



Jewish Hopes and Prospects

"COMFORT YE MY PEOPLE"

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

THERE can be no doubt that the words of this text apply, not to Spiritual Israel and the heavenly Jerusalem, but to the Seed of Jacob, for many centuries travailing in pain—a nation without a land, people possessing most wonderful promises, yet enjoying very few of these—a people scattered among all other peoples; yet, in harmony with the Divine promise made at the beginning of their organization (Lev. 26: 44), they have been preserved separate and distinct from all other nations! The Jews are a miracle in themselves. They witness to the civilized world God's promises and the power thereof in the human mind. As foretold in the Scriptures, for many centuries they have had no Prophet, no Priest, no ephod, no vision from God, no revelation (Hosea 3: 4). The people to whom at one time belonged the honor of being the only people to whom the Divine purposes were revealed have for more than eighteen centuries been left destitute of any evidence of Divine favor, except in this one fact: *their solidarity as a people has been preserved.*

We are not of those who rail against the Jew; who cry out, "Christ-killers; the vengeance of God is upon you, and what you have suffered is only a foretaste of more awful sufferings for all eternity!" Thank God, No! We have no such evil sentiment in our heart. We have nothing but sympathy for the Jew, even while in him, as in others of Adam's children, we may see much to reprehend; nevertheless, we see also his commendable qualities. Among others, we see the quality which God so greatly appreciated in Abraham, viz., faith in his God and in the Divine promises. Such a faith has inspired "God's Chosen People" to wait for His promised Messianic Kingdom, lo, these many centuries—through all kinds of adverse experiences.

ISRAEL, THE CHANNEL OF BLESSING

The long-promised time of Israel's exaltation as the channel of Messianic blessing to mankind is near—it hastens greatly. What though there shall be another and great spasm of tribulation in conjunction with the birth of the New Order of things! Beyond the sighing and the crying, the morning dawns—the glorious day in which the Sun of Righteousness shall chase from the world all the shadows of death and despair, which sin and its penalty have brought upon mankind (Psa. 30: 5; Mal. 4: 2; Isa. 35: 10). What though the Scriptures tell us that Israel is yet to have "The time of Jacob's trouble" (Jer. 30: 7) in connection with the world's great Time of Trouble now upon us! None of these things shall hinder us from rejoicing in the New Heavens and the New Earth, which God declares He is about to create—"Be ye glad and rejoice forever in that which I create" (Isa. 65: 17, 18; 66: 22).

The New Heavens and the New Earth are but symbolical terms for that New Era in which there will be a new social order, as well as a new ecclesiastical system, eternal in the heavens. The time has come when our text is having its fulfillment. The shining of the lamp of Truth upon the prophetic page shows us that the great clock of the Universe is marking the hour when He whose right it is shall take to Himself His great power and reign (Ezek. 21: 27). Ah, yes! We remember that it is written that then the nations shall be angry, and God's wrath shall be manifest (Psa. 110: 5, 6; Mal. 4: 1), and then the time shall come for the judgment of the dead and the reward of all, both small and great (Dan. 7: 9, 10). We are glad indeed that the "times of the Gentiles" have ended and the time of Messiah's government is at hand—For He must reign until He shall have put down all unrighteousness and insubordination, until He shall have caused every knee to bow and every tongue to confess to the glory of God the Father (Isa. 45: 22-25).

First in order of the Kingdom work is the binding of Satan—the work of a heavenly, and not of an earthly king. Gradually, in the judgments, decrees, rewards and punishments of mankind and the banishing of sin and death, the great King of Glory will reveal His own gracious character and the Father's righteousness to the children of men. Gradually all will have the eyes of their understanding opened to see, not only the Father of all in His true character, but also the Son in His glorious majesty—the Conqueror, the Messiah, who faithfully suffered for us, as prophesied, e.g., in Psa. 22 and Isa. 53, and hence is now exalted (Isa. 52: 13-15) at the right hand of Divine majesty, being entrusted with the pouring out of the Divine blessing upon Israel, and, through Israel, extending that blessing to every nation.

This fleeing away of earth's shadows and the coming blessing of Israel and all the nations of the earth by the once despised Messiah now exalted, has for centuries been longed for by devout Jews, as evidenced by the following passage in the prayers for the first day of Passover, where the Messiah of Isaiah 53 is referred to:

[It is translated: "Fly, my beloved, until the end of the vision. Speak. Hasten that the shadows may flee away. Let him be *exalted*, and *extolled*, and *high*, that is now *despised*. Let him *deal prudently* and *reprove*, and *sprinkle many nations*."]]

ONE KING, BUT TWO KINGDOMS

Careful students of the Scriptures have come to see that the Divine promise to Abraham is to be fulfilled through two Seeds—one a heavenly class, the other an earthly class, with Messiah the Head over all. For more than eighteen centuries God favored the Seed of Abraham, the nation of Israel. They had chastisements and reproofs in righteousness; yet in all that time they had Divine favor also, as represented in their Law and in the prophecies and in the privileges which came to them under the Law Covenant, in that they had an annual Atonement Day, which continued to them Divine favor. That period of favor, explain it how we may, ended about the time of Jesus' death. Then a little later came the desolation of their land by the Roman army, A.D. 69. Now a parallel time has been reached, as stated in our text. Hence it is time for the return of God's favor, and it has already begun.

The Jew has not been so comfortable, nor so favorably fixed as he is today, in more than eighteen centuries. But his blessing is only beginning. Shortly Divine favor, in God's due time, will accomplish for His Chosen People the fulfillment of all the precious promises of the Law and of the Prophets. Already the Jew is awakening to a realization of this great truth.

Zionism, started as a political movement, is beginning to blossom into a religious movement, and the blessing of Divine providence will so order their affairs. The words of the Book, the words of Divine promise, so long read ignorantly and blindly, are about to become luminous and constitute the light which will direct them in the ways of the LORD—leading onward in the rehabilitation of their promised land and in the attainment of loftier ideals among them.

JEWES TO REMAIN JEWES

A voice is sounding from the wilderness, and the Jews everywhere are hearkening to it. *It does not call them to become Christians, but to remain Jews and to realize, as Jews, the ideals set before them by the Lord in the Law and in the Prophets.* To all those rightly exercised thereby a great blessing is near, which will more than compensate for the sorrows of the past. Neither by sword, nor guns, nor dreadnaughts, neither by airplanes, nor torpedoes, nor atom bombs, will Israel's great victory be won; neither by money power and worshiping of the golden calf of finance, nor by trusting in the arm of flesh, but by looking to the Lord, from whom will come their help (Psa. 121: 1, 2).

Messiah's Spiritual Empire, about to be established, will bind Satan, restrain every evil and lift up a standard for the people (Isa. 49: 22; 62: 10), blessing Israel and establishing with them the New (Law) Covenant instead of the Old Law Covenant (Jer. 31: 31-34; 32: 36-40)—under the better Mediator, still more capable than the great Moses (Deut. 18: 15, 18, 19); under the greater King, still more wise than Solomon and still more beloved of God than David. This great Celestial Empire will be established with great authority in the world in a time of trouble, a time of earthly distress, which the prophecies picture as terrible (Dan. 12: 1; Jer. 25: 29-33; Zeph. 3: 8, 9). Jews and Gentiles, rich and poor, are responsible for bringing to pass this awful trouble, by reason of the selfishness which at present is governing the world and which will be used of the Lord to wreck our present grand civilization—grand at least on its *surface*.

A Socialistic artillery of words and ecclesiastical bombs of similar nature will only aggravate the strife. Financial weights and levers have had and will have much to do with the great crash of the forces of civilization in this Time of Trouble, in which the reign of sin, iniquity, injustice and selfishness, will forever fall, to rise no more; and the present religious systems also will be found wanting and pass away. For these old systems, symbolically called the "heavens and earth" of the present time, will be substituted "the New Heavens and the New Earth" (Isa. 65: 17; 66: 22). The great Messiah and society on earth reorganized, will constitute the New Heavens and the New Earth, wherein will dwell righteousness. The transition will be but a momentary ordeal, as compared with the glorious eternity of blessing under Messiah's righteous supervision. "He maketh wars to cease unto the end of the earth" (Psa. 46: 9).

ISRAEL'S HOPE—WHY SO LONG DELAYED?

The perplexing thought with our Jewish friends, as well as with Christians, is, If these things be so; if Messiah's Kingdom is yet to be established, as the Jews contemplated, only on a spiritual plane instead of an earthly one; and if God's purpose is to use those anciently favored people as the channels of His blessing in the future, why has there been such a long delay? We answer, This is what the Scriptures term *The Mystery*—the matter which God did not reveal directly, either to Abraham or through any of the Prophets. Indirectly He hinted at it, saying to Abraham, "I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore" (Gen. 22: 16-18). But Abraham did not discern, nor did others, that these two illustrations belonged, not to the same people, but to two different Israels. The earthly promises belonged to natural Israel. Eventually all mankind, blessed under the Messianic reign, will become Israelites—of the Seed of Abraham in the widest sense (Gal. 3: 7).

Thus Abraham's Seed shall be as the sand of the seashore for multitude. And they must all have the faith and obedience of Abraham before they can reach perfection as members of his Seed. First in the order of blessing will come the Ancient Worthies—Abraham, Isaac, Jacob and all the Prophets and holy ones of the past. These will be raised from the dead by the power of God—not imperfect and fallen, but perfect: fully up to all the glorious ideals of their minds aforesaid. This will be their Millennial reward for having walked by faith and not by sight. Thus we read, Instead of being the fathers, they will be the children, whom Messiah will make princes in all the earth—His representatives in power, in rulership, in authority (Psa. 45: 16). At that time the blessing that has been taken from Israel for many centuries will return to them.

CRIMES COMMITTED IN JESUS' NAME

With shame true Christians must admit that most atrocious crimes were committed in the name of Jesus during the "Dark Ages." Worse than that! The horrible misrepresentation of all that the name of Jesus stands for still continues. Not only were injustices practiced in the name of Christianity against the Jew in Russia in years past, and in various other nations in remoter times, but within our generation the so-called Christians of Germany, Poland, Romania, *etc.*, have acted like veritable demons toward the Jewish people. Well authenticated accounts tell that Jewish cemeteries were despoiled. Many of those buried within the two preceding months were dug up and the putrid and mangled corpses thrown on the steps and in the dooryards of their families. In the World War, Phase 1, as the Russian soldiers went into battle, they drove Jewish women and their children ahead of them to absorb the bullets. In Russia, Poland and other so-called Christian countries thousands of Jews were burned in pogroms. In the World War, Phase 2, Hitler, after receiving the pope's blessing, reportedly slaughtered millions of Jews and turned their bodies into fertilizer. Can we wonder that in many cases the Jew has developed a hatred for the word *Christian* and for the name *Jesus*?

The name *Jesus*, as is well known, is but another form for *Joshua*, or *Jehoshua* (Num. 13: 16), which signifies *Jehovah's Deliverer*. The name *Christ* is derived from the Greek equivalent for the name *Messiah*. Every Jew, rightly informed respecting the character and the teachings of Jesus, is bound to respect Him and His immediate followers as among the grandest Jews that ever lived.

They must not be judged according to the perversion of their teachings, so common among many so-called Christians. And it should not be forgotten that while the masses of Christendom have misrepresented their teachings, doctrines and practices, there have been throughout the entire Age a saintly few who have closely followed in the footsteps of Jesus.

JEW'S SOON TO RECOGNIZE THEIR MESSIAH

In our preaching we do not urge upon the Jews to become Christians; but we seek to hold forth the Divine standard for them and to assist them to get ready for the fulfillment of the glorious promises which are theirs. That the due time for the fulfillment of these is at hand, is the comfort we offer them, in harmony with our text. The Prophet declares that it will be after their return to their own land, and after the great Time of Trouble which is now upon Christendom, that the Jew will recognize that the great Messiah of glory, the great Michael of Daniel 12: 1, for whose Kingdom they have been waiting, is none other than one of their own race (Isa. 7: 14; 9: 6, 7)—the "man Christ Jesus, who gave himself a ransom for all" (1 Tim. 2: 5, 6), now exalted at the right hand of God (Psa. 110: 1). God will then blessedly open their eyes of understanding. As the Prophet declares, "They shall look upon me whom they have pierced" (Zech. 12: 10); they will then see the identity between the Jesus who was sacrificed for the sins of Israel and the world, and the Messiah of Glory.

Meantime, what has God wrought? Ah, this, again, we say is the *Mystery!* Here and there from Jew and Gentile, saintly characters have been sought and found by the preaching of the message of Christ, even though that message frequently was dimmed by earthly imperfections and blemishes and by erroneous representations. Those saintly ones share with Messiah in Divine blessings on the spirit plane, mentioned to Abraham under the figure that his "Seed shall be as the stars of heaven."

But under what conditions do these attain a spiritual inheritance like unto the angels and far above them? We answer that the spirit nature is the Divine reward of a special obedience. Our race was not created on the heavenly plane nor for a heavenly nature, but of the earth earthy. And its salvation from sin will bring it to the full perfection of human nature and to the full enjoyment of a world-wide Eden. The Spiritual Seed of Abraham is primarily the Messiah and the Elect Little Flock of saintly footstep followers. The price of their exaltation is their consecration unto death and faithfulness to that Vow. These are the Jewels mentioned by the Lord to the Prophet—"Gather my saints together unto me; those that have made a covenant with me by sacrifice"; "They shall be mine, ... in that day when I make up my jewels" (Psa. 50: 5; Mal. 3: 17).

Then "in that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: that they may possess the remnant of Edom [the residue of men], and [even] of all the Gentiles, upon whom my name [my character] is called [impressed], saith the LORD that doeth this" (Amos 9: 11, 12; see also Acts 15: 16). Thus God will again raise up the fallen house of David, which has long been in a state of decay. "At that time they shall call Jerusalem the throne of the LORD [the capital of the earthly phase of His kingdom]; and all nations shall be gathered unto it, to the name of the LORD, to

Jerusalem; neither shall they walk any more after the imagination [stubbornness] of their evil heart" (Jer. 3: 17; see also Zeph. 3: 14-20). Indeed, God is now beginning His great work of delivering Israel, and the world stands amazed at this modern miracle. It is to be an everlasting deliverance; and soon through Abraham's Seed all the families of the earth will receive the promised blessing.

ISRAEL'S NEW COVENANT

"The Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts. But who may abide the day of his coming? ... Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years" (Mal. 3: 1-5).

SIX thousand years ago in Eden our Maker, in justly sentencing His disobedient children to death, intimated that ultimately the Seed of the woman would bruise the Serpent's head (Gen. 3: 15). This hidden prophecy was the first intimation of the Divine mercy which our gracious Creator had purposed in Himself from before the foundation of the world. Ever noble, kind and gracious, our Creator restrained His mercy for the good of His creatures—that they might learn to appreciate the exceeding sinfulness of sin. For the good of the angels also—that they might fully know of His justice, as well as of His wisdom and power—God insisted upon dealing with His creatures from the standpoint of exact justice. They had sinned, and thereby had forfeited all claim to the eternal life which He had offered them conditionally.

Eternal torment did not in any sense or degree enter into the Divine purpose. His sentence upon man, plainly stated, was "Dying thou shalt die," not "Living thou shalt live in torment." "The soul that sinneth, it shall die" (Gen. 2: 17; Ezek. 18: 4). God purposed to exemplify in His dealings with our race this principle of Divine government, which is to be made operative everywhere ultimately—among all His creatures on the spirit plane, as well as upon the earthly plane. Many centuries afterward, in the seventh generation of Adam's children, God spoke prophetically through one of these, Enoch, saying, "The Lord cometh with ten thousands of his saints, to execute judgment upon all" (Jude 14, 15)—to establish righteousness among men. Time passed on, but sin prevailed, and the coming of the Great Deliverer was still future.

GOD'S PROMISE TO ABRAHAM

Later God spoke to Abraham, after first having tested his faith and loyalty. To him He mentioned the same great Deliverer who would bruise the Serpent's head and who would come in great glory with ten thousands of His holy ones. To Abraham He gave assurance that this One would, in some way, be identified with his posterity, so that He might properly be called the Seed of Abraham. God said, "In thy Seed shall all families of the earth be blessed" (Gen. 12: 3; 22: 18). The Divine Program was not changed, but more explicit statements were given respecting it. Thereafter all taught of God would know to look for the Messianic blessing through Abraham's Seed. Besides, the Covenant was afterward confirmed with an oath to Abraham; later to Isaac; later to Jacob (Gen. 22: 16-18; 26: 24; 28: 14). That Covenant Promise became the basis of God's adoption of the entire nation of Israel—all of Jacob's children. They were heirs of the Abrahamic Covenant. If so great an honor from the Almighty God has made some of the Jewish people to appear arrogant and proud at times, let us not forget that to err is human—to forgive, Divine. Perhaps if we were in their place our imperfections would similarly display themselves.

THE OLD LAW COVENANT

Israel's experiences of tribulation and bondage in Egypt were probably necessary to prepare them for God's great proposition—that they should keep the Law and as a reward have life everlasting (Lev. 18: 5; Ezek. 20: 11, 13, 21). Israel greatly rejoiced in this manifestation of Divine preference for them above all others of humanity. The Law Covenant was mediated. The atonement-day sacrifices made a typical atonement for them for a year, so that they might enter into this covenant relationship with God. But when they attempted to keep the Law they were disappointed. They failed. The Law is the full measure of a perfect man's ability; and the Israelites, being imperfect like other men, found that they had undertaken an impossibility. None of them could keep the Law perfectly.

None, therefore, gained eternal life during the first year. But, foreknowing this, God had made preparation for a repetition of the Atonement Day every year, so that the people might continue striving to attain eternal life. Year after year, century after century, they failed, and discouragement took the place of hope. God was teaching them a great lesson respecting the need of "*better sacrifices*" than those of bulls and of goats, and also teaching them that there is no other means of justification in His sight. They received blessings under this Covenant—educational blessings, but not the blessing hoped for, *i.e.*, *life eternal*. Hence they were not in a position to become, as they had hoped, a national Messiah, a national Seed of Abraham, for the blessing of all the nations. For a time God gave them kings, but these were unable to fulfil their hopes.

Finally, the promise of a personal Messiah was made, who would be of the lineage of David, a great King, far superior to the great, wise and rich Solomon—Messiah would be David's Son and yet David's Lord (Psa. 110). Here, as God designed, Israel began to get the thought of a personal Messiah, a King of Glory, who would use their nation as His instrumentality for the conquering of the world, when every knee would bow and every tongue confess, to the glory of God.

THE NEW COVENANT PROMISED

The next lesson for Israel to learn was that a change of dispensation must come—that, as Moses had mediated the Law Covenant, so an antitypical Moses, a greater than Moses, would induct them into the blessings and privileges of a still better covenant, a covenant more favorable to them, one under which they could gain eternal life. This New Covenant was particularly set before them through Jeremiah's prophecy (31: 31-34). And this, combined with the statement of Moses respecting a greater Mediator (Deut. 18: 15-18), helped their faith to take a fresh hold upon the Abrahamic Promise—"In thy Seed shall all families of the earth be blessed."

If a great enough Mediator would come as the promised Messenger of God, and would establish a better covenant, under which Israel could have eternal life, and if He, as the offspring of David, would become their King, then indeed Abraham's Seed, the nation of Israel under that great Mediator-King, would be fully qualified to bless all the families of the earth. The thought of this glory to their nation became a fresh inspiration, and around it gathered the fifty-odd

thousand of Jews, out of all the tribes of Israel, who returned from Babylonian captivity under Cyrus' edict.

Through the Prophet Ezekiel the Lord again made mention of the fact that their Law Covenant made at Sinai must, before their great blessing of *restitution*, give place to a New Covenant, a better covenant. Speaking of the time when He would regather them out of all lands and would fulfill to them the promise made to Abraham, Isaac and Jacob, and make them a great nation, and use them for the blessing of other nations, the Lord declares, "I do not this for your sakes, O house of Israel, but for mine holy name's sake." He then tells them that at the time He would receive them back into His love and favor He would gather them out of all countries and bring them into their own land. He would also purify them, take away their stony heart, and give them a new heart, and make their desolate land like the garden of Eden (Ezek. 36: 22-38).

HOPE FOR SODOMITES AND SAMARITANS

God promised also to humble their pride by restoring the Samaritans and the Sodomites—peoples whom Israel detested as inferiors and sinners. He declares that neither of these peoples had ever committed as serious sins against Divine goodness as Israel had, and that when He would again bless Israel He would bless also these other peoples in their midst. Let us quote His words: "When thy sisters, Sodom and her daughters, shall return to their *former estate*, and Samaria and her daughters shall return to their *former estate*, then thou and thy daughters shall return to your *former estate*. ... Nevertheless I will remember my *covenant* with thee in the days of thy youth, and I will establish unto thee an everlasting covenant, ... and I will give them [Sodomites and Samaritans] unto thee for daughters, but not by *thy covenant* [not under the Old Law Covenant given to the twelve tribes of Israel at Sinai; but under the New Law Covenant of the future], and I will establish my covenant with thee; ... [in order] that thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done" (Ezek. 16: 55-63).

This new and better Covenant is to be mediated through a personal Messiah—a still more glorious Mediator than Moses, a still more glorious King than David—this One whom Israel began to look for and to long for. Can we wonder that they failed to identify Him in the lowly Nazarene who died at Golgotha? We cannot! Nothing but a special assistance of the Holy Spirit would enable anyone to trace the connection between the glorious pictures of the prophecies and the humble appearance of Him who came to fulfill those prophecies. We do see, however, that the great Messiah of Glory, Jesus, in His Second Advent as King of kings and Lord of lords, fills absolutely every demand of Jewish expectation and of prophetic outline. Some can see, but others cannot as yet, that He who was pierced (Psa. 22: 16; Zech. 12: 10) is the same One who, as the Son of God, in great glory is shortly to bless Israel—and the Gentiles through them.

The New Covenant that Jehovah will make with the houses of Israel and Judah "after those days," when, He says, "I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people" (Jer. 31: 31-34), is to be established on the basis of the atonement made by the Messiah. That the Messiah would be the great sin-bearer every

devout Jew acknowledges when he recites the following passage from the Jewish prayer-book for the Day of Atonement:

[The English translation reads: "*Messiah our righteousness is departed from us; horror hath seized us, and we have none to justify us. He hath borne the yoke of iniquities and our transgression and is wounded because of our transgressions. He beareth our sins on his shoulder, that he may find pardon for our iniquities, We shall be healed by his wound* at the time that the Eternal will create him (The Messiah) as a new creature. Oh, bring him up from the circle of the earth, raise him up from Seir, to assemble us the second time, on Mount Lebanon, by the hand of Yinnon." Yinnon, according to the Talmud and the Midrash, is one of the name of the Messiah.]

ABIDING THE DAY OF MESSIAH'S COMING

Our text is from another prophecy speaking of this same great Messiah, the Mediator of the New Covenant, King of kings and Lord of lords, who, as the Representative of the great Jehovah, His Father, is to reign until all enemies shall be put down—until Satan shall be bound and ultimately crushed; until Adam and his race, released from the Divine sentence, under the New Covenant provisions shall be uplifted from sin, degradation and death to perfection and everlasting life—the unwilling and disobedient being destroyed in the Second Death. The Prophet Malachi points out that the Messiah of the New Covenant, whom he announces, is the glorious Mediator and antitypical King for whom they had waited so long, and of whom they delighted to think. He would come to the Temple—thus implying that He would be not only an antitypical Prophet, an antitypical King, but also an antitypical Priest—"after the order of Melchizedek" (Psa. 110: 4; Zech. 6: 12, 13).

But after this joyful proclamation that their long-expected and gloried-in Mediator of the New Covenant should be looked for, they were warned that His Day would be one of trial, one of special testing and proving, that the Lord might find the antitypical Priests and antitypical Levites to serve in the antitypical Temple. He would be like a refiner's fire to take away the dross and to leave only the pure metal—fiery trials and testings being implied. He would be "like fuller's soap," in the sense that a great washing would take place to make for the Kingdom the called, chosen and faithful (Mal. 3: 2). Then the consecration of Judah and Jerusalem unto the Lord will be accepted as in olden times. We understand that this spirit of devotion is now reviving among the Jews; particularly among those who are identified with Jerusalem and the Zionist movement. Hitherto this has been mainly a political movement in the interest of Jewish nationalization and a home for exiles. Now, however, the due time has come for a real movement of those who have the faith to draw near to God and to show that faith by helping to forward the restoration of earthly Jerusalem and her interests, preparatory to her receiving the *everlasting* Covenant (Jer. 32: 40; 50: 5).

THE MESSENGER OF THE COVENANT

The First-begotten of the Father (Psa. 2: 7), as His glorious Agent in the great work of creation, had the honor granted Him of becoming the great Messenger of the Covenant, the great Prophet,

Priest and King of Israel, the great Michael of Dan. 12: 1. But there were tests connected with His attainment of this high position: (1) In faith He laid aside His Heavenly glory, in obedience to the Father's will, to become a man—not a sinful man, but a perfect man—holy, harmless, undefiled, separate from sinners. (2) Thus prepared to become the Redeemer, it was His privilege to make a full consecration of His earthly interests, and the Father's pleasure to beget Him of the Holy Spirit at Jordan to a spirit nature on the highest plane. For 3½ years (Dan. 9: 27) His sacrifice burned upon the altar. It was indeed better than any animal sacrifice under the Law, for it was a corresponding price for Adam—an eye for an eye, a tooth for a tooth, a man's life for a man's life (Deut. 19: 21). (3) When the Messiah had thus sacrificially parted with His earthly life, He experienced a resurrection change from human nature to spiritual, like to that which He was originally, only higher and more glorious. Thus He was at once both a sacrifice and the Spirit-begotten priest who offered that sacrifice. When He arose from the dead His personal sacrifice had already ended, and His personal perfection as a spirit being was completed (Heb. 10: 1-14; 13: 11-13).

REASON FOR DELAY IN BLESSING ISRAEL

Then why did He not at once begin His great work as Prophet, Priest, King and New Covenant Mediator for Israel and through Israel for the world? It was because there was to be more than one sacrifice in the Divine Plan on the antitypical Day of Atonement. Throughout this Gospel Age this risen, glorified High Priest, Mediator, Prophet and King has been waiting to inaugurate His glorious Kingdom of blessing—waiting while a little handful of saints would be selected from the world, tested and found worthy and glorified with Himself—a "Little Flock" from mankind, Jews and Gentiles.

After this Bride class and her companions (Psa. 45: 14, 15), the antitypical Priests and Levites of Mal. 3: 3, shall have been fully tested and found faithful, then the blessing of Israel as Abraham's seed, and of all nations through Israel, will take place. Thus seen, the revelation of Israel's great Messenger of the New Covenant is very important, not only to the Jew, but also to the world of mankind, who must receive their blessings under Israel by a compliance with the same New Law Covenant.

Notice God's further message through the Prophet, "I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear [reverence] not me" (Mal. 3: 5). We see here plainly stated that the Messianic Kingdom will have requirements of faithfulness to the principles of truth, of purity, of harmony with God. And this lesson for the Jew, under his New Covenant arrangement, will ultimately apply to all nations. Under that new arrangement, under Israel's New Covenant, all the families of the earth will be privileged to become "Israelites indeed" through faithfulness to the great Mediator of Israel and of all earth's families.

THE TIME TO FAVOR ZION

"Thou shalt 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 Gentiles 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" (Psa. 102: 13-16).

NOT only is there a great Creator, but He is definite and orderly in His dealings with humanity and in His shaping of earth's affairs. For instance, our text mentions the time, yea, the set time, for the return of Divine favor to Zion. God has a due time for everything. In His due time David, Solomon and others represented Him in the kingdom of Israel and "sat on the throne of the LORD" (1 Chro. 29: 23). Later the kingdom was taken from Zedekiah, the last of the line of David to sit upon the throne of God's typical kingdom. Of him we read, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end ... Remove the diadem, and take off the crown: this shall not be the same. ... I will overturn, overturn, overturn, it ... until he [Messiah] come whose right it is; and I will give it [unto] him" (Ezek. 21: 25-27).

God's promise to David—"The sure mercies of David"—was that of the fruit of his loins one would sit on the throne of the LORD forever (2 Sam. 7: 12-16). The real purport of this promise was that Messiah, the long-promised King of Israel, would be the root and offshoot of the Davidic line and blessed of the LORD (Isa. 11: 10); His Kingdom would not come to an end like the typical kingdom, but would be everlasting, fully competent to fulfill all of the Divine promises made to Abraham—"In thy seed shall all families of the earth be blessed" (Gen. 12: 3; 22: 18).

When the dominion was taken from Zedekiah, the Gentile governments were recognized, but not in the same manner as was Israel. None of them was designated the Kingdom of God, nor given perpetual rule. But they were promised a lease of power during the period when Israel was to be cast off from God's favor. At the appointed time their lease of earthly power was to terminate, and God's original provision for Israel to represent His Kingdom in the world, was to return. This is the *set time* referred to in our text.

THE VISION OF GENTILE DOMINION

At the time of Zedekiah's overthrow, God gave the lease of earthly power to Nebuchadnezzar and his successors, as is related in Daniel's prophecy (Dan. 2). Nebuchadnezzar dreamed, but could not remember his vision. Daniel the prophet, who had been made prisoner at an earlier date, was, by Divine providence, introduced to the king as the one person in all the world able to rehearse the king's dream and to give its interpretation, and his power so to do is declared to have been of God (v. 28). The vision (Dan. 2: 31-45) was of a stupendous image. Its head of gold represented Nebuchadnezzar's Empire—Babylon. Its breast and arms of silver represented the Medo-Persian Empire. Its belly and thighs of brass represented the Grecian Empire. Its strong legs of iron represented the Roman Empire, East and West. Its feet of iron and clay represented Papal Rome. The iron continues to represent civil governments, and the miry clay, making them

appear like stone, represents ecclesiasticism as it is now mixed up with the politics of the ten language nations of Europe.

The whole period of time in which these various Gentile governments were to dominate the world was to last until Messiah's promised Kingdom. And this period is symbolically stated to be "seven times"; that is, seven years—evidently not literal years, but symbolic years. At its end the lease of earthly power of Gentile governments was to terminate in the great Time of Trouble foretold by Daniel (12: 1). Then Messiah was to stand up in the sense of assuming control of earth's affairs, and the Gentile governments were to be overthrown, for all nations are to serve and obey Messiah. Then God's Chosen People, Israel, were to come to the front in the world's affairs, because they were to become the representatives and instruments among men of Messiah's Kingdom, which will be spiritual and invisible, as is the kingdom of the Prince of this world, the Prince of darkness, whom Messiah binds or restrains at the beginning of the thousand years of His reign of righteousness, and destroys at its conclusion, when He shall deliver the Kingdom of the earth over to the Father. Mankind will then be perfect, because all wilful sinners will be destroyed in the Second Death (Psa. 145: 20). Meantime, Messiah's reign will not only bless and uplift Israel, but through Israel the blessing will extend to every nation, people, kindred and tongue in full accord with the Divine promise and oath made to Abraham many centuries ago (Gen. 12: 3; 22: 18).

MESSIAH'S KINGDOM IN THE VISION

All this is briefly and beautifully represented in Nebuchadnezzar's dream, as explained by Daniel (2: 34-45). He saw a stone taken from the mountain without human aid. He watched and saw the stone smite the image on its feet and beheld, as the result, the complete demolition of the image. This smiting of the image in the feet symbolically represents Divine power breaking into pieces present Gentile systems and institutions preparatory to the establishment of the Kingdom of God in their stead. Then Messiah's Kingdom, symbolized by the stone, is represented as not only filling the place where the image stood, but gradually increasing and filling the whole earth. From this standpoint, it is not difficult for us to believe the words of our text, that there is a time for God's regathering Zion, yea, a set time—fixed and unalterable. Elsewhere the Scriptures indicate more exactly when this set time was to arrive.

ISRAEL'S SEVEN TIMES OF PUNISHMENT

In Lev. 26: 14-45 we have a remarkable prophecy of the punishments that God forecast as coming upon Israel for their violations of His Covenant. In vs. 14-17 their transgressions and consequent punishments during the times of the judges and kings are set forth. Then, they still not amending, v. 18 threatens them with seven times of punishment. Vs. 19, 20 go back and treat again prophetically of the punishments of the times of the judges and kings, which not sufficing, a second time the threat of seven times of punishment is made in v. 21, where the word "more" should not be in the text, for not seven times more plagues were threatened there. The same thing is repeated a third time in vs. 22-24. This is done a fourth and final time in vs. 25, 28. All this is done for emphasis.

Since we see that four times stress is laid on the punishments of the judges' and kings' times, what is meant by the added seven times of punishment following the punishments of the day of the judges and kings? We understand it to refer to seven symbolic years, *i.e.*, 7 x 360 years; for 360 years are a symbolic year in prophecy. This we see from the 70, 69 and 62 symbolic weeks of Dan. 9: 24-27 and from the seven literal times or years fulfilled upon Nebuchadnezzar (Dan. 4: 23; 12: 7, 11, 12; Rev. 12: 14; 11: 2, 3), as typing seven symbolic times or years. Seven symbolic years are 7 x 360, or 2520 years. Since we see that a symbolic week is seven years (a day for a year) and a symbolic month is 30 years (30 years being a month of symbolic days), a symbolic year is thus 360 years.

GENTILES TIMES ENDED IN 1914

This enables us to see that by the term, Times of the Gentiles (Luke 21: 24), the prophecy pointed out the 2520 years from the Fall of 607 B.C. (when the "seven times" of Gentile domination began, with the overthrow of Zedekiah and the desolation of the land by Nebuchadnezzar) to the Fall of 1914 A.D. (when the trench warfare of the World War began, by which Satan began the antitypical depopulation of Christendom); for from 607 B.C. to 1914 A.D. Israel was to receive special punishment for violating the Law Covenant by being trodden under foot of the Gentiles. Thus we see that the 2520 years of the Gentile lease of power ended in the Fall of 1914, at which time Messiah began to dispossess the Gentile powers in the great Time of Trouble (Dan. 12: 1; Psa. 46: 6-10; 110: 2, 5, 6). Since the Fall of 1914, when the time of wrath began, both Jew and Gentile suffer for sins as humans, apart from any covenant. Israel's share in this latter suffering is part of the first phase of the experience called "Jacob's trouble" (Jer. 30:5-7), since the first part began in 1881. Its second part, still future, is described in Ezek. 38 and 39.

ISRAEL AFTER ZEDEKIAH'S OVERTHROW

We pick up the thread of Israel's history at the time (607 B.C.) that Nebuchadnezzar, the king of Babylon, uncrowned king Zedekiah, took him and the people into captivity in Babylon, destroyed Jerusalem and the temple and desolated the land, thus fulfilling the words of the prophets (Ezek. 21: 25-27; Jer. 25: 9-11; 2 Chro. 36: 17-21). The prophecy had given also the length of the desolation of the land, *i.e.*, seventy years; and this also was fulfilled. Cyrus, king of Persia, conquered Babylon; and in his first year, which marked the end of these seventy years, he made a proclamation which not only granted permission to the Israelites to return to the land and rebuild Jerusalem, but also favored them in doing so (2 Chro. 36: 22, 23; Ezra 1). Accordingly, many of the Israelites returned, as stated in the books of Ezra and Nehemiah. Though Jerusalem was then rebuilt, and the captives returned, Israel was not granted full independence. Though restored to their land and to personal liberty by Cyrus, they as a nation, were subject successively to the Medo-Persians, Grecians and Romans.

DANIEL'S PROPHECY OF 70 WEEKS

The prophet Daniel had prophesied a period of 70 weeks (Dan. 9: 24-27), 69 of which were to reach from the going forth of the commandment to rebuild Jerusalem to Messiah the Prince (v. 25). Taking the key of a day for a year (Ezek. 4: 6), seventy weeks would be 490 symbolic years; and 69 symbolic weeks (483 years) would reach from Nehemiah's commission (Neh. 2: 3-8; 6: 15; 7: 1) in 454 B.C. to A.D. 29, when Israel's Messiah the Prince was manifested. In the midst of the 70th week Israel's Messiah was to be cut off, but not for Himself (v. 26); and it was just 3½ years (one half of a symbolic week) after the Fall of A.D. 29, in the Spring of A.D. 33, that Israel's Messiah was crucified. Because of the Jews' rejection of their Messiah, the period of their special favor as a nation ended in A.D. 33, though special favor to individual Jews continued until the end of the 70th week (v. 27), A.D. 36, when the favor began to go out to the Gentiles, Cornelius being the first (Acts 10). The desolation of the city and the sanctuary is foretold also (vs. 26, 27); this was accomplished when the Roman prince—Titus—and his army destroyed Jerusalem in A.D. 70-73. The Jews' great sufferings at that time and their consequent dispersion among all nations are foretold in Luke 21: 20-24.

Their dispersion throughout the Gospel Age in many lands is forecast in many other prophecies, *e.g.*, Isa. 43: 5, 6; Jer. 16: 13-16; 23: 7, 8; 29: 14; 30: 11; 32: 37. Other Scriptures also forecast the desolation of their land and their cities, *e.g.*, Deut. 29: 22-24, 27; Isa. 17: 4-6; Jer. 4: 20, 26-28; 12: 4, 7, 10-13; 19: 8; Amos 3: 14; 5: 3, 5; 7: 8, 9; Micah 1: 6; Matt. 11: 20-24.

ISRAEL'S RETURN TO GOD'S FAVOR AND LAND

It will be noted that in connection with almost all of these prophecies of disfavor and woe upon the Jews and their land, cities and towns, God promises the restoration of Israel to His favor and to the Holy Land, and of the land to more than its former fertility and the rebuilding of their waste cities and towns. Thus God did not forsake them forever. And before our very eyes we see the beginnings of the fulfillment of these prophecies. The following are a few of those that predict their return to His favor: Lev. 26: 40-45; Psa. 102: 13-17; Isa. 40: 1, 2; Ezek. 16: 60-63; Rom. 11: 25-27. They fell into partial disfavor because of their violations of the Law Covenant (their iniquities, Psa. 107: 17), and fell into full disfavor for rejecting Messiah (their transgression, Psa. 107: 17). St. Paul (Rom. 11: 25) assures us that this full disfavor would rest upon them until the fullness of the Gentiles (the full number of the Gentile elect) would come in (enter into the Body of Christ). Such a coming into the Body of Christ by the full number of the Gentile elect had a twofold fulfillment: (1) a probationary one, which occurred Passover, 1878, and a final one, which occurred by Oct., 1914. Accordingly, Fleshly Israel was to remain in blindness as long as the Gospel-Age election was in process. It will be noted that they fell into disfavor as a nation the day that Christ pronounced blindness upon them—Nisan 10, 33 A.D.—the day He entered Jerusalem (Luke 19: 42). Two days later Jesus said that they were already a desolate and blinded people (Matt. 23: 37-39). Hence the day of Christ's entrance into Jerusalem their blindness began, which, according to Zech. 9: 9-12, began what Zechariah calls their double. Jeremiah (16: 18) tells us how long their punishment would last—a period that he also calls a double. Isa. 40: 2 tells us that after they suffered their *appointed time* (see the margin), which is called her double, God's favor would begin to return to them and that as a result they would be comforted.

ISRAEL'S KEPHEL AND MISHNEH

Summing up: Rom. 11: 25 tells us that they would be in full disfavor (hence their double would last) as long as the Gospel Age would last in its selection of the full number of the Gentile elect. The Hebrew word *kephel*, translated *double* in Isa. 40: 2, means a page folded upon itself, the fold beginning at its exact middle. The Hebrew word used in Zech. 9: 12 and Jer. 16: 18 is *mishneh*, which, among other things, means an exact repetition in time and general character. Zech. 9: 12 tells us that the double began in its second part the day of Jesus' entrance into Jerusalem, Nisan 10, 33 A.D. We note that according to the Bible chronology Jacob, the head of Fleshly Israel, died and thus the Jewish Age, as distinct from the Patriarchal Age, which ended at Jacob's death, began April, 1813 B.C., while Jesus, the Head of Spiritual Israel, died April, 33 A.D., exactly 1845 years after Jacob's death. We know that in April, 1878, exactly 1845 years after Jesus' death, the first two expressions of God's returning favor came upon Israel: (1) Franz Delitzsch began preparations to circulate the edition of his Hebrew New Testament, and (2) the Concert of Europe began preparations for the convening of the Berlin Conference, which in June, 1878, the same time as Delitzsch began the general circulation of his Hebrew Testament, decreed certain ameliorations of restrictions on the resident Jews in Palestine and on the return of other Jews to Palestine. Thus the facts prove that the second part of the double ended in 1878—1845 years after Jesus' death (when the second part of the double began). And since Jacob died and the Jewish Age began 1845 years before Jesus' death, the first part of the double began at Jacob's death and was just as long as the Jewish Age, which ended at Jesus' death. In other words, they were to have as a nation God's disfavor just as long as they as a nation had His favor. Hence the Jewish and Gospel Ages in their first ends are exactly of the same length; and, singularly enough, as it was 36½ years later than April, 33 A.D. that the surrounding of Jerusalem from afar set in, Oct., 69 A.D., when the Jewish Harvest ended, so it was 36½ years after April, 1878, that trench warfare (by which Christendom's devastation started) in the World War set in, Oct., 1914, when the Gospel Harvest and Israel's seven times, 2520 years from Oct., 607 B.C., ended.

THE BEGINNING OF THE FULFILMENT

Accordingly, we should see Israel's blindness and prejudice against Jesus (Rom. 11: 25) passing away. And what do we see? This: Whereas in April, 1878, Israel's blindness and prejudice were as dense as for centuries, beginning with that date, slowly and gradually these are disappearing, *e.g.*, now most Jews think very favorably of Jesus, calling Him the greatest of Israel's prophets, a Holy Man and a most marvelous Reformer, *e.g.*, Rabbi Stephen Wise, who for years was America's most prominent rabbi and Jewish leader, in his sermons warmly recommended to his congregation to welcome the Gospels to their homes and to study them; and many other Jewish pulpits echo the same sentiments. Again, some Jewish authors have written commendatory lives of Christ, *e.g.*, Dr. Joseph Klausner, an able Jewish Hebrew scholar, has written a life of Jesus in very complimentary terms, though, of course, he does not accept Him as the Messiah. Like leaders, like led! Delitzsch's Hebrew Testament and that of Ginsburg, as also translations of it into Yiddish, are widely read in Jewish circles and are removing Israel's blindness and prejudice slowly, but surely. We are not to expect their full deliverance from their Gospel-Age blindness

and prejudice, until after the completion of Jacob's Trouble, but the work now going on is clearing the ground for that glorious result.

The other form of God's returning favor to Israel is their return to the Holy Land and its prospering under their care by God's blessing. This is forecast in very many Scriptures, of which we will cite a few: Jer. 16: 14-18; 30: 4-8, 18-22; 31: 4-14, 21, 23-25, 27, 28, 35-40; 32: 36, 37; 33: 7, 10, 11; Ezek. 36: 1-15, 24-38; 37: 1-28; Hos. 3: 4, 5. These Scriptures cannot refer to their return from Babylon; for they call it the return from the north country (Russia, which is north of Palestine, while Babylon is east of Palestine) and all the other countries where they were scattered, countries that neither they nor their fathers knew (Jer. 15: 4, 14; 16: 13), whereas Abraham came from Chaldean Babylon, and whereas Babylon was but *one* country, though made up of several states. Hence the return spoken of in these passages is from their second exile. Shortly after the Berlin Congress, June, 1878, removed the disabilities on Israelites' return and stay in Palestine, they began at first in small, then in increasing numbers, to return, until today there are over 6,000,000 Jews in Israel and the country is prospering marvelously under its own independent government and polity. It is the one nation that stands out above all others as a twentieth-century miracle.

As our text prophesies, God has come to the aid of His Israel and is showing mercy to Zion: for the time to favor her, yea, the set time, has come. And through Abraham's seed soon all nations shall be blessed. Soon the Gentiles shall reverence the name of the LORD, and all the kings of the earth shall see His glory: for "when the LORD shall build up Zion, He shall appear in His glory." And as truly as God lives, "all the earth shall be filled with the glory of the LORD" (Num. 14: 21).

"At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart" (Jer. 3: 17).

THE REGATHERING OF ISRAEL

ONE of the most marvelous and significant fulfillments of prophecy in our time is the regathering of Israel to their homeland. According to the Scriptures, it is one of the evidences that signifies that the establishment of God's kingdom, with its accompanying blessings upon the whole world of mankind, is near at hand. (See, *e.g.*, Isa. 2: 2-4; Micah 4: 1-4; Luke 21: 29-31; Rom. 11: 12, 15.) Both Jew and Gentile look for and hope for the establishment of this kingdom (Dan. 2: 35, 44; 7: 13, 14, 18, 22, 27; Matt. 6: 10); hence a description of significant happenings connected with the regathering of Israel to their homeland, such as is given here, should be of deep interest to all.

THE TURNING POINT OF RETURNING FAVOR

In the Berlin Congress of Nations, in June 1878, the European Concert of Nations, under the leadership of Disraeli, a Jew, then Prime Minister of England, made it a *matter of International Law* that the Jews be given the right of settling in Palestine, with the removal of onerous handicaps from them. It was there that England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine; and the Turkish government amended its laws relating to aliens, which ameliorated the condition of Jews then residing in Palestine, as well as partially opened the door for others to locate there, with the privilege of holding real estate. Previously, the Jew was but a dog, to be cuffed, kicked and abused by his Mohammedan ruler, and was denied the most ordinary privileges of existence, in the land sacred to him with memories of the past, and with promises touching the future. We must remember, however, that the year 1878 was but the turning point of returning favor to Fleshly Israel. Their rise again to favor and their return to the land was to be gradual, even as their fall was gradual.

JEREMIAH 16:14-16 EXAMINED

Since Jer. 16: 14-16 is one of the clearest Scripture passages describing Israel's regathering to the Holy Land, we will examine it in this connection. We quote: "Behold, the days come, saith the LORD, that it shall no more be said, The LORD liveth, that brought up the children of Israel out of the land of Egypt; but, the LORD liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers. Behold, I will send for many fishers, saith the LORD, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks." The "land of the north" is Russia, where until recently nearly one half of the Hebrew race resided, and "all the lands" refer to all other lands, especially those of Europe, such as Poland, Germany, Romania, Hungary, *etc.*, where the Israelites have been scattered during the Gospel Age; from these places God here promises to bring them back into their own land.

THE "FISHERS"

Ever since 1878, in harmony with His promise in Jer. 16: 16, God has been sending "fishers" with the attractive bait of Zionism to draw the Israelites, as symbolic fish, to Palestine. These fishers have been, in part, those statesmen who have politically assisted Israel to return; in part those Israelitish agitators who have been arousing their persecuted brethren to go to Palestine; and in part those spiritual Israelites (Christians) who have been proclaiming the Biblical Zionism. In 1882 Leo Pinsker, the forerunner of Dr. Theodor Herzl, encouraged by the prospects opened up by the Berlin Congress of Nations, began to preach what was really the comfort of Isa. 40: 1, 2. Many prominent Israelites, such as Lilienblum, Levanda, Ruelf, *etc.*, joined him in a world-wide proclamation of this message of comfort. In 1896 Dr. Herzl published his *Jewish State*, which aroused that form of agitation that is called Zionism, in the narrow sense of that term. All Jewry has been receiving this comfort ever since the Spring of 1878 in an ever-increasing measure.

THE "HUNTERS"

Jer. 16: 16 mentions also the "hunters" that would hunt the Jews from every mountain (kingdom), from every hill (the less high, less autocratic governments, *viz*, the republics or limited monarchies), and out of the holes of the rocks (the secret hiding places among the strongholds of human society, where they have found protection during their dispersion). A hunter pursues with intent to destroy. The "hunters" here refer to the persecutors and ravishers of Israel. In 1878 fierce persecution arose in Romania and Galicia, and especially in Russia, which in 1881 passed the *May laws*, in consequence of which Jews were fiendishly rooted up from their homes in Russia, Poland, Romania and Galicia. In the years that followed, thousands of Jews were persecuted, many being ruthlessly slaughtered; others were forced to flee for their lives. The Kishinev massacre of 1903, in which over 500 Jews were slaughtered in cold blood, was one among many of the dark deeds of the hunters driving Israel to seek refuge in other countries; among other places, in Palestine. Jewish men, women and children by the thousands were forced to march at the point of bayonets to serve as a blanket of flesh to protect Russian soldiers marching against the enemy in World War, Phase 1 (1914-1918). The armies of some other countries were likewise remorseless, and in Poland thousands of Jews were burned in pogroms. The use of Jewish children and adults for vivisection, their sterilization and various unspeakable atrocities and the murder of millions of Jews, especially by Hitler and his confederates, during World War, Phase 2 (1939-1945), caused many to flee, some finding their way back to Palestine. Thus God has used the wrath of man to praise Him (Psa. 76: 10).

REGATHERED ISRAEL INCLUDES ALL 12 TRIBES

In promising to regather the children of *Israel*, God did not refer merely to the ten tribes (sometimes called *Israel*, *Ephraim*, *etc.*) as distinct from the two (usually designated *Judah*), but rather to all twelve tribes, for all twelve tribes were represented in "the lost sheep of the house of Israel" (Matt. 10: 6), which house was cast off in 33 A.D. That all twelve tribes are meant is clearly indicated in Isa. 11: 11, 12, where both the ten tribes as *Israel* and the two tribes as *Judah* are specified: "And it shall come to pass in that day, that the Lord shall set his hand again the second time [even as He did the first time, at the end of the Babylonian captivity] to recover the

remnant of his people ... And he shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*, and gather together the dispersed of *Judah* from *the four corners of the earth* [all of which has been going on ever since 1878, but was never done before, for before their Gospel-Age dispersion the twelve tribes had never been scattered unto the four corners of the earth]."

Also in Ezek. 36: 22, 24 God refers to all twelve tribes under the name of Israel, when He says: "Therefore say unto the house of Israel ... I will take you from among the heathen [nations], and gather you *out of all countries*, and will bring you into your own land [Palestine, their promised land]." This regathering was to precede the full end of the Gentile nations into which God had scattered them (Jer. 30: 10, 11; 46: 27, 28), and was to be from every quarter, to make of them "one nation in the land upon the mountains of Israel ... and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all ... and they shall dwell in the land ... for ever" (Ezek. 37: 21, 22, 25).

DR. THEODOR HERZL'S WORK

In the 1890's, when Dr. Herzl (especially in his book, *The Jewish State*), envisioned Palestine as a free homeland for the persecuted of Jewry, few among them realized or even dared hope that it would really become an accomplished fact within this generation. They mourned for Zion, and waited; they did not generally know that God's set "time to favour her" (Psa. 102: 13) really had come. Except in a few cases, they did not realize that their appointed time was accomplished (Isa. 40: 2), that their "double" had been fulfilled and that God's favor was gradually returning to Israel; nor did they suspect the meaning of the "seven times" of chastisement (Lev. 26: 18, 21, 24, 28), nor that this period of Gentile domination, "the times of the Gentiles" (Luke 21: 24), had about run its course. Nevertheless, Dr. Herzl and his associates began—no one knew exactly why—frantically to appeal to Jewish pride, to instill patriotism into God's Chosen People, "Israel after the flesh," to establish Zionist societies in various countries, and to educate and enthuse all Jewry for possible great developments ahead. The first International Zionist Congress met in Basle, Switzerland in 1897. By 1900 this political Zionism had begun to influence numbers to return to Palestine. Dr. Herzl continued actively to advance the cause of Zionism until his death in 1904, which came as a stunning blow to the Zionist movement, after which its progress became unsteady for awhile. By 1909 its leaders saw it trembling in the balances, and were frankly afraid it would come to nought.

NEW ENCOURAGEMENT GIVEN

But Zionism could not fail, for it had and still has the backing of Almighty God. Pastor Charles T. Russell, a Gentile friend of the Jewish people, and a deep student of the Hebrew prophecies, was used to arouse the languishing Zionist movement. As early as 1889, before even the Jewish world had heard much of Herzl and Zionism, Pastor Russell had published his book, *The Time is At Hand*, in which he set forth the prophecies which clearly indicated that 1914 would mark the end of the "seven times," or "Times of the Gentiles," and would mark an important change also for God's Chosen People Israel; in his book, *Thy Kingdom Come* (published in 1891), he had

included a long chapter on "The Restoration of Israel." (Both of these books are still available.) In 1910 *The Overland Monthly* magazine published a series of 12 articles from Pastor Russell's pen, on "God's Chosen People," which aroused great curiosity and interest among the Jewish people.

THE 1910 HIPPODROME MEETING

In 1910, after Pastor Russell's return from Palestine, where he had made friends with Dr. Levy of the Zionist organization and had addressed an interested audience of Jews in Jerusalem, some American Zionists, mainly on Dr. Levy's recommendation, invited him to address a Jewish mass meeting at the New York Hippodrome. We quote their letter of invitation to him:

"New York, September 20, 1910

"Pastor C. T. Russell, Brooklyn, N. Y.

"Dear Sir:—Your sympathetic interest in the Jewish people for years past has not escaped our notice. Your denunciations of the atrocities perpetrated against our race in the name of Christianity have added to our conviction that you are a sincere friend. Your discourse on "Jerusalem and Jewish Hopes" has struck a responsive chord in the hearts of many of our people. Still we doubted for a time if any Christian minister could really be interested in a Jew as a Jew and not merely from a hope of proselyting him. It is because of this feeling that some of us requested you to make a public statement respecting the nature of your interest in our people and we desire you to know that the statement you did make was very satisfactory. In it you assured us that you are not urging Jews to become Christians and join any of the sects or parties of Protestants or Catholics. That statement, Pastor Russell, has been widely published in the Jewish journals. We feel, therefore, that we have nothing to fear from you as a race. On the contrary, in that statement you mentioned that the foundation of your interest in our people is built upon your faith in the testimonies of our Law and the messages of our Prophets. You may well understand how surprised we are to find a Christian minister acknowledging that there are prophecies of the Bible still unfulfilled, which belong to the Jew and not to the Christian, and that these prophecies, according to your studies, are nearing a fulfilment of momentous interest to our Jewish race and, through us as a people, to the nations of the world.

"These things, Pastor Russell, have led to the formation of a Jewish Mass Meeting Committee, which, by this letter requests you to give a public discourse, especially to our people. If you will kindly accept this invitation, will you permit us to suggest a topic for your address, which, we believe, will be very interesting to the public and especially to the Jews, namely, "Zionism in Prophecy"?

"As for the meeting: We suggest Sunday afternoon at three o'clock, October 9th. We have secured an option on the Hippodrome, New York's largest and finest Auditorium, for that date, and we hope that this date and the place will be agreeable to your convenience. We assure you also of a large audience of deeply interested Hebrews, besides whoever may come of the general public.

"Trusting to hear from you soon, we subscribe ourselves,

Yours respectfully,

JEWISH MASS MEETING COMMITTEE."

A VERY UNUSUAL MEETING

More than 4,000 representative Jews attended this meeting at the Hippodrome, and heard what was extremely unusual for them to hear—a Gentile addressing them, and that on their own Hebrew prophecies! In his discourse Pastor Russell told of the taking away of the dominion from Zedekiah, the last of the line of David to sit upon the throne of God's typical kingdom, when Nebuchadnezzar, the king of Babylon, overthrew him and desolated the land, and how the Gentile governments, beginning with Babylon (Dan. 2), were promised a lease of power during the period in which Israel was cast off, which would continue until Messiah, "he whose right it is" (Ezek. 21: 25-27), would come and establish God's kingdom on earth, this period of Gentile domination being in the prophecies designated as "seven times," which, in harmony with symbolic usage elsewhere in the Scriptures, is to be understood as representing 7 x 360, or 2520 years, beginning with Zedekiah's overthrow and extending to 1914, when the lease of power to the Gentile governments was due to terminate in a great time of trouble, preparatory to Messiah's establishment of God's kingdom on earth, with God's Chosen People, Israel, as its chief representatives and instruments among men, through whom all nations would be blessed in harmony with the promise made to Abraham (Gen. 22: 16-18).

Many who were silent and suspicious at the beginning of Pastor Russell's address later burst into applause as he inspired them with new hope in the light of their Scriptures. Among those who heard him at this Hippodrome meeting were many Jewish rabbis, teachers, lawyers and editors, *e.g.*, Dr. Jacobs, of the *American Hebrew*; W. J. Solomon and J. Brodsky of the *Hebrew Standard*; Louis Lipsky, of the *Maccabean*; A. B. Landau, of the *Warheit*; J. Pfeffer, of the *Jewish Weekly*; S. Diamont, of the *Jewish Spirit*; J. Barrondess, of the *Jewish Big Stick*; Mr. Goldman, of *H 'Yom* and Leo Wolfson, President of the Roumanian Societies.

A RELIGIOUS ZIONIST MOVEMENT BEGUN

After this Hippodrome Mass Meeting Pastor Russell addressed numerous other Jewish audiences on the same theme, both in America and in Europe. Large numbers of requests for his literature on Zionism began to pour in. As a result of the widespread interest, he published a special newspaper, *Die Stimme*, in Yiddish. Also, his weekly sermons in over 2,000 newspapers were reaching 10,000,000 readers each week, including many Jews. Thus he and his co-operators began to arouse the languishing Zionist movement, which up to that time had been mainly a political movement; and in a few years, by appeals to the prophecies and the promise made to Abraham (Gen. 22: 16-18), they had rekindled the fires of Zionism along religious (but not conversionist) lines, and gradually made Israel aglow with the idea. This gave a new spirit and zeal, a new life and sinew, to that which in its languishing had come to resemble a valley of dry bones. It is this feature of the subject that is set forth in tableau in Ezekiel's vision (Ezek. 37: 1-14), part of which reads as follows:

"The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones ... very dry ... He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. ... I will lay sinews upon you, and will bring up flesh unto them, O ye dry bones, hear the word of the LORD.

And as I prophesied, there was a noise, and behold a shaking, and the bones came together, ... flesh came up upon them, ... and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then said he unto me ... *these bones are the whole house of Israel*: behold, they say, Our bones are dried, and our hope is lost. ... Therefore prophesy and say unto them, Thus saith the Lord GOD: Behold, O my people, I ... shall put my spirit in you, and ye shall live, and I shall place you *in your own land*: then shall ye know that I the LORD have spoken it, and performed it, saith the LORD."

THE WORLD WAR—A PROPHECY FULFILLED

While Pastor Russell and his co-operators had thus revived the Zionist movement by appeals to the promises and to the prophecies and their fulfillment, many were still skeptical about the practicability of Zionism, for the Turks were still in control of Palestine, and, although they had permitted some Jews to return to Palestine from 1878 onward, they were not favorable to the Zionist hopes; also, because of the depleted condition of the land, it seemed difficult to see how many Jews could expect to make their living there. But those who thus doubted the practicability of Zionism were reckoning without a knowledge of God's plans for His Chosen People, Fleshly Israel. Additionally, many were skeptical about the ending of the Gentile times in 1914. When 1914 came there was an air of expectancy. Would any great change in world affairs come in the Fall of 1914, as Pastor Russell had predicted, to show that the lease of power to the Gentiles had expired, and that God was favoring Israel's return to their homeland?

The evidence, proving that the "seven times" (2520 years) had ended, came with the sudden outbreak of the World War, Phase 1, usually called World War 1. It was on the tenth day of the fifth lunar month in 607 B.C. that the temple, king's house, *etc.*, in Jerusalem were fired by the Babylonians (Jer. 52: 12, 13); and here exactly 2520 years later, on the tenth day of the fifth lunar month (Aug. 1, 1914), the World War began, it being the first feature of the great "time of trouble, such as never was since there was a nation, even to that same time," "no, nor ever shall be" afterward (Dan. 12: 1; Matt. 24: 21), which is overthrowing Gentile governments, preparatory to the establishment of God's kingdom on earth. Here was indeed a remarkable fulfillment of prophecy; and over 25 years beforehand Pastor Russell had from the prophecies accurately forecasted the beginning of the Time of Trouble as due in the Fall of 1914!

THE BRITISH PALESTINE CAMPAIGN

When Jerusalem was captured from the Turks in Dec. 1917, not merely Jewry but the whole world was thrilled. Everyone seemed to sense that here was something most unusual and significant. During the Palestinian campaign, the British troops, according to reports, were peculiarly affected as on no other battlefield, all being eager for information as to the history of each town or hill as it was taken. And so keenly interested was the reading public the world over, that the many newspaper correspondents were kept busy thumbing through Bibles, fitting Old Testament records to current events, and cabling column after column of dispatches filled with narrations of events that occurred on these same battlefields back in the days of Israel's ancient history.

The hopes of Zionism were greatly revived by the wresting of Palestine from the ruthless Turks. And the capture of Jerusalem brought to the Jews great rejoicing—especially to those who longed for the land of their fathers, who continued to turn their faces toward Jerusalem when they prayed (1 Kgs. 8: 46-53; 2 Chron. 6: 36-39), who buried their dead facing east, and who purposely left partly unfinished every house that they built for their dwelling, as mute testimony to the fact that they were but sojourners, wanderers, pilgrims in a strange land not their own! Even Lord Rothschild, who was one of the world's wealthiest bankers, left unfinished one of the pillars in his palatial home, thus signifying his role as a child of the dispersion, with but a temporary abiding place, and symbolizing his hopes that some day Israel might be able to fold her tents and go back home.

HOW JERUSALEM WAS SPARED

The sparing of Jerusalem on Dec. 9, 1917, without bombs or gunfire and without demolishing any of its sacred buildings, seems nothing short of a miracle. Jerusalem is almost impregnable as a natural fortress or stronghold. The Turkish army could have held out for a long time, and the city might have been bombed and destroyed with a worse destruction than when it was laid low by Nebuchadnezzar in 607 B.C., at the beginning of the "seven times" (7 x 360, or 2520 years before the Fall of 1914), or by Titus and the Roman army at the end of the Jewish Age. But God's time to favor Israel having come, He spared Jerusalem from destruction—it was actually taken without a single shot being fired, though it was being held by fierce and well equipped Turkish troops.

It was not until after the armistice that the full story behind Jerusalem's easy capture came to light. It is said that as General Allenby approached with his army, he wondered how he could best take the city without too much damage. He did not wish to destroy it, and he abhorred the thought of devastation and bloodshed within its sacred walls. But war is war, and he had a duty to perform. While thus he was trying to formulate plans for capturing yet sparing the city, an enemy runner reached the Turkish commandant, and reported that a strong army was approaching, led by a powerful general named Allah-Bey (Allenby). The Turkish title *Bey*, used after a name, denotes special respect or rank. The news quickly spread among the superstitious Muslim troops, and the magic name *Allenby* was understood by them to be *Allah-Bey*, or, as the name can be read in Arabic, *Allah-Nebi*, meaning, "The prophet of Allah." Terrified by what to them was a sacred name, they refused to fight against a "prophet of Allah," fearing Allah's wrath. Unable to cope with the situation, the commandant finally gave orders to hastily evacuate the city before "Allah-Bey" arrived.

After humbly entering the city on foot and taking over its occupation, General Allenby provided food for the starving people and permitted them to resume their peaceful pursuits. Then he with his troops, and the "Jewish Legion" fighting under the Jewish flag, pressed on, clearing the Turks from the remainder of Palestine. But his name finally lost its magic, as the Turks came to understand it better, and he met with much resistance. However, he pressed on northward and by autumn Damascus was taken; and within two weeks of the time that the Jewish

Legion succeeded in driving the Turks beyond the ancient Solomon-Davidic boundary near Damascus, thus emancipating the entire land from this people, who for centuries had been the chief thorn in Israel's side, the general armistice was declared, and the war that had been raging for four years came to an abrupt stop all over the world. It was as if God had said, "The main objective, so far as My Chosen People are concerned, is now accomplished; hence cease your fighting, and let Israel go up and rebuild their homeland."

WORLD-WAR RESULTS FAVORABLE TO ZIONISM

Thus the first phase of the World War (1914-1918) resulted in great advantages coming to the Jews in their return to their homeland. Not only did it free Palestine from the despotic rule of the Turks, but it also brought pressure on Britain to aid the Zionist movement; and, largely due to the activities of Dr. Chaim Weizmann, Britain on Nov. 2, 1917 issued the Balfour Declaration, which pledged her to "view with favour the establishment in Palestine of a national home for the Jewish people" and to "use their best endeavours to facilitate the achievement of this object." The other Allied powers concurred in this declaration. Thus the way was opened for Israel's return to the land to advance by leaps and bounds.

After the end of World War, Phase 1, Britain was given the Mandate for Palestine, at the San Remo Conference of the Allied Supreme Council in April, 1920. This Mandate was confirmed by the Council of the League of Nations in 1922, though it did not come into effect officially until Sept. 1923. This should have led to unrestricted Jewish immigration to Palestine, but it did not; because of Arab opposition and disturbances in Palestine, Britain restricted immigration. However, the Lord in due time brought such pressure upon Britain (in part through World War, Phase 2) as forced her to let Israelites return with fewer restrictions.

A RECOGNIZED NATION

At long last, after many years of negotiation and the termination of the British Mandate, the State of Israel was set up in May, 1948. Dr. Chaim Weizmann was elected as its first President, and David Ben Gurion its first Prime Minister. Since then, many thousands have returned by air, sea, etc. Under the *Law of the Return* passed by Israel's Parliament in 1950, the gates of Israel were opened to whoever desires to return. It is reported that Jews have come from over 80 different countries, and that there are now over 6,000,000 Jews in Palestine. During 1948-49, the Jews were victorious in warfare with the Arabs. God will continue to assist the Israelites to rid the Holy Land of the Arabs. He will make it entirely Israel's possession, as the prophecies assure us, and will make their boundaries as extensive as they were in the days of David and Solomon.

A DEVASTATED LAND REHABILITATED

The first phase of the World War (1914-1918) had left Palestine economically in very desperate straits. The Turkish armies had overrun, pillaged and devastated the land, and for the previous centuries the Turks and Arabs had ruthlessly destroyed the forests, robbed the soil of its fertility and done little or nothing to prevent soil erosion, until in 1918 half of the land was

written off as barren. But things were to take a decided turn for the better. God had promised (Jer. 32: 37, 41-44) that He would "cause their captivity to return" and He would "cause them to dwell safely." Furthermore, in Amos 9: 14, 15, He promised: "I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them [the land promised to Jacob's seed for an everlasting possession—Gen. 48: 4; 17: 8]."

*A captive people, scattered ev'rywhere,
Amid the nations driven to and fro,
Yet never wand'ring from Jehovah's care,
And ne'er by Him forgotten in their woe—*

*That people is God's chosen Israel,
From far and near they gather to their home,
In peace and plenty shall they ever dwell,
And never from their habitation roam.*

Wherever the returning exiles are settling, they are, under Divine blessing, through scientific agriculture and fruit culture, restoring the former fertility of the land. In 1927 the Pools of Solomon, dry for centuries, began to overflow and some 60,000,000 gallons of water were by measurements estimated to be in the pools. At that time the High Commissioner of Palestine was asked to declare a day of public thanksgiving for this seeming miracle. For many centuries the "early rains" had been scant, while the "latter rains" had disappeared entirely. But, according to report, these have returned to gladden the land, with the result that some parts of Palestine yield two or three crops a year. By irrigation, drainage, *etc.*, hundreds of thousands of acres are being transformed from swampy, arid and malarial conditions into fertile land. *E.g.*, the valley of Esdraelon (Jezreel), one vast malarial swamp, has been turned into an Edenic garden. Palestine's fruits, *e.g.*, oranges, are considered superior to any others in the world. Close to 18,000 tons of olives, the biggest harvest in recent years, were picked in Israel during the past year; and over 1,000 olive oil mills now operate and manufacture numerous products. Indeed, O Israel, God "has poured down for you abundant rain, the early and the latter rain, as before. The threshing floors shall be full of grain, the vats shall overflow with wine and oil" (Joel 2: 23, 24—RSV)

Jewish organizations outside of Palestine, especially in America, have assisted greatly in Israel's re-establishment in their land. In America alone they are reported to have raised over a billion dollars in the past ten years for philanthropic work in Israel. Building is going on at a tremendous rate. Jerusalem is expanding exactly as foretold in Jer. 31: 38-40. In 1910 Tel Aviv was a mere handful of tents; now it is a thriving seaport with a population of over 400,000. Haifa was a small village; today it is one of the finest ports on the Mediterranean. Indeed, "they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. 61: 4).

The Jews will continue to build up the country quickly and will make it enormously wealthy. Worldwide unrest will influence many wealthy Israelites to divert vast millions of treasure to Palestine, and to lay it up there for safe-keeping against financial losses during the time the Gentile nations are embroiled in the further stages of this great Time of Trouble. After its revolution and anarchy have taken their toll and decimated the Gentile population (Jer. 25: 33), while the Jews will be dwelling in comparative peace and safety, the remnants of the European, Asiatic and African nations, on beholding the prosperous Israelites, will be stirred up to plunder them, with the result that they will bring upon them Jacob's trouble, Phase 2 (Jer. 30: 4-8)—the last dregs of Israel's cup of woe. But their Messiah will give them such a signal deliverance (Ezek. 38: 18—39: 29) that as one man they will turn to the Lord (Zech. 12: 9, 10); and the Holy Land will thereafter be indisputably theirs. Thus as a nation in their homeland, they will be the nucleus of the world of mankind, fitted for and waiting to receive the earthly phase of the Millennial kingdom which is to be set up first in their midst.

THE CAPITAL OF THE COMING KINGDOM

It is interesting to note that, despite the strong protests of certain Gentile governments, the capital of Israel, including its Foreign Ministry offices, is now fully moved from Tel Aviv and established in Jerusalem. This is as it should be, for under the new era soon to be established with its reign of peace, "out of Zion shall go forth the law, and the word of the LORD from Jerusalem" (Isa. 2: 3),—not from Tel Aviv, where the UN had decreed that the capital should remain, in keeping with its plan to put Jerusalem under international control.

Jerusalem is to be the capital of the coming Kingdom on earth, for which Christian people still pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." The Apostle Paul explained (Rom. 11: 25, 26) that "blindness in part is happened to Israel, until the fullness of the Gentiles be come in," after which "all Israel shall be saved [recovered from their blindness—Zech. 12: 10]: as it is written, There shall come out of Sion the Deliverer [the Messiah and His joint-heirs—Rev. 14: 1; Obad. 21], and shall turn away ungodliness from Jacob [Fleshly Israel]." The Messiah is now building again the tabernacle of David, which was fallen down, that the rest of mankind might seek after the Lord (Amos 9: 11, 12; Acts 15: 15-17), for Abraham's Seed is to bless all the families of the earth (Gen. 22: 18; Zech. 8: 13-23; 14: 16, 17; Isa. 2: 2-4).

"Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart; O daughter of Jerusalem. The LORD hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the LORD, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not and to Zion, Let not thine hands be slack. The LORD thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly. ... Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your

captivity before your eyes, saith the LORD" (Zeph. 3: 14-20). "Blessed be the LORD the God of Israel from everlasting to everlasting: and let all the people say, Amen. Halleluiah" (Psa. 106: 48).

THE JEW

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And e'en in Christian countries, few
Breathe thoughts of pity for the Jew.

Yet listen, Gentile, do you love
The Bible's precious page?
Then let your heart with kindness move
To Israel's heritage;
Who traced those lines of love for you?—
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the great Messiah came
For guilty man to bleed,
He did not take an angel's name,
No—born of Abraham's seed—
Jesus, who gave His life for you,
The gentle Savior was a Jew.

And though His own received Him not,
And turned in pride away,
Whence is the Gentile's happier lot?
Are you more just than they?
No; God in pity turned to you—
Have you no pity for the Jew?

Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Savior every day
To call them by His grace;
Go, for a debt of love is due
From Christian Gentiles to the Jew.

—Author Unknown.