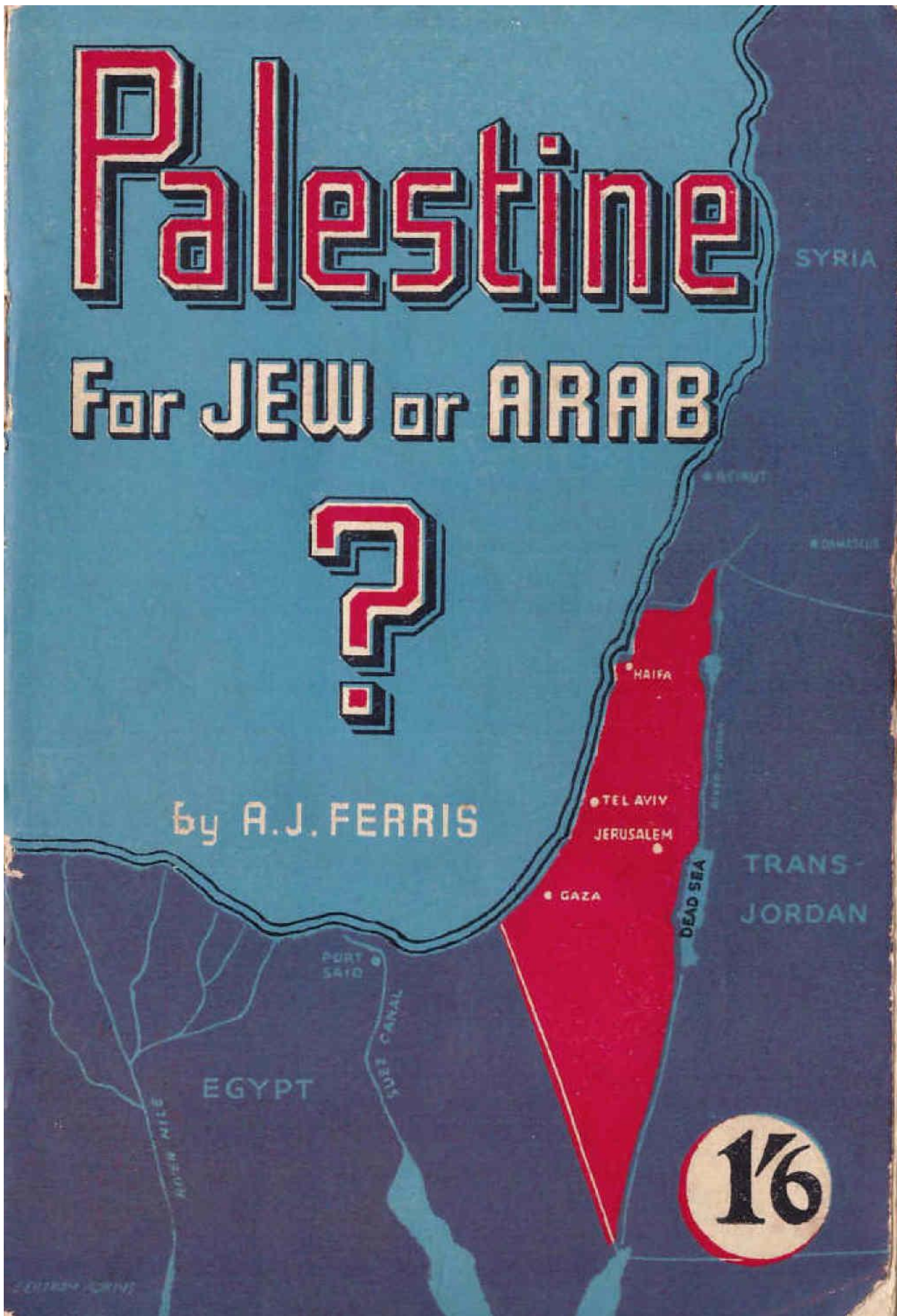


Palestine

For JEW or ARAB



By A.J. FERRIS



16

Palestine is in the news. The Jews claim it as a Jewish State. The Arabs claim it as an Arab State. Both threaten to fight for it. Britain is arbiter. How can bloodshed and war be avoided ?

Amidst all the pros and cons of the controversy, the one and only source of ultimate authority and certain guidance has so far been omitted. A. J. Ferris here examines the claims of the Jews and the Arabs from an entirely new angle which provides the only practical solution to the problem.

The author of "When Russia Bombs Germany" (1940—130,000th) and "Germany's Doom Foretold" (1942—113,000th) is eminently qualified to present this analysis concerning the PROMISED Land, to whom it is promised and when.

The conclusion is truly astounding.

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(1) Mr. Ernest Bevin's Statement, November 13th, 1945. The Balfour Declaration. The League Mandate. The 1939 White Paper. The Bible?

IN the House of Commons on November 13th, 1945, the Foreign Secretary, Mr. Ernest Bevin, made the outstanding statement that the United States is to co-operate with Britain in an attempt to find a solution of the Jewish problem. He announced that the United States Government has agreed to a joint Anglo-American Committee of Inquiry into the disposition of Jews in Europe and into conditions in Palestine.

The Committee of Inquiry will report its findings to the United Nations on the following terms of reference which include:

1. To examine political, economic and social conditions in Palestine as they bear on the problem of Jewish immigration and settlement.
2. To examine the position of the Jews in European countries where they have been the victims of Nazi and Fascist persecution, and to estimate the number who want or are impelled to migrate.
3. To consult representatives of Arabs and Jews and to make recommendation to the British and American Governments.
4. To make any other recommendation to Britain and America to meet immediate needs.

Let us briefly recapitulate the events of the past twenty-nine years relative to the Jews and Palestine. Through the valuable scientific contribution of the Zionist leader, Dr. Chaim Weizmann, in 1914-1917, there was issued on November 2nd, 1917, by the British Foreign Office, the letter which became famous as the "Balfour Declaration." This contained the statement that "*His Majesty's Government view with favour the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object.*" On July 24th, 1922, the principal objective of the declaration was incorporated in the Mandate for Palestine which was entrusted to Great Britain by the League of Nations. This is clearly

brought out in the preamble to the Mandate and in Articles 2 and 4, as follows:

“Whereas the Principal Allied Powers have also agreed that the Mandatory should be responsible for putting into effect the declaration originally made on November 2nd, 1917, by the Government of His Britannic Majesty, and adopted by the said Powers, in favour of the establishment in Palestine of a national home for the Jewish people, . . . Whereas recognition has thereby been given to the historical connection of the Jewish people with Palestine and to the grounds for reconstituting their national home in that country; and, Whereas the Principal Allied Powers have selected His Britannic Majesty as the Mandatory for Palestine . . . the Council of the League of Nations confirming the said mandate defines its terms as follows:

ARTICLE 2.

The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish national home as laid down in the preamble, and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine, irrespective of race and religion.

ARTICLE 4.

An appropriate Jewish Agency shall be recognised as the public body for the purpose of advising and co-operating with the Administration of Palestine in such economic, social and other matters as may affect the establishment of the Jewish national home and the interests of the Jewish population in Palestine . . . It shall take steps in consultation with His Britannic Majesty's Government to secure the co-operation of all Jews who are willing to assist in the establishment of the Jewish national home.

In 1922, the United States of America, in both the Senate and the House of Representatives, unanimously endorsed the terms of the Palestine Mandate in favour of “The establishment in Palestine of a national home for the Jewish people . . .”

Foreign Office,

November 2nd, 1917 .

Dear Lord Rothschild,

I have much pleasure in conveying to you, on behalf of His Majesty's Government, the following declaration of sympathy with Jewish Zionist aspirations which has been submitted to, and approved by, the Cabinet.

"His Majesty's Government view with favour the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine, or the rights and political status enjoyed by Jews in any other country."

I should be grateful if you would bring this declaration to the knowledge of the Zionist Federation.

Yours

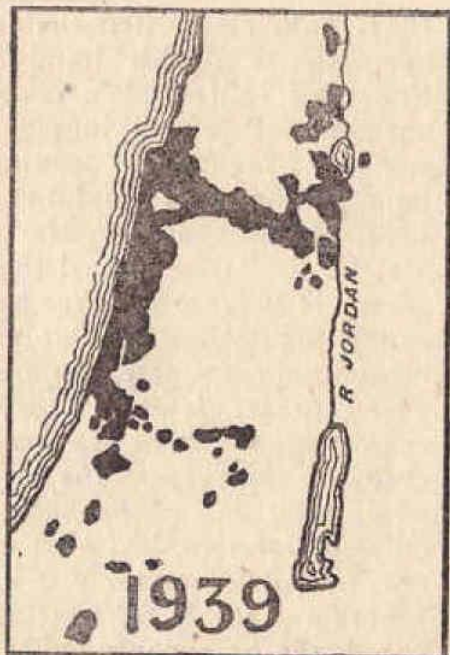
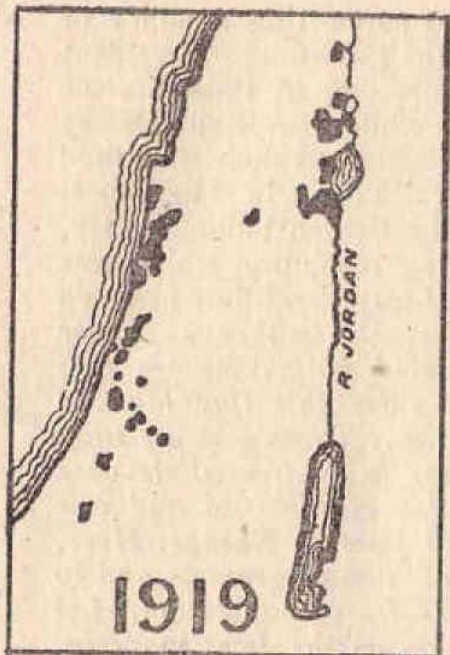
Arthur James Balfour

Facsimile of the letter which became known as the Balfour Declaration

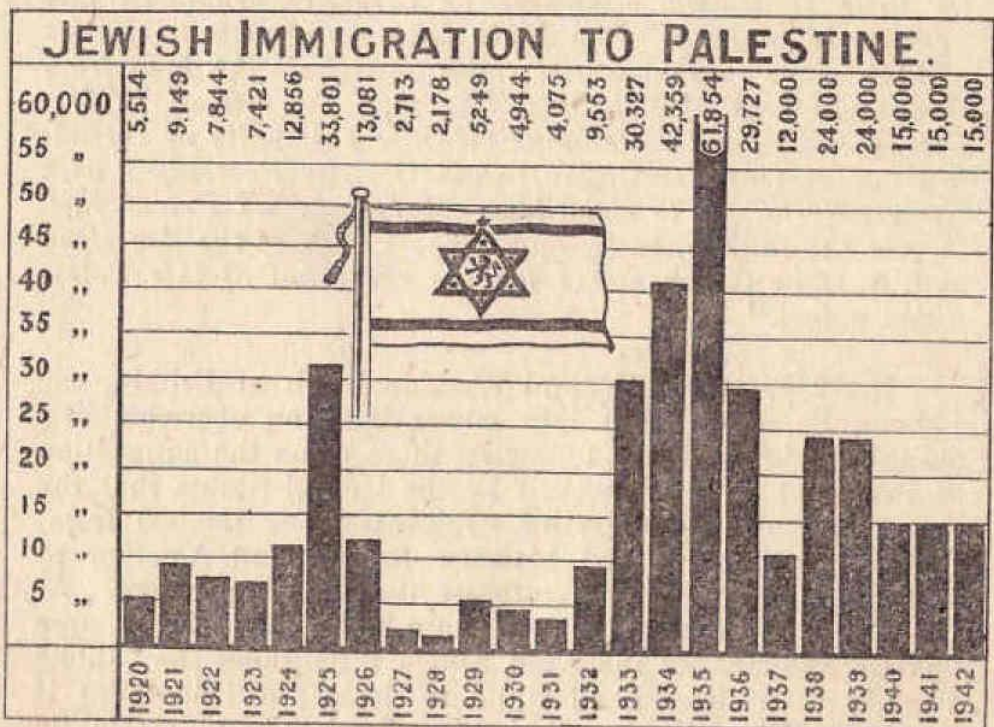
There can be no question whatever that the promises and plans of the League, Britain, and America were that Palestine should become a national home for the Jews. However, in the ensuing years, there arose a strong sense of Arab nationalism throughout the Middle East culminating in disorders and bloodshed in violent opposition to the entry of the Jews to Palestine. This resulted in the issuing of a White Paper by the British Government on May 17th, 1939, which restricted Jewish immigration to Palestine to a total of 75,000 individuals during the ensuing five years, after which no further immigration would be permitted unless the Arabs acquiesced in it. During those same war years some 6,000,000 Jews in Europe were murdered or perished through the planned obliteration at the hands of the Nazi regime. The remaining Jews in western Europe are now found to be in a most precarious position. In the "Sunday Times," November 18th, 1945, "Scrutator" considered that a home must be found for 1,500,000 Jews.

The official statistics of the Jewish Agency and of the Palestine Government Records show that from 1919 to 1942 a total of 358,900 Jewish immigrants entered Palestine. This comparatively small number most certainly does not represent the fulfilment of the Balfour Declaration, nor of the Mandate of the League of Nations. To the contrary, the establishment of the Jewish national home in Palestine, as visualised and promised from 1917 to 1923, has failed to materialise. One reason given in the White Paper of 1939 is "*That fear of indefinite Jewish immigration is wide-spread amongst the Arab population, and that this fear has made possible disturbances which have given a serious set-back to economic progress!*" At the Twenty-first Zionist Congress at Geneva in August, 1939, Dr. Weizmann arraigned the British Government in bitter and searing words such as he had never used before as he said, "In this solemn hour I am reluctantly compelled to say that the British Government has gone back on its promises . . ."

In the face of this failure, and with the desperate need of the surviving Jews in Europe, the two great political parties in the United States' presidential election of November,



Areas of Jewish-owned land in Palestine



1944, both committed themselves to supporting a policy of unrestricted Jewish immigration to Palestine. President Roosevelt said: "We favour the opening of Palestine for unrestricted Jewish immigration," while Governor Dewey said: "I favour the opening of Palestine to their unlimited immigration and land-ownership." Then, in December, 1944, at the Annual Conference of the British Labour Party, Mr. C. R. Attlee moved the following resolution which was adopted: "*Here we have halted half-way, irresolute between conflicting policies. But there is surely neither hope nor meaning in a 'Jewish national home' unless we are prepared to let Jews, if they wish, enter this tiny land in such numbers as to become a majority. There was a strong case for this before the war. There is an irresistible case now, after the unspeakable atrocities of the cold and calculated German-Nazi plan to kill all Jews in Europe. Here, too, in Palestine surely is a case, on human grounds and to promote a stable settlement, for transfer of population. Let the Arabs be encouraged to move out as the Jews move in. Let them be compensated handsomely for their land, and let their settlement elsewhere be carefully organised and generously financed. The Arabs have many wide territories of their own; they must not claim to exclude the Jews from this small area of Palestine, less than the size of Wales. Indeed, we should re-examine also the possibility of extending the present Palestinian boundaries, by agreement with Egypt, Syria, or Transjordan. Moreover, we should seek to win the full sympathy and support both of the American and Russian Governments for the execution of this Palestinian policy.*"

In 1945, at the General Election in Great Britain, the Labour Party was put into power with an overwhelming majority. Immediately following there came the suggestion of President Truman backed by the United States that the doors be opened to Palestine straightway for 100,000 Jews. Agreement was reached between Britain and America to co-operate together to investigate the Jewish problem. At the very same time there came into being the Arab League linking together all the Arab States throughout the Middle East in their determined stand to declare a Holy War if the 1939 White Paper terminating Jewish immigration by

1944 is not strictly adhered to. Great Britain and America have emerged victorious from the second Great War with such enormous military power that their united will could be accomplished by force if necessary. On the other hand, a rising of the Mohammedan world in all the far-flung spheres of British interest, including India, would seriously challenge the whole framework of the British Commonwealth.

After his statement in the House of Commons on November 13th, 1945, Mr. Bevin declared dramatically: "I will stake my political future on solving this problem." At a Conference, following his speech in the House, Mr. Bevin revealed his anxiety that people should understand the serious international issues at stake, which were of race and creed, "Which you cannot understand unless you read the Bible and the Koran, as I have done."

It is therefore proposed in this booklet to examine what the Bible does say concerning the Promised Land—its geographical dimensions; to whom it is promised; the conditions underlying the fulfilment of the promise; and when the promise will be fulfilled. In this elucidation we shall find the real reason why Great Britain so tragically failed to fulfil the Balfour Declaration and the League Mandate; we shall foresee whether the British Labour Government backed by the United States will be able to fulfil its party programme; also, what is going to happen to the surviving Jews in Europe, whether they will emigrate or not, and where and when.

**(2) Dimensions of the Land. Promised to Abraham.
Then to Isaac, not Ishmael. Then to Jacob, not
Esau. Then to Joseph's descendants, not Judah's.**

Let us first of all define what is meant by the term—"The Promised Land." The Bible story repeatedly affirms that God Almighty promised a particular part of the earth's surface as an everlasting possession to His own chosen people. The geographical location of this land is clearly defined in the Old Testament. Firstly it is called^{1, 2, 3} "All the land of Canaan," that is, the territory lying between the river Jordan, the Dead Sea and the Mediterranean. This territory, known more familiarly to-day as Palestine, is exceedingly small. Secondly we find the area vastly extended in the detailed covenant finally entered into between God and the fathers of the chosen people, Abraham, Isaac and Jacob. Here we read that the Promised Land will stretch⁴ "from the river of Egypt unto the great river, the river Euphrates," an enormous area which includes Palestine, Syria, Transjordan, Iraq and Arabia. The final geographical limitations are determined by the actual portions of the rivers Nile and Euphrates constituting the eastern and western boundaries. (See map, page 37.)

The Land Promised to Abraham.

After the Flood the earth was over-spread by the three sons of Noah—Shem, Ham and Japheth; and the prophecy was made that the line of⁵ Shem would be blessed of God, while the line of⁵ Ham, the father of Canaan, would be cursed because of its wickedness and its militant opposition to God's people descended from Shem. That part of the earth's surface which was eventually to become the centre of God's kingdom was promised to a specific branch of the line of Shem, that springing from^{1, 2} Abraham. "Abraham dwelt in the land of Canaan . . . and the LORD said . . . Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever." Again we read:⁴ "The LORD made a covenant with Abram, saying, unto thy seed have I

given this land, from the river of Egypt unto the great river, the river Euphrates.

Then to Isaac, not Ishmael.

Abraham had two sons who became rivals for the inheritance of the family birthright. The firstborn, named Ishmael, was the son of Hagar, the maid of Abraham's wife Sarah. The second son was Isaac, born of Sarah, the wife whom Abraham loved. It was quickly revealed that³ Isaac would in turn be the father of the chosen people who would in due time inherit the promised land. However, the fact that Ishmael was a son of Abraham "the friend of God" brought a prophetic blessing that Ishmael's descendants would also multiply into a³ great nation ruled by twelve princes. In contrast the descendants of Isaac would be found in the world as a³ family of nations at the time of their inheritance of the land. The jealousy between the two mothers and the two sons was characteristic of the rivalry between their descendants in regard to the promised land.

Many of the 40,000,000 Mohammedan Arabs who dwell to-day within the borders of the very territory promised to the sons of Isaac assert that they are the descendants of Ishmael. If this is so, then they have no rights whatever to the sovereignty of any portion of the promised land! Further, the story of Abraham, Hagar and Sarah, Ishmael and Isaac, gives a picture that the time would come when the descendants of Ishmael would be forceably displaced from their temporary and apparent sovereignty over the land, in favour of the descendants of Isaac:⁶ "Cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac." This signifies that although the Arabs for many centuries possessed a dominion of all the promised land, the day will come when the group of nations descended from Isaac will take possession, and that the agitation of the Arab nations to full independent sovereign rights over the whole of the Middle East is doomed to complete failure. The only case for the Arabs to-day lies in the fact that they have inhabited the land for many centuries. When the time comes, however, for the heir to obtain the promise, the Arabs will have no claim

whatever. Furthermore, the⁷ mother of Ishmael was an Egyptian of the cursed race of Ham, into which Ishmael himself also⁸ married. These facts seemed to prejudice the right of his descendants to become God's chosen people, which they might have had from the point of view of the position he held as the firstborn of Abraham. Notice in contrast the great care with which Abraham and Sarah forbid Isaac to take a wife from the daughters of the Canaanites, of the⁹ cursed line of Ham, and directed Isaac to wed Rebekah, the daughter of⁹ Abraham's own brother Nahor of the chosen race of Shem.

Moreover, the majority of the Arabs are Mohammedan in faith, which is a strange mixture of Christianity, heathenism and Judaism. It is not the purpose of God to allow any nation or race holding such a counterfeit and corruption of the truth of the Scriptures to take the place of His servant nation. When the latter does emerge in due time to be a blessing to all the nations of the earth with the truth of the Word of God, the birthright of the promised land must then pass into its possession. Therefore on all counts—racial descent, and religious belief—the pan-Arab nationalistic programme is doomed to failure and must give way to the one people who will be found qualified in every way to enter upon the birthright and destiny of the chosen people. When that time comes the descendants of Ishmael will be blessed in fulfilment of the¹⁰ promise that they will dwell in the presence of all their brethren.

Then to Jacob, not Esau.

Just as Abraham had two sons but only one received the birthright, Isaac likewise had twin sons, Esau and Jacob. Once again the firstborn, Esau, lost his privileges which were transferred to Jacob. That this was the sovereign will of God is very clear from many scriptures, viz.: ¹¹ "God Almighty bless thee . . . 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 unto Abraham." When forty years old, Esau took to wife¹² two Hittite women who were also daughters of the evil line of Ham, thereby appar-

ently forfeiting his claims as the firstborn of Isaac. In contrast, Isaac carefully charged Jacob not to wed a¹¹ daughter of Canaan, but like his father Isaac to seek a wife from the chosen line of Shem, from their own kindred in Mesopotamia whence Abraham had sprung. Again the story of how Esau¹³ sold his birthright to Jacob for a bowl of pottage, and how Isaac unintentionally, but by Divine oversight, passed the birthright on to Jacob, clearly establishes the election of JACOB as the chosen of God.

In further confirmation of Jacob's election, God changed his name to the significant name of Israel (Is-ra-El) which means "A prince with God." His descendants then became known as the Children of ISRAEL, which was God's selected name for His chosen people throughout the Scriptures:¹⁵ "And God appeared unto Jacob . . . and God said unto him, 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 Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land." Thus Jacob's inheritance of the birthright was ratified and confirmed by God with the added fact that his descendants would be a royal company of nations in the day of their entering upon the sovereignty of the promised land.

Then to Joseph's Descendants, not Judah's.

Jacob had twelve sons, and the question arises, were they all to share the birthright, or, as in the case of their ancestors, would there be a selection and a rejection. The Genesis story reveals in many ways the clear-cut election of the eleventh son Joseph, as shown for example in Jacob's blessings to all his sons, Gen. 49: 16. Of Joseph he said: "The blessings of thy father have prevailed above the blessings of my progenitors (Abraham and Isaac) . . . They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." This was in turn passed on to Joseph's two sons Ephraim and

Manasseh by Jacob-Israel on his death-bed when he transferred the inheritance to them in the place of his own first-born sons Reuben and Simeon:¹⁶ "And Jacob said unto Joseph . . . thy two sons Ephraim and Manasseh . . . are mine; as Reuben and Simeon, they shall be mine." We also read: "And Israel said . . .¹⁷ Let my name (Israel) be named on them (on Ephraim and Manasseh), and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth." In this incident Jacob also made reference to the promised land as part of the family inheritance, when he said to Joseph: "God Almighty appeared unto me at Luz in the land of Canaan, and blessed me, and said unto me, 'Behold I will make 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'." Jacob then¹⁷ foretold that in the last days the descendants of his two grandsons Ephraim and Manasseh would be "A multitude of nations" (or a Company of nations) and "A great people" (or a Nation) respectively. This means that God's promise to Jacob, that he should become a "Nation and a Company of nations" and have sovereignty over "the land," was transferred *in toto* to the descendants of Joseph. Therefore Joseph's remaining eleven brothers—Reuben, Simeon, Levi, Judah, Issachar, Zebulun, Gad, Asher, Dan, Naphtali and Benjamin—were rejected from inheriting the promises of national greatness given to Abraham, Isaac and Jacob, including the promise of the land in the day of blessing. The eleven brothers and their descendants were rejected in favour of Joseph, just as Ishmael and Esau were rejected in favour of Isaac and Jacob respectively.⁵⁵ However, just as Ishmael and Esau received the promises that they would become great peoples in world history because they were⁵³ sons of the beloved Abraham and Isaac, so likewise the eleven sons of Jacob are found in the Bible story inheriting on a small scale similar national and spiritual blessings to Joseph and associated ultimately with him. (See the genealogical tree of Noah's descendants on the centre pages 32 and 33.)

(3) Possession and/or Loss of the Land under the Old (Mosaic Law) Testament. Israel and Judah separate Kingdoms. Judgment on Israel, Mercy on Judah. (Hosea's prophecies.)

The descendants of Jacob's twelve sons multiplied in Egypt to form the twelve-tribed nation which collectively assumed the name "Israel." To this nation God eventually gave the revelation of His righteous Law. In view of the fact that the keeping of this Law in all phases of life would make Israel a perfect nation, worthy of in turn blessing all nations with the same knowledge, the children of Israel came to inherit a small portion of the promised land as they¹⁸ endeavoured to put the Law into operation. Their possession of the land was entirely dependent upon their moral and spiritual character as judged by this perfect standard of the Divine Law which warned them that disobedience would¹⁹ lead to exile and captivity. The point must be clearly realised here that the possession of Palestine by the twelve tribes in the days of the Old Testament was only in association with, and in virtue of, their keeping of God's Law, and that it had nothing to do with the ultimate sovereignty of all the land promised unconditionally to the descendants of Joseph.

Israel and Judah separate Kingdoms.

We must now discuss what part and position the Jews occupy in this Divine plan and purpose. Who are the Jews relative to the chosen line of blessing which was to descend from Abraham, Isaac, Jacob and Joseph? When the twelve tribes of Jacob went up into Palestine after their Exodus from Egypt the Scriptures indicate that even then they were potentially divided into two sections with diverse futures:²⁰ "When Israel went out of Egypt, the house of Jacob, from a people of a strange language; JUDAH was His sanctuary, and ISRAEL His dominion." When the time came for the rise of the perpetual dynasty⁵⁷ of Davidic kings over the chosen race it was not long before the twelve tribes divided into two separate nations or kingdoms. In the north, the tribes of Joseph led the majority to form the

House or Kingdom of Israel, containing the potential birth-right or dominion, while in the south the tribe of Judah formed the House or Kingdom of Judah which performed a special function associated with the Sanctuary or Temple of God and its sacrifices. Hence we read repeatedly in the Scriptures of the²¹ "Two nations," the²¹ "Two kingdoms," the²² "Two families which the Lord hath chosen," and the metaphors of the²³ "Two sons," the²⁴ "Two sisters" and the²⁵ "Two wives," all representing Israel and Judah. Nowhere do we read that these two nations have ever re-united into one, or intermingled to such an extent that it could be said that either nation was representative of both. To the contrary, the Bible clearly and repeatedly affirms that the two nations were to remain quite separate, not only until the dispersions but also right up to the present day.

The name Jew or Jehudi is derived from "Judah" so that the Jews in the Bible were strictly the descendants only of the southern kingdom of Judah. It will surprise the majority of readers to know that the name Jew occurs only once prior to the carrying away of the northern kingdom into captivity in Assyria, in an incident twenty years before that event, viz.:²⁶ II. Kings 16. 5, 6, where the House of Israel attacked the "Jews," or the House of Judah. This clearly proves that we have not a single pre-captivity reference in the Old Testament Scriptures applying the name "Jew" or "Man of Judah" to the birthright House of Israel either individually or collectively. Clearly Abraham, who was Judah's great-grandfather, was not a Jew, neither was Isaac, nor Jacob, nor Joseph, nor any of Joseph's descendants. And the people who became known as "Jews" in the Bible, particularly in the succeeding centuries after the dispersions, had no claim whatever to be the heirs of the promises made to Joseph and his descendants.

The next point for discussion is whether, since the captivities, there has been any intermingling or union of the two nations, Israel and Judah, whereby the Jews of to-day could legally claim to be representative of both nations and hence heirs to the land promised to Joseph-Israel. In other words, are the Jews racially still the same people as the Jews described in the Old Testament—that is, Men of Judah, or descendants of the House of Judah? We propose to

examine the history, past, present and future of Israel and Judah as recorded in the Scriptures, both historical and prophetic, to find the truth.

**Judgment on Israel, Mercy on Judah.
(Hosea's prophecies.)**

In chapter one of the prophet Hosea, ²⁷ who prophesied some years before the captivities of Israel and Judah, we have a bird's-eye view of their different destinies throughout the centuries until the present day and beyond. Hosea had a wife called Gomer, who bore him three children whose Hebrew names were Jezreel, Lo-ruhamah and Lo-ammi. These four names are used purposely to symbolise successive stages in the career of birthright Israel. Hosea depicts seven phases in the experiences of Israel and Judah from the time of the dispersions up to the time when Joseph would inherit the promised land. We therefore propose to use these seven stages as the framework on which we may link up other confirmatory evidence from the Scriptures and secular history, all of which will clearly show where Israel and Judah are to-day, and what position we have reached in the fulfilment of this prophetic programme.

Firstly (H.1), we are told with regard to Hosea's wife "Gomer" that she was a daughter of a spiritually adulterous people, "A wife of whoredoms." The House of Israel had forsaken the Mosaic Law to become idolators, whereby they were about to reap just judgment and exile from the land of the Covenant.

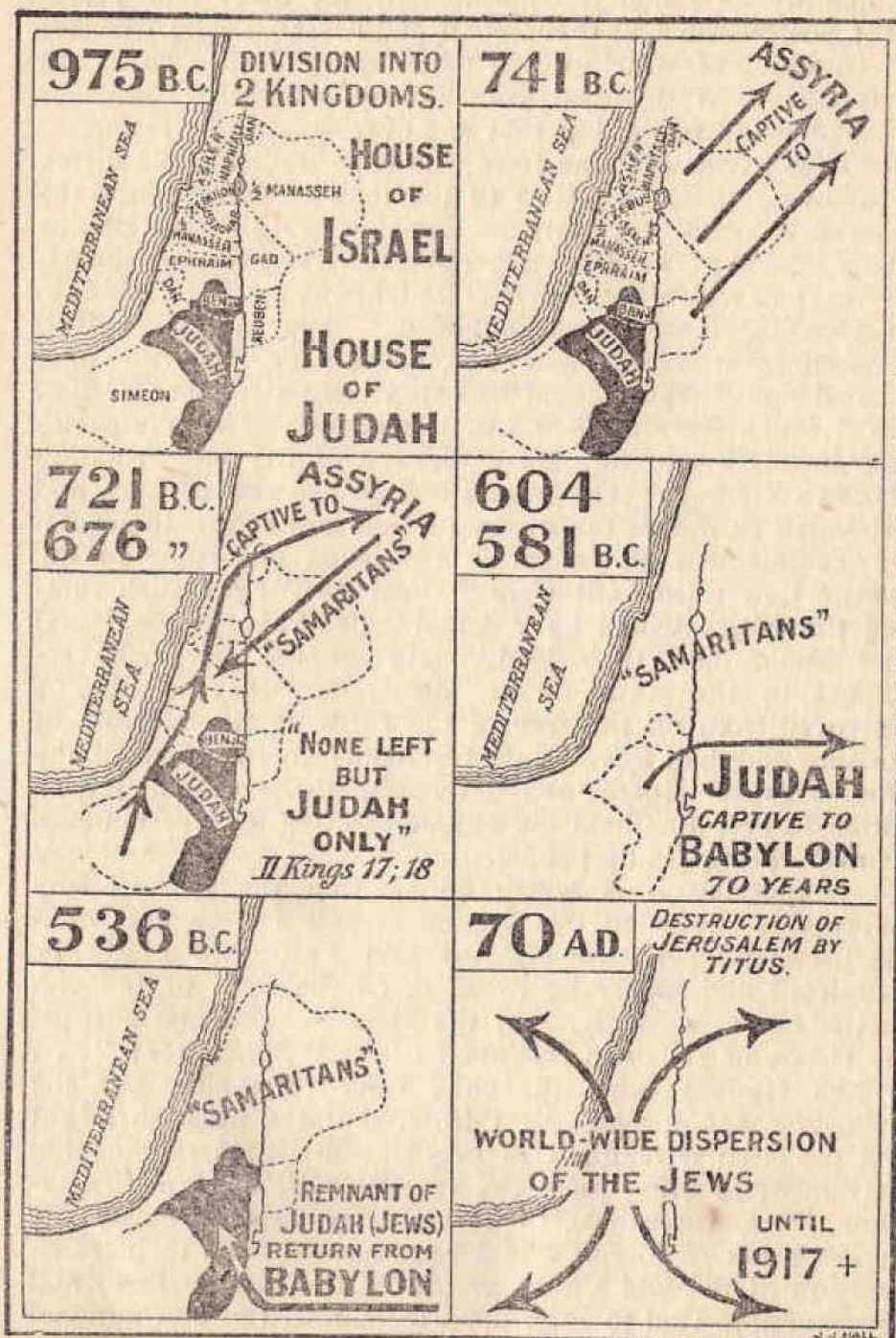
Secondly (H.2), the name of Hosea's first child was "Jezreel," which means "to scatter," and Hosea was shown how this symbolised the approaching military defeat of the House of Israel and the termination of their kingdom.

Thirdly (H.3), the second child was named "Lo-ruhamah," which, according to its Hebrew meaning, symbolised that God would no more have mercy upon the House of Israel, but would "utterly take them away" from Palestine. This was fulfilled in B.C. 721 when the Assyrians carried Israel away into Media: ²⁸ "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."

**

A hundred and twenty-five years later, the House of Judah, or the "Jews" as they then came to be called, were carried captive into Babylon, which geographically was 400 miles to the south-west of Media whence Israel had disappeared. Hosea and other prophets foretold that God would have mercy upon Judah, in marked distinction from their brethren of Israel, by bringing the Jews back from Babylon after a captivity lasting only ³³ seventy years. In order to make certain that idolatrous Israel could not return to Palestine (even if they had desired to do so), the King of Assyria, in exchange for his captive Israelites, ²⁸ transplanted a number of his own heathen subjects into northern Palestine. These people became known as the "Samaritans," whose presence in the land of Israel barred the return thence of any of birthright Israel. In contrast, during the seventy years' captivity of the Jews in Babylon, the land of Judah was kept free ready for their return when God's mercy would go out to them. The Old Testament historians Ezra and Nehemiah give us the ²⁹ account of the return, in which we read in most accurate and careful language that only Jews of the House of Judah who had been "carried away unto Babylon" then returned. Moreover, it is exactly described how these Jews of the tribes of Judah, Benjamin and Levi returned to their ³⁰ own tribal inheritance in the land of Judah in the south. We see here a further reason in the over-ruling providence of God for the transfer by the Assyrians of the Samaritans to the land of Israel in the north. The Samaritans also barred the way of any returning Jews who might have migrated northwards into the old home of the House of Israel, which might have given rise to a false assumption that the Jews of the succeeding centuries were the birthright House of Joseph who formerly occupied that part of Palestine.

Hosea's third child (H.4) was named "Lo-ammi" which means "Not my people," and the interpretation is given that the scattered ten-tribed House of Israel would in their next stage lose all evidence of ever being God's people. This means that in the lands of their dispersion they would entirely forget their past history, lose all connection with the Scriptures and the Temple of Jerusalem, and would become quite indistinguishable from the heathen nations among whom they wandered. The complete loss



of identity as Israel is confirmed by the other Old Testament writers such as ²⁵Jeremiah and ³¹Isaiah who describe the condition of Israel in their exile from Palestine under the metaphor of a divorced wife utterly separated from her Husband, and forgetting that she ever was God's people.

Thus it was that the Jews who experienced God's mercy in allowing them to return to the land of Judah after the ³³seventy years' captivity in Babylon were alone left as God's people. The prophet Jeremiah wrote his book during the years in which the House of Judah was carried away into Babylon by King Nebuchadnezzar. The prophet had a ³²vision in which he saw two baskets of figs; the one, "Good figs" which could be eaten; and the other, "Bad figs" which were only fit for destruction. The interpretation of this vision foretold a division of the Jewish nation into two sections, Those who obeyed the call of Ezra and Nehemiah to accept the mercy of God and return to rebuild the Temple and Jerusalem in continued obedience to the Mosaic Law were as it were "Good figs." Jeremiah foretold that these would be "Ammi" or "My people," and God would be "their God." As for the Jews who remained in the lands of the dispersion, they would be destroyed from off the face of the earth as transgressors of the Law like bad figs, ³³unfit for food. In fulfilment of the prophecies of Hosea and Jeremiah, the restored Jewish nation in Palestine held the unique position for five hundred years of being God's people.

In passing it is worth noting that the reasons why mercy was shown to this section of Judah were first, that the prophetic scriptures of the Old Testament might be completed and preserved by them as the light of Jehovah on the earth; secondly, that the Messiah might be born of the House of Judah in fulfilment of the ⁵⁴Scriptures: ". . . of him (Judah) came the chief ruler (Messiah), but the birthright was Joseph's"; thirdly, that the Messiah might find prepared a remnant of people who would become the instrument to bring forth the revelation of the New Testament (New Covenant) to Israel. By this covenant the chosen tribes of Joseph would be redeemed from their transgression of the Old Covenant (under the Mosaic Law) and be restored to God to enter upon their inheritance of national greatness and service.

(4) Possession and/or Loss of the Land under the New (Christian) Testament. Judgment on Judah. Mercy on Israel. (Hosea's prophecies continued.) Israel and Judah still separate to-day. Reunion in the future according to Isaiah and Jeremiah.

When the Messiah appeared with His message of repentance to the Jews in Palestine the nation as a whole rejected Him. After five centuries of occupying the privileged position of custodians of the oracles of God, and of alone keeping in a measure the Mosaic Law, the Jews had developed a strong sense of national pride which became a stumbling-block to them and proved their undoing. When we read the discourses which took place between Jesus of Nazareth and the Jews, as recorded in the Gospels, we see how He pointed out to the Jews their utter unworthiness of becoming God's servant nation. The Jews knew full well that this great privilege was securely in the hands of the lost tribes of Joseph who could never lose their title-deeds to that ultimate destiny. Yet, in their pride of heart, the Jews jealously hoped that because they alone had returned to the land of the covenant and were left as God's people they would therefore qualify to gain the inheritance already promised unconditionally to Joseph's descendants. Once we fully grasp the importance of this vital fact, the conflict between Jesus and the Jews, in fact the whole Gospel story with its parables and discourses, becomes full of meaning and purpose. We see the Jews resisting with might and main any suggestion that they were transgressors of the Divine Law or that they needed the redemptive work of a suffering Messiah, trusting rather in their fleshly descent from Abraham and in what they thought were the good works of keeping the Mosaic Law. It was because their iniquity was exposed, and because all their proud hopes, built on their own esteem, were dashed to the ground, that they hated the Man of Galilee. This hatred finally led to the Jews trumping up a case before the Roman Governors which led to the crucifixion of Jesus. The testimony of the Governors, however, was that Jesus was innocent. The Jews can in no wise escape from the fact that in their hatred of the truth which exposed their

false hopes they put to death the One in whom was no guile; yet what seemed to be the greatest tragedy and iniquitous act of all time became the means, in the Hands of God, of the redemption of the human race. Little did the Jews then realise that they were performing a ministry which had belonged peculiarly to the House of Judah all through their history, that of having the Sanctuary or Temple of God in their midst with its sacrifices prefiguring the redemption of man. In their hatred and martyrdom of Jesus of Nazareth they brought to pass that one great sacrifice of which all the multitudinous sacrifices of bygone days had been but pictures and symbols.

Judgment on Judah.

On the eve of His death Jesus wept over³⁴ Jerusalem, knowing full well that the persistent rejection of Him by the Jews would terminate that mercy of God which had allowed them to be resident in the land of Palestine in the past five centuries. Their possession of the land had rested solely on the fact that they were in a measure obeying God's Law, preserving His oracles and preparing the way for the Messiah to come. They had no other claim to the land, for the title-deeds, as repeatedly recorded in their own Scriptures, belonged irrevocably to their despised brethren, the House of Joseph dispersed among the Gentiles. We can now understand the repeated warnings which Jesus gave to the Jews that if they persistently rejected the love and mercy of God—not offered to them for any works of their own but purely through faith in Him as the Messiah—they would then come under the complete judgment of God as¹⁹ transgressors of the Law. Jesus knew full well all the terrible penalties of transgressing that Law, as already demonstrated in the captivity of birthright Israel seven hundred years earlier. Hence His warning of the approaching destruction of Jerusalem and of the Temple in the days of that wicked generation of Jews.

When the disciples asked Him what would be the signs of this national judgment of the Jewish nation, He warned them that Jerusalem would be³⁵ encompassed with armies which would so destroy the city and the Temple that not one stone would be left standing upon another, and that

the Jews would fall by the edge of the sword, being ejected from the land of the covenant and led captive into all nations. These prophecies were exactly fulfilled in the years A.D. 66-70 when the armies of Rome laid waste the land of Judæa, including Jerusalem, put to death over 1,000,000 Jews, and carried away the remainder as slaves. Thus, instead of the Jews usurping their brother Joseph's inheritance and gaining possession of the whole of the promised land from the Nile to the Euphrates and ushering in a kingdom of world dominion under themselves and a king after their own evil hearts, they lost any claim they might have had by rejecting their true Messiah.

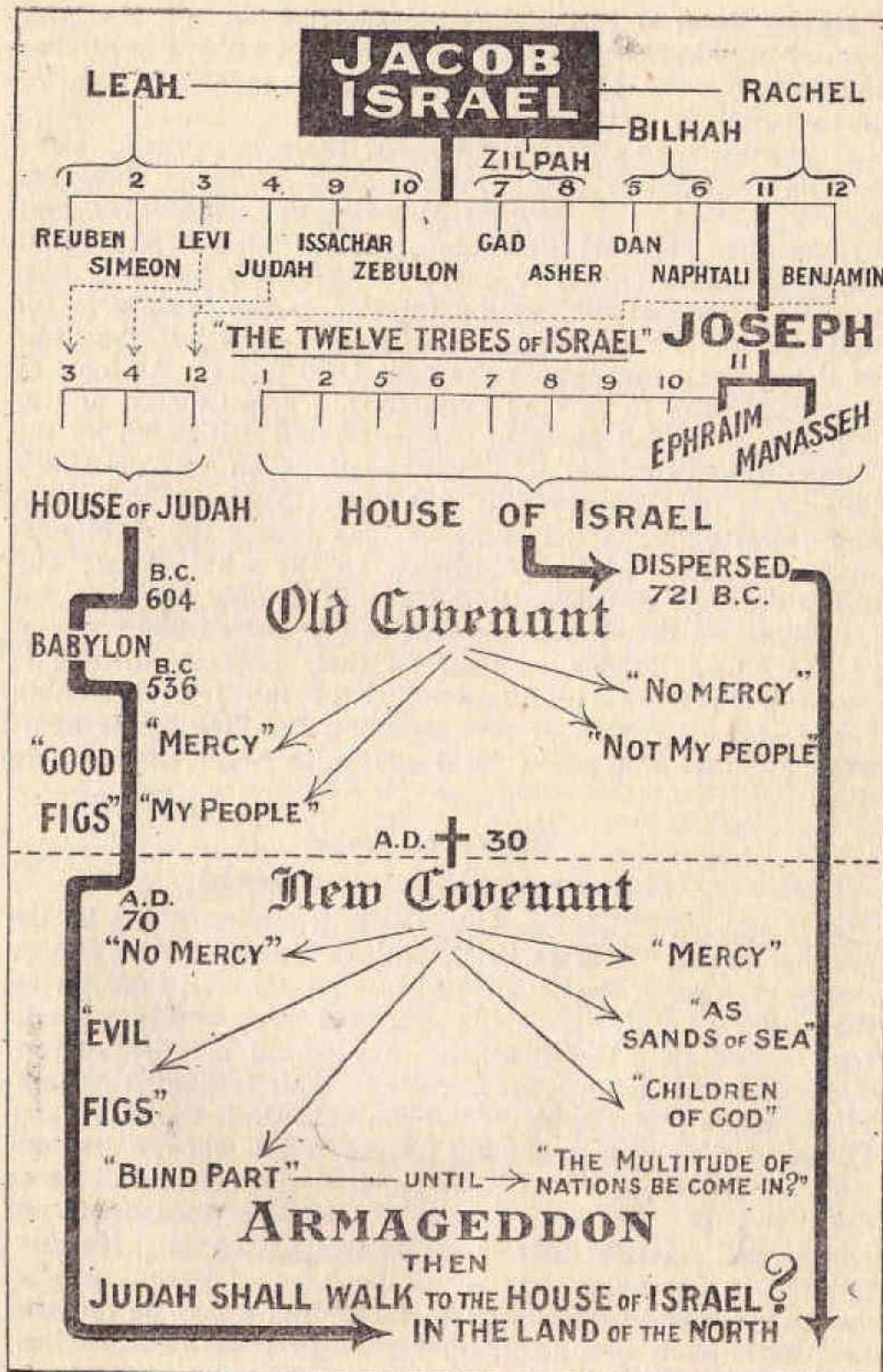
It is most important to realise that the judgment of the Jews did not take place until forty years after their wretched rejection of Jesus. During that time the disciples of Christ ³⁶ implored the Jews to repent of their transgressions of the Law, and to accept the forgiveness, mercy, and love of God, now offered simply through faith in the Christ. After standing alone for five hundred years as God's representatives, the Jews were so ³⁶ blind to their own inherent wickedness, and had so built their whole national outlook on a foundation of deep-rooted fleshly pride and prejudice, that they could not stoop to acknowledge as their Messiah the lowly Nazarene whom they had crucified. The Christian Churches throughout the past centuries have attributed the awful experiences and sufferings of the Jews from A.D. 70 onwards to the fact that their forefathers crucified the Nazarene in A.D. 30. There are, however, other factors to be taken into consideration. The New Testament writings show that the Jews caused the death of Jesus in their spiritual blindness and ³⁷ ignorance, and that in actual point of fact it was according to God's own ³⁸ "determinate counsel and foreknowledge." If this be so, the judgment of God on the Jewish nation then and ever since has not been because of that one act only, but because of their persistent rejection of the mercy of God still offered to them if only they would believe the New Testament Scriptures and acknowledge that the Man they had at first rejected was indeed their Messiah.

Finally the Jews filled up the cup of their iniquity, and put themselves right outside God's mercy by bitterly hating and persecuting the early Christians, as Paul sums it up in

his first letter to the Church at Thessalonica: "The Jews both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway, for the wrath is come upon them to the uttermost." (I. Thess. 2: 14-16.)

Reviewing the position so far, we see that the Jews were for five centuries the only known people of God. They returned wholeheartedly from Babylon to rebuild the Temple and City, and because of their attempted obedience they were then regarded as "Good figs" in the sight of God. But with the further revelation of the New Covenant and their utter rejection of Christ they remained ostensibly under the Old Covenant, and were more than ever responsible for their transgression of the Law. In their utter failure they were now as "Bad Figs," fit only for judgment and destruction. By their stubborn and relentless attitude ever since during the past 1900 years, they have brought upon themselves nothing but the curses of the Old Covenant in suffering and persecution, effectively barring themselves also from any right whatever to return to the land of promise.

The question naturally arises in our minds as to what was the root-cause of the age-long opposition of the Jews to every move of the Spirit of God in bringing light and truth to them. One answer is that their ancestor Judah, from whom they take their name, first married a daughter of Canaan, of the cursed race of ⁵Ham which has, all the way through history, been in opposition to the truth of the Scriptures and to those who obeyed them. This meant that the descendants of Judah or the Jews were a mixture of Israelitish blood and that of the evil enemy Ham. It is interesting to notice that God had previously rejected both Ishmael and Esau from being the privileged ancestors of the chosen people, apparently on the grounds that their characters were more akin to the evil race of Ham—Egypt and Canaan—into which they married. The curse of God was upon this branch of the human family because of its wickedness and aggressive opposition to the chosen race; and the very moment that



Ishmael, Esau, and then Judah chose wives from that cursed line, it would seem that they then destroyed any possibilities they might have had of becoming the ancestors of God's servant nation.^{66, 67}

In regard to the modern Jews, there is probably more Gentile than Judah blood in their veins to-day. Many are merely "Jews" by religion or marriage. Whatever may be the true facts of the case, all who have inherited or assumed the name of Jew have, whether they like it or not, thereby embraced the destiny foretold in the Scriptures for that people. Therefore the situation to-day is just the same as it has been throughout the past 1900 years. As long as the Jews claim to be God's people, but reject Christ and at the same time fall short of the perfection demanded by the Divine Law, so long will they continue to receive God's judgments for transgressing that Law. Not even the orthodox Jews, pious as they may be, can satisfy the righteousness of God by perfect obedience to the whole Law; and since they do not accept the one and only sacrifice for transgression they inevitably receive the forewarned⁴¹ curses of the Law. Hence as long as their present attitude is maintained, there is no possibility of the Jews becoming God's servant nation or of possessing the land, quite apart from the fact that these blessings were never promised to them.

Mercy on Israel.
(Hosea's prophecies continued.)

Let us now continue with the fifth picture given by the prophet Hosea (H.5) as to the future destiny of the chosen family of Joseph, the House of Israel. We read that during their period of exile from the promised land, and in a condition of complete Gentilisation, they would inherit the promises of multiplication, etc., made to their fathers Abraham, Isaac, Jacob and Joseph: ²⁷ "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, which cannot be measured nor numbered." Hosea merely states this as a fact. He does not tell us the manner in which such an idolatrous people, cursed of God to become few in number, could be restored to Him in such a way that they would receive His blessings

and enter upon their destined greatness. Hosea's testimony of the multiplication of the children of Israel proves conclusively that he was referring to the fulfilment of the Abrahamic covenant which passed on to the head of Joseph.

In his ⁴² second chapter, Hosea prophesied that the time would come when the experiences of Israel and Judah would be completely reversed, when God would have mercy upon Israel, and when they would once again become "Ammi," or His people. Through accepting this mercy the House of Israel would be blessed of God and grow into the multitude of nations foretold to their ancestors.

When we read the New Testament Scriptures we find all this clearly outlined, that during the present Christian age the people of Gentilised Israel would be restored to God by accepting His mercy and forgiveness in and through the leadership of Christ. This means that when the Jews failed, dispersed Israel became ⁴³ ⁴⁴ "His people."

We find that all the New Testament Epistles are written to scattered remnants of the Gentilised House of Israel (referred to as the "Uncircumcision," or the "Gentiles"), which proves the accuracy of Hosea's forecast that the means by which lost Israel would be restored to God would be through ⁴¹ redemption in Christ. This is clearly witnessed to by the apostles Paul and Peter who actually quote Hosea's prophecy and apply it to the Gentile Christians to whom they wrote, e.g., ⁴³ Paul's letter to those in Rome, "What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction (the Jews); and that He might make known the riches of his glory on the vessels of mercy (Joseph), as He saith also in Hosea, 'I will call them my people which were not my people; and her beloved which was not beloved'." Therefore we must find throughout the Christian age a people who have gradually appropriated the New Covenant and have become a multitudinous people, racially the blessed and chosen House of Joseph, but still considering themselves Gentiles like the rest of the nations.

Let us now examine in time order Hosea's next stage (H.6) in the development of this chosen people. We read that there will come a point of time in their experience when there will be a world-wide manifestation of astonishment

accompanied by the sudden realisation, exclamation and acknowledgment that this multitudinous people is indeed the very chosen people of God. After describing the vast multiplication of the House of Israel, Hosea goes on to say: ⁴³ "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'." Note firstly the express detail that this acknowledgment of an apparently Gentile nation to be God's people is to be made when that people are still in the condition symbolised by Hosea's third child "Lo-ammi" (not—my people), having lost all memory of ever being Israel. That place where they became so completely Gentilised was not in Palestine, for their experience there was symbolised by Hosea's wife "Gomer" (H.1). It was not in the place where they were defeated by the Assyrians which was symbolised by the child "Jezreel" (H.2). It was not in the place where they were first carried away by the Assyrians, for that was symbolised by the child "Lo-ruhamah" (H.3). It was in some subsequent place outside Palestine where they would be in a condition of total and complete ignorance of their former history and of their future destiny as Israel. This worldwide recognition and proclamation as to a particular race being the lost tribes of the House of Israel has not yet been made.

We therefore ask the question, what will bring about such a universal acknowledgment of some nation previously regarded as Gentile but in that day demonstrated to be none other than the chosen people of God whose story fills the pages of the Bible? All the prophets of Israel tell us that there will come a time in Israel's experience when they will be miraculously delivered by God from what would appear to be certain conquest by their enemies. We do not propose here to go into the further prophetic details of this coming deliverance; suffice to say, however, that the Scriptures describe it as an event that will be as real as the historic deliverance from Pharaoh and the Egyptians. Many times, in the Old Testament, God came forth and miraculously saved the Israelites from their enemies; but owing to the fact that such supernatural intervention has not been witnessed for many centuries these Old Testament stories are not believed to-day by the mass of people. The Scriptures

nevertheless indicate that the event which will cause an astonished world to proclaim and acknowledge the discovery of lost Israel will be a supernatural deliverance which will surpass in scale, wonder and power any supernatural experience which Israel of old went through. The prophet Ezekiel ⁴⁵ describes this deliverance in which the enemies of Israel will lie dead in their millions through the supernatural intervention of God on behalf of His people, and he tells us that on that day: "The heathen shall know that I am the LORD, the holy one of Israel, and that the house of Israel went into captivity for their iniquity." "Thus will I magnify myself, and sanctify myself: and I will be known in the eyes of many nations, and they shall know that I am the LORD." We also read that on that day all the people in the multitudinous race of Joseph will know that the God of Israel is their God, and that they are His people.

Israel and Judah still separate to-day.

Let us now examine the last stage (H.7) in the careers of Israel and Judah as depicted by Hosea. After the unveiling of lost Joseph to an astonished world by their miraculous deliverance from their enemies in the last conflict of this age, Hosea goes on to say, ²⁷ "THEN shall the children of Judah and the children of Israel be gathered TOGETHER, and appoint themselves one head, and (when they have appointed themselves one head) they shall come up (together) out of the land." This land, as described in the next section, is some place where Israel must be now dwelling and where Israel and Judah will be re-united, from thence to return to Palestine. Since the great Armageddon has not yet been fulfilled it is certain that the two families, Judah and Israel, must still be separate peoples in this year 1946. We know who the people of Judah are, for as Jews they have never lost their identity; but time only will reveal the chosen people of Israel, to whom the Jews will be joined and become one people under one head, after the miraculous intervention of Almighty God into the affairs of the world.

The method by which Judah and Israel will be united as one people will be that they will both democratically appoint, receive, and accept one head. The Scriptures show clearly who that one Head will be; none other than the Davidic Servant, the once despised and lowly Nazarene,

about to return as the Messiah to take the throne of His father David and to reign over the ⁴⁶ House of Jacob, i.e., the united peoples of Israel and Judah.

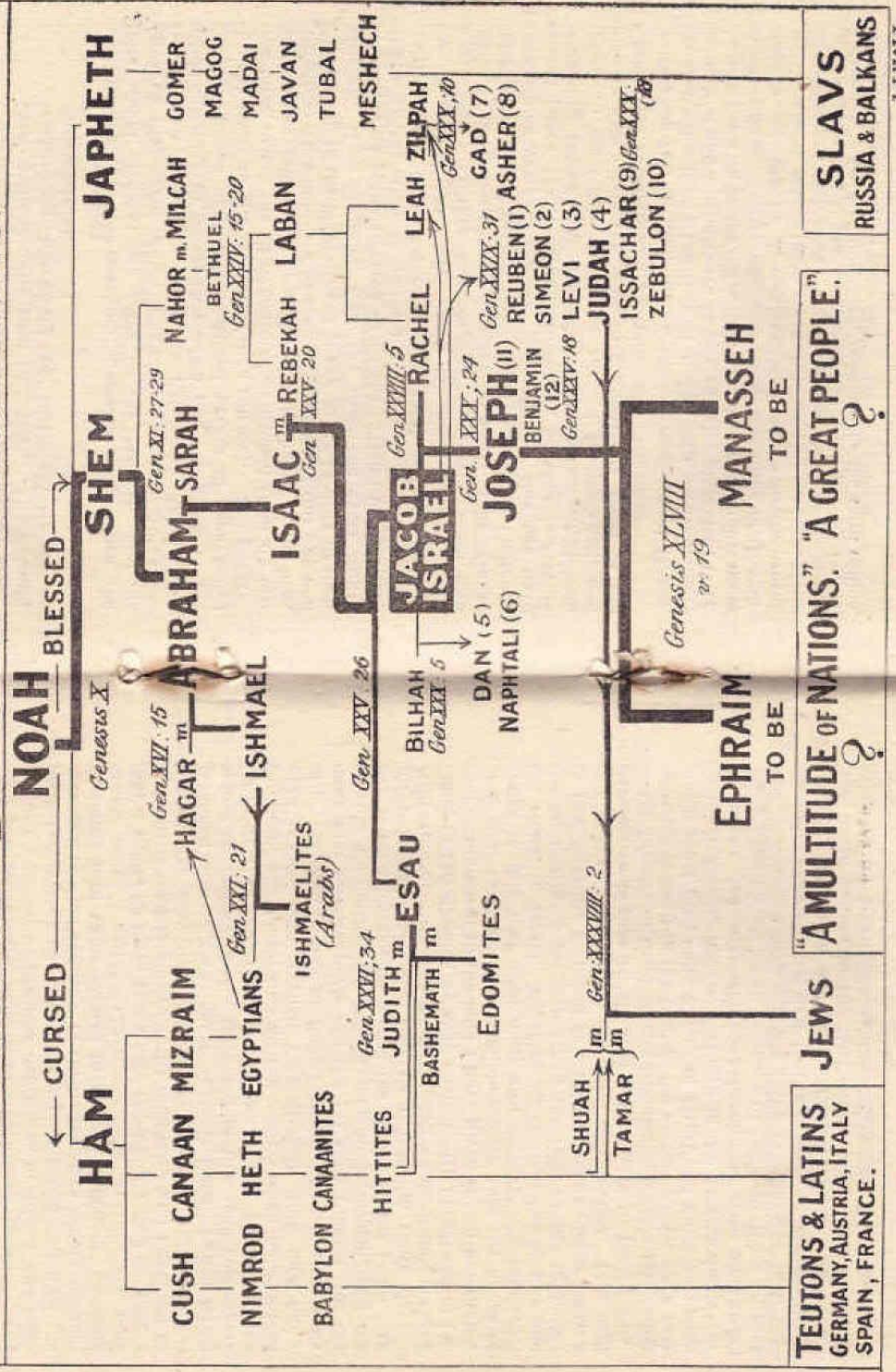
The prophet Isaiah likewise ⁴⁷ foretells that at this time " Ephraim shall not envy Judah, and Judah shall not vex Ephraim "; in other words, the jealousy and rivalry between Judah and Israel which characterised these two branches of Jacob's descendants from the day of their birth until this future day of reunion will only then be dissolved. Moreover, when we go to the prophet ⁴⁸ Zechariah we find that in the last great struggle out of which Israel is to be miraculously delivered, thereby revealing her to herself and the whole world as God's chosen race, the Jews will actually be found fighting in the camp of Israel's enemies against Jerusalem. Thus, right to the very end Judah will still be found envying and bitterly opposing his brother Joseph who has in his possession the birthright. However, just as God's miraculous deliverance of Joseph will cause the multitudes of Israel to acknowledge and obey the faithful God who will have delivered them, and to welcome with joy the Messiah who has redeemed them, so likewise the Jews will realise that it was because Israel called upon God in the Name of Jesus as their Messiah that He answered with deliverance. This will be enough to convince the Jews that Jesus of Nazareth is none other than the promised Messiah. On that day the Jews will cry, as Jesus foretold they would. " Blessed is he who cometh in the name of Jehovah "; and in answer to their cry they will once again ⁴⁹ see Him in the flesh. This shows that the future union of Judah with Israel will be around the person of the Christ, and only then will the Jews have God's Law ³⁹ written upon their hearts and be able to have a part in His kingdom upon the earth. The Scriptures indicate that the Jews who will survive to join the great multitude of Christian Israel will only be a remnant and few in number.

Reunion in the future, according to Isaiah and Jeremiah.

Let us now look at this future reunion through the vision of the prophet Jeremiah who confirms Hosea's vision. After describing how God utterly divorced Israel by means of their captivity and subsequent Gentilisation while Judah experienced His mercy, remaining in covenant favour and

returning in a measure to the Law and the Temple, he then reverses this picture and says: ²⁵ "The backsliding Israel hath justified herself more than treacherous Judah." The prophet goes on to describe the means by which this complete reversal of positions would take place, and how the message of God's mercy in the latter days would be sent to Israel then to be located in a place called ²⁵ "the land of the north" and ⁵⁵ "the isles of the west." We read that it would be there God would restore His wife as it were to Himself, and Israel would be multiplied and increased to become the countless numbers promised to their fathers. Jeremiah next tells us that ²⁵ "at that time," (when Israel would be multiplied and increased in this land somewhere north-west of Palestine) "they shall call Jerusalem the throne of the LORD, and all the nations shall be gathered unto it . . . neither shall they (Israel) walk any more after the imagination of their evil heart." It is perfectly clear that this Scripture has not yet been fulfilled, for the Davidic throne has not been set up in Jerusalem, and the city is certainly not yet called the throne of the LORD. In his next verse Jeremiah tells us that ²⁵ "in those days" (still future) "the house of Judah shall walk TO the house of Israel, and they shall come TOGETHER out of the land of the north to the land I have given for an inheritance unto your fathers." Once again we see that the house of Judah in this year 1946 must still be quite separate from the House of Israel. Further, we see that the blessed and chosen House of Israel must at the time of the fulfilment of this prophecy be found as a multitudinous people centred in a land outside, and to the north of Palestine. Our next observation is that Judah, who has to walk to Israel, must at the present moment be geographically outside this house of Israel centred in the land of the north. Also we see that Judah must go to the House of Israel and not vice versa. In other words, it is the House of Israel who holds the birthright and who will have become a great multitude. The comparatively small remnant of Jews surviving on that day to become Christians will leave the lands of their dispersion to seek citizenship in the great Commonwealth of Israel. Only then will Judah, hand in hand with Israel, have their portion in the land whose sovereignty God has given as an inheritance to the descendants of Joseph.

GENEALOGICAL TREE OF NOAH'S DESCENDANTS.



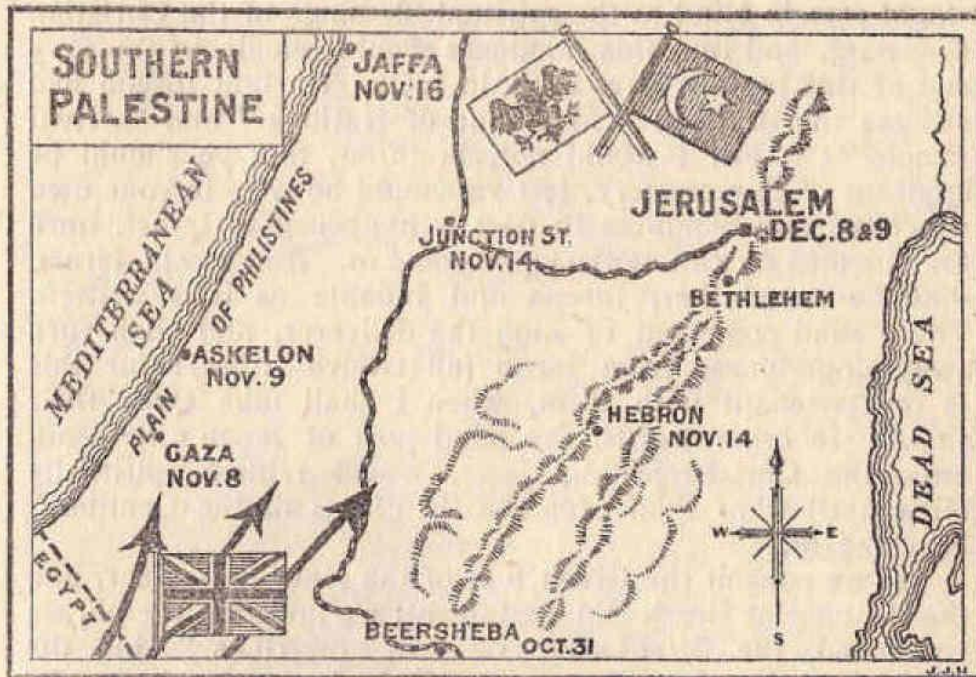
J. J. HALL

(5) Israel, the true Heirs, to be Revealed in the 1917 Generation as a "multitude of nations." Only then will the Jews turn to Christ. The coming world-wide Unveiling of birthright Israel at Armageddon.

In answer to the disciples' question as to when the Jews would acknowledge Jesus as the Messiah, and the signs of that event which terminates this age, Jesus answered that Jerusalem, after its destruction in A.D.70, would continue to be trodden down under the heel of the Gentile nations until a predestined period of time called²⁵ "the times of the Gentiles" had run out. The generation alive to see the deliverance of Jerusalem from its last Gentile oppressor and its passing into the hands of the heir, Joseph-Israel, would live to see the very end of this age and the opening of the blind eyes of Jewry to the identity of their Messiah. By calculating from the Bible the exact length of the period Jesus referred to as the "times of the Gentiles," Dr. Grattan Guinness in 1886 and Dr. H. Aldersmith in 1898 were able to forecast in their books that in the year 1917 Jerusalem would be delivered—and so it was, exactly as they had foretold. Dr. Aldersmith also added the remarkably accurate* forecast that GREAT BRITAIN would be the deliverer! This means that already twenty-nine years of the last generation of this age have passed (since 1917), so that there can be very few years remaining before that miraculous intervention which will reveal to the whole world the race of Joseph-Israel, and thereby also cause the Jews to acknowledge Jesus as the Christ, and to unite with Joseph.

As we saw in both the prophets Jeremiah and Hosea, the multiplication of the race of Joseph into a vast number in the "Land of the north" was to take place BEFORE the reunion with Judah. Therefore if this reunion must occur in the present generation, the great multitude of Joseph-Israel must now be in existence somewhere in the world. We are told many times both in the Old and the New

* See page 153, "The Fulness of the Nations," by Dr. H. Aldersmith, second edition, 1898, reprinted as the third edition, 1945. (See book list on page 63.)



The Deliverance of Jerusalem, 1917

Testaments, that the people of Joseph would be found at this time as "A nation and a company of nations." We are expressly told that, of Joseph's two sons, Ephraim would be a "Multitude of Nations," while his brother Manasseh would be "A Great People."

Has God's programme failed? If not, where are these peoples to-day?

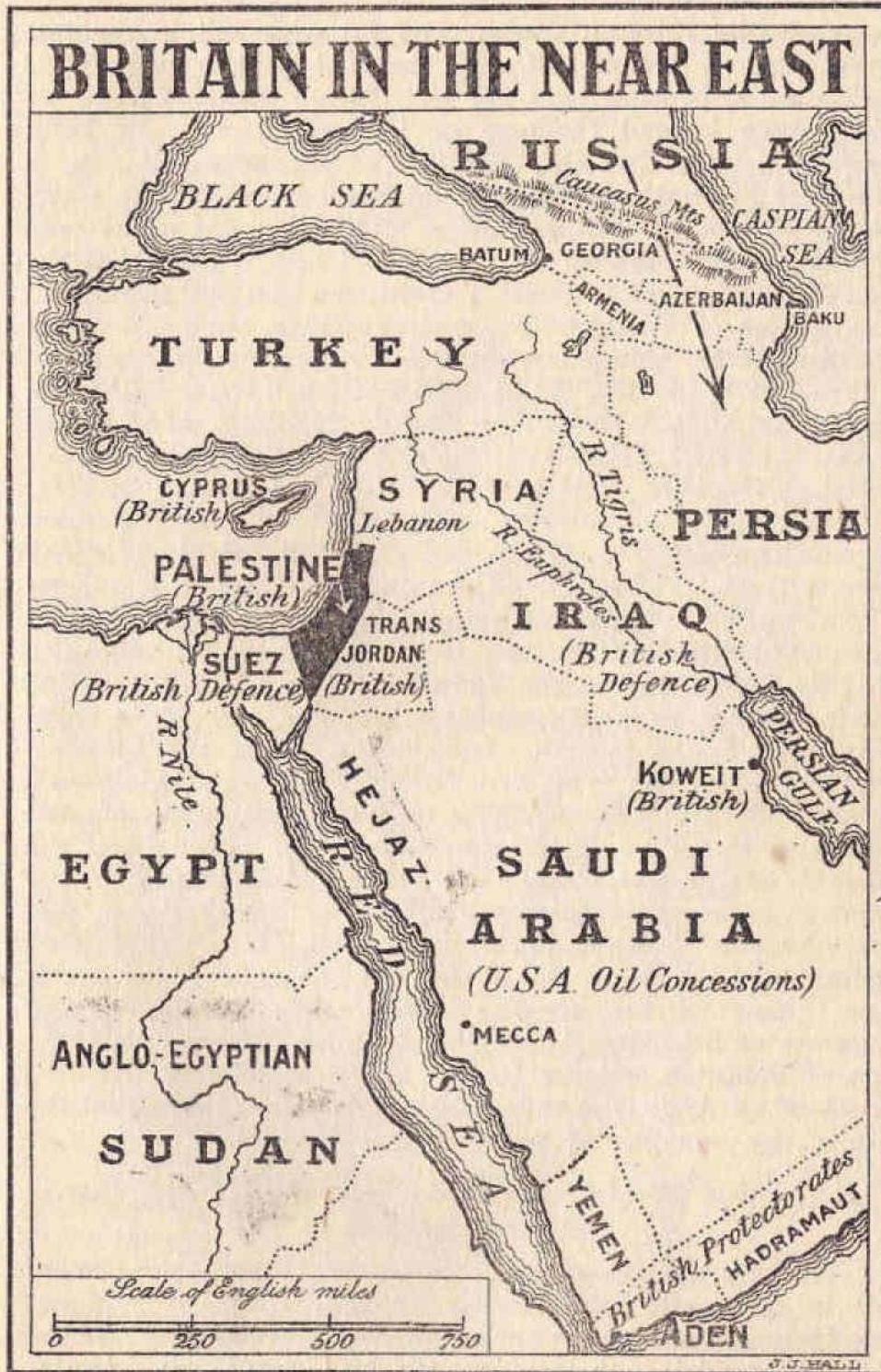
Only then will the Jews turn to Christ.

We have a further proof in Paul's prophecy in Romans XI that the present 1917 generation must witness the intervention of Almighty God in the deliverance of Israel and in opening the eyes of Jewry. Here Paul describes the descendants of Jacob in the two portions Joseph and Judah during the present Christian dispensation. He shows that in this present age the House of Israel would gradually enter into the forgiveness and blessings promised in the New Covenant in Christ, leading to them becoming the ¹⁵ "nation and company of nations" promised to Jacob. He shows that throughout the whole of this period the House of Judah

would remain blind to the spiritual blessings of the Christian Covenant, and that this blindness would remain to the very end of this present age, until, in fact, birthright-Joseph had become the destined "Multitude of Nations" and "Great People": "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the FULNESS OF THE GENTILES be come in. And so ALL Israel shall be saved (i.e., Joseph and Judah): as it is written. There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob (all twelve tribes): for this is my covenant with them, when I shall take away their sins." In other words, the blind part of Jacob's descendants, the Christ-rejecting Jews, would remain spiritually blind until what Paul calls the "Fulness of the Gentiles" be come in.

If we consult the Greek text of the New Testament, and the Septuagint Greek Old Testament, we find that the phrase translated the "FULNESS OF THE GENTILES" in the Authorised Version (Rom. xi. 25) is letter for letter the same as that which Jacob used when he prophesied¹⁷ that his grandson Ephraim would become in the last days a "MULTITUDE OF NATIONS" (Gen. xlviii, 19). These are the only two places in the Bible where this phrase occurs, and this is further exemplified by comparing the Hebrew rendering in the Old and the New Testaments. Paul's statement therefore shows that the Jews would remain blind to Christ until Joseph's son Ephraim had multiplied and become the fore-ordained "Multitude of Nations." This again proves that we must find the "Multitude of Nations" (Ephraim), together with the "Great People" (Manasseh) in evidence BEFORE the conversion of Jewry takes place. Since we have already seen from prophetic chronology that the end of the age is at hand when the conversion of the Jews will take place, it again follows that Joseph's many nations must now be functioning in the world.

As we look around to find (1) a Commonwealth of Nations geographically located with their heart and capital in a land somewhere to the north and west of Palestine, (2) a people who have throughout their own recorded history thought they were racially Gentiles, and (3) who have in their midst millions of those who have entered into the bless-



ings of God through Christ, and (4) who will in the last great time of trouble call upon the God of their fathers for deliverance, in faith that He will deliver them—THEN we shall have located the race of Divine destiny. In 1926, just nine years after the liberation of Jerusalem, that is, in the very generation which should have witnessed the emergence of Joseph coming as a multitude of nations into sovereign possession of the Promised Land by defeating the last Gentile power to tread it down, we saw the passing of the Statute of Westminster, whereby there came into being the first Royal Commonwealth of Nations in world history. THE FACT IS UNCHALLENGEABLE THAT BRITAIN AND AMERICA HAVE EVERY SINGLE MARK AS PROPHESED THROUGHOUT THE SCRIPTURES OF THE CHOSEN RACE IN THIS OUR DAY AND GENERATION. Now the secret is out! The Land which is causing so much controversy does not belong to either Jew or Arab! The Divine Covenant and Oath is in process of fulfilment to the race of Joseph who, as the Anglo-Saxons, conquered the whole territory from the Nile to the Euphrates in 1917-1918. It was the knowledge of this identity which made possible Dr. Aldersmith's astounding forecast in 1898. The Arab States of Iraq, Transjordan, Syria and Lebanon owe their freedom from the Turkish yoke to Anglo-Saxon arms, and they will be unable to avoid recognition of, and submission to, the absolute sovereignty of Britain and the United States throughout the whole Middle East. For strategic reasons, coupled with the fact that there are vast and valuable deposits of oil in Arabia, it is certain that Britain and America will retain and strengthen their position. Now we can see the basic reason for the coming together of Britain and the United States to share the problem of Palestine and the Jews. The close alliance and synthesis of all Anglo-Saxondom is a sign of the times that the day of the unveiling of lost Joseph is at hand.

The Coming World-wide Unveiling of birthright Israel at Armageddon.

At the present moment there are only three great powers left in the world—the British Commonwealth of Nations, the United States of America, and Soviet Russia. These also are resolving themselves into two camps, i.e., Anglo-

"THE ISLES OF THE WEST"
 "THE ISLES"
 "THE LAND OF THE NORTH"
 "THE WILDERNESS"
ISRAEL
 "AND THEY SHALL COME"
 "THE DISPERSED OF JUDAH SHALL WALK TO THE LAND OF THE NORTH TOGETHER OUT OF THE SHIPS OF JARSHISH (IN THE LAND OF THE NORTH TO ISAIAH 60. 8,9)"
 "THE LAND THAT I HAVE GIVEN FOR AN INHERITANCE UNTO YOUR FATHERS." Jer. 3:18
 R. Tigris
 R. Euphrates
 J. J. NALL

"THE ISLES" Jer. 31:10, Isaiah 24:15, 41:1, 42:4, 49:1, 51:5.
 "THE LAND OF THE NORTH" Jer. 3:12, 18, 23:8, 31:8.
 "THE WILDERNESS" Jer. 31:2, Ezek. 20:35, Hosea 2:14.

Saxondom on the one hand, and Russia on the other; and whichever calls upon God in the coming conflict and experiences His deliverance will be openly demonstrated to the whole world as the people of God's choice, that is, lost Joseph. Christ Himself foretold to His disciples that there would be such an age-closing deliverance, and that unless the period of Gentile rule and power in the world was not chronologically limited⁵² "no flesh should be saved." With the invention of the atomic bomb we have at last reached the point when mankind can obliterate itself: therefore when the next war does break out, unless God speedily intervenes to shorten the days, no flesh will survive. We have the comforting assurance of Christ, however, that God has limited, and will bring to an end, Gentile rule and dominion over the world by intervening "for the * elect's sake"; that is, to deliver them.

At that time all the world will realise who God's chosen people really are. Then, and then only, will the Jews accept the Nazarene as their Messiah and King, and join with the Israel Commonwealth of nations who at that time will exercise the full sovereignty and jurisdiction of the whole of the promised land. All parts of the far-flung Empire of Israel in the West, East, North and South⁵⁰, with the remnant of Christian Jewry, will send their representatives²⁵ "one of a city, and two of a family" to the Land of Promise. The Near East will become the headquarters of Zion, and Jerusalem will be the city of the "Great King" who will sit upon the throne of His father⁴⁶ David, and as Prince of peace usher in, through the Israel race, that long-desired Kingdom of God upon the earth.

* *Note.*—God's "elect" is Israel. Christ's "elect" is the Church (see Appendix 52).

(6) A Summary and Application of the Prophetic Scriptures to the Problem of the Jews, the Arabs, and Palestine; and some Practical Suggestions therefrom, for guiding Anglo-American Policy in the present Crisis.

The Arabs.

When we turn to the position of the Arabs in the Near East, their role in the great drama of the present age is one of considerable interest. Neither the Jews nor the Arabs have any legal claim to independent sovereign rights over the land of Palestine to make it their national home; and since the sovereignty of this land belongs to neither of them, the fact that they both desire possession has effectively prevented either of them from taking over the land which would be contrary to the foreordained purpose of God. If the Mandatory power to-day insisted on a massed Jewish immigration to Palestine, the Arab States throughout the Middle East would no doubt be true to their threat and declare a Holy War. All things are working together, however, to fulfil exactly God's prophetic programme, will and counsel among the nations of the earth. Great Britain, with her large numbers of Mohammedan citizens in the Commonwealth, with the troubles in India a heavy burden, dare not risk an uprising of the Mohammedan world. So we come to a situation in which we shall see how God Almighty overrules the proposals of man. If, for example, the Labour Party which has now become the British Government endeavour to carry out their programme for the open door to Palestine they are certain to be very forceably stopped in every move that is contrary to the prophetic programme as outlined in the Scriptures. Mr. Bevin states that he has carefully read the Bible on this matter. It will be of the greatest interest to watch how the British Labour Government takes action in regard to the Jewish problem. If it opposes the Divine Scriptures it will bring to pass such a conflict as will result in its losing the confidence of the people who put it into power; or, on the other hand, if it fails to carry out the policy on which it was put into

power, what will be the answer to the electorate? Mr. Bevin has certainly "staked" his political future and perhaps of the whole Labour Party on solving this problem!

We mention this matter without any bias against the Labour Party but with the object of drawing the attention of readers to events near at hand which will demonstrate the truth of the Scriptures even to causing the Labour Party with its overwhelming majority in Parliament to change its policy into line with that indicated in the Scriptures. They will be forced to do this quite in ignorance of the Scriptural programme, unless of course Mr. Bevin has really understood what the Bible has to say.

Jewish Mass Emigration still futile.

It is certain that we have not yet reached the time when the Jews or what will be left of them are to leave *en masse* the lands of their dispersion, Russia, Poland, Germany, etc., and migrate into the lands of the Commonwealth of Israel, thence returning representatively (only) to the land of promise. We can be absolutely sure the inspired prophets in the Bible have given us the truth on these matters. Therefore it is certain that no matter how much Britain and America would like to open the doors of Palestine for a great influx of Jews it will be an impossibility in this age. We have seen already that there can never be a national home for all the Jews in Palestine because that land has been promised unconditionally by the solemn Word and covenant-oath of Almighty God to an entirely different section of the Abrahamic race, namely, the House of Joseph. Secondly we have seen that under the Old Covenant failure to keep the Mosaic Law in all its detail and perfection brought the curse of exile from the land of promise; and that under the New Covenant only acknowledgment of the Christ of God with the resulting new heart and spirit can enable any section of Jacob's descendants to keep God's Commandments and inherit His blessings.

Recent Jewish Immigration to Palestine.

In view of the complete absence of any Scriptural claim to ownership of the land of Palestine as far as the Jews are concerned, we must now explain how it is that even

the small number of approximately 360,000 Jews have returned to Palestine since 1919. For a generation there had existed a Zionist section of Jewry whose ambition was to turn Palestine into a Jewish State. The claims of the Zionists that the Jews alone were the chosen people of God, coupled with the widespread ignorance among Christians on this matter, resulted in the general acceptance of the Balfour Declaration and the League Mandate. Great Britain has been condemned for breaking her promises in connection therewith. Now we see on whom the blame really lies. Firstly on the Zionist Jews themselves, who know very well that they are not the only chosen people of God, and that in fact in the Scriptures they have no claim whatever to the sovereignty of Palestine which is irrevocably in the possession of the descendants of Joseph. Secondly, on our astoundingly ignorant but powerful Christian Churches in Anglo-Saxondom who, misinterpreting the Scriptures on this matter, supported the false claim of the Zionists. The result was that Britain pledged herself to fulfil a promise and mandate which was in flat contradiction to the long-foretold plan and purpose of God. Britain's failure to bring to pass a Jewish National Home was inevitable. At the same time, as regards the 360,000 Jews and the few who may still return, there are indications in the Scriptures that in the generation of the deliverance of Jerusalem, 1917 onwards, there would this ⁵¹ small return of Jews to the land. On the other hand, if Britain and America continue to aim at a national home or Jewish State in Palestine, contrary to the Scriptures, they will reap nothing but failure and further condemnation for broken promises.

The Immediate Future of the Continental Jews.

From the point of view of Bible Prophecy there seems no hope of an open door for the Jews to migrate *en masse* to Palestine, either now or in the future. Further, there does not seem any indication that there will be any considerable exodus of the Jews out of the Continent until after the world-climax which terminates the present age. What then is to happen to the Jews in the meantime? The only answer seems to be that as long as they reject the mercy of God in Christ and refuse to accept Him as the Messiah,

so long will they continue to be judged as a people who have been given the Law and have accepted it with all its blessings or cursings. Therefore it would seem that their suffering will more or less continue until that day when God comes forth to deliver Christian Israel and thereby demonstrates to them that Jesus the Nazarene is indeed the Messiah. We all deplore the suffering and persecution which the Jews have gone through. On the other hand the Scriptures, which the Jews possess and which they claim to be peculiarly their own, clearly show them the reasons why they have suffered, and the remedy; and no matter how much Britain and America might desire from a humanitarian point of view to deliver the Jews from such a condition of torment we cannot stop or turn back the wheels of Almighty God. If anything, we should learn the lesson of this terrible demonstration of the wrath of God upon a people to whom was given the revelation of the way of life, and yet persistently rebelled against it. All that we can hope for is that the time of tribulation will soon be brought to an end. The Scriptures indicate that in the immediate future the Continental Jews will throw in their lot with the Communist philosophy, and as Soviet Russia has abolished the persecution of Tzarist days, it would seem that large numbers of Continental Jewry will look to Russia for liberty rather than to the fading hopes of Jewish Zionism.

Some Practical Suggestions in the Present Crisis.

In regard to the immediate future of Palestine, there are four alternatives:—

(1) To carry out the League Mandate by making Palestine into a Jewish National Home or State. This would lead to the threatened Holy War by the Arab world with considerable bloodshed and upheaval in the Middle East and India.

(2) To comply with the demand of the Arab world for Palestine to be made into an independent Arab State. This would cause the well-trained and equipped army of 70,000 Jews in Palestine to fight for its existence. The loss of life, the desolation in Palestine, and the eventual expulsion of the Jews would bring down upon Great Britain the condemnation of the Christian world and of the strong Zionist sympathy in the United States.

(3) To partition Palestine into Jewish and Arab States as suggested by the Peel Commission in 1937. From every angle, including the tiny size of the land and its geography, this alternative of Partition is quiet impractical; further, it would result in a continuous rivalry and warfare between Jews and Arabs.

(4) A third party to govern Palestine with full sovereign rights under which Jews and Arabs would enjoy freedom and identical privileges, until . . . ?

A comprehensive view of all the claims of the Jews and Arabs, and of the varied promises made to them, must lead to the reasonable conclusion that the first three alternatives should be absolutely ruled out. Yet Palestine cannot be left to work out its own destiny. That would lead to internal warfare, with the ultimate extinction of either Jew or Arab. Who then is to be the third party who, in the meantime, must maintain law and order?

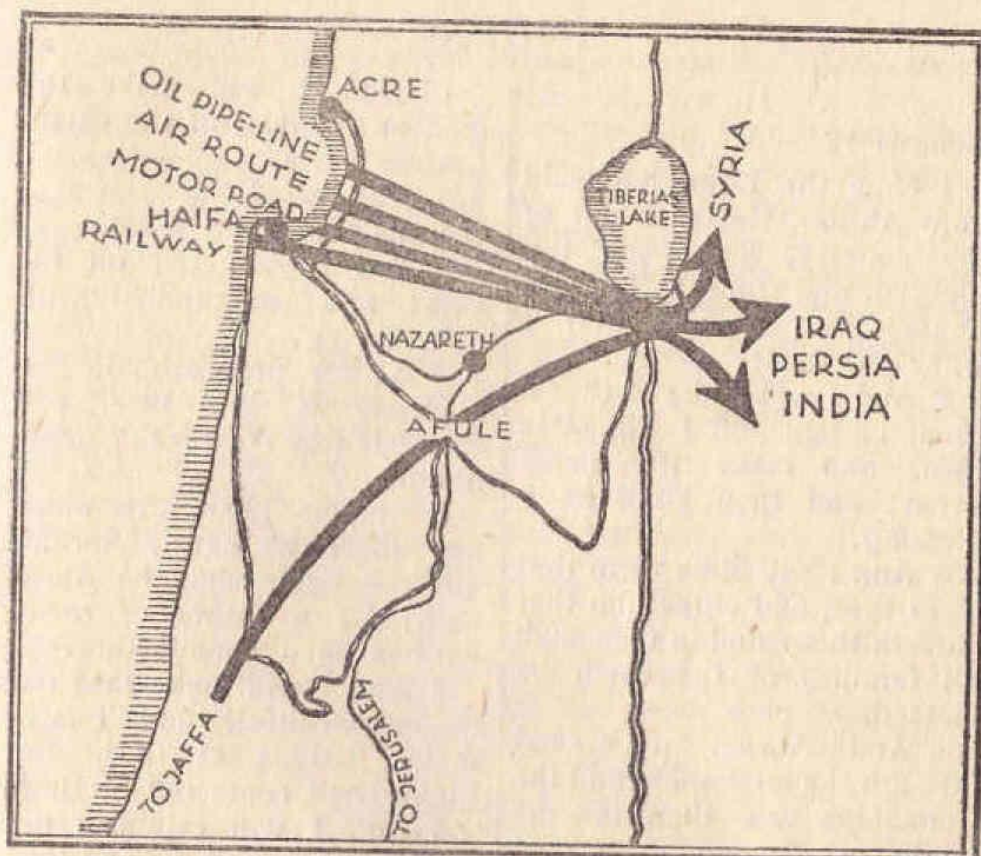
In 1917-18 British Imperial troops with practically no aid from Palestinian Jews or Arabs conquered Palestine, which hitherto had been a desolate land. Great Britain surrendered her rights as victor to the League of Nations which in turn made her the Mandatory Power responsible for Palestine. The League is now defunct, and with it the Mandate. Therefore Great Britain has every right to assume at the least a trusteeship of the land, especially in view of her enterprise and administrative experience in Palestine during the past 28 years. For strategic reasons Great Britain could not allow control of Palestine to pass into the hands of any other power. In the Middle East there exists the only supply of oil in a British sphere of interest. Haifa is a valuable naval base built by British labour and capital. Palestine's airfields and lakes are essential for the functioning of Imperial air-services linking British Africa, India, Australia and New Zealand. Vital lines of communication of the Commonwealth pass through Palestine. If the United States is willing to share a trusteeship with Britain, or the Commonwealth, so much the better.

Let Great Britain proclaim that the complete failure of the Jews and Arabs to work together harmoniously precludes at present any possibility of the emerging of Palestine as an independent State, whether Jewish, Arabic or bi-

national. That under these circumstances, Great Britain must, in the meantime, avert bloodshed by exercising a firm control of Palestine. That as long as such authority is maintained, there will be formed neither a Jewish State nor an Arab State, and that the Jews and Arabs in Palestine will share alike the benefits and privileges of British rule, with justice to all and strict punishment of all lawlessness. Such a proclamation would alleviate the main fear at present haunting both Jews and Arabs that a state might be formed in which one party would be a persecuted minority. A strong and unflinching stand by Great Britain would gain the respect of both Jews and Arabs and of the whole world. A spineless policy of appeasement would please only her enemies and lead to disaster.

As regards the homeless Jews in Europe who may desire to make a fresh start somewhere else, let the Anglo-Saxon nations open their doors to the oppressed and persecuted, as they have done in times past and likewise other nations sympathetically disposed. Let Palestine share in this humanitarian gesture. There are 1,000,000 Arabs in Palestine as compared with less than 600,000 Jews. Palestine represents only one per cent. of all the Arab lands, and the Arabs surely could not complain at the opening of the doors of Palestine to some Jewish immigration even to the extent of parity with the Arab population, provided such immigration was regulated in proportion to the economic absorptive capacity of the land.

At the same time, let it be made clear to the Palestinians that when they have consistently manifested the desire and ability to co-operate harmoniously with one another, and when they have reached a state of political education in which they could be entrusted with self-government, Great Britain will pursue the same policy as in her treatment of her Dominions and Colonies by granting full sovereign independence. The onus will then be on the shoulders of the Jews and Arabs to prove their capabilities. This proof and demonstration will require some years and will postpone indefinitely what would have been the evil day of Great Britain's withdrawal from Palestine. In the meantime God's plan and purpose, as set forth in the Bible, will be fulfilled



A map from a Palestinian publication showing the strategic importance of the Land

and the end of the age come, when the revelation of Anglo-Saxondom as lost "Joseph" will settle the controversy of Palestine once and for all, and to the satisfaction of all nations.

Hence we can close on this reassuring note that no matter what mistakes the British, the Jews and the Arabs may have made in the past, or may still make, God's prophetic plan will be fulfilled. In view of this fact, it is commonsense that the more British policy can be directed into alignment with the Bible plan, the less trouble there will be for Great Britain, the Jews and the Arabs over Palestine. The purpose of this booklet will be achieved if it sets forth clearly the Bible plan for Palestine and encourages our statesmen and public opinion in general to act on, and to be guided by, the "More sure word of prophecy."

INDEX

1.

Genesis 12

1 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee:

2 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.

3 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.

6 And Abram passed through the land . . . and the Canaanite was then in the land.

7 And the LORD appeared unto Abram, and said, Unto thy seed will I give this land.

2.

Genesis 13.

12 Abram dwelt in the land of Canaan . . .

14 And the LORD said unto Abram, . . . Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward:

15 For all the land which thou seest, to thee will I give it, and to thy seed for ever.

16 And I will make thy seed as the dust of the earth.

3.

Genesis 17.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant is with thee, and thou shalt be a father of many nations.

5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

7 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.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession: and I will be their God.

20 And 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.

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

4.

Genesis 15.

18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

5.

Genesis 9.

19 These are the three sons of Noah: and of them was the whole earth overspread.

20 And Noah began to be an husbandman, and he planted a vineyard:

21 And he drank of the wine, and was drunken; and he was uncovered within his tent.

22 And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without.

23 And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

24 And Noah awoke from his wine, and knew what his

younger son had done unto him.

25 And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.

26 And he said, Blessed be the LORD God of Shem; and Canaan shall be his servant.

6.

Genesis 21.

8 And the child grew, and was weaned: and Abraham made a great feast the same day that Isaac was weaned.

9 And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

10 Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.

7.

Genesis 16.

1 Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar.

8.

Genesis 21.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

9.

Genesis 24.

3 And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell:

4 But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac.

10.

Genesis 16.

11 And the angel of the LORD said unto her, Behold, thou art with child, and shalt bear a son, and shall call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a wild man; his hand will be against every man, and every man's hand against him; and he shall dwell in the presence of all his brethren.

11.

Genesis 28.

1 And Isaac called Jacob, and blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

2 Arise, go to Padanaram, 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.

3 And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people:

4 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 unto Abraham.

12.

Genesis 26.

34 And Esau was forty years old when he took to wife Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hittite:

35 Which were a grief of mind unto Isaac and to Rebekah.

13.

Genesis 25.

29 And Jacob sod pottage: and Esau came from the field, and he was faint:

30 And Esau said to Jacob, Feed me, I pray thee, with some red pottage; for I am faint: therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birthright.

32 And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me?

33 And Jacob said, Swear to me this day; and he sware

unto him: and he sold his birthright unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink, and rose up, and went his way: thus Esau despised his birthright.

14.

Genesis 27.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named Jacob? for he hath supplanted me these two times: he took away my birthright; and, behold, now he hath taken away my blessing. And he said, Hast thou not reserved a blessing for me?

15.

Genesis 35.

10 And God said unto him, 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.

11 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;

12 And the land which I gave Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

16.

Genesis 48.

3 And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make 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.

5 And now thy two sons, Ephraim 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.

17.

Genesis 48.

8 And Israel beheld Joseph's sons, and said, Who are these?

9 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.

13 And Joseph took them both, Ephraim 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.

14 And Israel stretched out

his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.

15 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.

16 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.

17 And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head.

18 And Joseph said unto his father, Not so, my father: for this is the first-born; put thy right hand upon his head.

19 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.

18.

Deuteronomy 28.

I And it shall come to pass, if thou shalt hearken diligently unto the voice of the LORD thy God, to observe and to do all his commandments which I command thee this day, that the LORD thy God will set thee on high above all nations of the earth:

11 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 swore unto thy father to give thee.

19.

Deuteronomy 28.

15 But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

20.

Psalm 114.

1 When Israel went out of Egypt, the house of Jacob

from a people of strange language;

2 Judah was his sanctuary, and Israel his dominion.

21.

Ezekiel 37.

22 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.

22.

Jeremiah 33.

24 Considerest thou not what this people hath spoken, saying, The two families which the LORD hath chosen, he hath even cast them off . . .

23.

Matthew 21.

28 But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to day in my vineyard.

29 He answered and said, I will not; but afterward he repented, and went.

30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

(See also Luke 15: 11-32.)

24.

Ezekiel 23.

2 There were two women, the daughters of one mother: and they committed whoredoms . . .

25.

Jeremiah 3.

6 The LORD said unto me in the days of Josiah the king, Hast thou seen that which backsliding Israel hath done? she is gone up upon every high mountain and under every green tree, and there hath played the harlot.

7 And I said after she had done all these things, Turn thou unto me. But she returned not. And her treacherous sister Judah saw it.

8 And I saw, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the lightness of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this her treacherous sister Judah hath not turned unto me with her whole heart, but feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel

hath justified herself more than treacherous Judah.

12 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.

13 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.

14 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:

15 And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.

16 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.

17 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.

18 In those days the house of Judah shall walk with (or "to" —see margin) 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.

26.

II Kings, 16.

5 Pekah, sone of Ramaliah king of Israel came up to Jerusalem to war: and they besieged Ahaz (king of Judah), but could not overcome him.

6 At that time Rezin king of Syria . . . drave the Jews from Elath.

(See also II Chron., 32: 18; II Ki. 25: 25; Jer. 38: 19.)

27.

Hosea I.

2 The beginning of the word of the LORD by Hosea, Go take thee a wife of whoredoms (i.e., from spiritually-adulterous Israel).

3 So he went and took Gomer the daughter of Diblaim; which conceived and bare a son.

4 And the LORD said unto him, Call his name Jezreel; for yet a little while and I will

. . . cause to cease the kingdom of Israel . . .

6 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.

7 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.

8 Now when she had weaned Lo-ruhamah, she conceived, and bare a son.

9 Then said God, Call his name Lo-ammi: for ye are not my people, and I will not be your God.

10 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.

11 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 (land of the north) . . .

28.

II Kings, 17.

18 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.

24 And the King of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim and placed them in the cities of Samaria instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof.

29.

Ezra 1.

5 Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the LORD which is in Jerusalem.

(See Ezra 2: 1; and 4:1.)

30.

Nehemiah 11.

20 And the residue of Israel, and the priests, and the Levites, were in all the cities of Judah, every one in his inheritance.

31.

Isaiah 50.

1 Thus saith the Lord, where is the bill of your

mother's divorcement, whom I have put away?

32.

Jeremiah 24.

1 The LORD shewed me, and, behold, two baskets of figs were set before the temple of the LORD, after that Nebuchadrezzar king of Babylon had carried away captive Jeconiah the son of Jehoiakim, king of Judah, with the princes of Judah, with the carpenters and smiths, from Jerusalem, and had brought them to Babylon.

2 One basket had very good figs, even like the figs that are first ripe: and the other basket had very naughty figs, which could not be eaten, they were so bad.

5 Thus saith the LORD, the God of Israel; Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.

7 And I will give them an heart to know me, that I am the Lord: and they shall be my

people, and I will be their God: for they shall return unto me with their whole heart.

8 And as the evil figs, which cannot be eaten, they are so evil; surely thus saith the LORD, So will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell in the land of Egypt:

9 And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence, among them, till they be consumed from off the land that I gave unto them and to their fathers.

33.

Jeremiah 29.

10 For thus saith the LORD, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place.

16 Know that thus saith the LORD of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, and of your brethren that are not gone forth with you into captivity;

17 Thus saith the LORD of hosts; Behold I will send upon them the sword, the famine, and the pestilence, and will make them like vile figs, that cannot be eaten, they are so evil.

Daniel 9.

2 In the first year of his reign ¶ Daniel understood by books the number of the years, whereof the word of the LORD came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

34.

Matthew 23.

37 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!

38 Behold, your house is left unto you desolate.

35.

Luke 21.

20 And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

24 And they shall fall by the edge of the sword, and shall be led away captive into all

nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

36.

Acts 28.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaisas the prophet unto our fathers.

26 Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

28 Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

37.

Acts 3.

17 And now, brethren, I wot that through ignorance ye did it, as did also your rulers.

18 But those things, which God before had shewed by the mouth of all his prophets, that

Christ should suffer, he hath so fulfilled.

38.

Acts 2.

23 Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.

39.

Hebrews 8.

7 For if that first covenant had been faultless, then should no place have been sought for the second.

8 For finding fault with them, he saith, Behold, the days come, saith the LORD, when I will make a new covenant with the house of Israel and with the house of Judah:

9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their hearts: and I will be to them a God, and they shall be to me a people:

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

40.

Genesis 38.

2 And Judah saw there a daughter of a certain Canaanite, whose name was Shuah; and he took her and went in unto her.

41.

Galatians 3.

10 For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

11 But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith.

13 Christ hath redeemed us from the curse of the law, being made a curse for us.

(See also Luke 1:68.)

42.

Hosea 2.

23 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.

43.

Romans 9.

1 I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.

21 Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?

22 What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction.

23 And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

25 As he saith also in Hosea I will call them my people, which were not my people; and her beloved, which was not beloved.

26 And it shall come to pass that in the place where it was said unto them, Ye are not my people; there shall they be

called the children of the living God.

44.

I Peter 1.

1 Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

I Peter 2.

9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

10 Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

45.

Ezekiel, chapters 38 and 39.

46.

Luke 1.

32 He shall be great, and shall be called the son of the Highest: and the LORD God shall give unto him the throne of his father David:

33 And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

47.

Isaiah 11.

12 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.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

48.

Zechariah 14.

14 And Judah also shall fight at (literally "against") Jerusalem . . .

49.

Matthew 23.

39 For I say unto you, Ye shall not see me henceforth, till ye say, Blessed is he that cometh in the name of the Lord.

(See Acts 1: 11 and 3: 21.)

50.

Genesis 28.

12 And he (Jacob) 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.

13 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;

14 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.

51.

Joel 3.

1 For, behold, in those days, and in that time, when I shall bring again the captivity (meaning to "turn again" or "relieve" the captivity) of Judah and Jerusalem.

52.

Mark 13.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

20 And except that the LORD had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

26 And then shall they see the Son of man coming in the clouds with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

53.

Genesis 21.

13 And also of the son of the bondwoman (Ishmael) will I make a nation, because he is thy seed.

54.

I Chronicles 5.

1 His (Reuben's) birthright was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birthright.

2 For Judah prevailed above his brethren, and of him came the chief ruler (Messiah); but the birthright was Joseph's.

(See Heb. 7: 14.)

55.

Isaiah 24.

15 Wherefore glorify ye . . . the name of the Lord God of Israel in the isles of the sea (or "isles of the west" in the Hebrew).

16 From the uttermost part of the earth have we heard songs, even glory to the righteous . . .

(See also Isaiah 41: 1; 49: 1; Jeremiah 31: 10.)

56.

In Egypt, Joseph married Asenath the daughter of Potipherah, priest or prince of On. We are not told her racial identity. In view of the decisive examples of his fathers Abraham, Isaac, and Jacob, the God-fearing Joseph would scarcely have married outside the family of Shem. (See Gen. 41: 45, 50.)

57.

According to Genesis 38, Judah also married Tamar, from which union there came the Royal House of David, including the Messiah. We are not told the racial identity of Tamar.