

# THE JEWS AND PALESTINE

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## 1. The Romance of the Hebrew Race

THAT "hazardous and fascinating adventure" known as Zionism is without parallel in history, and the world's oldest land claim still defies settlement.

The entire history of the Jewish race is unique and unrivaled. Of no other ancient people has the life story been so accurately preserved. No other racial blood throughout four millenniums has remained so pure. No narrative holds more of tragedy and pathos. And to no other people was ever entrusted so valued a treasure of divine instruction and revelation.

Four thousand years ago Abraham received a divine "mandate" to old Palestine. In the deed of trust, as recorded in Holy Writ, the bequest is stated in these words:

"Lift up now your eyes, and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou sees, to thee will I give it, and to thy seed forever." Genesis 13:1-15.

Abraham was a native of that prosperous ancient city known as Ur of the Chaldees—a city of stately public buildings, schools, and libraries; of sturdily constructed brick residences; of paved streets. At the call of God to leave that pagan metropolis, the patriarch journeyed westward to the promised land of Canaan, pastured his flocks and herds on its bills and plains, and erected the far famed altar on Mount Moriah, which was afterward to become the site of Solomon's temple in Israel's metropolis.

But the difficulties of administering the vast estate were legion. There were drought and famine.

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There were long years of ruthless slavery in Egypt, and nearly ten centuries were to elapse before David captured that stronghold from the Jebusites. Jerusalem then became his capital, and Solomon adorned it to become one of the most beautiful cities of antiquity.

Another millennium passed into history. The promised Messiah appeared and was rejected by His own people. Retribution came speedily when the youthful general Titus directed the Roman legions as they stormed Mount Zion and completed the destruction of the city.

The Jewish nation was Obliterated, and its people were scattered to the four winds. In many lands they suffered merciless hate and barbarities; while after the lapse of another thousand years Palestine fell into the hands of the Seljuk Turks. This event stirred the forces of Christendom to inaugurate those ill advised and fanatical military expeditions known as the Crusades, by which the chivalry of Europe sought to wrest the Holy Sepulcher from the hands of the infidel.

Since those medieval times another millennium has well nigh elapsed. The Jewish people have continued to face hostility, prejudice, persecution, and at times mass execution. What a spectacle! Amid sighing, wailing, fears, and tears, the hope of Zionism springs' eternal in their breasts. Yet the oldest land claim in history appears no nearer solution than it did in the days of Abraham.

That venerated little country known as the Holy Land, lying between the Mediterranean on the west and the desert wastes on the east, with a length of about one hundred fifty miles, and an average width of less than fifty miles, contains an area approximately equal to that of Maryland, or one fifteenth the size of California. Its ancient name, Canaan, was evidently received from the grandson of Noah, Canaan, whose descendants were among the earliest inhabitants of that country (Genesis 10: 15-19); while the modern, name, Palestine, another form of the word "Philistine," is a legacy from the sea rovers who were such formidable foes of the Israelites.

The term "Hebrew," inherited from Eber, a noted ancestor of Abraham, designates that remarkable people who have contributed so much to the cultural and religious life of the world. They belong to that large group of ancient nations designated as Semites, who are descendants of Shem, the eldest son of Noah. Among the other members of this family may be mentioned the Assyrians, Chaldeans, Elamites, Medes, Arabians, and certain lesser tribes and peoples.

The real story of the Hebrew people begins with the seemingly unimportant migration of a family from the valley of the Euphrates., across the desert to the land of Canaan. "Yet," observes James C. Muir, "From this family emerged the mighty character whose stature has shadowed the centuries-Abraham, 'the Father of the Faithful,' and 'the Friend of God.'" "His Truth Endures", page 5.

Because of Abraham's later life as a tent-dwelling herdsman, many have assumed that he was little more than a rich and roving nomad. But a few years ago, as archaeology focused its searchlight upon old Ur of the Chaldees, it was disclosed that this patriarch had been privileged to spend his early years in one of the most famous intellectual and cultural centers of the ancient world.

"Naturally," continues Dr. Muir, "we think of Abraham as a Hebrew. We think of him as an Old Testament character of outstanding religious and moral excellence. He is the great central figure of the book of Genesis. His influence flows through the entire Old Testament. Psalmists sang of him-and prophets invoked his name. Abraham, however, must be counted among the great citizens of the world. Beyond the widest reaches of race and religion; beyond all national or geographical boundaries. Beyond the realms of any earthly empire, flows unfettered the influence of the great soul to whom was vouchsafed divine injunction and mandate, and to whom, in reward for keeping the sacred covenants, was given the promise eternal - "In thy seed shall all the nations of the Earth be blessed."-Ibid., page 5.

At the age of seventy-Eve, Abraham, who at that time was a thrifty resident of Haran, again heard the call to leave country and kindred. By such departure into the unknown there was apparently nothing to gain, and everything to lose. But instead of counseling with doubts and fears, he obeyed and "went out, not knowing whither he went." Hebrews 11:8. No wonder that Holy Writ should characterize his unquestioning obedience as a signal act of faith!

Kings and princes of his day recognized Abraham as a man of education and influence. He was courteously received at the dazzling court of Pharaoh, while his Hittite neighbors honored him as "a mighty prince among us." Genesis 23:6.

Do we marvel at the secret of the patriarch's greatness? Here is God's own answer: "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." He commanded "his children and his household after him." And again: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God." Genesis 26:5; 18:19; Romans 4:20. In a remarkable vision of the night it was revealed to Abraham that for centuries his posterity would endure oppression and

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servitude in a foreign land; while afterward they were to be delivered “with great substance.” Genesis 15:12-14. The story of Jacob, Joseph, and the removal into Egypt is well known. The Bible states that “the Egyptians made the children of Israel to serve with rigor” (Exodus 1:13); while the deciphered hieroglyphics of old Egypt reveal that King Ramses II constructed the cities of Pithom and Raamses “with forced Asiatic labor.”

During those merciless years Moses, the child of promise, was born, was miraculously preserved and signally prepared for his destined and notable task. At length, when eighty years of age, he and his brother Aaron, delegates of a downtrodden race of slaves, presented themselves before mighty Pharaoh in his royal palace with the challenging demand from God: “Let My people go.” Considering the splendors of the imperial Egyptian court with its awe-inspiring atmosphere, it is evident that only when armed with divine credentials would men undertake such a mission.

Success crowned their efforts. In spite of resistance from the most powerful nation of antiquity, God’s clock kept accurate time. It came to pass at the end of the four hundred and thirty years [the time schedule of prophecy], even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.” Exodus 12:41.

Then began one of the great national migrations of history. Some three million men, women, and children were on the march; and they hastened forward, not as an undisciplined rabble, but in military formation. Says the Scripture: “The children of Israel went up harnessed [“by five in a rank,” margin] out of the land of Egypt.” Exodus 13:18. What an adventure of faith to conduct such a vast multitude along rugged mountain trails, through burning desert wastes, where there were no markets, or provision trains!

For nearly a year they tarried in the great natural amphitheater at the foot of Mount Sinai, where they listened to the audible voice of the divine Lawgiver, where “the church in the wilderness” was organized, and where Israel’s national government was perfected. Continuing the journey, the people cherished high hopes for an early entrance into the Promised Land; but murmuring, apostasy, and rebellion lengthened their camp life in the “terrible wilderness” of Sinai to forty long, dreary years.

Yet in all those experiences the evidences of divine love and miraculous leadership were abundant. The tact, meekness, and statesmanship of Moses were also remarkable. He was very great in the land of Egypt.” Exodus 11:3. He was illustrious as a wilderness leader and administrator. To him also belongs the supreme distinction of being the chosen messenger to bring God’s law of Ten Commandments to the peoples of earth—a priceless legacy which has continued to serve along the centuries as the foundation for law and jurisprudence throughout the civilized world.

At length, from the heights of Pisgah, Moses viewed the Promised Land; then, like a tired warrior, he gathered his mantle about him and lay down to rest, while angels of God buried him in an unmarked grave, “over against Bethpeor.”

But not for long was Israel’s distinguished son permitted to sleep. From that lonely spot God called His servant to an estate infinitely more desirable than a home in old Canaan. Jude 1:9; Matthew 17:1-5.

Under the able leadership of Joshua, the Hebrew host passed over Jordan, to possess the land flowing with milk and honey.” Again and again the chosen people were charged to observe the divine precepts and to love the Lord with undivided heart and soul. In this way God’s exalted ideals for Israel would be fully realized; for He purposed to enrich and bless them in houses and lands, in cattle and flocks, in basket and store, in peace and security, and in witnessing for the true God to the ends of the earth. Then their delightful and prosperous national life in the goodly land would be “as the days of heaven upon earth.” Deuteronomy 11:21.

## 2. Voices From the Past

THE searchlight of archaeology has for more than a century been focused upon Bible lands, and this effort has been rewarded with a wealth of information regarding the peoples, nations, and cities of antiquity.

In the Old Testament narrative the Hittites are frequently mentioned among the principal inhabitants of Palestine. Abraham purchased a burial plot from one of them’ while Esau chose two Hittite maidens to become his wives. Genesis 23:1-20; 26:34.

Later, as Joshua and his hosts were poised for the conquest of the Promised Land, God assured them that “all the land of the Hittites,” from the wilderness “unto the Great Sea, should become their

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possession. Joshua 14 Also in the ensuing struggle this warlike people were among Israel's most formidable antagonists. Joshua 9: 1.

However, since history is altogether silent concerning the Hittites, critics have ridiculed the Bible narrative as highly fictitious, and even devout Bible students little suspected that any further knowledge of them would ever be obtained. But the pick and spade have uncovered their forgotten empire.

Both the hieroglyphics of Egypt and the cuneiform inscriptions of Assyria have much to say about this interesting people. A Hittite king wrote letters to the king of Egypt, using the old Babylonian writing on clay tablets, and sent them nearly a thousand miles to their destination. Several of these have been found and read by modern linguists. Similar tablets inscribed by the same ancient race, some in the Hittite language, and others in the Babylonian, have been discovered at widely separated places in Asia Minor. One of these contains a copy of a remarkable treaty between Hattusil, a Hittite king, and Ramses II of Egypt.

Next to the Babylonians and Egyptians, the Hittites were unquestionably the most distinguished people of antiquity. One of their famous capitals was at Boghazkui in Asia Minor, another at Carchemish on the Euphrates.

The drawing, monuments, and ruins, now definitely identified as belonging to the Hittites, are scattered over an extensive area from the shores of the Mediterranean and Aegean to far beyond the Euphrates. The names, warlike activities, and building accomplishments of a number of their monarchs, are now well known. Within the walls of one of their schools at least six languages were taught; while from the dust heap of an old temple at Ras Shamra on the Mediterranean coast many religious ceremonial tablets have been uncovered. They are from the fourteenth century BC, and contain numerous expressions familiar to every Bible student, such as these:

- “The courtyard of the tent.” Cf. Exodus 27:9.
- “The holy place of the holy places.” Cf. Exodus 2,6:33.
- “The table of gold in the sanctuary.” Cf. Exodus 25:24
- “The ark of the covenant!” Cf. Numbers 10:33.
- “The trespass offering.” Cf. Leviticus 5:15.
- “The peace offering.” Cf. Leviticus 22:21.
- “The tribute offering.” Cf. Exodus 28:38.
- “The wave offering.” Cf. Leviticus 7:30.
- “The first fruits.” Cf. Exodus 23:19.
- “Bread of the gods.” Cf. Leviticus 21:6, 8.
- “The new moon offering.” Cf. Numbers 28:11.

Concerning the hardy Hittite settlers in Palestine, Dr. George A. Barton, the well-known orientalist, says:

“They were really an unimportant outlying fringe of the great, Hittite people, but they had the good fortune to have their names preserved in the most immortal literature in the world, the Bible, and so their memory was ever kept alive, while that of their more illustrious kinsmen was utterly forgotten. It was only archaeological research that has restored something of the original perspective. “Archaeology and the Bible”, page 92.

Modern excavations have been made at the site, or probable site, of many ancient cities and towns of Palestine, among which are those at Jerusalem, Lachish, Gath, Gezer, Gaza, Beth-shemesh, Beisan, Ascalon, Megiddo, Sebusdye, Capernaum, Jericho, Ai, Bethel Gibeah, and the avowed location of the fated “cities of the plain”-Sodom and Gomorrah.

In the work of the archaeologist the testimony of old pottery, metals, ornaments, and graven images is highly significant. During the early years of this century the eminent Sir Flinders Petrie and others began an exhaustive study of these relics. They classified them and determined the era to which each distinctive type belongs. These researches have reduced archaeology to a historic science; and in many places throughout -the Holy Land every age from the time of the patriarchs onward is represented in these ancient works of art.

In the year 1924 a distinguished group of scientists organized by the Xenia Theological Seminary Of Ohio, followed the trail of Lot and pitched their tents toward Sodom. Along the southwest shore of the Dead Sea they found the valley, or plain, that fulfills all the specifications of the Bible narrative. There the expedition unearthed numerous relics of pottery belonging to the time of Abraham and Lot, after which

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occurs a great break of twenty-five hundred years, of which long period not a vestige of any utensils or works of art may be found. This indicates that the civilization of that day and place was suddenly terminated as by some great catastrophe, and that for two and a half millenniums the valley was an uninhabited waste.

The geologists also found the locality to have been a burned-out region of oil and asphalt, which at some time was the scene of a mighty explosion. Dr. Melvin Grove Kyle, director of the Xenia expedition, observes:

“There, is along the lower part of this plain a great stratum of rock salt, which on the western side of the plain shows itself in that great salt mountain, now known as Jebel Usdum. At its base is a stratum of rock salt about one hundred fifty feet thick. . . . Mixed with the layer of salt, and falling down over them also, is a marl in which is much free sulfur, lumps of which we picked up along the sea. When the explosion of the gases took place, this stratum of salt mixed with sulfur was ruptured with the other strata, and the salt and sulfur carried up into the heavens red hot, and also rained down, upon Sodom and Gomorrah and over the whole region, exactly as the Scripture describes the rain of fire and brimstone from heaven. Mixed with the salt and sulfur was also the asphalt.”

In describing this conflagration, Inspiration states that the “smoke of the country went up as the smoke of a furnace.” Genesis 19:28. Modern research also testifies to the catastrophe “that scattered the salt and sulfur far and wide, incrusting the mountain peaks, and so blasted the earth that it took twenty-five hundred years of climatic influences to wash out the soil and make the plain again “as the garden of the Lord.”

For thirty-eight centuries this dead land beside the Dead Sea has been an object lesson to the world. Likewise Holy Writ refers to those cities twenty-eight times, and presents their retribution as a lurid warning against unbelief, riotous living, and the transgression of divine law. From the Master’s own lips comes this prophetic message to the people of our modern age:

“Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they built; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed.” Luke 17:28-30.

Near the northern end of the Dead Sea are the excavations of old Jericho. “It is now apparent,” reports the distinguished Sir Charles Marston, “that the text of the passages in the Old Testament referring to the destruction of Jericho, was written from the descriptions of eyewitnesses, which goes; to prove the so called textual criticism of the Old Testament to have been incorrect.”-New Bible Evidence. The investigations reveal that the ponderous city walls of Jericho were thrown outward as by a great earthquake, precisely in accord with the Scriptural statement that “the wall fell down flat.” Joshua 6:20. Within the houses of the ancient city are found charred pieces of unbaked dough, wheat, barley, lentils, onions, and dates, all indicating the sudden catastrophe that overwhelmed and burned the city.

From the royal tombs outside the walls, large quantities of Egyptian vases, pottery, and other relics bearing the date of the ruling monarch, have been uncovered. The inscriptions also mention the Habiru (evidently the Hebrews), and indicate the approximate time of their entrance into Palestine, which coincides with Bible chronology, and places the destruction of Jericho about the year 1411 BC.

At the northeastern extremity of the Red Sea are the ruins of Ezion-gaber. By pick and shovel, that industrial city, the Pittsburgh of Palestine, has emerged in its grave clothes. Excavators find that it was constructed by a carefully developed plan, the product of engineering genius.

This smelting center, with its giant air-conditioned blast furnaces, was three thousand years ahead of its time. As an industrial seaport it was undoubtedly a principal source of Solomon’s wealth and splendor; for it reveals him to have been a copper king, a shipping magnate, a merchant prince, and a building pioneer.

And what emotions must have stirred the hearts of excavators as they uncovered the extensive stables constructed by King Solomon at Megiddo! The Bible states that he imported horses from Egypt, also that he assembled fourteen hundred chariots, and twelve thousand horsemen, “whom he bestowed in the cities for chariots.” 1 Kings 10:26, 28. Evidently Megiddo, which was a strategic military strong hold of northern Palestine, was one of those cities. At this place, in the year 1925, the investigators found buildings of excellently cut stone. The supporting stone pillars also served as hitching posts; while between the columns were the mangers. These commodious stables provided space for three hundred horses, living quarters for the grooms, and storage space for the chariots.

Throughout Palestine there are thousands of mounds as yet scarcely touched by the excavator; but from the work already accomplished, the pages of Scripture are illuminated with new light and throbbing

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interest. The buildings, fortifications, and watercourses constructed by the once powerful Amorites now stand forth as monuments of the amazing skill of that almost-forgotten people. From the inscriptions we now recognize the warlike Philistines as the sea rovers, or vikings, of that ancient time, and find them evidently emerging from Crete and other near-by lands to harass the Egyptians as well as all the Israelites.

The famous Moabite stone, inscribed by Mesha, the sheep-raising king of Moab as mentioned in the Bible (2 Kings 3:4) gives interesting confirmatory history of that people and their wars and dealings with Israel. Formerly the mention of Ahab's "ivory house" (1 Kings 22:39) sounded to many like a fairy tale, but in the ruins of ancient Samaria archeologists are now confident they have found this magnificent old palace. Inscriptions further reveal that from the mountains of Lebanon both Egyptian and Babylonian monarchs, as well as others, secured cedar and stones for temples and palaces in their respective lands.

Likewise countless cities and many kings mentioned in the Bible narrative-names like Jeroboam and Omri of Israel, Ahaz and Hezekiah of Judah, Shishak and Necho of Egypt, Sargon and Sennacherib of Assyria, Nebuchadnezzar and Belshazzar of Babylon, and Cyrus and Darius of Persia-are immortalized in the records found on tablets of clay and monuments of stone.

It is now known that even in the remote times of Joseph and Moses many peoples possessed a written language, while certain kings and princes carried on an extensive international correspondence. The characters portrayed in sacred history were living, active, alert men and women; and the narratives, far removed from the realm of fiction, folklore, and legend, were the actual life stories of people who worked and traveled, studied and struggled, laughed and wept, as men do now. Throughout all we perceive the infinite love of God, His protecting care over His own, and His infinite purpose in guiding and directing a people who would glorify His name.

During more than a century archaeological research has discovered tens of thousands of inscriptions, and has vastly increased our knowledge of past ages; yet in all this exhaustive investigation not one established fact has arisen to shake or disprove the historicity and authenticity of the word of God.

"The grass withers, and the flower thereof falls away: but the word of the Lord endures forever." 1 Peter 1: 24.

### 3. Israel's Rise and Fall

THE forty years of camp life in the "great and terrible wilderness" of Sinai dragged slowly to an end, and Israel was poised for the great adventure into the Promised Land. Joshua (Hebrew equivalent of Jesus, meaning "deliverer") succeeded Moses as leader of the newborn nation, and he viewed the future with deep anxiety and self-distrust; but God encouraged him with the inspiring message: "Arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." Joshua 1:2, 3.

Under Joshua's valiant and courageous leadership many walled cities and warlike tribes were subdued. The land was subdivided among the twelve tribes of Israel. At length, as his brilliant career was about to close he voiced this memorable testimony: "You know in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spoke concerning you. All are come to pass unto you, and not one thing hath failed thereof." Joshua 23:14.

The inspired biographer also emphasizes the sterling qualities and far-reaching influence of this intrepid leader. Following his obituary record, this statement is added: "Israel served the Lord all the days of Joshua, and all the days of the elders that over lived Joshua, and which had known all the works of the Lord, that He had done for Israel." Joshua 24:31.

Painful to relate, the extended period of the judges was a time of national humiliation, political chaos, and spiritual decay, with numerous lapses into apostasy and pagan worship. At times the picture was brightened by rare examples of patriotism and loyalty. Worthy of mention are Deborah, poet, prophetess, and judge. Gideon, the humble though brilliant military strategist who delivered Israel from the Midianites and Amalekites; Jephthah, the "mighty man of valor" who vanquished the Ammonites; Samson, whose physical exploits baffled the Philistines. And Eli, even though his inordinate laxity brought Israel to dishonor, defeat, and the loss of the sacred ark.

At the time of this dire catastrophe Samuel arose to become judge of Israel. As a babe he was the gift child to a praying mother; and his boyhood consecration is reflected in that memorable response to the call of the Lord. "Speak Lord for Thy servant hears." Under his wise and devoted administration, the

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“chosen” people (see 1 Kings 3:8) enjoyed a period of real prosperity. The ark was restored; spiritual life was revived; schools for the training of youth were established. In the esteem of the Hebrew people Samuel stands second only to Moses as a pious and illustrious leader.

In spite of Samuel’s dissuasion, Saul, “a choice young man, and a goodly” son of a prosperous Benjamite farmer, was elevated to the throne of Israel. In this instance the kingship was thrust upon a man who had no desire for it; yet he possessed many noble qualities, and the early years of his reign were full of promise.

But in the face of adversity unlovely traits of character developed. The king became headstrong, impulsive, superstitious, the victim of uncontrollable madness; and his later life was embittered with the spirit of jealousy, hatred, and revenge. On one occasion he exclaimed: “Behold, I have played the fool, and have erred exceedingly.” Later we hear his despairing cry: “God is departed from me.” In confusion and extremity he consulted the clairvoyant of Endor, then ended his life in tragic suicide on Mount Gilboa.

His successor, David, was the real founder of the Hebrew nation. He established a royal dynasty which was to continue for more than four centuries. He lifted his country from obscurity to a place among the kingdoms of the ancient world. He captured the citadel of Zion, a walled enclosure of some fifteen acres, from the Jebusites, and established it as the capital of his domain. Thither he also brought the ark of the covenant, placing it on Mount Moriah, which hill or eminence was later to become the site of Solomon’s magnificent temple. With these events Jerusalem’s greatness and glory began; and for nearly thirty centuries “the Holy City” has continued as the symbol of a people with a marvelous past and roseate dreams for the future.

Neighboring tribes and peoples were subdued, and within a few years “the city of David” became the seat of a miniature empire that extended from the Euphrates to the Arabian Desert: Tribute money flowed in from subject peoples. Caravans and pack trains from Egypt and Assyria passed through the gates of Jerusalem. Extensive building enterprises were carried to completion, and the Hebrew people entered upon an era of prosperity and wealth.

With luxury came excesses and intrigues; and, sad to relate, the king’s sunset years were clouded with household troubles and sordid crimes. But whether in adversity or triumph, David’s wholehearted love and loyalty to Jehovah were never in doubt. No trace of pagan worship marred his devotions, while his superior talents as musician and poet were wholly dedicated to his God. The book of Psalms, the oldest hymn book of the church, and composed in large part by the shepherd king of Israel, is a treasury of praise, adoration, courage, and solace that ranks supreme in the literature of all time.

The manly-sided personality of David, with its seeming contradictions, is pictured with undeviating accuracy. He was both cruel and magnanimous, subtle and honest, sinner and saint; he fell into grievous sin, but was so great in his humble confessions that God called him “a man after His own heart.”

David was followed by his son, King Solomon, who is presented as “a magnificent figure, loving luxury, trafficking in powerful horses and chariots, drinking from vessels of gold, sending navies to far-off Tarshish for ‘ivory and apes and peacocks,’ building costly houses for his various foreign wives and altars for their strange gods, visited by amazed foreign rulers like the ‘Queen of Sheba,’ and presiding over the most gorgeous and extravagant of courts.”-The Bible and the Common Reader, page 44.

Recent excavations in the Holy Land have produced added evidence that Solomon’s architectural, industrial, and commercial activities were extensive and flourishing. In the erection, decoration, and dedication of the temple at Jerusalem came the great triumph of his career. It was declared to be the most magnificent structure upon which the sun ever shone; and the stupendous debt incurred compelled Solomon to mortgage twenty cities of his realm to Hiram, king of Tyre.

Nor did this represent more than a minor portion of the cost. The king’s proclivity for pomp and lavish display was a portent of evil days. A little country like Palestine could ill afford such regal splendor and extravagance. Heavy taxation brought misery and discontent, while foreign alliances and international trade agreements tended to weaken the very purpose for which Israel existed as a nation-to acquaint the world with a knowledge of the true God.

When Rehoboam succeeded his father upon the throne, representatives of the people appealed to the young king to lighten the burdens of excessive taxation; but he arrogantly said: “My father hath chastised you with whips, but I will chastise you with scorpions.” Immediately ten tribes revolted, and thenceforth there were two rival kingdoms in Palestine, with Israel in the north and Judah in the south.

After a checkered and precarious existence of two and a half centuries, with Israel drifting more and more into idolatry, the northern kingdom came to a dismal end, and large numbers of the people were driven from their homeland to exile in Assyria. This occurred about the year 722 BC.

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The house of David, reigning over the little kingdom of Judah, continued for approximately four hundred years. Many of its kings compromised with idolatry; while others like Asa, Jehoshaphat, Hezekiah, and Josiah exerted strenuous efforts to stem the tide of apostasy.

In the days of good king Hezekiah a distinguished delegation of ambassadors arrived from far-off Babylon. They were accorded every courtesy; but, in his vanity and surpassing desire to please, the monarch foolishly laid before their covetous eyes the precious wealth and treasures of his kingdom. It was a tragic and costly error. Presently Isaiah the prophet came to him with the searching question, "What have they seen in your house?" He then delivered the ominous message:

"Hear the word of the Lord of hosts: Behold, the days come that all that is in your house, and that which thy fathers have laid up in store until this day, shall be carried to Babylon: nothing shall be left, said the Lord. And of thy sons that shall issue from thee, which thou shall beget, shall they take away; and they shall be eunuchs in the palace of the king of Babylon." Isaiah 39:5-7.

Hezekiah sincerely repented, and "humbled- himself for the pride of his heart;" yet the seed sown was certain to bring its harvest of retribution. His great-grandson, Josiah, also "did that which was right in the sight of the Lord," and inaugurated a great reformation. For a time idolatry was well-nigh eradicated from the land, but evil princes succeeded him on the throne. At length the fateful announcement was addressed to Israel's last king, Zedekiah: "Thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus said the Lord God; Remove the diadem, and take off the crown." Ezekiel 21:25, 26.

In His great mercy God had sent many loving appeal and messages of warning, as the Sacred Record bears witness. "But they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was no remedy. Therefore He brought upon them the king of the Chaldees. . . . And all the vessels of the house of God, great and small, and the treasures of the house of the Lord and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof. And them that had escaped from the sword carried he away to Babylon." 2 Chronicles 36: 16-20.

Israel had been weighed in the balances and found wanting.

### 4. From Exile to Overthrow

IN Babylonian captivity the Hebrew exiles found themselves in a vast and fertile valley watered by the Euphrates and Tigris Rivers, and also by numerous tree-shaded canals. With what amazement they must have beheld magnificent Babylon, "the golden city," with its towering walls, imperial palaces, pleasure grounds, hanging gardens, famous library, celebrated museum, and imposing temples!

Here, too, were extensive business opportunities. It appears that the captives were granted free social and economic privileges, were allowed to remain together in families and tribes, and were as a rule accorded freedom of worship. In the metropolis Daniel and his companions rose to high official positions in the government; while in the neighboring city of Nippur, according to archaeologists, a Jewish banking firm operated a flourishing business.

In the thoughts of some of the prosperous and worldly minded, Palestine and Jerusalem became a fast-fading memory. Yet the bitter sorrow and the poignant grief of the captive nation are reflected in the piteous wails of the book of Lamentations and in the one hundred thirty-seventh psalm, which has been termed "the greatest exile poem ever written." Observe the heart-rending pathos of these lines:

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Psalm 137: 1-6.

As shepherds of the torn and bleeding flock of Israel three distinguished names appear: Daniel at the court of Babylon, whose influence was far-reaching; Ezekiel, the author of the book which bears his name, and who ministered to the Jewish colonists by the river Chebar. And Jeremiah, who remained for a time with the poverty-stricken remnant in Palestine, but who later joined a band of refugees en route to



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Egypt. These noble men of God performed a valiant task in reviving downcast spirits and in fanning the flame of religious life.

Slowly and wearily the seventy years of captivity wore away. Following Nebuchadnezzar's brilliant reign a period of national weakness ensued; while to the northward and eastward a new world power arose, which overthrew Babylon in the year 538 BC. At the head of the dual Medo-Persian monarchy stood Cyrus the Great, regarded by many historians as "one of the most enlightened rulers the world has ever seen."

More than a century before the birth of this prince, divine prophecy designated him by name as God's "shepherd," and "anointed." It also foretold that Cyrus would proclaim liberty to the exiles and that he would provide for the rebuilding of the city of Jerusalem. Isaiah 44:26-28; 45:1-3. All this occurred on scheduled time. As the electrifying news reached the Hebrew captives, their unbounded joy burst forth in song:

"When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen, The Lord hath done great things for them. The Lord hath done great things for us; whereof we are glad." Psalm 126:1-3.

In 536 BC the first group of repatriates, numbering approximately 50,000 started on their homeward pilgrimage across eight hundred miles of desert. In that picturesque caravan were priests, Levites, porters, horses, mules, camels, and "two hundred singing men and singing women." Ezra 2:64, 65. It was an extraordinary event, for with it went the future of the Hebrew people, of their religion, and of Christianity itself in embryo.

But the home-coming was not to a grand ovation, a "bed of roses," or to "a land flowing with milk and honey." Cities and towns were in ruin; temple and synagogues were mere rubble; the once fruitful orchards and vineyards were overgrown with "briers and thorns." Worst of all, the pagan and half-pagan Moabites, Edomites, Ammonites, and Samaritans had pressed into the depopulated areas of Palestine; and for more than a century this mixed multitude of unfriendly neighbors and hostile clans hindered and harassed the returning settlers. Today history repeats itself in the Arab opposition to the influx of Jewish colonists.

In the prodigious task of reconstruction, several Persian kings gave substantial help, and the undaunted efforts of Ezra, Nehemiah, and others were at length crowned with success. Yet Jerusalem and the land of Israel never attained their former glory.

On various occasions the Jews remaining in exile were granted the privilege of returning to their homeland, but the numbers who responded were disappointingly small. A majority loved ease and comfort, and were unwilling to undergo the hardships of a desert journey and adverse living conditions in devastated Palestine.

As a result of this refusal the Jewish people were brought face to face with a terrible crisis. At the instigation of Haman, traditional enemy of Israel, a day was appointed on which every member of this race throughout the world was to be destroyed. But God marvelously overruled. In answer to the faith and courage of Mordecai and heroic Queen Esther, the day of destruction was turned to a day of signal victory and rejoicing.

After two centuries of Persian supremacy, Alexander the Great marched to the conquest of a world. As he approached Jerusalem, whose people had been loyal to the old Persian regime, it was expected that he would raze the city to the ground. A procession of priests attired in their sacrificial robes and led by the high priest, went out to meet him. To the surprise of all, Alexander saluted, and when asked the reason, he replied:

I did not adore him, but that God who hath honored him with his high priesthood. For I saw this person in a dream. Remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius." - Flavius Josephus, Antiquities of the Jews, Book 2, Chapter 8.

In the city Alexander was treated as a highly honored guest; then he passed on in his spectacular career to become the sovereign of the civilized world. With this train of events, leadership passed from Asia to Europe. Greek education and culture rapidly spread to all countries. As an illustration of this trend, a Greek gymnasium was erected in the suburbs of Jerusalem, while Jewish youth traveled to distant cities to participate in the marathon games.

Alexandria in Egypt, named in honor of Alexander, became the great literary and educational center of the world. Responding to the invitation of Ptolemy Philadelphus, seventy-two elders, six from each of the twelve tribes, convened in that famous city and were authorized to translate the Hebrew

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Scriptures into the Greek language. This version, completed in the year 227 BC, is known as the Septuagint, “For the sake of the round number seventy,” though the actual number of the translators was seventy-two. In the days of Christ and the apostles this version of the Old Testament was the one commonly used in Palestine and throughout the Greek-speaking world.

However, not all the Jews were carried away with the liberalism of the times. Many deplored the Hellenistic influences that were undermining the faith of their fathers. They also strenuously objected to the translation of the Bible into a “vulgar” tongue; and from some of these radical ritualists there developed the sect of the Pharisees, so frequently mentioned in the New Testament.

But to return to the times of Alexander. Following his untimely death, the vast empire he had established was divided into four parts, governed respectively by four of his generals, each of whom assumed the title of king. True to the prophecy of Daniel, “the great horn” (Alexander) being broken, in its place there “came up four notable ones toward the four winds of heaven.” Daniel 8:8,21. Subsequently two of these kingdoms were overthrown, and the little land of Palestine found itself, like a football on an athletic field, lying between the two remaining powerful empires—Syria on the north under Seleucus and his successors, and Egypt on the south under the Ptolemies.

In the second century BC, Antiochus IV (Epiphanes), of Syria determined that the Jews should exchange their religion for the worship, culture, and customs of the Greeks. He erected idols in the temple at Jerusalem, sacrificed swine on its altar, and sent soldiers throughout the land to establish idolatry by force.

In the little town of Modin, Mattathias, an aged priest, and his five sons arose in revolt against such sacrilege. Under the heroic and brilliant leadership of these men, Judas Maccabaeus being the most distinguished, the independence of the Jewish nation was finally achieved. For a short period of time “every man sat under his vine, and his fig tree, and there was none to fray them.” 1 Maccabees 14:12. Other members of this celebrated family held the office of high priest and also maintained a controlling influence over the whole country for approximately a century.

In 161 BC, as a protection against Syria and Egypt, the Jews entered into a league of friendship with the rising power of Rome. Ninety-eight years later Pompey the Great captured Jerusalem, and Judea passed under the rule of the iron monarchy. A little later Herod the Edomite, or Idumaeen, and a personal friend of the Caesars, was elevated by the Roman Senate to become king of the Jews.

During his despotic reign came the great turning point of all history. A babe was born in Bethlehem, and thirty years later He emerged from a carpenter shop in Nazareth to present the gospel of redemption to a waiting world. But “His own received Him not,” and at length they put Him to death upon the cross. As they rejected the King of glory, priests and rulers cried: “His blood be on us, and on our children.” Matthew 27:25. Terrible retribution came in AD 70, when Jerusalem was again destroyed. A million Jews are said to have perished in the siege, while multitudes were deported from their homeland and scattered to the uttermost parts of the earth.

### 5. The Jews in Prophecy

It is related that on one occasion King Frederick of Prussia spoke eagerly to one of his leading clergymen. “Tell me,” he inquired, “what is the greatest evidence that the Bible is inspired?” Without hesitation the preacher replied: “The Jews, Your Majesty, the Jews!”

More than three millenniums ago God gave a remarkable prophetic outline delineating the future of the Hebrew race; and in the following paragraphs some of the highlights of that ancient preview are presented. In quoting from that inspired forecast, we employ throughout this chapter the expressive modern English of the American translation of the Bible, by J. M. Powis Smith and Edgar J. Goodspeed.

On condition of obedience the promise was affirmed: “The Lord your God shall place you high above all the nations of the earth,” “in praise, renown, and honor,” and “give you abounding prosperity.” Deuteronomy 28:1; 26:19. Such was to be Israel’s glorious heritage, and during the prosperous reigns of David and Solomon there was given a foretaste of the greatness the Jewish nation might have attained.

On one occasion when the distinguished Jew, Lord Beaconsfield of England, was tauntingly reminded of his Hebrew birth, he is said to have replied: “Yes, but when your ancestors were naked savages in the wilds of Germany, my forefathers worshiped in a golden temple at Jerusalem.” Another Jew has said: “One of my honored ancestors signed the Ten Commandments.”

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The Jews certainly possess a wonderful legacy. Long before Greek and Roman authors were producing their masterpieces, Hebrew poets and scholars were writing the immortal prose and poetry of the Old Testament. Long before Nebuchadnezzar, Cyrus, or Alexander conquered the world, Solomon sat on an ivory throne and his scepter ruled a wide domain. Long before the Parthenon graced Mars' Hill at Athens, or the Pantheon was erected at Rome, there arose on Mount Moriah at Jerusalem the most magnificent structure ever built by the genius of man.

For of all sad words of tongue or pen,  
The saddest are these: "It might have been!"

When Israel forsook her God, her glory departed. Centuries before, the prophetic warning had been sounded: "I put before you today life and prosperity, along with death and misfortune." If, however, you will not heed the injunctions," "the Lord shall send . . . trouble and distress in every enterprise." Deuteronomy 30: 15; 28: 15, 20. What other people have suffered such perennial trouble at the hand of their oppressors-the Egyptians, Assyrians, Babylonians, Greeks, Persians, Romans, Mohammedans, Spaniards, Russians, Germans, and many others? What difficulties and heartaches attended their efforts to rebuild Jerusalem in the days of Ezra and Nehemiah! And how the nemesis of disaster and tragedy has pursued them all along the subsequent centuries!

Speaking by inspiration, Moses declared: "The Lord shall bring a nation against you from afar. . . . whose language you do not understand, a nation, stern of face. . . . They shall besiege you in all your towns; . . . so that you shall have to eat your own offspring." Verses 49-53. Unquestionably that nation was "grim-visaged Rome," also specified in the prophecy of Daniel as "the robbers of thy people." Daniel 11:14, AV. In the ancient world, Italy was "afar" from Palestine; while Latin was indeed an alien tongue to the descendants Of Abraham, and has ever been considered a profane language that no orthodox Jew should attempt to learn or speak.

More than a half century before Christ, Rome completed the conquest of Palestine; and within three decades following the death and resurrection of Christ, the Jews were again in revolt. The sturdy warriors from Italy marched to the attack of Jerusalem, and the harrowing scenes that occurred "through the stress of the siege" (Jeremiah 19:9) were in precise fulfillment of prophecy. Even cultured and refined men and women were driven to such extremities that they ate the flesh of their own children. In his vivid account of the prolonged struggle, the historian Josephus relates one heart-rending instance of such unnatural and heartless cannibalism. See Wars of the Jews, book 6, chapter 3.

The ancient forecast also stated: "The Lord shall take you back to Egypt in ships, which journey I meant you never again to make, and there you shall offer yourselves for sale to your enemies as male and female slaves, with none to buy you." Deuteronomy 28:68. Following the destruction of Jerusalem multitudes of captive Jews were shipped to Egypt and other lands, until the world's slave markets were overstocked.

In Egypt thousands were dispatched to labor in the mines. "Vast numbers," said the historian Diodorus, "employed in these mines are bound in fetters, and compelled to work day and night without intermission, and without the least hope of escape. . . . So wretched is their condition that everyone who witnesses it deplores the excessive misery they endure. No rest, no intermission from toil, are given either to the sick or maimed: 'neither the weakness of age nor women's infirmities are regarded. All are driven to their work with the lash, till, at last, overcome with the intolerable weight of their afflictions, they die in the midst of their toil.'" - Sir J. Gardner Wilkinson, A Popular Account of the Ancient Egyptians, Volume 2, Pages 143, 144.

It was a far more terrible Egyptian bondage than that from which God had freed their fathers in the time of Moses. The historian Henry Hart Milman tells of this crushing slavery to which thousands of Abraham's posterity were subjected, and says: "His miserable children were brought in droves, and sold as cheap as horses. Others were carried away and sold at Gaza; others transported to Egypt." -The History of the Jews, Volume 2, Page 436.

The prophetic description continues: "The Lord shall scatter you among all peoples from one end of the earth to the other." "You shall have no ease, nor shall there be a resting place for the sole of your foot." "Your life shall be lived in suspense." Verses 64-66. From the time of their dispersion in AD 70 to the present, the Jews have experienced, with but brief periods of respite, one long, dark night of tragedy. The Roman emperors treated them with great cruelty, Hadrian even forbidding them to set foot in Jerusalem. They were terribly harassed in Persia, while 100,000 were exiled to Spain and later driven out

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before the horrors of the Inquisition.

During the Dark Ages infuriated mobs in many parts of France rose against them and committed frightful atrocities. In England they were robbed by the kings, tortured by the nobles, and massacred by the populace. At the end of the thirteenth century their property was confiscated, and they were expelled from Great Britain under circumstances of great barbarity.

When the Black Plague raged in Germany, wild superstition placed the responsibility upon the Jews. It was charged that they poisoned wells and streams, practiced sorcery, offered human sacrifices, desecrated Christian churches, and were the unholy leaven that brought calamity. When Peter the Hermit began gathering his hosts for the first Crusade to the Holy Land, the cry rang throughout Germany: "Why march against the enemies of Christ, when worse enemies are being left behind us!" So the fury of the Crusaders was turned against the Jews, who were plundered and attacked along the route; while at various times fanatical mobs swept the cities of the Rhineland with renewed horrors.

For ~ time Poland became a great Hebrew refuge, granting a liberal charter under which the Jews enjoyed religious liberty and racial security. However, with the overthrow and partition of that hapless country, nearly half the Jews of the world passed under the jurisdiction of Russia, where the majority of them were crowded together in the Pale, a district averaging some three hundred miles in width, and extending from the Baltic Sea to the Crimea. Even within these bounds they were not permitted to move about at will, but were confined to designated ghettos, which are towns, or sections of cities usually set off by a wall.

During World War I the districts of Russia, Germany, Austria, and Rumania having the bulk of the world's Jewish population became the great battleground of Eastern Europe.

But the worst was yet to come. With the rise of nazi Germany came the amazing slogan, "Exterminate the Jew!" From Nuremberg, Germany, Julius Streicher broadcast, a speech to the world inviting the nations to join them in the campaign of annihilation. The world recoiled with horror from the proposal, but Adolf Hitler, Joseph Goebbels, and other mad fanatics of nazism pushed the campaign with inconceivable brutality until millions of the unfortunate, held in the iron clutches, were ruthlessly starved, beaten, gassed, and cremated, How truly and how terribly have the prophetic words spoken so long ago been fulfilled: "You shall simply be wronged and oppressed continually, until you are driven mad by the sight of what you see"! Deuteronomy 28:33, 34.

Again it was written: "You shall become a horror, a taunt, and a byword among all the peoples." Verse 37. Anti Semitism is almost as old as the Israelites themselves. It was prevalent under the pharaohs of old Egypt, and has continued with greater or less intensity throughout the intervening centuries. It is charged that their manners contravene the standards of refined society; that this exotic people foster sedition and anarchy. That they possess unlimited amounts of wealth which they use to control the press, legislation, and the economic life of the nations. That the Jew is largely responsible for most of the world's troubles; and that only when he is removed will this globe be a desirable place in which to live.

While no one suggests that the Jews are faultless, most of these accusations are wholly unfounded, ridiculous, and absolutely wicked; yet all along the centuries these unfortunate people have continued to fulfill this ancient prophecy by being regarded as a "taunt" and a "byword."

But he who is anti-Semitic is also anti-Christian, for God "hath made of one blood all nations of men for to dwell on all the face of the earth." Acts 17:26, AV. As champions of the fatherhood of God and the brotherhood of man, our attitude toward the Jew should be something far more tangible than mere friendship.

Who taught you tender Bible tales,  
Of honey land, of milk and wine?  
Of happy, peaceful Palestine?  
Of Jordan's holy harvest vales?

Who gave the patient Christ, I say,  
Who gave Your Christian creed? Yea!  
Who gave your very Christ to you?  
Your Jew! Your Jew! Your hated Jew!  
Joaquin Miller.

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## 6. The Miracle of the Jews

THE perennial existence of the Jewish people in every nation is the great enigma and miracle of history. Of these remarkable "citizens of the world without a country," H. L. Hastings writes:

"Scattered through every land and in every clime; mingled among all people; adapting themselves to all circumstances, climates, conditions, and governments, and though oppressed and scorned and spurned, yet ever rising to honor when the pressure of persecution is removed. Going from the prison house of Egypt to ride in the chariot of Pharaoh, and from among the children of the captivity to sit in the high places of Babylon and Persia. Gaining influence, winning wealth, obtaining power, and defying competition; more prolific, orderly, temperate, healthy, and long-lived than any other race. More numerous, wealthy, and influential today, after eighteen hundred years of dispersion and oppression, than they were in the palmiest days of David and Solomon-the historian, the patriot, and the philosopher cannot fail to observe in the existence of this scattered nation a phenomenon well worthy of the most careful consideration." - Will the Old Book Stand? page 225.

The unique and supernatural element in the life history of Israel was recognized by their-great lawgiver, Moses, in these words: "Who is like unto thee, O people saved by the Lord, the shield of thy help;" while in the language of, Isaiah, "This people have I formed for Myself; they shall show forth My praise." Deuteronomy 33:29; Isaiah 43:21.

As previously stated, God designed to place them "on high above all nations of the earth;" but should they drift into apostasy, they were to be scattered "among all people" throughout the world. Deuteronomy 28: 1, 64. There they have been for nearly nineteen centuries, and there they are today.

Another specific forecast of long ago states: "Lo, the people shall dwell alone, and shall not be reckoned among the nations." Numbers 23:9.

A race uprooted from its homeland and dispersed to the ends of the earth would naturally be absorbed by the peoples among whom they lived. Add to this the frightful restraints that have been placed upon the Jews, the unrelenting persecutions they have suffered, and one marvels that they could possibly survive. However, the seemingly impossible has happened, and the historian voices his amazement:

"Massacred by thousands, yet springing up again from their undying stock; the Jews appear at all times, and in all regions. Their perpetuity, their national immortality, is at once the most curious problem to the political inquirer; to the religious man a subject of profound and awful admiration."-H. H. Milman, History of the Jews, Volume 2, Pages 398, 399.

To this enigma divine prophecy supplies the solution, for God's promise was given: "Yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break My covenant with them. Leviticus 26:44.

Nor are the Jews a dying, dwindling race; and this miracle of preservation is the more astonishing when we ask: Where are the powerful Amorites, Hittites, Philistines, Assyrians, Babylonians, and other ancient peoples who oppressed Israel? Not one descendant of any of these tribes or nations can be identified today. But in spite of age long misfortune, heartless oppression, and mass executions, more than ten million children of Abraham still survive as living witnesses to the certainty and authenticity of Bible prophecy.

No combination of men or nations can exterminate the Jews, for the word declares that Israel is indestructible. "Thus said the Lord, which gives the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divides the sea when the waves thereof roar. The Lord of hosts is His name: if those ordinances depart from before Me, said the Lord, then the seed of Israel also shall cease from being a nation before Me forever. Thus said the Lord. If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, said the Lord." Jeremiah 31:35-37.

So long as the sun, moon, and stars continue on their appointed circuit of the heavens, so long will Israel abide.

The inspired word was also spoken: "The Lord shall make thee the head, and not the tail." Deuteronomy 28: 13. In almost every field of endeavor the superior talents of this people are recognized; while in spite of serious handicaps, and out of all proportion to their 'actual numbers, they rapidly rise to distinction. Throughout ancient and modern history, members of this race have made conspicuous

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contributions to the statesmanship and leadership of the nations; while during the nineteenth and twentieth centuries the Who's Who Of America, England, France, Italy, Germany, Russia, and other nations presents an extended list of Jews who have served with rare ability in high office. Among these stand Baron Rothschild and Lord Beaconsfield, and at the other extreme in political science, Karl Marx, the father of sovietism.

Consider also the famous musicians of a wandering race—Mendelssohn, Rubinstein, and scores of others. There, too, are such scientists as William Herschel, Albert Einstein, and the Jewish physicians who developed the use of insulin, digitalis, cocaine, salvarsan, the Wassermann test, and a serum against meningitis. Others discovered the substances called “vitamins,” the cause and cure of pellagra, together with numerous startling disclosures that have helped to revolutionize the science of medicine. Of the thirty-eight Germans who have been awarded the Nobel prize, 29 percent are Jews.

Another racial characteristic was also suggested in the prediction, “Thou shall lend unto many nations, and thou shall not borrow.” Deuteronomy 28: 12. Here is foreshadowed the rare financial talent of Abraham's seed. In numerous countries during the Middle Ages, Christians were forbidden by canon law to lend money on interest. Taking advantage of this fact, the Jews gradually became the moneylenders and bankers of Europe. It was Jewish gold that outfitted the fleet of Columbus and sent him on his voyage to discover America. It was Jewish gold from the Rothschilds of England that brought Napoleon to defeat at Waterloo. It was also gold from Haym Salomon, Aaron Levy, and other Jewish merchants that sustained Washington's colonial army in the Revolutionary War.

In modern America the once chosen people have extensive interests in the dry goods and clothing business, the moving-picture industry, and numerous other enterprises.

But the greatest contribution of the Jews to our world and to civilization is the Bible. Beside this gift, all others fade into insignificance. Where the Book is esteemed there is light, justice, and liberty; where it is scorned, there is darkness, intolerance, and bondage. Testifying to its influence in his Voice of Jerusalem, Israel Zangwill observes:

“From century to century, even unto this day, through the fairest regions of civilization, the Bible, written entirely by Jews, dominates existence; its vision of life molds states and societies, its text confronts us on every hand, it is an inexhaustible treasury of themes for music and pictures. Its psalms are more popular in every country than the poems of the nation's own poets. Beside this one Book in its infinite editions all other national literature seems ‘trifles light as air.’” From the pen of Daniel Webster comes this just eulogy:

“The Hebrew Scriptures I regard as the fountain from which we draw all we know of the world around us, and of our own character and destiny as intelligent, moral, and responsible beings. . . . We are indebted to the Jewish nation for revealed religion, for the most important blessings and refinements of civilized life, and for all well grounded hopes of immortal bliss beyond the grave.” Quoted in *The Influence of the Jews Upon Civilization*, by Jacob Gartenhaus, page 23.

Nor should we omit the tribute paid to “The Book of a Thousand Tongues” by that prince of war correspondents, Colonel Frederick Palmer:

“The Book of a Thousand Tongues has given the world the greatest of civilizations, which we like to think is at its best in America. The agnostic, who holds that the Old Testament is only tribal folklore and that the New is founded on the gospel of an itinerant dreamer under the spell of an illusion, is himself bred through centuries of background into the Christianity he criticizes. His thought, and the moral and spiritual side of his conduct, have been irresistibly shaped by the supreme inheritance which is the atmosphere that he breathes.

“But for the Book of a Thousand Tongues, the northern ‘Aryans’ might still be living in stinking wattled huts and clad in filthy untanned skins; and the rest of Europe continuing the Dark Ages in unbroken decadence, with the population kept down by massacres and scourges. Our own country might still be an undeveloped land of Indian tepees with medicine men making magic and Indian braves in their war feathers dancing around the painted post.”-Ibid., page 22.

Without the Bible there would be no Christianity; and as we appreciate its divine message, so we would freely express our debt of gratitude to the people of the covenant through whom the Book of God was given to the World.

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## 7. The Tragedy of Jerusalem

ISRAEL'S strategic location in Palestine, on the international highway between three continents, was not by mere chance. This nation was to serve as a lighthouse for God. As royal retinues and endless caravans of trade would pass to and fro, a knowledge of Jehovah was to be carried to all nations.

Said the gospel prophet: "I will also give thee for a light to the Gentiles, that thou may be My salvation unto the end of the earth. . . . Kings shall see and arise, princes also shall worship, because of the Lord that is faithful." Isaiah 49:6, 7.

Israel's pivotal location at the very axis of the ancient world was also emphasized by the inspired penman: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." Isaiah 19:23-25.

But Israel signally failed in its mission to enlighten the peoples of Egypt, Assyria, or other countries; and this little kingdom, instead of continuing as "a blessing in the midst of the land," became a frightful battleground for the nations of antiquity. Its favored situation, instead of being an asset, became a tragic liability.

Aside from the Hebrews who claimed Palestine as their divine inheritance, consider the extended list of other ancient peoples who contended for its possession. Among these were the Amorites, Hivites, Hittites, Edomites, Moabites, Philistines, Perizzites, Jebusites, Egyptians, Assyrians, Babylonians, Persians, Greeks, and Romans.

In New Testament times our Lord predicted the complete overthrow of Jerusalem, the dispersion of Israel "into all nations;" and further declared, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:20-24.

With the crucifixion of Christ, the Jews as a nation filled their cup of transgression to the full, and severed the last link that bound them to God as His "peculiar people." Then began the gospel dispensation, "the times of the Gentiles;" and throughout these "times" Jerusalem has indeed been "trodden down of the Gentiles."

"No city on the globe," declares the Popular and Critical Bible Encyclopaedia, volume 2, pages 928, 929, "has suffered more from war and sieges than Jerusalem. No wonder historians claim that not a stone or wall remains of the city of David. And yet, as will be seen from the review of the recent discoveries on the Temple Hill, . . . the visitor to Jerusalem can now, if so disposed, see the very stones placed in position by the masons of Solomon. From walls hanging over shelving, cliffs, and valleys filled with more than a hundred feet of debris, the present city stands above the foundations of former cities long since buried in ruins. Storming legions, battering rams and catapults have razed it again and again. And yet, the general outline of the city has always been preserved. Zion and Mount Moriah remain in full view from Olivet, and there, on those hills, stretching away toward the west, city after city has come and gone in the passing ages."

About a half century after its destruction by Titus (AD 70) Jerusalem was partially rebuilt by decree of the emperor Hadrian. An insurrection followed, which was ruthlessly crushed by the overwhelming power of the imperial legions. The city then became a Roman colony, and Jews were forbidden to enter on penalty of death.

In the days of the emperor Constantine pilgrimages to the Holy City became common and popular, while churches and shrines were erected as monuments to the numerous "holy places" in and about Jerusalem. A little later, when Julian the Apostate, nephew of Constantine, became emperor, he abandoned Christianity and endeavored to turn the world back to the old paganism. To cast discredit upon the prophecies of Scripture, he planned to rebuild the temple at Jerusalem; but the Christians, pointing to the predictions of Christ, declared that it could not be restored. Excavations were actually begun, but the workmen were driven from the spot by terrific explosions and bursts of flame. Whatever the cause, the Christians regarded this as the hand of God obstructing the blasphemous attempt; consequently, the impious enterprise was abandoned.

Two centuries later the emperor Justinian gave eager and enthusiastic support to repairing, enriching, and beautifying the Christian shrines in Palestine. On Mount Moriah he erected a magnificent church as a memorial to the sufferings of Jesus.

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But those prosperous days were soon to end. In the seventh century of our era, armies of the new Persian Empire subjugated Syria, captured Jerusalem by storm, and inflicted havoc and destruction upon the inhabitants and their city. The Persian conquest, however, was short-lived; for “the smoke of a great furnace” was already darkening the lands of the Near East. See Revelation 9:1-11. Like a dismal plague the “locusts” emerged from “the bottomless pit;” and the Arabs, or Saracens, those fanatical disciples of Mohammed and fiery warriors from the desert, rode forth on their mission of devastation and conquest. Before their fierce onslaught Jerusalem fell in AD 637; and the church on Mount Moriah was displaced by the Mosque of Omar, which still crowns the Dome of the Rock on the site of the ancient temple of Solomon.

Throughout all those troublous times Christian pilgrims from Europe were usually granted access to the “holy places” about Jerusalem; but this tolerance was suddenly interrupted in AD 1077, when a new Moslem power, the Seljuk Turks from Central Asia, overran Syria and Palestine. This event brought consternation to Western Europe, and from country to country the cry was raised: “Drive the infidel from the Holy Land and from the Holy Sepulcher.” Throughout the two following centuries the Crusades fill a most dramatic and curious chapter in the history of the world. For eighty-eight years Jerusalem was actually the capital of a so-called Christian kingdom, and was ruled by a European prince, during which time numerous convents, schools, and places of worship were established. The Church of the Holy Sepulcher, erected at that time, still remains as a memorial to the zeal of the Crusaders.

In the thirteenth and fifteenth centuries Palestine was devastated by Mongol hordes, and subsequently fell into the hands of the Ottoman Turks, who ruled and misruled the country to the time of World War I. During that great conflict, and in one of the most spectacular military campaigns of history, British forces overwhelmed the Turkish lines of defense along the southern boundary of the Holy Land. And on December 11, 1917, General Edmund Allenby, at the head of his victorious troops, marched into Jerusalem.

Thirty nine days prior to this entry, Lord Balfour, the foreign secretary for the British government, issued this historic declaration: “His Majesty’s government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of that object, it being 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 the Jews in any other country.”

At the close of World War I the British were awarded a mandate to govern the Holy Land, and in the following quarter of a century the development has been phenomenal. At the beginning of this period, the Jews represented but one seventh of the population of Palestine; today they constitute one third of its inhabitants.

Malarial swamps and unpeopled pestilential areas have been transformed into thriving settlements with their surrounding alfalfa fields and market gardens. From the Jews throughout the world, and especially from those of the United States, more than \$500,000,000 have poured into the great adventure. Railroads and highways have been constructed; extensive manufacturing plants have been established to develop the fabulous chemical wealth of the Dead Sea. To the northward the great Jordan power station utilizes the waters of that far-famed stream to supply light and power to all parts of the land from “Dan to Beersheba.” In the construction of this hydroelectric system many miles of canal were excavated, numerous dams were built, and a large, new lake now appears in the Jordan Valley.

On the Mediterranean coast, beneath the shadow of Mount Carmel, the little village of Haifa has grown into a thriving manufacturing, railroad, shipping, and aviation center. Its splendid new harbor, built to accommodate the largest ocean steamships, is also the terminal of the famous 1,200-mile pipeline that brings fuel oil from Iraq to propel the wheels of industry in the new Palestine.

To the southward near Jaffa, the “Joppa” of New Testament times, is Tel Aviv, “the first purely Jewish city to arise since the days of the Romans.” There it stands, “a memorial to the Jewish soul, a testimonial to their faith in their newfound home.” At the close of World War I it was merely a collection of huts on the sand dunes. Today it has developed into an amazing, ultramodern city with a population of 166,000; with broad avenues, beautiful parks, and imposing buildings; and with factories for textiles, metals, diamond cutting, and other industries. More than a hundred schools are in operation, together with libraries, theaters, museums, symphony orchestras, hospitals, research laboratories, and up-to-date programs for public health.

The great national drama now being enacted in Palestine throbs with intense interest, and the Jews who have for centuries looked to their ancient home as a promised land now envision a fulfillment of their



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long-deferred hopes. Many Christians inquire: Is God the unseen leader of modern Zionism? Is the great adventure in fulfillment of Bible prophecy? Do these events foreshadow the imminent return of Christ to the world?

For a reply to these questions, we invite the reader's attention to succeeding chapters in this booklet.

## 8. Modern Zionism

THOUGH scattered for nineteen centuries throughout every nation on the globe, the Jews have traditionally regarded their dispersion as a temporary incident. While admitting that their violation of divine law drove them into exile, they have ever cherished the hope that God would forgive and restore them to the Promised Land.

As expressed in The Jewish Encyclopedia, they have lived in fond expectation of a messiah who would "gather the children of Israel around him, march to Jerusalem, and there, after overcoming the hostile powers, re-establish the temple worship and set up his own dominion. -Article, "Messiah."

This polestar of hope has been to them "a principle so vital, so august and continuous, that it withstood both life and death." So while "the feet of the Jews walked in the filth of the ghetto, their minds inhabited the temple."

In a Hebrew Passover ritual are these words: "Let us hope that before another year rolls round we shall inhabit Jerusalem." A daily Jewish prayer presents the request: "O be mercifully pleased to return to Jerusalem, Thy city; and dwell therein, as Thou has promised. O rebuild it shortly, even in our days, a structure of everlasting fame, and speedily establish the throne of David thereon. Blessed art Thou, O Lord! who rebuilds Jerusalem."

Since the minds of this exile people have been saturated with such roseate dreams, it is not surprising that almost every century of the Christian Era has produced its false prophets, false messiahs, or some form of Zionist activity. The pathetic ritual at the Wailing Wall of Jerusalem has also helped to fan the flames of undying devotion.

This antique section of stone masonry, some seventy feet in length, is believed by some to be a remnant of Solomon's temple. For many centuries Jewish pilgrims from all parts of the world have assembled before this wall, at least once a week, to mourn over their lost glory, to kiss the venerable stones and bathe them with their tears. At times they employ the sorrowing laments of Jeremiah (Lamentations 1:1-17), while at others they fervently pray in the language of David:

"Thou shall arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come. For Thy servants take pleasure in her stones, and favor the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the Earth Thy glory. When the Lord shall build up Zion, He shall appear in His glory. He will regard the prayer of the destitute, and not despise their prayer." Psalm 102: 13- 17.

The father of modern Zionism was Theodor Herzl, an Austro, Hungarian journalist. In 1896 he published a book entitled, The Jewish State. The following year the first Zionist Congress convened in Basel, Switzerland, and presented to the world its program for "a publicly assured and legally secured home for the Jewish people in Palestine."

Upon the death of Herzl, Dr. Chaim Weizmann, a Russian Jew by birth, and son of the ghetto, who became an outstanding British chemist, was chosen president of the World Zionist Organization. He was a close friend of Lord Balfour, and under his brilliant leadership much progress was achieved.

The anti-Semitism of nazi Germany was also a leading factor in pushing the Jews out of Europe and into Palestine. At the close of World War I the Jewish population of the Holy Land was estimated at 65,000; in 1941 it had increased to more than half a million. By peaceful methods the newcomers acquired more than 200,000 acres of land. Aside from other agricultural products, Palestine now exports millions of cases annually of the world's finest oranges.

Along the shores of Galilee and the Dead Sea splendid health and pleasure resorts, bathhouses, and tourist hotels have arisen; while motor launches and speedboats race upon the waters of the lake that was once the favorite retreat of Christ and His disciples.

Old Jerusalem, the hallowed sanctuary of three religions, -Judaism, Christianity, and Mohammedanism, is also the shrine of three holy days-the Mohammedan Friday, the Bible Sabbath, and the popular Sunday. It is likewise a city of three languages, Arabic, Hebrew, and English, with all official

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notices and documents being published in each.

In recent years many innovations have come to the ancient metropolis, among which are electric lights, the telephone, the radio, efficient water and drainage systems, while motorcars mingle with donkeys and camels on the busy streets. More than two thirds of its inhabitants now live in the suburbs outside the walls. Here are to be found superb residential districts, the King David Hotel which has been termed “the last word in modernity,” and a university that is designed to be the center of Semitic education and culture throughout the world. In these new sections the names of the streets and avenues are reminiscent of Bible history. Among these are “Herod’s Way,” “Nehemiah’s Road,” “Isaiah Street,” and “John the Baptist Street!” Radiating from Jerusalem, ribbons of new motor roads facilitate travel, one of which has been christened “The Way of Holiness.”

But with all these material gains, conditions in the Holy Land are far from peaceful. The Arabs, who still constitute a majority of the population, view Jewish prosperity with envy and alarm. Their leaders are now determined that the influx of Jewish colonists must terminate; for, if it be allowed to continue unrestrained, the Arabs would eventually find themselves in the minority. The situation is critical, and on both sides of the controversy underground terrorist bands operate. Hundreds of the Jewish rural communities are enclosed by barbed-wire entanglements; while from elevated watchtowers, sentinels stand on guard by day and night. To preserve a semblance of order, the British government is compelled to maintain strong military forces throughout the country. At the close of World War II hundreds of thousands of displaced, homeless Jews looked to Palestine as a refuge; but England, yielding to Arab pressure, has tightly closed the door of entrance.

Refugee ships, attempting to run the blockade, have been intercepted, and the unfortunate people turned back to concentration camps on the island of Cyprus, or to the ports of embarkation in Europe. This action on the part of the mandate power has occasioned fierce outbreaks of violence by the Jewish underground, the worst of these being the bombing of the King David Hotel, which took the lives of about one hundred persons.

The wisest statesmen appear baffled by the impasse, and the prospects for peace in the land hallowed by the Prince of Peace appear extremely remote. Some urge that tiny Palestine be divided into Jewish and Arab states, with Jerusalem and its environs incorporated as an international city. But will such an arrangement satisfy either party, and bring the desired tranquillity? Where is the answer? Even Jews themselves are far from united regarding the Zionist program. The late Henry Morgenthau, ex ambassador to Turkey and himself a prominent Hebrew, has declared that Palestine is incapable of supporting more than a tenth of the world’s Jewish population, and adds:

“Zionism is the most stupendous fallacy in Jewish history. I assert that it is wrong in principle, and impossible of realization; that it is unsound in its economics, fantastic in its politics, and sterile in its spiritual ideals.” The attitude of greedy industrialists and speculators leads another to assert that “the brightest hope of real regeneration which the Jews have had in recent history is being dimmed.”

We also observe that modern Hebrew scholarship has drifted afar from its original moorings. The great Semitic University on Mount Scopus at Jerusalem is an exponent, not of the theology of Moses, Elijah, Isaiah, and Daniel, but of modern thought, philosophy, and liberalism. Jewish belief of today is little more than a hollow idealism, which affords conclusive evidence that twentieth-century Zionism is not following the divine pattern. The pathetic words of the Master still apply with undiminished force: “Your house is left unto you desolate.”

It is true that certain Christian leaders view the return of Israel to Palestine as a fulfillment of Scripture prophecy, a forerunner of the millennial age, and a herald of Christ’s second coming. However, careful study of both the Old and the New Testament reveals that the literal descendants of Abraham, as a nation, will never be re-established in the Holy Land. Political Zionism is but an elusive dream, is wholly at variance with the blueprint of prophecy, and as a man-made scheme is never to be completely realized.

In the impressive drama of the prophet and the potter’s earthen bottle, the word of the Lord instructed Jeremiah: “Then shall thou break the bottle in the sight of the men that go with thee, and shall say unto them, Thus said the Lord of hosts. Even so will I break this people and this city, as one breaks a potter’s vessel, that cannot be made whole again.” Jeremiah 19:10, 11. The God of heaven who overthrew the city and nation and who because of their apostasy dispersed the inhabitants to the ends of the earth, forever settles the question of a complete return and restitution in old Canaan by asserting that it “cannot be.”

The fateful message addressed to Zedekiah, the last of Judah’s kings to reign in Jerusalem, is also highly significant. Designating him as a “profane wicked prince,” the Lord issued the decree deposing him

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from the throne, saying: "Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, it: and it shall be no more until He come whose right it is; and I will give it Him." Ezekiel 21:26, 27.

The divine edict is clear and definite. God determined utterly to overturn and abolish the government of Israel, and stated explicitly: "It shall be no more, until He come whose right it is." Then will Christ be crowned as Lord of all.

In the light of these pronouncements of Scripture and other prophecies to be considered in succeeding chapters, it is evident that the present World Zionist program can never achieve its cherished and ultimate goals.

### 9. Were the Ten Tribes Lost?

MANY Christians have been fascinated with the romantic fiction that the inhabitants of the British Isles are descendants of the so-called "ten lost tribes of Israel." At various times along the centuries of the Christian era the Anglo-Israel theory is said to have had its friends and advocates; while Richard Brothers (1757-1824), self-styled, "the Nephew of the Almighty," is generally regarded as its "first modern apostle."

Today this theological will-o-the-wisp is said to have about two million followers, yet, according to the Encyclopedia Britannica, the contention is "historically and etymologically unsound." The Jewish Encyclopedia also observes that it consists of "wild guesswork about historical origins and philological analogies," from which "a case was made out for the identification of the British race with the Lost Ten Tribes of Israel. It seeks to apply all the curses of God's displeasure to the Jews, and to place all the promised blessings upon the ten tribes.

An apostle of this creed, Dr. Joe Jeffers, asserts: "We claim that the Anglo-Saxon race are lineal descendants of the ten tribes of Israel who were taken away as captives to Assyria about the years 740-721 BC." He adds: "Anglo Israelism is the most important religious subject in the world."

This teaching rests upon the false assumption that the ten tribes who revolted under Jeroboam, and who were driven into Assyrian captivity, were lost to the world for more than twenty-five centuries, only to be discovered and identified in these modern times. However, authentic records, both of Scripture and history, present abundant evidence that they were never lost.

Following the division of the nation into two kingdoms, many "out of all the tribes of Israel such as set their hearts to seek the Lord God of Israel came to Jerusalem," and "strengthened the kingdom of Judah." 2 Chronicles 11:13-17. Later, during the reigns of Asa and Hezekiah, large numbers from the various tribes joined with Judah in worshiping Jehovah; and many of these continued to reside in the southern kingdom. 2 Chronicles 15:12; 30:10-13, 25.

Finally in 606 BC, and again in 586 BC, terrible retribution came to Judah, and vast numbers of the inhabitants were carried into Babylonian exile. 2 Chronicles 26:5-18. At this time Babylon had overthrown and absorbed the former empire of Assyria, so that all the captives of the ten tribes, as well as of the two, were within the territory and under the jurisdiction of the same monarchy.

Sin had divided them; adversity had united them. The weeping prophet of God mourned for both of them: "Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones." Jeremiah 50:17.

The prophetic narrative continues: "Thus said the Lord of hosts; The children of Israel and the children of Judah were oppressed together and all, that too them captives held them fast; they refused to let them go. Their Redeemer is strong; the Lord of hosts is His name: He shall thoroughly plead their cause." Verses 33, 34 "For, lo, the days come said the Lord, that I will bring again the captivity of My people Israel and Judah, said the Lord: and I will cause them to return to the land that I gave to their fathers., and they shall possess it." Jeremiah 30:3.

Near the close of the seventy years captivity, Medo-Persia conquered Babylon and succeeded to world supremacy. Two years later King Cyrus issued his famous edict of emancipation, declaring- "The Lord God of heaven has given me all the kingdoms of the earth. And He has charged me to build, Him an house at Jerusalem, which is in Judah. Who is there among you of all His people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem." Ezra 1: 2, 3.

We observe that this decree was addressed to "all his people," authorizing them to "build the

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house of, the Lord, God of Israel, which is in Jerusalem!” By virtue of this charter of liberty the peoples of Israel who had been united in captivity were accorded freedom and encouraged to join their efforts in restoring and rebuilding Jerusalem.

Not all returned. In fact a large majority remained, but approximately 56,000 responded to the call and undertook the long, difficult trek across the desert to the impoverished homeland. In this company of returning refugees were representatives from all the twelve tribes, for the record states: So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.” Ezra 2:70.

Under circumstances of great difficulty the work of restoration proceeded slowly; but when at length the temple was completed, this interesting statement appears: “And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God an hundred bullocks, two hundred rams, four hundred lambs. And for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.” Ezra 6: 16, 17.

This indicates that when the returned exiles offered sacrifices, they performed this rite in behalf of all twelve tribes. Of a later occasion when offerings were presented the significant expression is used, “twelve bullocks for all Israel.” Ezra 8:35. Again and again God’s wondrous love for both Israel and Judah is freely expressed, of which the following is an example: “The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry.” Isaiah 5:7.

In the books of Ezra and Nehemiah the returned refugees are called “Jews” nineteen times, and “Israel” forty four times. From this record it appears that the remnants of Israel, whether of the ten tribes, or of the two, were both called “Jews.” This is in full accord with the terminology employed by the historian Josephus. He states that Ezra sent a copy of the imperial decree for restoration “to all those of his own nation that were in Media. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras [Ezra], they were all greatly pleased; nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but then the entire body [or the greater part] of the people of Israel remained in that country, while the ten tribes are beyond Euphrates till now, and are an immense multitude.”-Antiquities of the Jews, book 2, chapter 5, paragraph 2.

Two and a half centuries later, when under the leadership of the Maccabees the inhabitants of Palestine revolted against Antiochus Epiphanes, it is stated that “many of the people of Israel consented and came unto them,” “and the men of Judah.” After fasting and praying together, they engaged the enemy in the decisive battle of Maspha, and the record states: “So Israel had a great deliverance that day.” 1 Maccabees 2:16, 18; 4:25.

In the last book of the Old Testament, Malachi’s message of reproof and appeal was addressed to both Israel and Judah; and nowhere is there hint or suggestion of any lost tribes. Malachi 1:1; 2:11; 3:4

Opening the pages of Luke’s Gospel in the New Testament, we are introduced to “Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser [Asher]. As the babe Jesus was being presented at the temple, this godly woman entered and “gave thanks likewise unto the Lord, and spoke of Him to all them that looked for redemption in Jerusalem.” Luke 2:36, 38.

Now if the tribe of Asher had been lost, how was it known that she was a descendant of that tribe? On the contrary, here is evidence that tribal identity was then preserved, and that a member of one of those ten tribes was among the first to recognize the world’s Redeemer.

In making his announcement regarding the work of John the Baptist, the angel Gabriel declared: “Many of the children of Israel shall he turn to the Lord their God,” Luke 1:16. Christ also spoke of His mission, saying: “I am not sent but unto the lost sheep of the house of Israel.” Matthew 15:24. He commissioned His disciples to go forth preaching in “the cities of Israel;” and it is definite that all this ministry was performed, not merely for the ten tribes or for the two. but for all the Hebrew race. There was no discrimination.

When the Magi visited Jerusalem and inquired: “Where is He that is born King of the Jews?” the priests replied by quoting the Old Testament prophecy of “a Governor, that shall rule My people Israel.” Matthew 2:2-6. As will be observed, the terms “Jews” and “Israel” are here used interchangeably. Likewise, when the disciples asked: “Lord, wilt Thou at this time restore again the Kingdom to Israel?” it is self evident that they were not speaking of certain tribes but of the entire household of the chosen people.

In the times of the apostles there were no lost tribes. On the Day of Pentecost representative Jews were assembled from Parthia, Media, Elam, and Mesopotamia, where hundreds of years previous their

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forebears had been carried into exile by the Assyrians and Babylonians. On that notable occasion Peter addressed them all as “You Men of Israel.” Acts 2:22. Likewise in his eloquent defense before King Agrippa, the apostle Paul stated: “Now I stand and am judged for the hope of the promise made of God unto our fathers: unto which promise our twelve tribes, instantly serving God day and night, hope to come.” Acts 26:6, 7.

It is interesting to observe that the apostle James addressed his epistle to “the twelve tribes which are scattered abroad.” James 1:1. Also in his footnotes on the book of Hosea Jerome (AD 331-420), the translator of the Latin Vulgate, stated: “Unto this day the ten tribes are subject to the kings of the Persians, nor has their captivity ever been loosed.” Fourteen hundred years later Dr. Asahel Grant of the American Medical Missionary Board, rendering his report in AD 1835, stated that the main body of the ten tribes of Israel were still living in Assyria and in Media and the regions about Lake Van and the Kurdistan mountains.

In his book, *Israel My Glory*, Dr. John Wilkinson, who spent more than thirty-five years of his life in Christian ministry among the Jews, relates: “There are many nominal Israelites among the Nestorian Christians in the Kurdistan mountains, and these trace their origin to the ten tribes.” Coming to the twentieth century, Dr. William T. Ellis, gives this intimate glimpse of what he saw and heard:

“On my trip to Babylon . . . I was surprised to see communities of Jews living mostly in squalor, all up and down the Tigris and Euphrates valleys. Later, I met them throughout Persia. Mildly interested in the subject of ‘The Ten Lost Tribes,’ I asked the Grand Rabbi of Bagdad for his opinion. He called a meeting of the other rabbis in the old synagogue of Bagdad, and these venerable and white bearded doctors of the Law, unanimously agreed that THE TEN TRIBES NEVER WERE LOST, they remained in the east, and are there yet.”-*Ten Lost Tribes a Myth*, by Dr. A. H. Godbey, page 684. See also *History of the Jews*, by Heinrich Graetz, pages 264,265.’

Following the dispersion of the Jews in the first century of our era, their tribal identity was generally lost, but not their racial identity. Other peoples migrating into a country have in time been absorbed; but this is not true of the Jews. Says Hilaire Belloc:

- “However we explain this-mystically or in whatever other fashion-we cannot deny its truth. It is true of the Jews, and of the Jews alone, that they alone have maintained, whether through the special action of Providence or through some general biological or social law of which we are ignorant, an unfailing entity, and an equally unfailing differentiation between themselves and the society through which they ceaselessly move.”-*The Jew*, page 8.

This is one reason for the phrase, “the eternal Jewish problem.” It is also a fundamental reason why there could be no “ten lost tribes.” With this conclusion the authentic testimony of the Bible and history is in complete accord.

### 10. The Myth of British-Israelism

AS, shown in the previous chapter, the so-called “ten lost tribes” were never lost. Clear, conclusive, and abundant historical evidence testifies to this fact.

Yet, singular to relate, certain individuals close their eyes to reality and insist that the tribes were lost, announcing themselves as rediscoverers of the long-lost and missing. The Book of Mormon points to the American Indians as the descendants of the wandering tribes. A Christian bishop presents an extended and cleverly constructed argument to prove that he has identified them as the Japanese. Still others see them as the Danes, the Norwegians, the Swedes, or the Germans.

Most numerous and conspicuous of these “lost tribe” discoverers are the British-Israelites, otherwise known as Anglo Israelites, or the, Anglo-American Federation. While the various members of these groups hold diverse opinions, their leading writers assert that “the British commonwealth of nations are descended from the ten tribes of Israel, that Americans are the seed of Manasseh, while Englishmen are the seed of Ephraim.” That “the United States of America and Canada are peopled with the covenant people.” That “the Anglo-Saxon peoples are the descendants of the northern ten tribes of Israel, and are in possession of all the blessings promised Israel in the latter days;” that “the Davidic kingdom was transferred from Palestine to Great Britain.” That “David’s throne was changed from Jerusalem to London;” that “this throne was promised in perpetuity by, God;” that “we visualize a world state, and at the head of that world, organization a ruler of the house of David.”

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It is interesting to observe that when the present Duke of Windsor, one of whose names is David, became king of Great Britain, some declared that he was chosen in fulfillment of prophecy, that he occupied the mystic "throne of David," and that he was to play a leading role in the drama of Anglo-Israel. Since his abdication, such interpretations of prophecy have been discreetly modified.

The advocates of this fantastic teaching turn to the Bible in support of their distorted opinions. To quote the words of another: "The theory relies to a very considerable extent on a very liberal interpretation of certain passages in the Old Testament (Authorized Version). It was pointed out that Israel was to change his name (Hosea 1:9); increase beyond number, dwell in islands (Isaiah 24:15), to the north (Jeremiah 3:12:), and the west and be a great nation (Micah 5:8). Israel would also extend beyond his new limits and found colonies (Isaiah 49:19,20; 54:3; Deuteronomy 28:1; 32:7-9). One of the tribes, Manasseh, was to become an independent nation (Genesis 48:19). From this tribe, we are told, the United States was derived. Reference is found to the lion and the unicorn in Numbers 24:8, 9, and to the American eagle in Ezekiel 17:3. The promise that Israel shall possess the gate of her enemies (Genesis 22: 17; 24:60) is fulfilled in the case of Britain by the possession of Gibraltar, Aden, Singapore, etc." - The Hastings Encyclopedia of Religion and Ethics, quoted in *The Delusion of British Israelism*, pages 25,26.

The belief that English-speaking peoples are descendants of the ten tribes of Israel is wholly legendary and mythical. In fact, British-Israelites themselves are far from confident that their theories are correct. In their books, tracts, and magazines the following phrases are frequently employed. "It would follow, "it would appear," "it would seem," "it is not hard to believe," "no doubt," "in all probability," "we venture to think," "we may reasonably suppose," "perhaps," and, "can there be any doubt?" Such expressions do not often appear when the writer is assured that he stands on solid ground.

The false reasoning of these groups employs such Bible expressions as these: "A nation and a company of nations shall be of thee" and, "My name shall be great among the Gentiles." Genesis 35:11; Malachi 1:11. Accordingly, it is stated that the commonwealth of Great Britain is the one it company of nations" throughout the world that fulfills these specifications. But Japan also called herself "Great Nippon," until the time of her overthrow.

Another favorite text declares: "In Isaac shall thy seed be called." Accordingly, the Anglo-Israelites drop the "I" from "Isaac," and add "sons" to obtain the sound effect of "Saxons;" then make the ridiculous, claim that "the Anglo Saxons are Isaac's sons. It should be remembered that Saxony is a state of central Germany, with a population of approximately five million. Thence, emerged the Saxons, who upon entering Great Britain intermarried with the Britons, Picts, Scots, Celts, Angles, and Welsh. From this melting pot have developed the English people, not from the "ten lost tribes." Regarding this play upon words and similarity of sounds, Dr. J. A. Vaus, a distinguished Hebrew scholar, says: "Anyone claiming correspondence between the Hebrew term, 'Isaac's son,' and 'Saxon,' is woefully ignorant of the Hebrew. Isaac in Hebrew is Yits-hok, and son is Ben. Isaac's son is Ben Yitshok."

When the prophecy was given to Abraham, "in Isaac shall thy seed be called," God set aside Ishmael and chose Isaac as the child of faith and promise. The next choice rested upon Jacob, not Esau; after which the tribe of Judah was selected as the kingly line through whom the Messiah would appear. In the New Testament the unbroken lineage is traced from Isaac to Christ; and the interpretation is given: "He said not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." Galatians 3:16.

This prophecy is fulfilled, not by the "Saac-sons," but by the Son of God. Yet with no real evidence, and with only such flimsy arguments as a basis, the bold assertion is made that Britain is the "Seed" in which all families of the earth are to be blessed. Accordingly, that nation becomes "God's covenant man," a phrase coined by those who would wrest the Scriptures "unto their own destruction."

It is also stated that "Angle" is a Hebrew word meaning "bull," which suggests the origin of the expression, "John Bull." This deduction is far from the truth, as every Hebrew scholar knows. But here is the line of reasoning: Moses likened the "glory" of Joseph to a young bullock; and, in the prophecy concerning the conquest of Canaan, Ephraim and Manasseh are compared to "the horns of unicorns," or wild oxen. Deuteronomy 33:13-17. It therefore follows, since the "bull was worshiped by the ancient Britons," "that is proof that they were Ephraim." What absurdity!

In tracing the migration of the ten tribes from Western Asia to Britain, it is said that their overland trail is marked by such names and prefixes, as Dan, Den, Din, Don, and Dun, leaving such way marks along the route as Danube, Dniester, Don, Denmark, and Dundee. If that were proof of mass movements, equal evidence could be submitted from almost every part of the globe. Our attention is also called to Hebrew inscriptions on tombstones found in the Crimea and in Spain; yet these alone do not establish the fact of a vast national emigration any more than do similar inscriptions to be found in San Francisco or

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Singapore.

Anglo-Israelism also declares: "Britain is the stone kingdom spoken of by the prophet Daniel, the literal kingdom of God which is destined to rule all Christendom." The ancient custom of erecting monolithic pillars is also emphasized. Jacob's stone was set up by the patriarch near the town of Bethel when he was in exile from his father's house. Legend maintains that this stone was preserved by the Israelites, was carried by them in their wilderness wanderings; and was the rock smitten at Horeb and Kadesh, from which living streams flowed to quench the thirst of millions.

It is reported that Columba, of Ireland, died with his head resting upon that stone. From there, according to the legend, it was transported to Scotland, and for the past six and a half centuries has rested beneath the coronation chair in Westminster Abbey. This "Stone of Destiny" is regarded as a precious relic, and, according to Dean Stanley, "the sentiment of the nation has, through these hundreds of generations of living men, made it felt that Jacob's Pillar Stone was a thing worth dying for in battle!"

Geologists, however, are agreed that no rock, of this nature came from central Palestine. Again, the stone that Moses struck in the wilderness was "the rock of flint" (Deuteronomy 8:15; Psalm 114:8); while the Coronation Stone is of sandstone, identical with that found in the quarries of Scotland.

Notwithstanding this, British-Israelism claims that as ancient Bethel was "the house of God," so the presence of that stone from Bethel consecrates Westminster Abbey as "the house of God!" They teach that when the stone was carried about in the wilderness, "Christ was incarnate" within. This increasing veneration for a slab of sandstone is perilously akin to idolatry.

The assertion that "the United States of America is Manasseh, the thirteenth tribe," is the greatest burlesque and travesty of all. How is this determined? Because there were "thirteen original American colonies;" and at one time there were "thirteen ships" in the American Navy. Also, stranger than fiction, the half tribe of Manasseh located east of Jordan is said to have migrated across Asia to become the forebears of the Japanese people. Even to the Anglo Israelite, here is a ridiculous phenomenon; for who could feature Manasseh being the father of both the white American and the yellow Japanese?

Speaking to His own countrymen, Christ shattered the popular opinion that ancestry determines a person's, standing or moral character. John 8:37-44. The apostle Paul was an Hebrew of "the Hebrews," yet he renounced all, and counted all as dross that he might win Christ. His counsel to those who glory in their nationality and family tree is most wholesome. "Avoid foolish questions, and genealogies, and contentions; . . . for they are unprofitable and vain." Philippians 3:4-8; Titus 3:9.

To both Jew and Gentile come the words of the Master: "You must be born again." As sons and daughters of God, as twice-born men and women, let us honor and magnify our divine heritage and ancestry.

### 11. Fallacies of Pyramid Predictions

THE Great Pyramid of Gizeh, the largest structure ever built by man, has fascinated travelers and explorers for more than four millenniums. From the time of Alexander the Great, it has held first place among the Seven Wonders of the World, and is today the only one still in existence. Herodotus, the so-called Father of History, carefully examined the huge monument, and was amazed at the character of its Workmanship.

Mathematicians assert that the four sides of its base lack but six tenths of an inch of being equal in length, and but twelve seconds of a degree of being a perfect square. It covers an area of about thirteen acres, and has a perimeter of nearly two thirds of a mile. Another remarkable feature is observed in the sides of the Great Pyramid, each of which faces accurately toward the four points of the compass.

One hundred thousand workmen are said to have been employed for twenty years in its construction, and the huge blocks of white limestone or marble were cut and fitted together with such exactness that the joints can hardly be detected. And the wonder grows as to how this could have been accomplished with primitive methods, especially when we consider that the blocks were of fabulous size, thousands of them weighing more than fifty tons each.

In the presence of this mountain of stone, mankind stands in wonder and awe. It was hoary with age in the days of Abraham, and every passing generation has continued to marvel at the evidence of intellectual genius revealed in its mathematical proportions and accuracy of workmanship. As they view this masterpiece, many so-called British-Israelites and Zionists assert that the Great Pyramid is a "building

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of Inspiration,” “was built to convey a divine revelation,” and has “a prophetic message for our day and time.” Says another: “The message of the Great Pyramid is the message of the Holy Scripture;” and “the prophecy of the Great Pyramid is also a divine prophecy.” These statements would place the silent voice of the Pyramid on an equality with the prophecies of the Bible, while some esteem it superior to the teachings of Holy Writ. Among pyramidologists there appears considerable confusion regarding the age of the monument. Some place it not later than 2700 BC! One states that it was built nearly 5,000 years ago. Still others assign to it an approximate age of not less than 30,000 years.

Most of our readers are well acquainted with the way in which Bible prophecy speaks, declaring “the end from the beginning.” But the Pyramid is silent. It simply possesses a system of tunnels, passages, galleries, and chambers, which many believe to have been constructed with divine purpose and prophetic implication. It is claimed that they forecast the future by mere unmarked inches, feet, and distances. In the words of a pyramidologist, “while the Pyramid marks the time, it gives no hint of the events which shall then take place.” -W Goard. National Message and Banner, June 12, 1926. It should be sated that the starting point is also determined by mere human conjecture and not on any facts. Accordingly, the opportunity for speculation is as broad as the universe for everyone is free to make his own deductions and draw his own conclusions. In the pamphlet, British-Israel, H. Perraim Hawkins states “One thousand pyramid inches are equal to 1,001 British inches, one inch representing a year.” Following this method of reckoning, World War I, 1914-1918, would have lasted forty-eight years. But when the conflict closed, a part of the scale was changed to make one inch represent a Month. This clever adjustment is acknowledged by pyramidologist F. E. Rogers, who states:

“You will notice that the first date is given as 4000 BC -the creation of the Adamic race. From this point on, the measurements are calculated on the basis of one inch to one year, until the top of the great step is reached as of 1909; from here on the measurements are based on the scale of one inch to one month. . . . For at this point of 1909, the Pyramid’s chronology reveals the ‘shortening of the days’ which was promised in Matthew 24:22. Consequently most of the dates referred to in this treatise are from the one inch-to-the-month scale.”-Further Revelations From the Great Pyramid of Gizeh, 6th ed., 1938, Page 4. It will be noted that by this accommodating procedure the Pyramid may be made to teach anything that is desired.

In the year 1927 a booklet of 126 pages, entitled, “1928-1936 In the Light of Prophecy”, attracted the writer’s attention. From page 36 of this we quote: “The second Tribulation preceding the establishment of the kingdom or the end war is tabulated to commence on the 29th of May, 1928, and is to be concluded on the 15th, and 16th of September, 1936.” Concerning this prediction, Mr. D. Davidson, a foremost Anglo-Israel advocate, asserted: “If we fail to find ourselves in tribulation by the middle of June (1928), the whole interpretation of the inch-month scale of Pyramid prophecy is definitely proven to be erroneous.” Quoted from Palestine in Prophecy, page 18.

When the time came, nothing of any significance occurred to fulfill the prediction.

Continuing his forecast, Mr. Davidson said: “Whatever the 29th of May, 1928 may bring, one thing is certain, and that is that the Truth of God Almighty will be known to all men by the 16th of September, 1936.” - “1928-1936 In the Light of Prophecy”, page 38.

Regarding that date, another Anglo-Israel publication entitled, God’s Commonwealth, stated on page 8: “When Armageddon is finished in September, 1936, we will have seen the last of both naval and military battles on this earth for a thousand years.” But the, pivotal day arrived and passed with no world event of any moment to mark its coming or going. There was no great evangelistic movement to reveal God to “all men,” while in utter contradiction and defiance of the above prophecy, World War, II brought the most stupendous and frightful “naval and military battles” that the world has ever seen.

Again and again the march of world events has completely refuted and exploded these wild prophecies; yet the pyramidologists are not discouraged. In the booklet, The Challenge of the Great Pyramid, bearing the, date of they admit and rewet the mistakes of the past. Instead of the year 1936 marking the beginning of a millennium of peace, it is now said that the years “1936-1953 would be the most decisive and appalling the world had yet known,” “a period of terrible world suspense as titanic forces meet in mortal combat in this final judgment period.”

Then follows the bold prediction of the “King’s-Chamber Epoch” that “By 1953 the present Babylonian-Beast type of civilization. The capitalistic system of exploitation for profit and usury; the Armageddon phase of the conflict. The resurrection and translation of those who are to become the administrators in the new social order. The overthrow of dictatorships; the transformation of the Anglo-Saxon Nations into the world-wide Kingdom of God and the literal return of Jesus Christ as King of kings



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to perpetuate the Millennial Age will all have come to pass.”

Such predictions need disturb no one, for they rest upon the most flimsy guesswork. Were it not for the fact that thousands are captivated and ensnared by this delusive teaching, it would be folly to speak of it.

One other Pyramid interpretation should be noted as a crowning example of their fantastic nature.

In the grand gallery of the Great Pyramid, the ceiling is said to be 153 feet in length; while on the morning when the disciples cast their net on the right side of the ship, they caught exactly 153 fishes. “This divine number,” we are told, “passed unnoticed until recently discovered in the Great Pyramid dimensions; then its significance became apparent. There were twelve disciples, and they caught 153 fishes. 12 x 153 gives us 1836, the length of the ceiling of the grand gallery, which therefore represents the ‘fishing period’ of the twelve original fishers of men.” - Further Revelations From the Great Pyramid, page 10.

The length of the grand gallery compared to the number of fish in a net! How ludicrous! And the pyramidologist failed to recall that since Judas had committed suicide, only eleven disciples participated in that fishing excursion! This system (?) of reasoning reminds us of the editor who announced:

“We have in our office a wonderful desk, at which we daily write. Let us see what striking discoveries can be found in this. In the first place, it consists of three sections, and we remember that we have three dispensations, the patriarchal, the Mosaic, and the Christian. The upper section contains two doors, in each of which there are thirty five pigeonholes. Twice thirty-five is seventy. Here we have the seventy years’ captivity, and the date, AD 70, when Jerusalem was destroyed. Beneath the sections of the central portion are four drawers, indicating the four great kingdoms which should arise-Babylon, Medo-Persia, Grecia, and Rome. Above these we find two contiguous apartments, one six inches square, the other six by twelve. Here we have the proportions of the sanctuary, the holy place being just twice the length of the most holy, with the same width. Behold a miracle in wood!”

Any skillful mathematician could take the measurements of a building or article of furniture, and make similar deductions; so why speak further? But here is the grave peril as expressed in the words of Mr. George L. Rose.

“British-Israelites have a tendency to mix Babylonian astrology and Egyptian pyramidology into their interpretations of Biblical prophecy. This unholy mixture lends considerable allurements to their guesswork, and gives it the air of mystery in the estimation of those who are not content with the written word of God. But why should sound Biblical Christians seek for the prophetic light and future information in the dingy tombs which atheistic or anti-Christian kings constructed for their own glory by slave labor? Why should Biblical scholars seek to bolster their predictions with a system of astrology which is set at naught by the wisdom of God in His word and its workers confounded in the days of the prophet Daniel? One might as well seek information from other sorceries and familiar spirits which are abominable in God’s sight.” - Real Israel, page 126.

With full confidence in God, and His living word, Christians need no longer be as “children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” “To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.” Ephesians 4: 14; Isaiah 8:20.

### 12. True Israel Identified

THROUGHOUT all the vicissitudes of the centuries the Jews have been inspired by an imperishable hope that centers in a return to their ancient homeland. A distinguished converted Hebrew minister testifies:

“There are thousands of Jews who believe that the Messiah will come from heaven in great majesty and glory, and will bring peace and happiness to every Jew in Palestine, where He would gather all the Jews. This hope of the coming of the Messiah to redeem and deliver the Jews has been the star that has illuminated their dark pathway and kept them from utter despair. If there had been no such hope, it is hardly possible that the Jews could have survived the affliction, the grief, and distress of about two thousand years.

The Old Testament Scriptures abound in prophecies and promises of a marvelous and glorious restoration, for Israel; and we ask, Have these assurances faded or failed? Nineteen hundred years ago the apostle Paul, who was confronted with the same question, gave a clear and concise answer. He stated:

“Not that God’s message has failed. For not everybody who is descended from Israel really

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belongs to Israel, nor are they all children of Abraham because they are descended from him, but he was told, 'The line of Isaac will be called your descendants.' That is to say, it is not his physical descendants who are children of God, but his descendants born in fulfillment of the promise who are considered his true posterity." Romans 9: 6-8, Goodspeed.

In other words, not all the literal descendants of Abraham were included in the promises. Ishmael, Esau, and other children and grandchildren who abandoned the worship of the living God were not numbered among his true posterity. Accordingly, the Searcher of hearts designated the child of faith, saying: "In Isaac shall thy seed be called." Genesis 21:12. Moses recognized the same principle when he described Israel as a "people saved by the Lord!" Deuteronomy 33:29.

In the parable of the vineyard, the gospel prophet, who mourned because the husbandmen had been untrue to their trust, also declared: "The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression. For righteousness, but behold a cry." Isaiah 5:7. For this reason the wall that separated and distinguished them as God's chosen people, was removed. Verse 5.

At a later time Isaiah brought a vigorous indictment against those of Israel "which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness." Isaiah 48:1. It was the privilege of Israel to become "a light to the Gentiles," to radiate the message of "salvation unto the end of the earth!" In this grand objective they dismally failed; however, the prophet envisioned a vast ingathering from the pagan world. He declared that "the Gentiles shall come to thy light, and kings to the brightness of thy rising;" also that "the sons of strangers shall build up thy walls." These, he indicated, are "the children which thou shall have, after thou has lost the other." Isaiah 49:6; 60:3, 10; 49:20.

When the Prince of glory visited our earth, "He came unto His own, and His own received Him not." John 1:11. Because of the unfaithful husbandmen, Christ declared that the heavenly Householder would be compelled to "Let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons." Matthew 21:41. Under another figure of speech, He also stated: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd." John 10:16.

Among the first to herald the good tidings to the Gentiles was the apostle Peter; and as the great truth of the gospel to all peoples dawned upon him, he observed: "I perceive that God is no respecter of persons." Acts 10:34.

At the first general assembly of the Christian church, when the vital question of admitting Gentiles to fellowship was being considered, James, the moderator of the assembly, made this statement:

"Simeon [Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for His name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down. And I will build again the ruins thereof, and, I will set it up: that the residue of men might seek after the Lord and all the Gentiles, upon whom My name is called." Acts 15:14-17.

Peter also in one of his general epistles "to the strangers scattered throughout" various parts of Asia, addressed these converts from paganism as a "chosen generation, a royal priesthood," reminding them that they "in time past were not a people, but are now the people of God." 1 Peter 1:1; 2:9,10.

It remained, however, for the apostle Paul, "an Hebrew of the Hebrews, who became God's "chosen vessel" to the pagan world, to clearly and explicitly reveal the relationship between Jew and Gentile. Daniel's prophecy had foretold that following the rejection of the Messiah, "they [the Jews] shall be no more His people." Daniel 9:26, margin. But although they were "cut off" as a nation, Paul emphasized the cheering fact that they were not cut off as individuals. He stated:

"I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He-foreknew. Know you not what the scripture said of Elias how he makes intercession to God against Israel, saying, Lord, they have killed Thy prophets, and smashed down Your altars; and I am left alone, and they seek my life. But what said the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace." Romans 11:1-5.

In support of his position, the apostle referred to the words of Isaiah: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be, saved." Romans 9:27. Compare Isaiah 10:21, 22. Affirming also that this remnant should be augmented by numerous converts from paganism, he quoted the prophecy of Hosea: "I will call them My people, which were not My people; and her beloved, which

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was not beloved.” Romans 9:25. Compare Hosea 2:23.

The great apostle was saddened by the fact that “blindness in part is happened to Israel;” and that “when Moses is read, the veil is upon their heart.” Romans 11:25; 2 Corinthians 3:15. With his pen dipped in tenderness and sympathy, he continued:

“I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles. . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? . . . And if some of the branches, be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakes of the root and fatness of the olive tree; boast not against the branches.... For if God spared not the natural branches, take heed lest, He also spare not thee.” Romans 11:11-21.

In, the days of her integrity Israel had been admired as “a green olive tree, fair, and of goodly fruit.” Jeremiah 11:16. But because of unbelief the withered branches of Judaism were “broken off.” Yet the forgiveness and mercy of the Lord was again extended to them in the loving invitation: “They also, if they abide not still in unbelief, shall be grafted in: for God is able to graft them in again!” Romans 11:23.

In the natural world the fruit of a tree is determined by the graft. But in this figure, the “wild olive” branches, or Gentile peoples, were grafted “contrary to nature” into the trunk of the good olive tree to bear choice fruit for the heavenly Husbandman. The gospel of Christ is the great leveler that makes “of one blood all nations of men for to dwell on all the face of the earth.” Acts 17:26. In the light of New Testament teaching it is not a question of race, lineage, or ancestral blood but of genuine heart religion.

Converts from paganism were accordingly to be welcomed on terms of equality with the household of Abraham; while to these new believers the apostle said: “Wherefore remember, that you being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the Circumcision in the flesh made by hands. That at that time you were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: but now in Christ Jesus you who sometimes were far off are made nigh by the blood of Christ.” Ephesians 2:11-13.

Both Jew and Gentile were reconciled “unto God in one body by the cross,” and are equally esteemed as fellow heirs, and of the same body, and partakers of His promise in Christ by the gospel.” Ephesians 2:16; 3:6. The wall of exclusiveness and separation was entirely removed, for in the church of Christ Jesus “neither circumcision avails anything, nor uncircumcision, but a new creature.” “For he is not a Jew which is one outwardly. Neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men but of God.” Galatians 6: 15; Romans 2:28, 29; 1 Corinthians 7: 19. Our Savior was happy to meet a man who was “an Israelite indeed;” yet He strictly denounced those who trusted in hollow pretense and racial prestige, saying: “If you were Abraham’s children, you would do the works of Abraham.” John 1:47; 8:39. In striking contrast to all such sham and camouflage, multitudes of the heathen experienced the miracle of genuine conversion; and of them it was said: “So then they which be of faith are blessed with faithful Abraham.” Yes, and this marvelous fact is still true: “If you be Christ’s, then are you Abraham’s seed, and heirs according to the promise.” Galatians 3:9, 29.

“And so all Israel shall be saved: as it, is written, There shall come out of Zion the Deliverer, who is able to save to the uttermost.” Romans 11:26; Hebrews 7:25. This does not imply that God is to champion and expedite the plans of modern Zionists by restoring Israel to the impoverished and embattled land of old Palestine. But for both Jew and Gentile it does mean complete and absolute freedom from sin, and, in God’s own time, deliverance from this present evil world.” Galatians 1: 4.

As the inspired apostle contemplated this divine emancipation and wonderful salvation, he exclaimed in rapture: “O, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!” Romans 11:33.

### 13. Scriptural Zionism Triumphant

EVERY man-made Zionist movement is doomed to failure, but God’s plan for the restoration of Israel is marching onward to fulfillment.

Four millenniums ago when the divine mandate was awarded to Abraham and his posterity, that trust deed included far more than the tiny land of Palestine. The New Testament informs us that the original

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promise named and designated Abraham as “the heir of the world;” yet during his lifetime the patriarch and his family erected no permanent homes or palaces, and “confessed that they were strangers and pilgrims on the Earth.” Romans 4:13; Hebrews 11:13. As evidence of this Abraham did not so much as possess a burial plot in his own right, but found it necessary to purchase it from a Hittite landholder. Genesis 23: 16.

Regarding his sojourn in the land of Canaan, the word declares: “He [God] gave him none inheritance in it, no, not so much as to set his foot on: yet He promised that He would give it to him for a possession, and to his seed after him.” Acts 7:5. Still, Abraham did not live and die as a disappointed man: “For he looked for a city which bath foundations, whose builder and maker is God.” Hebrews 11:10. Concerning the patriarch and his household it is stated that “if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for He bath prepared for them a city!” Verses 15, 16.

From this narrative it is evident that, while the charter to Abraham’s estate included the entire globe, the actual possession was postponed to a future time. It is also, evident that the fulfillment of the promises regarding that inheritance constitutes the real Zionist movement.

The Bible is equally explicit concerning King David. Centuries after his death the prophecy was given: “And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children forever: and My servant David shall be their prince forever!” Ezekiel 37:24, 25. In New Testament times he was esteemed as a mighty hero of faith (Hebrews 11:32); yet, contrary to popular belief, it is stated that David still reposed, in his sepulcher, and had not yet “ascended into the heavens.” Acts 2:29-34. How then is David’s kingship to be restored? Inspiration answers: “But they shall serve the Lord their God, and David their king, whom I will raise up unto them!” Jeremiah 30:9.

Multitudes of others will also be resurrected from the dead; for the promise is definite: “O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel!” Again, it is stated: “It shall come to pass in that day, that the great trumpet shall be blown,” “and you shall be gathered one by one, O you children of Israel.” Ezekiel 37:12; Isaiah 27:13, 12. These words do not foreshadow a racial mass movement; for God does not save by families, nationalities, or church organizations, but by individual conversion and consecration. Again and again the Bible emphasizes the personal factor in repentance and the new birth, and states that “whosoever shall call on the name of the Lord shall be saved.” Acts 2:21.

Christ also foretold that momentous hour of the trumpet blast, saying: “He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other.” “And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.” Matthew 24:31, 30.

The Bible clearly teaches that Christ’s Second Coming will be literal, personal, visible, and glorious. “Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning comes out of the east, and shines even unto the west; so shall also the coming of the Son, of man be.” Verses 26, 27.

That glorious event is but the prelude to wonderful surprises, for God’s Zionist project includes a completely renovated and transformed planet to become the homeland of His redeemed. “Behold,” says the Scripture, “the righteous shall be recompensed in the earth.” And this hope is, confirmed by the words of Christ: “The meek shall inherit the earth.” Proverbs 11:31; Psalm 37:11.

God’s Zionist project does not provide for a mystical abode of ethereal spirits, but for a home and a country that are as real as those which we now occupy. Vineyards and orchards will there be cultivated; houses will be erected, and vast enterprises will be carried to completion. Isaiah 65:17-22. All marks of decay and evidences of the curse will be removed, and the entire surface of the earth will be a realm of transcendent beauty.

In God’s Zionist project there will be no untamed lion, ravenous beast, nor deadly reptile; for the nature of all these will be completely transformed. “The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fading together; and a little child shall lead them.... They shall not hurt nor destroy in all My holy mountain.” Isaiah 11:6-9.

In God’s Zionist project there will be no losses nor crosses, no unrest nor anguish, for all thought of insecurity and disaster will be completely removed. The promises are given: “They shall dwell safely in

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the wilderness [when it has been redeemed], and sleep in the woods.” Ezekiel 34: 25. “The inhabitant shall not say, I am sick.” Isaiah 33:24. “Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.” Isaiah 35:5, 6. “And God shall, wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.” Revelation 21:4

In God’s Zionist project all the perplexities and disappointments of the present life will be made plain. There we shall understand the hidden providence that have so baffled us here. We shall be privileged to sit at the feet of the Great Teacher, and hear from His own lips the wonders of creation, the story of love and long-suffering for His people and His church, and of the, infinite sacrifice that led to Calvary. He will then unfold the mysteries of the universe that neither telescope nor microscope, X ray nor atomic research have disclosed; and the redeemed will then understand more fully the science of salvation that has re-created man in the image of his Maker.

The qualifications for citizenship in God’s Zionist project are plainly and simply stated: “There shall in nowise enter into it anything that defiles, neither whatsoever works abomination, or makes a lie: but they which are written in the Lamb’s book of life.” Verse 27. Again: “Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Revelation 22:14.

The march of current events, replete with fulfilling prophecy, emphasizes the astounding fact that the divine program of Zionism hastens to its final and glorious consummation. The hour has almost struck for the long anticipated home-going, when the redeemed of every age and race and country are to meet in happy reunion, nevermore to be scattered or separated.

Marvelous home-going project! Abraham, Isaac, and Jacob will be there. Prophets, priests, and kings will be there. Apostles, missionaries, and martyrs will be there. We, too, must be there to join in the grand jubilee, and dwell forever with those we love.