessons about lost ten-tribed Israel. Now God is going to use the prophet Hosea again in a marriage with another adulteress, to show the last ending of the Gentile period. "Then said the Lord unto me, Go yet, love a women beloved of her friend, yet an adulteress, according to the love of the Lord toward the children of Israel, who look to other gods, and love flagons of wine. So I bought her to me for fifteen pieces of silver, and for a homer of barley, and a half homer of barley, and I said unto her, thou shalt abide for me many days, (not eternal), thou shalt not play the harlot, thou shalt not be for another man, so will I also be for thee. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image (or a pillar), and without an ephod, and without teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days." Hosea 3:1-5.

Here you have the story of the rule of the Gentile Church. She was an adulteress. She never changed. The only thing, she was to "abide

many days," an allotted time. During this time God was to "be for her." But what at the end? You read it, Israel arises again, and this adulteress goes back to her former husband, the "son of perdition," "the Anti-Christ." Just as Israel turns to her former husband, Jehovah. It is being done, and when was it to be done? "In the latter days." "Latter days" of what? Israel's exile, of course.

With ten-tribed Israel the period ended in 1798. During the latter years of her exile, the reformed church arises, and at its close (1798) the Pope of Rome, the head of the Gentile church, was made a prisoner, and died as such. Thereby that church, that people, had the opportunity of turning from Papal ways, uniting with the rising Israelitish churches, and still remaining with God. Did they do it? They did not, and now we are this side of 1914, the full end of the Gentile period, with all Israel, and what do we find? That we are in the period of the embryotic state of the rising of the great head of these people, the Son of Perdition, (Rev. 17:8-11; 2 Thess. 2: 3-9), the Anti-Christ. While on the other hand with Israel, the preliminaries are being made for the coronation of Jesus, the Christ, at the city of Jerusalem "in the land of the Lord."

But Israel, ten-tribed, in their Lo Ammi journey was to be without a king, without a sacrifice, and without a pillar, (the stone of Israel). Was it so? To show it was so, let us briefly follow them in this journey.

Shalmanasar took them from the land of

Israel and placed them in the "cities of the Medes." This was B. C. 721. Here they are lost. Gentile history loses them and we can only find them by legends, and points of identity such as pertained to ancient Israel.

About 100 years after being placed in the "cities of the Medes," an uprising takes place, the Medes are overthrown in battle, and the pilgrimage to the north and west begins, for we read of them as follows: "Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come." 2 Esdras 13:40-46.

Dan was always the pioneer tribe, so that naturally Dan would lead in the journey. But whither bound? "To a further country, where never mankind dwelt." And why? "That they

might there keep their statutes, which they never kept in their own land."

Remember in this journey they are without a king, and practically without God. But while they were making this overland journey, already a part of ten-tribed Israel had escaped the hands of their oppressors as we have previously stated. Had reached Ireland, and north Europe, and were at this time ruled over by those of the Royal House of David and Judah.

As this great caravan of people steadily moved north, and west, to the place "where never man dwelt," God had given the instruction as to what should be done. It is plainly written and easily to be understood. "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities." Jer. 31:21.

Did they set up or leave waymarks? They surely did. As is usual with great movements of people, their stops are always made along the water courses. Overland Israel, with Dan in the lead, came up to the Black Sea, on either side of it they moved, and finally came to great rivers running into it, so we have to the west the river Dan-ube. To the northeast the river Don, (being the nickname for Dan). A little farther on we have the river Dneiper, which is but a contraction of D(a)neiper. The same with the river D(a)neister. We have the river Donetz, and not only that, we have the Sea of Moses, (Azor), and Manasia, or Country of Moses. Going on farther

to the north and west, we have the Danaric Alps, until at last we come to Denmark, (Dan's big field). Here they met and came in contact with their brethren that had come by Dan's ships, by the waterway, and had left their waymark in Dangan Castle Ireland, and the early inhabitants of Ireland were called De Danaans, and among their ancient kings we find several David's, two Solomons, and a Dan in almost every family down to Daniel O'Connell.

In this meeting of the two great bodies of Israelites, as we come down to 1798, the words of Ezekiel 21:25-27, have met their literal fulfillment, so far as the royal house of Israel is concerned. The throne was to be overturned three times after the crown was taken from Zedekiah by Nebuchadnezzar. Was it done? It surely was. Jeremiah took the "royal remnant" to Tara, Ireland, here was the first overturning. It was moved from there to Scone, Scotland, this is the second overturning. It was moved from there to London, England, this is the third overturning. Here in London rests the image (pillar, Jacob's stone) that Israel was to be without "many days." Then may we not expect that we are near His coming "whose right it is," Jesus, the Christ? May we not soon expect His return to take the throne of his father David, and invite Israel's kings to Jerusalem for a world's council, as Jeremiah, long ago, said would be done. "For, lo, I will call all the families of the kingdoms of the north, saith the Lord; and they shall come, and they shall set every one his throne at the enter-

ing of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter my judgments against them touching all their wickedness, who have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands." Jer. 1:15, 16.

Reader, are you ready for the event? If not, let us exhort you to get ready. The coronation of Jesus will take place, and none but those who are ready, and have "on the wedding garment," will have the opportunity and privilege of remaining to the coronation scenes, and to the wedding feast. It will surely pay you to make every effort to be ready.

Have they left their "waymarks" in their journey from Lo Ammi to Ammi? We surely think they have. Then what were they to do? "Set thine heart toward the highway, even the way thou wentest out." If it was not in response to this prophecy, why was it that Dan-Germany, was so intent on building the Bagdad railroad in 1914? Why was it that when, after the war of 1914 started, and the railroad was opened from Nish to Constantinople, when Turkey was so much in need of war materials, that instead of the trains being loaded out from Nish with war material, the first trains were loaded with material for the completing of the Bagdad railway? These things are now historical facts, and if it was not the pioneer spirit of modern Israel trying to get back to their own home land, what was it? Again, why did Ephraim-England,

through the leadership of General Allenby, try so hard to make Jerusalem his goal? These things are to be answered. God had said the journey would be made from Lo-Ammi to Ammi, and are not these great Israelitish nations trying to complete the journey And when? Since 1914, the full end of the 2520 year period that was placed upon Israel for disobedience.

You ask, Will it ever be accomplished? Most assuredly it will.

Has not God said, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the days when she came up out of the land of Egypt." Hosea 2:14, 15. Did not God allure and lead Israel to the wilderness of north Europe? Has he not led them to the wilderness of America? Has he not, with the reformed churches, been pleading with them for holiness of life? And in this journey are we not trying to "keep the statutes which our fathers kept not when in their own home land"? Surely it is so. Then awake thou that sleepest, let Christ, who was "sent to the lost sheep of the house of Israel" give you light! God has said Israel shall have light in their dwellings. Will you not let Israelism light up your dwelling?

God has said more. He has said that he would give "the valley of Achor (trouble) for a door of hope." Have we not just passed through

it? Has not anti-type met type in the awful war we have passed through? Brother killing brother, just as it was in the days of Achan. Seemingly the day of trouble with Israel is over for the present, and may it be "a door of hope" for every son and daughter of Israel.

God does not stop speaking. Listen farther. "And it shall be at that day, saith the Lord, that thou shalt call me Ishi; and shalt call me no more Baali." Verse 16. Is it not so? Has not God once more become Ishi (husband) to once lost Israel? He surely has.

Now listen what he is soon going to do for his people Israel. "And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God." Verses 18-23.

Is it not coming? Can you not forecast the future of Israel? Now, 1919, have we not seen Woodrow Wilson, the noble President of the United States (co-mingled Israel), working manfully "to break the bow, the sword, and the battle out of the earth." Do you see it; we say, do you see it? If you do, are we not in the "Ammi" stage of modern found Israel? Then are we not near the time when God will betroth his once "cast off people" to him "in righteousness"? Are we not near the time when he will betroth them to himself "in faithfulness"? Are we not near the time when we shall hear Israel's God as he speaks to his faithful people once more? Are we not near the time when the heavens shall hear the earth, and when the earth shall hear the corn and the wine, and the oil, and they shall hear Jezreel? When God shall speak to us as a whole people, and say, "Thou art my people," and in response we shall say, "Thou art my God," for "great will be the day of Jezreel." It has been promised us long ago. Then let us praise our God that we are rapidly coming to the fulness of Ammi, when Israel's voice shall be heard in all the earth.

CHAPTER XXII

CLOSING THOUGHTS

In deep concern we therefore invite the Christian world to weigh this subject well before condemning it, for every argument which **they** shall advance to overthrow the modern Israelitish identity cannot but react, and to the very same degree, upon the texts **whereon they lay their own foundations!** Not that we who **believe** in this identity fear these arguments—we know them all and they are “weighed and wanting;” but we do, and must, tremble for those who thus betray “the Spirit of all truth”!

The Church of the present age conceives and teaches that Christ’s kingdom is so entirely spiritual that “Israel,” outside of Judah (“Jews”), and David’s throne, outside of “Christ’s within the heart,” are things of the fabled, or at least historic past,—no longer, **now that Christ has come**, of any actual import to the logical establishment of the jots and tittles of God’s eternal word.

But what a stretch of outworks thus is left to the mercy of such inroads as the powers of evil and of disbelief elect to make! It is devoutly to be hoped that the legitimate consequence of the dilemma into which such conclusions would

lead them, and has already landed them in the eyes of the Gentiles, and in the **eyes of their own hearts**, will force those Christians who unduly neglect the importance of **literal** fulfillment to realize their error, and for their own sakes hasten to allow and to apply the same rules of evidence to each group of texts.

There are but few "nations" among whom to weigh the chances of identity with Lost Israel, and whatever race or people satisfies all of the requirements must be accepted. The Saxons and Teutones comprehend them **all**. No other race or people compasses a tithe thereof, and it is manifest that to be marked with a few, and yet not with all, can mean no more than former contact, does not even imply relationship, and is hardly an indication of a remote connection by marriage in former generations (Hosea 1).

The proposition of identity between the Anglo-Saxons and Teutones as the house of Israel cannot but be viewed with interest by the "Jews," for, if true, it opens up their long-sought opportunity, and **holds out to them the promise of a country**. It is well known to Judah that Israel must be found, and found by her, in some such way as this, and in these very days. For the re-adjustment of the Turkish Empire cannot but pretend a speedy solution of the Eastern Question, and with the Prophets in their hands the house of Judah knows that the days of its return must follow closely thereupon.

There are few Christians who have not wondered in their hearts how they would have

acted had they viewed the miracles of Christ and heard the Sermon on the Mount. The questions of today are equally momentous, are parallel and similar.

We actually live within hearing of the Sermon on the Modern Mountains of the Height of Israel. We move amid the Miracles of History. We have our daily intercourse and being among Facts which demonstrate the Saxons and Teutones to be "Israel" as plainly as the Apostles did among those which demonstrated Mary's son to be the very Christ. We know that the Bible, which contains these predictions, is at least as old to us as the books of Moses and the Prophets were to them; and while upon its pages lie the Prophets, here and there around us lie their so literal fulfillments that unless, like Judah in the elder days, we close our eyes and ears, we must admit and live up to the awful fact that we are now already well advanced into the days long wished for by the saints.

The name of Him who came to start the blessing of the Sceptre was Emmanu-El, and that of those who wield it now, and who will hold it till he comes again, Emmanu-Isra-el!

Ever since 721 B. C., the day of their final deportation into Media, an impenetrable mystery has hung about their fate.

In a most subtle manner the Bible itself has increased the zest with which, from the first days of printing down to this, the search for them has been prosecuted. Only after the full consummation of the decree of exile passed upon

them do they come into special prominence in the Holy writ, and not only were most of the prophecies of the sacred canon uttered after the separation of Israel from Judah, but the bulk of them was spoken after the Ten-Tribed Kingdom had been lost a hundred years and over! Furthermore, the grander part of these subsequent predictions is burdened with the future blessings and identities of this missing and transplanted kingdom; and note, too, that these blessings are to come upon them in the lost state, and will be found upon them as identities when they are found!

It is noticeable that early in its exile, and while it is not yet quite lost, the separated house of Ephraim-England is acknowledged to have "justified herself more than her sister Judah." Now it is at this time, and thereafter, that the most gracious promises are made to her, though she herself had already passed beyond the Gate of the Caucasus, and was rapidly vanishing into the northern wilderness. Made to her, or said of her, be it noticed; but it is not likely that she ever heard these gracious words until, in the vicissitudes of pilgrimage and banishment, her children had lost every conscious trace of who they were and whence they had descended.

There is a mystery here that runneth like a romance! Their blessing overtook them in disguise. They had forgotten Moses and Jehovah long before even their banishment began, and so their memory was soon despoiled of all remaining traces of their land of birth. Their repentance,

however, had begun almost as soon as they reached Media. But it was undefined and anxious. Baal was dethroned, and the One Great God of Justice, whose very name they had forgotten, and whose attributes they could but poorly formulate, was raised into his seat.

Thus in the crucible of sore experience the fathers, with changed hearts, transmitted to their children better ones,—hearts more fitted to approve the right, and serve a quickened conscience. So generations passes, and in due time schooled posterity entertained the Angel of the Better Covenant unawares. And God, who had prepared them for himself thus wondrously, accepted them, nor touched their eyes, but suffered them to remain in blindness to their origin, for purposes not yet developed in the plot of history.

It is a fact worthy of special stress in studying the fortunes of the Lost Tribes, and one that we do not remember ever to have seen treated according to its merits, that this Ten-Tribed Kingdom was absolutely innocent of any participation in the Crucifixion! Therefore, instead of being scattered as the Jew is yet, and weighted down with all the responsibility of innocent blood, which Judah took upon herself and on her children, they should be somewhere inheriting the very opposite and oft-reiterated class of circumstances.

They must be found a gathered people; a great people, not numbered among the semi-civilized nations, but of superior influence in all international councils, and with a commerce

whose ports close not day or night, and flags which, lifted as an ensign to the world, greets the sun from clime to clime around the globe, and possessed of a thousand other marks of greatness that today belong to the Anglo-Saxon and Teutonic people only.

In every ocean where Dan ploughs the waves,

“From Greenland’s icy mountains
To India’s coral strands,”

with open Bible in their hand, this people, blind and ignorant of the true import of their lofty descent as the reason of their loftier destiny and mission, have sought that nation driven out of Palestine so long ago. Judah having rejected its Messiah, hence the search for Israel has been with Christians, of the open Bible, still more anxious. Christ’s message was unto “**the lost sheep of the house of Israel**”! **And His disciples still long to find them!**

“Where, oh where are the Hebrew children?” they have sung in every land. But they have not found them. Strange paradox—a **people searching for themselves**. What an awakening awaits the touching of thine eyes, O Israel!

With all her promised greatness full in view, we shall not find the people that we seek in any minor power, nor hidden still among the byways of the wilderness. Israel exists; believe in the Bible! But if existing, and so great, how mysterious have its disappearance and its history been! And how grand will be its reacceptance and its double resurrection!

The entire search for “Lost Israel” has

hitherto been conducted upon the most mistaken premises, and naturally it has been fruitless. Convinced from biblical statements, historical corroborations up to a certain point, and from the collateral existence of Judah, that Israel, too, was somewhere hidden and reserved for some great era in the drama of history, explorers have, so long as there was any hope, pursued their quest in every corner and quarter of the globe. But, anxious for the integrity of the Scriptures, these zealous explorers have strangely lost sight of the fact that to find the Ten Tribes in some forlorn and poverty-locked district of despair, reduced to obscurity, and barely eking out a miserable existence, is as clearly to violate the requirements of the sacred canon, as for them to have vanished into air. The search has mocked them, and as one writer pointedly remarks: "There was entirely too much haste in the matter. It was merely noted that the Bible did not allow the supposition that the Ten Tribes had ceased to exist. Steps must therefore be taken to find them. With strange lack of wisdom they neglected to take with them their infallible guide to direct their steps in the prosecution of their search. Thus did they:

'With a clear and shining lamp supplied,
First put it out, then took it for a guide.'"

The whole history of the endeavor is a tale of ridicule. And it has reacted not only on themselves, but upon the Records whose integrity they sought to justify. What irony would it be, in fact, if it were clearly demonstrated that Ten-

Tribed Israel had been unmistakably identified in the Hottentots, or South-Sea Islanders, the Toltecs, the little house of Beni-Israel, or found in any other of the numerous localities where, by forcing some few similarities along, the grand and broader destiny of those who were to be in latter days "the sons of the living God" were all forgotten!

No candid mind, anxious for the truth, and willing to search for it upon the broad requirements of the Bible, can for a moment tolerate the identities advanced as the result of this vain search among the very outcasts of the earth.

The disappearance of Israel thus becomes only the more mysterious; and discarding all these trivial similitudes in minor matters, we must begin the search again with lighted lamp. Let us replenish, then, our oil at the fountain of the Prophets, and renew these explorations, beginning close at home.

It is but fitting that we close this volume, with a few strong, prophetic reasons that God has given, in order that we may by faith be able to identify the Ten Lost Tribes of Israel at the end of their period of exile, during which time, for some divine reason, they were to grow into greatness, unknown to themselves and to the world. In doing this, we are but obeying an injunction which Jehovah himself hath given, namely: "Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob." Isa. 41:21.

✦ In these prophetic identities, many of these

prophecies were given over three hundred years after Israel were removed from their land, hence have no reasonable application, unless applied as we apply them. By reading them very carefully you will find that they apply to a literal Israel of the genealogical line, Israel of the blood, not a spiritual Israel, as many would have us understand, who, in doing so, are "wresting the Scriptures to their own destruction." It is far better to literalize on the word of God, than it is to spiritualize, for when we spiritualize, we get the Scriptures in such a way where many cannot understand, and by reading Isaiah 35:8, you will find that even "wayfaring men, shall not err therein." Read the whole chapter as applied to restored Israel to their one time barren land.

For centuries God's word has specified these signs or marks by means of which we are able to again identify Israel. This to be in the "latter days" of their lost and unknown condition. They were to be lost "in the wilderness," and while thus hidden, to acquire these characteristics, and to be found at the end of 2520 years as:

1. Not a scattered race of people, for "not a kernel" was to fall away. Amos 9:9; Jer. 31:36; Isa. 51:4. Kingdom to be taken from Judah and given them. Matt. 21:43. A strong nation, such as the United States, (Co-mingled Israel.) Mic. 4:7; 5:8.

2. A northern power, also occupying the islands of the sea, northwest from Palestine. Isa. 11:11; Isa. 24:15; Isa. 41:1. These islands to be silent at a certain time that a certain people

might renew their strength. Also verses 4-10; 49:1; Jer. 3:12-18; Jer. 23:8; Jer. 31:8-10. The Hebrew has no word for northwest. Thus Queen Victoria, at the end of Ten-Tribed Israel's punishment, this side of 1798, sitting on her island throne, sitting on the seat of David, her land is where the prophets placed it. "I will set his dominion in the sea."

3. "A nation and a company of nations." Gen. 35:11. True of the Anglo-Saxon and Teutonic peoples. We enumerate some, namely, Great Britain, Germany, Austria, Norway, Denmark, Sweden, Holland, the United States (Coomingled Israel), etc., etc.

4. They must be as the sand, innumerable, because of multitude. Hosea 1:10; Gen. 22:17; 35:11; Num. 23:10; Rom. 9:27. Think, reader, from the days of Abraham till the present, how many descendents he has had? And the end is not yet, with Anglo-Saxon and Teutonic increase unprecedented in the world's history.

5. A people never conquered by Gentile races. Isa. 17:13; Isa. 49:12-16; Isa. 54:17; Mic. 5:8, 9. True of Anglo-Saxon and Teutones, and not of any other people, great or small, whatever.

6. The chief of nations. Isa. 41:8, 9; Jer. 31:7; Amos 6:1. Certainly true collectively of the Anglo-Saxon and Teutones.

7. A nation or people whose ports or "gates" are open continually to and for commerce. Isa. 60:5-11. Take Great Britain, Germany, and the United States as they were before the war, and as they will soon be again, with their smaller

relatives, and how true it is. England especially has been called the "modern Carthage."

8. A nation whose islands have been too small for them. Isa. 49:19. Hence spreading out in colonies. This can apply only to Great Britain, for she has spread out as follows: Virginia in 1607; New England in 1620; Bombay 1668; Gibraltar 1704; Nova Scotia 1713; Prince Edwards' Island 1758; Canada 1759; Vancouver's Island 1783; Australia 1788; India 1799; Cape Town 1806; Ceylon 1815; etc., etc.

9. They must have found their islands too small, or "strait," for them more than once. Isa. 49:20. Hence the continued colonization after the separation of the United States, streams going to India, Australia, New Zealand, South Africa, etc.

10. They must have immense colonies. Isa. 49:8; 54:3. An Anglo-Saxon and Teutonic fact.

11. Be in possession of the "desolate heritages" of the earth. Isa. 54:1-3; 58:12; 49:8-10; 61:4. Which is true of the Anglo-Saxon and Teutones only. The new worlds discovered since 1492 were "desolate" till then. .

12. Their colonies must form a belt around the earth. Deut. 32:7-9; Jer. 10:16; Acts 17:26. And around the Gentile nations. Great Britain has sixty-five or more separate colonies and dependencies, the bulk of which girdle each hemisphere and form a zodiac about both. The United States and Territories, and Germany and their Colonies swell the list, and **Buckle** the girdle together.

13. These colonies are in all zones. Isa. 49:
12. A fact.

14. So that they own the "ends," the "sides," and "the uttermost parts of the earth." Deut. 33:17; Psalms 2:8. As the Saxons and Teutones literally do.

15. Having the heathen for an inheritance. Ps. 2:8; 18:43; 105:43, 44; 111:6. As England has in India and everywhere, and the United States in our Island Possessions.

Just as literally true of the Germany of yesterday. Did we not for fear of her spreading and taking over world power, go into a war against her? Of course it could not be in such a marked way so soon with Germany as it has been with England, when we come to consider her youthfulness as an Empire. Also with the United States. We are not seeking for to become a power with dependencies, but be that as it may, a Higher Power than we has spoken about these things, so that we were not content to stay at home, although the "fathers" thought best, the sons of the "Revolutionary fathers" imbued more with the Israelitish spirit of the hour, and urged on by God himself, reached out a little, so we have thrown our protecting power over the Philipines, over Cuba, Porto Rico, Hawaian Islands, Panama, etc. But this is only the beginning. Israel is to "proclaim liberty to the world," and this work has been pre-eminently committed to united Israel, which can be no other than the United States, as all the tribes are united under "Old Glory," surely rightly named.

16. Pushing the original nations into the corners of the earth (Deut. 33:17), and driving them before them as the Saxons and Teutones have done.

17. So that these nations at length die out (Jer. 30:10, 11; 46:27, 28), before them, rather than amalgamate with them, as they do with the Spanish, French, etc.

Whether the extinction of inferior races before the advancing Israelitish nations seems to the reader sad or otherwise, it certainly appears probable. There is nothing except climatic conditions to prevent these people from populating Africa as they have peopled North America. The Dutch Boers, after two centuries of life there, are as hardy as any race on earth. The Anglo-Saxon and Teutones have established themselves in climates totally diverse from theirs—and through several generations have preserved their essential race characteristics. They are not, of course, superior to climatic influences; but, even in warm climates, they are likely to retain their aggressive vigor long enough to supplant races already enfeebled. Thus in what is called, “the out-populating power of the Christian stock” may be found God’s final and complete solution of the dark problem of heathenism among inferior peoples. “At the present day civilized nations are everywhere supplanting barbarous nations, excepting where the climate opposes a deadly barrier; and they succeed mainly, though not exclusively, through their arts, which are the products of the intellect.”—Darwin. “Any people that is physio-

logically advanced in culture, though it be only in a degree beyond another which is mingled with it on strictly equal terms, is sure to live down, and finally live out, its inferior. Nothing can save the inferior race but a ready and pliant assimilation. Is it not God's plan to people the world with better and finer material? Certain it is, that there is a tremendous overbearing surge of power in the Christian nations, which, if the others are not speedily raised to some vastly higher capacity, will inevitably submerge and bury them forever. These great populations of Christendom—what are they doing but throwing out their colonies on every side, and populating themselves, if I may so speak, into the possession of all countries and climes?"—Bushnell.

This "out-populating power" is Saxon-Teutone only, and it exactly fulfills the prophecies directed towards Israel of the latter days. It is but one of the identities, but it is of itself a most potent one, for it will, in the long-run, leave its possessors, (Isa. 19:24), the possessors of the earth. To have predicted it at all betokens full prophetic insight. No one could stand the egg on end till Columbus cracked it (and he was a Jew) and it is easy for induction, in these latter days of the struggle for existence, to realize the future from the past. "This or nothing is the work of God, to declare a thing shall come to pass long before it is in being, and then to bring about the accomplishment of that very thing according to the same declaration."—Justin Martyr.

"A long series of prophecy being applicable to

such and such events is itself a proof that it was intended for them."—Butler.

18. An immensely wealthy people. Deut. 8:18; 28:1-14; Isa. 60:16. Take England, Germany, and especially the United States, and you find the wealth of the world. And when? Right at the end of the Gentile Age—1914. See what the war alone has cost these powers—\$250,000,000,000. Then stop and think. Can you show us of any other civilized, one-blooded, one colored people, who have had it so before, since the dispersion of Israel? If it is not in response to the prophecy, pray tell us why it waited for the liberation of Israel before it came to pass?

19. Lending to many nations, but never borrowing from any. Deut. 28:12; 15:6. Exactly true of the United States.

America became so rich in silver that its use has become one of the financial quandaries of the day. It is the only money of Asia's millions; yet we have practically demonetized it, and what we keep we do not circulate, but store it up like leaden dross (Isa. 60:17) in our treasury vaults and use its certificates instead. We might load it as ballast in our ships and buy the treasures of the East therewith.

20. Ruling over many nations, but nowhere ruled over by others. Deut. 15:6. Literal facts of Saxons and Teutones.

21. Mistress of the seas. Gen. 22:17; Isa. 42:10-12; 60:5-11; Ps. 89:25. Britannia ruled the waves yesterday. Columbia, (the U. S.) the

gem of the ocean, will tomorrow. She is redeemed Israel.

22. Must be non-intervention nations. Mark 13:7; Isa. 26:20, 21. The policy of these nations today. Witness Peace Conference, led by President Wilson.

23. They must possess the gate of their enemies, of those that hate them. Gen. 22:17; 24:60. This Great Britain noticeably does in all directions; the Channel Islands; Gibraltar; Malta; Aden; Singapore, Malacca, and Penang; Hongkong and Cowloon; the Falkland Islands; Calcutta, Bombay, and Madras; Peshawur; Rangoon, Sydney, New Zealand; the Suez Canal; Cyprus, the West, South, and East African settlements.

24. Israel must be under a monarchy (Num. 23:21; 2 Sam. 7:13-16; Isa. 32:1; Jer. 33:17, 20, 21, 22), until the days when this Identity, which is now being preached in modern Israel, shall be fully accepted. It is a grievous error—and one due to our past neglect of “Moses and the Prophets”—to suppose that this literal monarchy, and this “Divine line of Kings,” has vanished from the earth. For Judah has not yet been saved, nor Israel collectively gathered. Let us read again the promise as it stands: “Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David: and he shall execute judgment and righteousness

in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, (Jehovah-Tsidkenu,) The Lord our righteousness. For thus saith the Lord; (there shall not be cut off from David), David shall never want a man to sit upon the throne of the house of Israel." "Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night; and that there should not be day and night in their season; then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne." "As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant." "Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, (Pharez-Zarah) he hath even cast them off? Thus they have despised my people, that they should be no more a nation before them. Thus saith the Lord: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast the seed of Jacob, and David my servant away; that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy upon them." Jer. 33:14-25.

25. They must have descendants of David reigning over them. 1 Chron. 22:10; 2 Chron. 12:5; Jer. 33:26. 580 B. C., the time of the Babylonish captivity, an Eastern princess, named Tea Tephi (a Hebrew name!), daughter of

Zedekiah, last king of Judah, arrived in Ireland, and was married at Tara (Hebrew name!) to Heremon, a prince of the Tuatha de Daanan (Tribe of Dan!). This princess is mentioned as going down to Egypt with Jeremiah, her guardian; the palace (Taphanes) assigned them in Egypt was discovered by Petrie in 1886. They disappear from Egypt and reappear in Ireland. It is certain that Queen Victoria traced her descent to this princess through James I., who brought Judah's lion into Britain's standard, and Fergus I., who brought it into Scotland from Ireland.

Let us again call attention to God's oath to David. "Behold," said God, "I will provide a place for my people Israel, and will plant them, and they shall no more be rooted up, and thy seed shall rule over them." "Thou shalt never want a man to sit upon thy throne." This promise was confirmed with a solemn oath, and by a covenant of salt. It was an amplification of the original promise to Judah—"that the sceptre should not depart from this tribe until Shiloh come." Which all know is not yet accomplished.

We have never met a minister or Bible students who, outside of those who believe in Modern Israel, could account for the lapse in David's line from Zedekiah to this present time, or even between Zedekiah and Christ. Zedekiah was the last king of Judah (Josephus and Bible) of whom we have any Biblical record; he died in Babylon about 553 B. C. This gap must be filled up, or else religious men are confronted with a

plain failure of the covenant of salt. It is a deadly breach, and we do not believe that the salt of God's promise was without savor. Those who do but stultify their faith in other promises; and those who hope to win men to Scriptural confidence must fill this gap so as to satisfy the intelligent skeptic willing to accept all other promises if they can show him by the fulfillment of this one that such faith is reasonable.

It is a remarkable fact that even the Saviour disavowed any intention to "restore" the sceptre or explain its disappearance. He simply told his disciples that it was not for them to know the times which the Father had reserved. But it is for us to know them, for on us has the end of the latter times fallen. The Saviour might have said, upon the Mount of Ascension, when asked this last and anxious question—"Go seek that sceptre in the Islands of the North and West, and preach these tidings as you go." He said nothing—save to preach to Israel!

But the promise to David has been literally fulfilled. God provided a place for Israel, and thither, for centuries, have the Tribes been gathered, and there has Judah's sceptre always flourished and is still supreme.

26. Thus, although the Tribes who were coming overland, i. e. via Media, abode "many days without a king," (Hos. 2:4), still there is no break in David's line, for after Zedekiah it was set up in Ireland, a place provided (2 Sam. 7:10) by Jeremiah (who was "to build and to plant," Jer. 1:10), and held over Israel, or a part

of Israel, until at length it worked its own way, via Scotland, down to London, and from there over the continental tribes of Europe. This, too, we shall establish more fully in another forthcoming volume.

27. And thus, too, it came about that Dan "who abode in his ships," and escaped at Israel's captivity to his island colonies "judged his people," (Gen. 43:16), ruling jointly with Tefhi, and his blood now flowing in the royal line. Thus, too, the royal line of David is innocent of participation in the crucifixion! How could David have slain his own Son and Saviour?

28. Israel must have "The Stone of Testimony" with them. This is "Jacob's Stone," which became a "witness" between Jehovah and Israel. It had a most mysterious history in Palestine; was used as the "coronation stone" of Israel. 2 Kings 11:12-14; 23:3; 2 Chron. 23:11, 13. Disappeared with Jeremiah, reappears with Tea Tefhi in Ireland as the Lia Phail (stone wonderful), and thence in unbroken coronation ceremonies comes, via Tara and Scone, to London, where and whereon Queen Victoria herself was ultimately crowned. The stone is now in Westminster Abbey, and is the priceless gem of Britain and the relic of all Israel. "The altars of ancient Ireland were called Botal or Bothal, meaning House of God (Bethel)."—Vallency.

29. Israel's national heraldry must be the "Lion" and the "Unicorn," the "Bullock," and the "Eagle." These pertain to England, Germany, and the United States.

30. Israel is to be called in Isaac's name. Gen. 21:12; Rom. 9:7; Heb. 11:18. And so they are; the word Saxon being directly derived from I-Sakai-Sunnia, Saac-Suna, Sacsuna, Sacsones, etc., or Sons of Saac. Before leaving Samaria they were called in "Isaac's" name (Amos 7:9, 16) in distinction to the "Jews," who preferred to refer to "Jacob."

It was directly promised that the seed of empire sown in Israel should in due time be called into power in the name of Isaac. Now this has come to be absolutely true, and it is marvellous in our eyes.

"In Isaac shall thy seed be called." Gen. 21:12. The evidence that we are this blessed Israel is most clearly given, by our being named, or called Saxons, and it would be the height of folly not to embrace the Teutones among the Saxons, as the Saxons came from Saxony, right in the midst of the Teutonic people. Every one who is unprejudiced and unbiased knows that practically all points of identity that we fit upon the Saxons, just as easily fit the Teutones. Besides, when we come to Dan, of Israel, it is positively known that they are now the Teutonic people, just as the Saxons are the tribe of Ephraim, of Israel. It was the hand of Jehovah who had them separated in the past, as both Dan and Ephraim had the most important part to play in the role of Modern Israel, except that of Judah. This being so, should we discard the Teutones, like many Anglo-Israelites do, and try to make the Teutones descendants of the Ancient Assyrians? We would

only belie our own position, as you cannot pick up Anglo-Saxon without you pick up Teutone, neither can you pick up Teutone, without you pick up Anglo-Saxon. It is in discarding the Teutones, yet in the end tracing their genealogy to them, is that which has largely hindered the spread of Israelism with many intelligent people. It pays to be honest in our teachings, it is the best policy, even though it may seem to spoil some of our personal greatness. The work is in the hands of God, it needs none of our fixing, he will take care of it, he is more interested in it than we dare be. His name, his honor, his word, his glory, is all wrapped up in Israelism. If there is nothing in Modern Israelism, then there is nothing in the teachings of the Scriptures, as the greater part of them are made up of great promises made to Israel, as we have proved in this volume. Discarding literal Scriptural Israel in the past has made many, many infidels, and the accepting and teaching of Israelism now makes good honest Christians out of the most skeptical, as they know on this point hangs the truthfulness of the Bible.

Saxon comes from the Hebrew "Saac," which is nothing more than Isaac, the prefix in the letter I being dropped, according to a very common custom of the Israelites, to allow the introduction of an affix, in this case **on**, rendering it Saxon, meaning the "Sons of Isaac." So that by calling ourselves Saxons, and Teutones, we are acknowledging ourselves to be the sons of Isaac, and complying with Scripture by being called un-

der another name. Isa. 62:2; Gen. 21:12; Amos 7:16; Romans 9:7; Hebrews 11:18.

Upon the marbles of Nineveh we read that a people called Esak-Sha rebelled against Assyria about 670 B. C., i. e. fifty years after the captivity of Israel. Upon the famous Behistun-rock Darius placed the history of "Iskunka," the chief of the Sacæ, who rebelled against him. Sharon Turner says: "The Saxons were a Scythian nation, and were called Saca, Sachi, Saki, Sachsen." The Scythians embrace both Saxon and Teutones.

It was under their generic name of Saxons—thus in Isaac's name—that Israel was actually "called" to Christianity; and when we consider that Isaac was, of all the patriarchs, pre-eminently the type of Him, who later on in Israel's history, was actually offered up, we see additional cause for astonishment in the fastening of this name upon the lost tribes, unto whom alone the Redeemer expressly states he was, in his earliest mission, sent.

31. Israel must be a Christian people. Luke 24:21; Gen. 22:18; 26:4; 28:14; Isa. 43:1-21; 45: 17-19; 48:20; 51:5; 52; 66:23; Hos. 1:10. Such is not the case with any nation save England, United States, Germany. Proved by the great religious reformations that have taken place in each.

32. Israel was to be blind as to their origin. Hosea 2:6; Isa. 43:8; Rom. 11:25. This is surely true of Saxons and Teutones.

33. Were to declare that they are not Israel.

Hosea 1:9, 10; 2:23. This is surely true of these peoples, for whenever the truth that we are Israel is brought before these people, pulpit and press begin at once to descry it down, and to try to prove we are not lost Israel found, yet continually acknowledging that we are the "Sons of God." Surely there is a great want of consistency here. If we fill the prophecy in one we fill it in both.

34. Israel must be kind to strangers. Lev. 19:33, 34. Surely it is true of the United States. Every nationality and color have found an asylum here.

35. When identity becomes known will have abolished slavery. Isa. 58:6. Surely this is true of Saxonized England and Teuton-Saxonized United States. England abolished slavery in 1834. The United States in 1861-64, sealing it down in their life's blood upon the pages of history.

36. Must be a people separated by God himself from all others, fully embracing his truth. Deut. 7:6, 7; 26:18, 19; 2 Sam. 7:24; Lev. 20:24; Amos 3:2. True of no others except Saxons and Teutones, socially, politically and religiously. They surely dwell alone and are not numbered among the Romanized Gentile nations of earth.

37. Must be addicted to all kinds of wickedness. Eze. 37:23. Surely this can be said of the Saxon-Teutonic people. Romanism, all kinds of Protestantism, Mormonism, Spiritualism, Russellism, Atheism and every other kind of an ism. This identity is very, very plain.

38. At the end of the age the "kings that sit on David's throne" must be dashed one against another in a deadly conflict. Jer. 13:13, 14. With Dan-Germany as aggressor. Jer. 8:15-17. True of none other but the war of 1914, from which awfulness we are just emerging.

39. Must as a whole be found in a land this side the rivers of Ethiopia; must be a great missionary nation, and must especially appeal to the Jewish people. Isa. 18:1-3. True in its greatest sense of the United States of America, the land where all the tribes have gathered.

40. Must be led into the wilderness, where God is to plead with them face to face, as he did to the fathers in the land of Egypt. Eze. 20:33-38. This is first true of the reformation in Germany, by Luther, Melancthon, and others before the ending of ten-tribed Israel's release for penalty of punishment, 1798. Also testified to to a greater degree in America, by the religious reformation wrought by Bishop Asbury, Finney, Campbell, Smith, James and E. G. White, Bishop Taylor, Moody, Chas. F. Parham, and many others we might name who have wrought wonderfully for God before the full period of the close of punishment for the whole House of Israel—1914.

41. The gathering was to take place from the wilderness, America. Hosea 2:14, 15. Witnessed to by the wonderful uprising and looking Palestine-ward by the thousands of ten-tribed Israel, and the great movement among the Zionists of Judah in America. The greatest

movement now in its embryotic state that has ever taken place since the days of Moses.

42. They were to return to their land with songs of rejoicing from the wilderness. Isa. 24:16; Isa. 35:10. Witnessed to in a marvelous degree in America. Never has such an array of beautiful songs and hymns ever come from human lips, as those from P. P. Bliss, Fanny Crosby, F. E. Belden, R. E. Winsett, Peter Bilhorn, E. O. Excell, Thero Harris, and many more we might name. Never has such a volume of glory and praise, set to beautiful music, and sang by human voice, ever ascended to God, as that which has went up from America. Rightly understood, this of itself should furnish ample proof that we are the descendents of the Ten Lost Tribes of Israel and on our way to Zion.

43. There was to be a Sabbath and law reformation take place before the return to the land of lost Israel. Isa. 56:1-8; Isa. 58:12-14; Mal. 4:4-6. Witnessed to by the rise and unparalleled growth of the Seventh Day Adventists, Seventh Day Baptists, and the many independent organizations of seventh day Sabbath keeping people, and the thousands of people who are contending for a return to the hygenic laws given by the hand of Moses. If not Israel found, why is it so?

Thus we might go on indefinitely giving texts and points of identity to show that the Anglo-Saxon and Teutonic people are lost Israel found. But enough has been given to lighten the "path of the just," the honest, those who

want to know the truth in regard to the matter, and to those who would turn down in unbelief the immense volume of Scriptural truth we have given on the subject, are only the prototypes of their brethren, the Jews of long ago, who turned down the Christ, and thus walked out into midnight darkness. It is surely hoped that there may be a profiting by the unbelief of the past among the people of ancient Israel.

The following are a few of the many good things that a belief in Israelism will bring, and for these reasons we urge the reader with all haste to accept the blessed teachings of Jehovah upon this subject, that the words: "Behold I come quickly" may not be long deferred.

1. It leads to the soon bringing of all nations under the reign of the Gospel. Isa. 54:8.

2. It fulfills the covenant made by God with Abraham, Isaac and Jacob. Gen. 17:5-7; Gen. 26:2-4; Gen. 28:10-15.

3. It lifts the veil from the eyes of all nations. Isa. 25:7. As the identity of each is fully made known in the light of Israelism.

4. It manifests the Almighty power of Jehovah in guiding Israel to their present greatness.

5. It makes our darkness light and "crooked things straight." Isa. 42:16. And secures God's long promised glory upon us. Joel 2:23-32.

6. It will bring the restoration of the Jews to their national glory again.

7. It will bring religious pastors after "God's own heart." Jer. 3:15.

8. It brings universal gladness and rejoicing. Isa. 35:1; 60:21.

9. It will end our sighing and sorrowing. Jer. 31:10-12; Isa. 35:10; Isa. 51:11.

10. It will destroy pauperism and establish a common brotherhood. Isa. 32:18.

11. It will secure to our country a general Sabbatical release. Deut. 15:6-10.

12. It will empty our prisons when fully understood. Isa. 60:17, 21.

13. It will remove all undesirables from society. Jer. 30:10.

14. It will give us rest from war, securing for us the rest promised. Lev. 26:6. Witnessed to by the great, lasting peace movement of the present, being formulated by the President of the United States.

15. It will secure for the country godly laws and legislation. Isa. 60:17.

16. It will make us a righteous nation. Isa. 26:1-4.

17. It will bring to us a perfect Christian union and federation. Isa. 52:8.

18. It secures the outpouring of the spirit upon all. Joel 2:28; Isa. 32:15; Isa. 44:2-5.

19. It will give God the glory due him before all nations. Isa. 60:1-5.

20. It produces the grandest evidences of the truthfulness of the Bible. 2 Pet. 1:19, 20.

21. It, when rightly understood, brings the kingdom of God on earth, and prepares the way for the coming of Christ. Acts 1:11.

These great blessings have been prayed for,

longed for through all the centuries of the past, by saints and patriarchs of all ages, but today are just in sight through the dawning light of Israelism. Only those who believe and receive the truths of Israelism can tell of the blessedness of spirit that it brings with it. "Receive ye the Spirit."

Interested reader, we must say adieu, although it is with a sad heart unless you have fully received the spirit of Israelism, together with the joy it brings. Already we have added over one hundred more pages to this volume than we had expected. It seemed we could not refrain, as it is more than our meat and drink to write and speak upon these blessed hidden truths of the past age. Other volumes are in process of making, and will be given to the reading public as soon as willing hands and limited means make it possible to do so. For the present we leave you, by asking Jehovah to let the blessing of Israel rest upon you, namely,

"The Lord bless thee and keep thee,

The Lord make his face to shine upon thee, and be gracious to thee.

The Lord lift up his countenance upon thee, and give thee peace."—Num. 6:24-26.

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