

ISRAEL IN THE SCRIPTURES:

THE DESTINY OF
THE HOUSE OF ISRAEL
TRACED THROUGH HOLY WRIT.

A HANDBOOK FOR ANGLO-ISRAELITES.

SELECTED BY
CAROLINE PEARSE.

*"Write the vision, and make it plain upon tables, that he
may run that readeth."*—Hab. ii. 2.

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ISRAEL IN THE SCRIPTURES.

INTRODUCTORY CHAPTER.

I HAD long been interested in the Anglo-Israel creed. I had read a good many books, written for and against it, but they all appeared to me to rest their cause too much on isolated texts, referring to special points of identification, and I had found no work which showed me that the Bible, *as a whole*, gave its evidence, as to a Fact—a Truth—permeating its pages ; so I determined to “search the Scriptures” for myself, and I offer the result of my search as a help to others who may feel the same want. I can truly say that I have found that this Anglo-Israel teaching contains a Key—the Key—to much Scriptural difficulty, and harmonises much which before seemed strangely discordant.

The object, therefore, of the following pages, is to show the very large amount of the Bible which is concerned *only* with the destiny and history of the “House of Israel,” as distinguished, and contra-distinguished, from the “House of Judah.” Prophecy of its wonderful future, and the record of its singular history, have exercised the pens of the inspired writers, age after age. If all of God’s purposes were shut up in the “Jews,” why should this be so? The “House of Judah” has a history of its own, remarkable enough, and closely linked with that of its brethren tribes. But they are not identical, and each history is incomplete till supplemented by that of the other.

The "*One Seed*" was to be born of Judah, but the *multitudinous seed*, which were to be God's instruments for carrying out the loving designs of the "*One Seed*"—Christ—were to be the descendants of Ephraim and Manasseh, two of the sons of Joseph, at the head of the other tribes. The work of these two "*Houses*" was to be different; their careers were different; and their punishments were different.

Nothing but confusion and misapprehension of God's revealed word can result from mixing up together two careers so contrasted. Nothing can more tend to feed infidelity and multiply unbelievers. The "*Jew*" has been regarded as a standing miracle—is "*Israel*" less so?

The full subject of Anglo-Israelism must of necessity be divided into two parts, for separate treatment and consideration, namely:

1st. The picture presented by Holy Writ of the people who were to inherit the promises.

2nd. A search into history, to see where and how a people are to be found answering to the picture drawn.

The present work aims at showing the fulness of the prophetic picture, the minuteness of the touches, the number of descriptions given, by which the people can be identified; the certainty of God's will, the continuity of the Divine purposes, the unbroken chain of prophecy concerning them.

The second part has already been worked out by able writers: "*The Seed of Isaac*," by Grant; "*Israel's Wanderings*," by "*Oxonian*;" and "*The Coronation Stone*," by Mrs. G. A. Rogers.

These pages seek to be the *Scriptural introduction* to the works. Without a clear comprehension of the Bible picture, as drawn by prophecy and early history, the identity asserted and sought to be established by these later histories could not be fairly examined and recognised. I have thought that a

slight running comment on the Scripture might help those readers to whom the subject is new.

The prophecies are arranged in the order in which they are usually considered to have been written, in preference to that in which they stand in the Bible, in order to show more impressively, if possible, the *continuity* of the Divine intention.

The first point to be perceived is that *these* prophecies cannot refer to the "Jews." Their present condition, their fewness in number, establish that fact to demonstration. Then, to what people do they refer? Is there a people whose career and whose position entitle them to claim identity with the "Israel of Prophecy." We think there is; and that the British Empire contains that people. The 37th chapter of Ezekiel is an epitome of their history.

It is undoubtedly a subject entitled to a very fair examination, free from prejudice, and looking only to the "truth as it is in Jesus"—to the Bible, the revelation of God's will.

C. P.

GENESIS.

I.—UNCONDITIONAL PROMISES—THE PATRIARCHS.

It is always difficult to uproot long established errors. Some of the best tendencies of our hearts and mind tend to encourage us to retain them; reverence, humility, and love, all put their veto on the wish to disturb a long-cherished idea. In this way we cling to the interpretations of Holy Writ which have been handed down from Christian writers who adorned the earlier ages, or even of those who lived nearer our own times. But sober thought will remind us that it matters less *when* men wrote, than *what* they wrote; that the value of any commentary on Scripture must depend on the writer's true perception of its purport, and that if he fails in that, the most eloquent sentences may only lead to a perversion of God's meaning.

Till very recently commentaries on the history, past, present, and future of the Hebrew nation—the chosen people—have been sadly confused. There has been no recognition of them as divided into two separate nations, having differing religions, laws, polity, customs and destinies; of having, in fact, a different history in the past and a different destiny in the future. A large number of people (a constantly increasing number) have recently woken up to a conviction that the old attempts to blend Israel and Judah in one common history and in one common destiny, have only succeeded in making the Bible contradict itself, and thus supplied food for infidelity, and they have, therefore, gladly welcomed a new interpretation which harmonises the sacred Word, as illustrated by the common course

of events as time passes onwards, and which could not have been understood in a previous age.

But this attempt to grasp truth has created opposition and irritation. Hard words have been written and spoken, doubtless often with high motives, the result of the spirit of reverence I have alluded to. I do not think it right or wise to meet these attacks by any hard words in return. On the contrary, I feel that our opposing friends are entitled to every effort we can make which shall help to render our meaning clearer, and remove any mistakes standing as hindrances to their reception of our views. It is in this spirit and with this object that I invite a calm and honest attention to the contents of the following pages. My own convictions have been formed slowly and with much consideration of what has been urged for and against the new views, and now, having learnt their great value, I desire to share with others the comfort they have given me. By them the obscurities of a large portion of our beloved Bible have been removed: what seemed contradictory has been harmonized, the continuity of God's providence has been shewn, and I can now trace the Saviour through the Old Testament as well as the New.

It has seemed to me that one reason why what is known as the "Anglo-Israel" theory, has been often rejected angrily and scornfully is that in the great eagerness of Anglo-Israelites to win converts to their creed, they have been *too impatient*, and not careful to state their views so as to avoid repulsion. Before people have learned to distinguish between the "House of Israel" and the "House of Judah," between the kingdom of Samaria and the kingdom of Judea, between the Ten Tribes and the Two Tribes, they are invited to think of them as English: but they naturally think of them only as the "Hebrew people," of both as *one* people,—and that people represented in the present day by the Jew,—sometimes opulent and powerful, but oftener downcast,

persecuted and trodden upon by thousands, as in Russia.

It also strikes me, that if opponents would give a little patient attention to what the Bible says about the chosen people, and would study God's promises, and threatenings, and prophecies, and descriptions concerning this people, and would ascertain how to apportion these prophetic intimations aright, that we should not have so much difficulty *afterwards* in establishing the fact that one part of the prophecies affects England and the English. The difficulties arise from taking up the wrong part of the subject first—in "putting the cart before the horse," and in asserting or denying the origin of the English, whilst in ignorance of the teaching by which alone the lesson can be learnt. I therefore propose to put aside for a time the idea that the English people of the present day are the representatives of the Ten Tribes, and ask my readers to look with me simply into the Divine revelations about the promises, &c., made by God to the patriarchs, reiterated by succeeding prophets, and illustrated by Bible history. It will be time enough to ask about the *present* state of their descendants, when we have gained acquaintance with *their earlier* career.

I.—UNCONDITIONAL PROMISES.

Our subject begins with the prophecy in Gen. ix. 25—28: "And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant. And Noah lived after the flood three hundred and fifty years." There is a disputed rendering of verse 27. Some say "he" means Japheth, that Japheth shall "dwell in the tents of Shem." Others that "he" means God, and that His presence shall abide with Shem. I am not

going to enter on any discussion of this part of the matter. I only wish to call attention to the very definite way in which *Shem is blessed*. There is no such blessing bestowed by Noah on Japheth, and Ham's son Canaan is cursed. We cannot see why the curse should have been laid on Canaan instead of Ham, unless the son had instigated his father's acts. Major-General Rainey, in his very interesting Paper on "Shem, Ham, and Japheth," quotes from Bishop Newton, and introduces the name of Ham—"Ham, the father of Canaan." It does not, however, matter much, to the point I desire at present to make prominent—namely, the elevation of Shem *above them both*.

The most distinguished descendant from Shem was Abraham, and to him the promise of great distinction was renewed. In Gen. xii. 2, 3, 7, we meet with the first definition of what this greatness was to consist : "And I will make of thee a great nation, and I will bless thee, and make thy name great ; and thou shalt be a blessing : And I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed," "Unto thy seed will I give this land." We here mark two distinct kinds of blessings. 1. God would bless Abraham *and his descendants*. 2. Abraham should be a blessing to all others throughout the world. Clearly one great part of this first blessing was to belong to life on earth. Abraham was to become the head of a great nation, to have a great name, and to possess the land in which he was living when God spake to him.

But the second blessing hints at some way in which Abraham shall be a means of blessing to the whole world. We must wait to see, farther on, the mode in which this promise is to be realized. The fulness of God's intentions is not shown at once. Each successive promise becomes more definite on some point, and each seems to enlarge the view as a whole.

In Gen. xiii. 14—18, God tells the patriarch that

all the land of Palestine would be his, and that his seed should be as "The dust of the earth : so that if a man can number the dust of the earth, then shall thy seed also be numbered."

The next blessing (xiv. 19) came to Abraham through Melchisedek, the King of Salem (later known as "Jerusalem") as a mysterious personage of whom no explanation is given and about whom the imagination loves to linger. In the 15th chapter the Lord "Came unto Abram in a vision, saying, Fear not, Abram : I am thy shield and thy exceeding great reward." Then Abram pleaded that he had no children : "I go childless . . . to me Thou hast given no seed : and, lo, one born in my house is my heir." But God had other purposes:—"This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir. And he brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them : and He said unto him, So shall thy seed be. And he believed in the Lord ; and He counted it to him for righteousness. And He said, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it? . . . In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land from the river of Egypt unto the great river, the river Euphrates," &c.

In chapter xvi. we have the interesting episode, the history of Hagar and Ishmael, but in chap. xvii. return again to the next link in the *chain of promises* to Abraham and Sarah, and very wonderful is the way in which we now find them expanding : "And when Abram was ninety years old and nine, the Lord appeared to Abram and said unto him, I am the Almighty God ; walk thou before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. And

Abram fell on his face ; and God talked with him, saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham ; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee " &c. &c.

The blessing was also given to Sarai, Abraham's wife, as it was *her* child and not Hagar's, through whom this covenant was to be carried out : " As for Sarai thy wife thou shalt not call her name Sarai, but Sarah shall her name be. And I will bless her, and she shall be a mother of nations ; kings of people shall be of her." But Abraham's heart yearned towards his firstborn Ishmael, and he said unto God, " O that Ishmael might live before Thee ! And God said, Sarah thy wife shall bear thee a son indeed ; and thou shalt call his name Isaac, and I will establish My covenant with him for an everlasting covenant, and with his seed after him. But as for Ishmael, I have heard thee : Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly : twelve princes shall he beget, and I will make him a great nation. *But My covenant will I establish with Isaac*, which Sarah shall bear unto thee at this set time in the next year."

In chapter xviii. God recognises His promises as a reason why He should not hide from His chosen servant His intentions with regard to the cities of the plain, when the sin of the people was very grievous : " And the Lord said, Shall I hide from Abraham that which I do, seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him ? "

In chapter xxi. we find Abraham rejoicing in the birth of Isaac, but his heart still clung to Ishmael. The necessary separation, however, was brought about by the folly of the boy. Sarah saw him "mocking," and called on her husband "to cast him out," "and the thing was very grievous in Abraham's sight. . . . And God said, Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called, and also of the son of the bondwoman will I make a nation, *because he is thy seed.*"

Let us just pause one instant to mark the honour laid on this man, Abraham. God chooses him to be the progenitor of a mighty people, a multitudinous seed, to consist of many nations. He confides to him His secrets as a friend, and thus to comfort him in the loss of his firstborn and well-beloved son; God promises that that son also should give birth to princes and be the head of a great nation, and above all this, of his family, through Isaac, should be born the Divine Redeemer, through whom all people should be blessed. Then came the trial. Was Abraham's trust so sure in the truth, and power, and lovingkindness of his God, that he could obey Him even to slaying with his own hand the son, miraculously given, in whom all the promises were centred? It was; and Isaac was spared.

Chapter xxiii. 16: "By Myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and *thy seed shall possess the gate of his enemies*, and in thy seed shall all the nations of the earth be blessed, *because thou hast obeyed My voice.*"

Now, here we have this important fact stated, that these great blessings were positively pledged to

Abraham on account of an act of obedience *which was already past*. It was not dependent on the future : it did not rest on any question of obedience from his posterity. If they sinned, they might be chastised ; but the birthright would still be theirs. It was impossible that God's promise should fail, and He had *sworn by Himself* to fulfil it. *Do not lose sight of this great fact.*

In chapter xxv. 23, we have again the separation of brothers, and the selection of one in whom the promises were to centre. "And the Lord said (to Rebekah), Two nations are in thy womb, and two manner of people shall be separated from thy bowels ; and the one people shall be stronger than the other people ; and the elder shall serve the younger." And again we find the father loving the elder son, and the mother supporting the younger. These were Jacob and Esau : "Esau is Edom."

In chapter xxvi. we are introduced to Isaac as inheriting the promises. "Sojourn in this land, and I will be with thee and will bless thee ; for unto thee and to thy seed, I will give all these countries, *and I will perform the oath which I swore unto Abraham thy father* ; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries, and in thy seed shall all the nations of the earth be blessed, *because that Abraham obeyed My voice, and kept My charge, My commandments, My statutes and My laws.*" Here again it is distinctly pointed out by God that it was the *past obedience of Abraham*, on which He based these promises. They were not conditional on the future conduct of Isaac or his seed. Other promises were made conditional, but these were not ; and it is important to keep in our minds which of the Divine promises were conditional, and which were unconditional.

In this same chapter it is related that the Lord appeared to Isaac in the night, and reiterated His promise for "Abraham's sake." "I am the God of

Abraham thy father ; fear not, for I am with thee, and will bless thee and multiply thy seed for Abraham's sake." Over and over again does the Lord seek to impress on Isaac that Abraham is the origin and ground, for these coming blessings.

In chapter xxvii. the usual father's preference for the elder son and God's choice of a younger son comes before us. It is a singular fact when taken into consideration with certain other facts, and it will be well to halt a moment over it.

It is evident from many passages in the Old Testament that the "Birthright" in the early ages was recognised by God and man. To refer to one or two by way of illustration :—

In Gen. xliii. 33, the sons of Jacob were ranged by Joseph at the feast in Egypt "the firstborn according to his birthright, and the youngest according to his youth."

In Exod. iv. 22, Moses is commanded, "And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is My son, even My firstborn. And I say unto thee, Let My son go, that he may serve Me ; and if thou refuse to let him go, behold, I will slay thy son, thy firstborn." Exod. xi. 5, "All the firstborn in the land of Egypt shall die." Exod. xiii. 1, 2 : "And the Lord spake unto Moses, Sanctify unto Me all the firstborn, whatsoever, both of man and beast." Exod. xxii. 29 : "The firstborn of thy sons shalt thou give unto Me."

Num. iii. 12, 13 : "Therefore the Levites shall be Mine, because all the firstborn are Mine."

Psa. lxxxix. 27 : "I will make him My firstborn, higher than the kings of the earth."

Deut. xxi. 17 : "The right of the firstborn is his." If we turn to the New Testament we shall find the same recognition of the special position of the firstborn. Jesus was Mary's "firstborn son" (Matt. i. 25). Paul speaks of the Divine Father's will that His son should be "the firstborn among many brethren"

(Rom. viii. 29), and again in Col. i. 15, declares Him "the firstborn of every creature . . ." and "the firstborn from the dead ; that in all things He might have the pre-eminence." And in Heb. xii. 23, believers in Christ are called "the Church of the firstborn."

How then can we account for the repeated preference of God for younger sons of the patriarchs to continue His chosen race? I confess my perplexity, unless God saw the necessity of making His sovereign will so conspicuous in order to prevent the Hebrew people mistaking the results of that will, for the ordinary work of nature. It seems to me that with such a stiff-necked, unbelieving people, it was essentially necessary to make the circumstances abnormal, though not always miraculous. And clearly the rights of the firstborn were fully recognised whenever this necessity of asserting the Divine prerogative did not exist.

To return to Gen. xxvii. Jacob, the younger son, aided by his mother, deceived his father, won the old man's blessing and supplanted his elder brother. Pre-eminence is given to him—"Let people serve thee, and nations bow down to thee ; be lord over thy brethren, and let thy mother's sons bow down to thee : cursed be every one that curseth thee, and blessed be he that blesseth thee." The promises of Isaac to Jacob were confirmed by God (Gen. xxviii. 10—22) in that remarkable dream when he laid down on the stones to sleep and saw the vision of angels passing to and fro between earth and heaven, on a ladder set upon earth which reached to heaven. "And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac : the land whereon thou liest, to thee will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south ; and in thee and in thy seed shall

all the families of the earth be blessed. And behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land, for I will not leave thee until I have done that which I have spoken to thee of." There are several distinct promises here, all based as before on the promises to Abraham, *therefore not conditional* :—

1. The promise of Palestine, &c., &c.
2. Multiplicity of seed : "as the dust of the earth."
3. Extension of possession and habitation for his seed *to the four corners of the earth*.
4. Special blessing through the seed to the other families of the earth.

For a certain period Palestine was in the hands of the Hebrews. David and Solomon wielded the sceptre over the largest dominion that has ever yet been known to be in Hebrew possession. The number of the people at that period is not supposed to have exceeded ten millions. That is (according to the largest estimate) about the number of the only people popularly recognised as Hebrew—the Jews—at the present day. Palestine has passed out of their hands. The Jews are a scattered people, but they are not a nation ; peoples do not serve them, nor do nations bow down to them. Yet we know that every word of God is true, and every promise will be fulfilled.

The last promise is in open course of present fulfilment. The Gospel of Christ has in different measures been already blessed to most of the families of the earth. The spiritual promise we recognise as still in process of realization. But what has become of these splendid temporal promises equally sure of fulfilment, and equally unconditional? We must look farther for the answer.

In Gen. xxxv. 9, we have related to us another occasion on which God repeated His promises to Jacob, and now He changed the patriarch's name, and called Him "Israel," and "God said unto him,

I am God Almighty : be fruitful and multiply ; a nation and a company of nations shall be of thee, and kings shall come out of thy loins ; and the land which I gave to Abraham, and Isaac, to thee I will give it, and to thy seed after thee will I give the land."

Kings have descended from Jacob's loins. But where were the "company of nations?" We shall not find that promise realised in Scripture history. They have yet to be developed, or yet to be discovered. There is no portion of Hebrew history before the rent of the nation under Rehoboam which realises this grand promise. David and Solomon were illustrious rather in their own persons, in their individual characters, than by the extent of the Empire, or the numbers of the populations over which they reigned. No later sovereigns, named in the sacred writings, whether of Judah or of Israel, can compete with them in dignity or historic importance. Neither were these promises fulfilled to the Jews after their return from Babylon. But "God is not a man that He should lie." His Word is sure and cannot be broken.

We come now to that deeply interesting and very remarkable narrative in Gen. xlviii. and xlix., the blessings transmitted by the patriarch Jacob—"Israel"—to his family of sons and grandsons, in which we have the first intimation that these wonderful Divine promises were to be apportioned in certain definite relations, amongst the seed of Jacob's twelve sons, *but not to belong each to all the tribes*. The blessing of Ephraim and Manasseh preceded that of their father and uncles. Ephraim, the younger son, was deliberately placed before his elder brother, the blind old man crossing his hands "wittingly" to give him the greater blessing:—

"The angel which redeemed me from all evil, bless the lads ; and LET MY NAME BE NAMED ON THEM, and the name of my fathers, Abraham and Isaac ;

and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him : and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father : for this is the firstborn : put thy right hand upon his head. And his father refused, and said, I know it my son, I know it ; he also shall become a people, and he also shall be great ; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations."

Remark that Jacob gave his "NAME" only to the lads, Ephraim and Manasseh. The "company of nations" promised to Jacob (xxxv. 11), has grown into a "multitude of nations," and the great promise is centred in "Ephraim."

Clearly we have no right to confound this promise to Ephraim with any promise given to either of his uncles.

It is a usual explanation of this multitudinous seed to say it means the spiritual kingdom of Christ. But Christ did not belong to the tribe of Ephraim. His human nature was derived from Judah. The blessings were various, and were given specially to each tribe. To Judah was given the lion's courage and the sceptre, but not the multitude. Judah would reign over the multitudes of Ephraim. The promise to Joseph makes him strong as well as fruitful, and to Joseph is given the spirit and the necessity of colonization, which would realise the "company of nations." "Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall : the archers have sorely grieved him and shot at him and hated him ; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the shepherd, the stone of Israel) : * even by the God of thy

* Does this refer to the "Stone Kingdom ?" The "shepherd" can hardly mean Christ, who came from Judah, not from Ephraim, in the flesh.

father, who shall help thee: and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bounds of the everlasting hills: they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren. . . . All these are the twelve tribes of Israel: and this is it that their father spake unto them and blessed them: *every one according to his blessing he blessed them.*" And with these words we come to the end of the *unconditional* blessings promised to the chosen people.

I must again call attention to this grave fact, that the truth of the living God is involved in the fulfilment of these promises; they cannot be explained away; they are clearly and unmistakably temporal. Ephraim's descendants were to become a great nation, a company of nations, a multitude of nations. The blessings of the deep, of the breasts and the womb, and of the hills as well as of the heaven above, are temporal blessings. Have they apparently been fulfilled in any known portion of the Hebrew people, at any known time?

Let us follow on the history of these chosen people. We need not linger long with them in Egypt. God informed Moses of the "covenant" which He had made with Abraham, Isaac, and Jacob, and that He had "sworn" to give them the land: "And I will give it you for an heritage: I am the Lord."

2. CONDITIONAL PROMISES TO THE TWELVE TRIBES BEFORE THE DIVISION.

In Exod. xix. 3—7 we have the first of the *conditional* promises. God spake to Moses, saying, "Thus shalt thou say to the house of Jacob, and tell the children of Israel: Ye have seen what I did unto the Egyptians, and how I bare you on eagles'

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wings and brought you unto Myself. Now therefore, *if ye will obey* My voice indeed and keep My covenant, then ye shall be a peculiar treasure unto Me above all people; for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and an holy nation."

Then, in the four following chapters, are recorded the commandments given to the people: "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not; for he will not pardon your transgressions: for My name is in him. But if thou shalt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies and an adversary unto thine adversaries. . . . And ye shall serve the Lord your God, and He shall bless thy bread and thy water; and I will take sickness away from the midst of thee. . . . I will send My fear before thee, and will destroy all the people to whom thou shalt come, and I will make all thine enemies turn their backs unto thee," &c., &c.

Exod. xxxi. 13—18. We have here the establishment of the Sabbath as a *sign* between God and His chosen people. The seventh day had been specially sanctified by God at the creation as that on which the great work was finished. We have no record of its having been specially kept by men before the time of Moses. It seems probable from the sacred narrative that its being "sanctified" *meant* that it was *set apart*, and that men were instructed to hold it sacred and devote it to worship, but that the custom died out as sin increased, and therefore it was now selected as a *sign* which should distinguish God's people for ever. It is a pledge of God's presence and a pledge of man's obedience. It is a mark of distinction to this day between those who worship God and those who reject Him; and the way in which the Sabbath-day is regarded is the most definite

key to the religion of any nation professing to worship the one God—Jehovah. Heathens have not this sign; Mahomedans have not this sign; Roman Catholics profess to have it, but they make a plaything of it; infidels scoff at it; the indifferent neglect it; only those who love their Lord “in sincerity and truth” love to hallow His Sabbaths. Where this sign is found, surely we may recognise the people of God: “Speak thou also unto the children of Israel, saying, Verily My Sabbaths shall ye keep: for it is a sign between Me and you throughout your generations that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore. . . . Six days may work be done, but the seventh is the Sabbath of rest holy to the Lord. . . . It is a sign between Me and the children of Israel for ever” (Exod. xxxi. 13—17).

Exod. xxxii. The people grew impatient at the prolonged absence of Moses in the Mount, and with strange inconsistency demanded from Aaron that he should make them idols to supply the place of Moses. God informed Moses of the fact, and threatened to consume the people; but the faithful servant pleaded with Him to “remember Abraham, Isaac, and Jacob” to whom He had sworn a blessing, and was heard, “and the Lord repented of the evil which He thought to do unto His people.”

Exod. xxxiii. 1. God reminds Moses of His oath, “which He sware unto Abraham, to Isaac, and to Jacob.” “And the Lord spake unto Moses face to face, as a man speaketh unto his friend,” and the great leader takes advantage of this condescension to plead for the Divine Presence to go ever with him and the people: “For wherein shall it be known that I and Thy people have found grace in Thy sight? is it not, in that Thou goest with us? So shall we be separated, I and Thy people, from all the people that are upon the face of the earth. And the Lord said, I will do this thing also.”

The next prayer of Moses is (chap. xxxiv. 9) very striking: "Pardon our iniquity and sin, and *take us for Thine inheritance.*" And God replies, "Behold I make a covenant," divers commands follow, and then God declares (ver. 27), "I have made a covenant with thee and with Israel."

In Lev. xx. 24 the separation of Israel from the outer world is mentioned by God: "I am the Lord your God which have *separated you from other people.*" Another peculiarity is mentioned (chap. xxv. 23): the peculiar land set apart for the separated people "shall not be sold for ever: for the land is Mine."

Chap. xxvi. 2, &c., &c. This is a wonderful chapter of conditional blessings. "*If ye walk in My statutes and keep My commandments and do them, then I will give you,*" &c. (This chapter should be carefully read: it is too long to give completely here). Commands, and promises, and warnings and threatenings are all written for our instruction. Peace, and plenty, and victory and rest are held ready for the nation *obedient*, but sorrow, "terror, consumption and burning ague" flight before enemies, strength spent in vain, the land yielding no increase, wild beasts "which shall rob you of your children and destroy your cattle and make you few in number"—these, and more than these, and, above all, their God, "contrary to them," were to be the results of their disobedience. And yet, in spite of such terrible punishments, and such severe displeasure, a merciful God of truth declares that "*if they shall confess their iniquity,*" and their hearts be "humbled, and they then accept of the punishment of their iniquity, then will I remember My covenant with Jacob, and also My covenant with Isaac, and also My covenant with Abraham will I remember: . . . and yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break My covenant with them: for I am the Lord their God."

Numb. vi. 22 to end. The Lord's directions is here given to Moses how to bless the children of Israel. How beautiful, and soothing, and encouraging is this blessing! and they were to *bear His name*.

Num. xxiii. 8—10, 19—25, and xxiv. These chapters contain those striking prophecies declared so unwillingly by Balaam to the king of Moab. "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? . . . lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob (see Gen. xxviii. 14), and the number of the fourth part of Israel? . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel. . . . How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! . . . Blessed is he that blesseth thee, and cursed is he that curseth thee." Balaam died fighting against this people he had blessed, and whom yet he had tempted to sin! (chap. xxxi. 8—16).

Chap. xxxiii. 50 to end. A fearful charge was given the chosen people by God, and terrible were to be the consequences of any hesitation and disobedience in carrying it out. They were to "*drive out all the inhabitants of the land before them,*" and disposses them of it, and dwell therein: for I "*have given you the land to possess it. . . . But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.*" We shall see in time how fully this threat has been fulfilled.

Deut. i. 8, ii. and iii. Moses again reminds the Hebrews of the promises made to their fathers, the three great patriarchs, and that these promises are their title-deeds to the land of which they were about to take possession, and reproaches them for their

constant want of faith in the very face of the miracles wrought for them. His summary of the Hebrew history is most interesting. Mark the watchful care of God in their walking through the great wilderness 40 years, when they had lacked nothing, their continual disobedience, and God's continual forgiveness and loving mercy to His chosen but rebellious people. "This day will I begin to put the dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." . . . "What nation is there so great who hath God so nigh unto them as the Lord our God is in all things that we call upon Him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?" . . . "Take heed unto yourselves lest ye forget the covenant of the Lord your God, which He made with you, and make you a graven image, or the likeness of anything which the Lord thy God hath forbidden thee. . . . I call heaven and earth to witness . . . And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you. . . . But if from thence thou shalt seek the Lord thy God thou shalt find Him, if thou seek Him with all thy heart, and with all thy soul . . . because He loved thy fathers, therefore He chose their seed after them . . ."

In chapter vii. Moses continues: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto Himself, above all people that are upon the face of the earth. . . . Ye were the fewest of all people."

There is a remarkable promise (vii. 15), which the Hebrews of old never seem to have fully realised, and which is too much lost sight of in the present day. "If ye hearken to these judgments, and keep and do them . . . the Lord will take away from thee all

sickness." The great proportion of sickness in all nations is the result, directly or indirectly, of sin ; sin of the individual in some cases ; sin of parents or ancestors in others. Sin does not merely punish the actual sinner, it is a blight on all who come within its influence. The reprobate of the family does not merely injure himself, he brings down his father's grey hairs with sorrow to the grave, and is an affliction to his brethren as well as to his parents. The ill-tempered member of the home circle is a continual strain on the tempers of all around. The indulgence of evil, whether it be moral or physical, is ever injurious to health. Good temper, temperance, cheerfulness, courtesy, are all aids to digestion, and prevent the wear and tear of vital energy, and are all blessings to the person who habitually practices them, whilst their happy influences are felt throughout the social circle. The grating effects of ill-humour, passion, sneers, and snarling, are felt not only as wounds to the heart and affections, but as injuries to the stomach ; and this great promise may, even in the present day, be largely realised by allowing Christianity to control our daily lives.

Deut. viii. 17, 18. "And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God : for it is He that giveth thee power to get wealth, that He may establish His covenant which He sware unto thy fathers, as it is this day." The Hebrew nation has ever been remarkable for its "power to get wealth," and it was very needful that Moses should make the plain statement contained in these verses, that the power came from God alone. This power seems to have been one of those gifts so specially bestowed upon the whole of the chosen people, and is clearly one of the distinctive marks set upon them.

Deut. xi. 10, &c., &c. Moses gives a short but

graphic description of the promised land, to the borders of which he had been permitted to bring the Hebrew people—"a land that floweth with milk and honey." Few words, but how much is conveyed by them. "Milk" at once raises a vision of "hills and valleys," green pastures and grazing cattle. "Honey" tells of flowery scenes of beauty delighting the eye. But more than this, it is "*A land which the Lord thy God careth for*: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year."

How seldom do we now hear of bad seasons, of drought, or excess of rain, of too much cold or too much heat, being attributed to God's chastisement for national transgression; but Moses proclaims the great truth that when God's wrath is kindled against His people, then He "shuts up the heaven that there be no rain, and that the land yield not her fruits." He who gives can alone take away; and when God wills to help His people, or to chasten them, what power can stay His hand?

But not only sickness and health, food or hunger, the fruits of the earth, abundance or scarcity, depend on the will of God and on the obedience of the people, but length of life. "Therefore ye shall lay up these My words in your heart and in your soul. . . . And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up, . . . *that your days may be multiplied, and the days of your children*, in the land which the Lord sware unto your fathers to give them, *as the days of heaven upon the earth.*"

The Hebrews were at that time the "fewest people" among nations. How, then, were they to accomplish the possession of so much territory, and such a commanding position as is implied or expressed in the Divine promises? Not by their own strength. Again they are taught their dependance on the

Almighty. "Then will the Lord drive out all those nations from before you, and ye shall possess greater nations and mightier than yourselves. . . . Then shall no man be able to stand before you : for the Lord your God shall lay the fear of you and the dread of you upon all the land that ye shall tread upon, as He hath said unto you. Behold I set upon you this day a blessing and a curse ; a blessing if ye obey the commandments of the Lord your God, which I command you this day : and a curse if ye will not obey."

Deut. xiv. 2. Here we learn the nature and fullness of the blessing which awaited Israel obedient : "Ye are the children of the Lord your God. . . . For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto Himself, above all the nations that are upon the earth."

National greatness, temporal distinction, riches and abundance, dignity, population, extent of dominion—all these were great gifts ; but greater still was the privilege of nearness to God, "Ye are the children of the Lord your God," and their heavenly Father desired to bestow upon them heavenly blessings. Holiness was the crowning gift ; it would be their distinguishing mark as God's own "peculiar" people, whom He had chosen for Himself.

Deut. xv. 6. A natural result of the abundant riches of this peculiar people was to be their propensity to lend : "Thou shalt lend unto many nations, but thou shalt not borrow ; and thou shalt reign over many nations, but they shall not reign over thee." Hebrews, individually, have been the great lenders of the world. But what about them *nationally* in that capacity ? They were not lenders in Palestine, nor rulers over nations, and the Jews have never constituted a nation since their return from Babylon. Yet this promise must be fulfilled at some time ; it cannot become the privilege of a Gentile people.

No other nation can rob from God the gift He keeps for His peculiar people.

Deut. xxiii. 7. The separation of the Hebrew people from all others, even those in some degree connected with them by earthly relationship, is remarkably illustrated by the commands touching Ammonites, Moabites, Edomites, and Egyptians. The two former were not to "enter into the congregation of the Lord even to their tenth generation," whilst *Hebrews were not to abhor an Edomite or an Egyptian*, and they were to be admitted to the congregation in their "third generation." Yet ordinary "strangers" were individually freely admitted to naturalization on their accepting the covenants, owning the faith and worship of the one Jehovah, and devoting themselves to His service.

Chapters xxvi., xxviii. Again we have the Hebrews reminded that they are "the Lord's peculiar people," and that He hath "avouched them" to be so: "to make thee high above all nations which He hath made, in praise, and in name, and in honour; and that thou mayest be an holy people unto the Lord thy God as He hath spoken. . . . And all people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plentiful in goods . . . and shall open unto thee His good treasure . . . and thou shalt lend unto many nations and thou shalt not borrow. And the Lord shall make thee the head and not the tail; and thou shalt be above only and thou shalt not be beneath." That they were to "lend, but not to borrow" is repeated here from chapter xv. 6, thus laying great stress on this fact. This peculiar people were to be as remarkable by the punishments of their disobedience, as by the marks of Divine favour. We have seen that they would be known and recognised as the children of God, by His marvellous blessings, distinguishing them

from other nations ; but Moses informs us in chapter xxviii. that if the Hebrews refused to "hearken unto the voice of the Lord their God," fearful curses would overtake them : "And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever." Then follows a terrible list of plagues, hunger and thirst, and nakedness and want, and war and famine, and disease ; they should *be left few in number, should be scattered among all people, and among them find no rest for the soles of their feet* ; their lives should hang in doubt, and they should dwell in bondage. Many of these things we know fell on the Jews.

Chap. xxx. brightens the prospect, and renews the promises on the repentance of the favoured Hebrew people. If they turn to the Lord in their captivity, "with all their heart and all their soul, then will the Lord turn thy captivity and have compassion upon thee. . . . And the Lord will again rejoice over thee for good, as He rejoiced over thy father." There is an intimation in this chapter that the Hebrews would become a scattered people, driven to wander and seek a home among other nations ; but there is also a promise that, *if in their exile they return to the worship of their God*, and seek Him with all their hearts, and walk according to His commandments, then He will not only "gather them from all the nations," and "fetch them from the outermost parts of heaven," but He will "circumcise their hearts and the hearts of their seed," and enable them "to love the Lord their God with all their heart and all their soul."

Deut. xxxi. and xxxii. God, foreseeing the rebellious conduct of His chosen people, commands Moses to write a song, which should be learned by them, and treasured in the ark of the covenant, and never be forgotten out of the mouths of their seed, as a witness against them. Portions of this grand song are a witness to us now of wonderful truths which have been ignored, or have been supposed to

apply only to two-twelfths of the Hebrew Tribes :
"I will publish the name of the Lord. . . . Do ye thus requite the Lord, O foolish people and unwise? is not He thy Father that hath bought thee?

. . . When the Most High divided to the nations their inheritance He set the bounds of the people according to the number of the children of Israel, For the Lord's portion is His people ; Jacob is the lot (or measuring rod) of His inheritance. He found him in a desert land, and in the waste, howling wilderness, He led him about, He instructed him, He kept him as the apple of His eye."

Here we have the remarkable fact revealed that all the regions of the earth were arranged with reference to the future of the Hebrew race ! The boundary of every other nation was limited by the Divine intention with regard to His chosen people. A grand destiny was in store for them, but their persistent rebellion and ingratitude has postponed their coming into possession. Nothing, *recorded in the Scripture*, has realised it ; yet we know that though deferred by continued sin, the promise to Abraham must be absolutely fulfilled at some time : "O that they were wise, that they understood this, that they would consider their latter end !" God's law was to be "their life," and yet they deserted Him for Baal.

Chapter xxxiii. reiterates the special promises to the individual tribes, and in some cases enlarges them, and enters into greater details. This is more particularly the case with Joseph : "And of Joseph He said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good

will of Him that dwelt in the bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns : with them he shall push the people together to the ends of the earth : and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

This describes a populous nation in a state of extreme prosperity, the "fulness" of the earth with its precious things, enjoyed freely by the people, a nation of warriors rejoicing in victory and conquest ; a nation constantly increasing its territory and dominion in all corners of the globe ; and a religious people having for their crowning blessing "the goodwill of Him that dwelt in the bush." Nothing in the Bible record notes the existence of such a people up to the Christian era. What, says later history ? Is any such people in existence now ? Any people who bear any sort of resemblance to the picture drawn by Moses ? A people isolated by position and habits, populous, rich, prosperous, with possessions in every quarter of the earth, successful in war, feared by other nations, sinful in many ways, yet zealous for God, and carrying His law and messages of mercy to every other people ; witnessing for Him, and spreading the knowledge of Him, and the worship of Him in every clime and amongst every race ?

If there be such a nation, then may it claim the blessing of Moses : "The eternal God is thy refuge, and underneath are the everlasting arms, and He shall thrust out the enemy from before thee. Israel shall dwell in safety alone. Happy art thou, O Israel ! Who is like unto thee, O people saved by the Lord, the Shield of thy help ?" We have seen that throughout the sacred narrative up to this point, the distinction is recognised between the *one seed*, the spiritual blessing through Him, and the sceptre, as given to the tribe of Judah—whilst the large temporal

promises of *multitudinous seed*—extent of territory, subject nations, victory in war, fertility of soil, and accumulation of riches, were all centred in Ephraim, Manasseh sharing a part, but a lesser part. Joseph was to be the great coloniser, overflowing his own walls and reaching the ends of the earth, even the utmost bound of the everlasting hills, and to gather his riches from the influences of the sun and of the moon, whereon they shone. It must indeed be a “great nation” which owns so many colonies, and rules over so many nations. It is not Judah—the Jews are not a nation—though the *sceptre of this great nation will be in the hands of one of Judah’s seed*. But where is this nation? What name does it bear? In which corner of the earth is the seat of its government? Where its royal throne? Moses died upwards of 3,000 years since. Is the nation not yet in possession of the great estate so solemnly promised to Abraham, Isaac, and Jacob, long before his day?

To explain these promises as connected only with the spiritual and eternal blessings brought by the “one seed,” our blessed Lord and Saviour, is trifling with the common meaning of common words. Temporal blessings and spiritual blessings are *two distinct things*, though both come from one common source the “Giver of all good gifts.” We do not honour God aright when we confound them. How is it possible for any reader, with an ordinary share of common sense and fairness of mind to pervert the words of Moses, or of Jacob, and say they do not describe literal, temporal, blessings? Of course no one, who does not thoughtlessly confound temporal with spiritual would dream of comparing them in real value. The temporal can never equal the eternal blessings. But God, in His infinite wisdom, has so constituted the world, that these temporal earthly gifts are blessed as His tools, and so made instrumental for the furtherance of eternal purposes, and they are set as His seal and mark on the people whom He honours as His agents in that great work.

Josh. i. 7. Moses was succeeded by Joshua as leader of the chosen people into the Promised Land, and the promises are repeated to him, as to the position of this people in their land, *if they obeyed God and looked to Him alone for strength.* "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses My servant commanded thee : turn not from it to the right hand, or to the left, that thou mayest prosper whithersoever thou goest." "Then shall not any man be able to stand before thee." How quickly was this promise fulfilled. We find in the very next chapter the spies who were sent to Jericho, declaring to Joshua, "Truly the Lord hath delivered into our hands all the land ; for even all the inhabitants of the country do faint because of us."

And again, chap. v. 1, their miraculous passage across the Jordan, so astonished the kings of the Amorites, and the kings of the Canaanites that "their heart melted, neither was there spirit in them any more, because of the children of Israel." "So the Lord was with Joshua, and his fame was noised throughout all the country." The perverse temper, constant disobedience of the people, and their coldness to remember the continual mercies of God in their behalf, were a constant hindrance to their progress, and led to their frequent punishment by defeat and other chastisements. The promises to the patriarchs were not withdrawn, for they were given without condition. But *the time for their fulfilment was not pledged, and was to depend on the obedience of the people.* Incessant disobedience led to perpetual postponements, and this statement describes the long history of the Hebrews up to the present time. Blessings have been held in store, but not poured out in their fulness. A God of patience and long suffering has borne with a rebellious and stiffnecked people, and still bears with them. Well might God through the prophet Hosea, several hundreds of years

afterwards, deplore their persistent career of transgression. "O Israel, thou hast destroyed thyself: but in Me is thy Help."

Before Joshua's death, he, like Moses and Jacob, called all Israel before him, and solemnly reminded them of all the wonderful dealings of their God with them, and warned them of the results of disobedience. Josh. xxiii. "Cleave unto the Lord your God, as ye have done unto this day, for the Lord hath driven out before you great nations and strong: but as for you, no man hath been able to stand before you unto this day. One man of you shall chase a thousand: for the Lord your God, He it is that fighteth for you, as He hath promised you. Take good heed therefore unto yourselves, that ye love the Lord your God. Else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them. Know for a certainty that the Lord your God will no more drive out any of these nations from before you: but they shall be snares and traps unto you, and scourges in your sides and thorns in your eyes, until ye perish from off this good land, which the Lord your God hath given you," &c., &c.

A strict command had been given the Hebrews to "drive out" and to "destroy" the idolatrous nations which inhabited Palestine, and God promised His help to enable them to do this. But they did not do it. They allowed the Canaanites to remain amongst them on payment of tribute. "And the anger of the Lord was not against Israel," and He commanded that these nations should remain as tests and trials of His people's faith and truth and obedience. The Canaanites proved temptations, and therefore "thorns in their eyes," so that they "went a whoring after Baalim, and made Baal-berith their God, . . . and remembered not the Lord their God, who had delivered them out of the hands of all their enemies."

The history of the Hebrew nation is a record of

sinning and repenting, and then sinning again. In this course of transgression it came to pass that the tribe of Benjamin was nearly destroyed. But that tribe was destined for better things, and was rescued in order "that a tribe be not destroyed out of Israel."

In Judges x. 9, we have a very broad hint as to the future division of the Hebrew people. Three facts are given—Judah, Benjamin, Ephraim—and mark, it is the "House of Ephraim." We know that Benjamin ultimately was assigned to dwell with Judah for a time.

In 1 Sam. xi. 8, we have the first recognition of the future division of the Hebrews into *two peoples*, Judah and Israel, "And when he [Saul] numbered them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand." As Levi was not numbered for war, Judah must have stood alone, and the other ten tribes (or eleven, counting the half tribes as each a tribe), were described as "the children of Israel." Chap. xii. 1, speaks of the whole tribes as "all Israel." We are evidently getting near the period when the jealousies which had been kept latent, will suddenly blaze out.

After the death of Saul, we read in 2 Sam. ii. 4—12, "The men of Judah came, and there" (in Hebron) "they anointed David king over the House of Judah." . . . "But Abner, the son of Ner, captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to Mahanaim, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israel. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israel, and reigned two years. But the House of Judah followed David. And the time that David was king in Hebron over the House of Judah, was seven years and six months."

2 Sam. iii. 1: "Now there was long war between the House of Saul and the House of David: but

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David waxed stronger and stronger, and the House of Saul waxed weaker and weaker." Ish-bosheth offended Abner, and he declared, "as the Lord hath sworn to David, even so do I to him; to translate the kingdom from the House of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba." David reigned "in Hebron over Judah, seven years and six months: and in Jerusalem he reigned thirty and three years over all Israel and Judah" (2 Sam. v. 5).

And now in the height of his grandeur, his enemies subdued, at rest from war, and in the full enjoyment of peace, the shepherd king remembered to whom he owed the wonderful blessings he enjoyed, and he felt ashamed to dwell in his palace of cedar, whilst the ark of God remained without a fitting temple to contain it. "It dwelleth within curtains" (2 Sam. vii. 2). So he consulted Nathan the prophet, and sought God's sanction for the erection of a house to be set apart for God's service. The messages in reply forbade David the work, but declared it should be accomplished by his son. Having reminded the king of the Divine guidance and protection which had followed him "whithersoever he went," the prophet goes on to state what God will yet do for His people Israel, and for David's family.

2 Sam. vii. 10, &c., &c., "Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as before time. . . ." "Also the Lord telleth thee that He will make thee an house. And when thy days shall be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My name, and I will stablish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he commit iniquity,

I will chasten him with the rod of men, and with the stripes of the children of men: but My mercy shall not depart away from him, as I took it from Saul whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." And then follows the touching address of David, the grateful acknowledgment of mercies, past, present, and future. "And is this the manner of man, O Lord God? And what can David say more unto Thee? for Thou, Lord God, knowest Thy servant. For Thy word's sake and according to Thine own heart, hast Thou done all these great things, to make Thy servant know them. Wherefore Thou art great, O Lord God: for there is none like unto Thee, neither is there any God beside Thee, according to all that we have heard with our ears. And what one nation in the earth is like Thy people, even like Israel? *For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever:* and Thou, Lord, art become their God. And now, O Lord, the word Thou hast spoken concerning Thy servant and concerning his house, establish it for ever, and do as Thou hast said. And let Thy name be magnified for ever, saying, The Lord of Hosts is the God over Israel: and let the house of Thy servant David be established before Thee. . . . Therefore now let it please Thee to bless the house of Thy servant, that it may continue for ever before Thee: for Thou, O Lord God, hast spoken it: and with Thy blessing let the house of Thy servant be blessed for ever."

Now, what lessons do we gather from this?

1. A *place* was to be specially set apart for Israel.
2. It was to be a place of *their own*, from whence they should "move no more."
3. It was to be "a place" in which they were *safe* from the attacks of their enemies, in which the "children of wickedness" should not molest them.

Clearly, then, it must be *some other place than Palestine*, for in Palestine they were continually afflicted by their enemies, and from it they were removed, carried captive by Assyrians and Chaldeans, and turned out by the Romans and the Turks.

We shall find this chosen "place" more fully described in detail by the prophets (iv. 7). David was to become the head of a "house," and a throne, and a kingdom which should be established *for ever*.

The people "Israel" were to be a people unto God *for ever*.

David's House was to reign over them. Consequently, his throne must *even now* be established in that "place" from whence they were never to be removed, but which we have seen *must be some place besides Palestine*.

Chapter xix. 8. The distinction between the Houses "of Israel and of Judah" is here retained. So, again, in the history of Absalom. It seems that "all Israel" went out with him, and when on his death "Israel had fled every man to his tent," David sent Zadok and Abiathar, the priests, to reproach "the elders of Judah, saying, Why are ye the last to bring the king back to his house? . . . Ye are my brethren, ye are my bones and my flesh: wherefore then are ye the last to bring back the king? . . . And Shimei . . . hasted and came down with the men of Judah to meet king David. . . . Then the king went on to Gilgal . . . and all the people of Judah conducted the king, and also half the people of Israel. And behold, all the men of Israel came to the king, and said unto the king, Why have our brethren, the men of Judah, stolen thee away? . . . And all the men of Judah answered the men of Israel, Because the king is near of kin to us. . . . And the men of Israel answered the men of Judah, and said, We have ten parts in the king. . . . And the words of the men of Judah were fiercer than the words of the men of Israel."

Chapter xx. 2.—“So every man of Israel went up from after David and followed Sheba, the son of Bichri, but the men of Judah clave unto their king, from Jordan even to Jerusalem.”

These passages leave no doubt as to the clearly understood distinction between “Israel” and “Judah” during the life of David. But there are more to the same purpose.

Chapter xxiv. 1, 9. David was moved to “number Israel and Judah.” . . . There were in Israel, eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.

1 Kings i. 35. David appointed Solomon as his successor “to be ruler over Israel and over Judah.” And we find from chap. iv. 20, that in his reign, “Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry . . . and he had peace on all sides round about him. And Judah and Israel dwelt safely.”

Solomon built the temple his father had desired to build, and when it was finished and the Ark of the Covenant of the Lord was placed in it, Solomon offered a prayer to God for himself and his people, which was accepted.

For what did he ask?

1. He first entreats God to keep the promise made to David. “There shall not fail thee a man in My sight to sit on the throne of Israel; so that thy children take heed to their way, that they walk before Me, as thou hast walked before Me.”

2. Solomon entreats God to have respect unto his prayer, “that Thine eyes may be open towards this house, night and day, for sin against God. . . .” “And hearken Thou to the supplication of Thy servant, and of Thy people Israel, *when they shall pray towards this place*: and hear Thou in heaven Thy dwelling-place: and when Thou hearest, forgive.”

3. For sins against his neighbour. "If any man trespass against his neighbour."

4. For national sins and sorrows,—“When Thy people Israel be smitten down before the enemy . . . when heaven is shut up and there is no rain, because they have sinned against Thee. . . . If there be in the land famine, if there be pestilence, blasting, mildew, locust, caterpillar, if their enemy besiege them in the land of their cities: whatsoever plague, whatsoever sickness there be, . . . *if they pray toward this place*, and confess Thy name, and turn from their sin, when Thou afflictest them . . . what prayer and supplications soever be made by any man, or by all Thy people Israel, which shall know every man the plague of his own heart, *and spread forth his hands towards this house*, then hear them in heaven, Thy dwelling place, and forgive. . . . If Thy people go out to battle, if they sin against Thee . . . and the enemy carry them away captive unto the land of the enemy, far or near, yet if they shall bethink themselves in the land whither they were carried captives, saying, We have sinned, we have done perversely, we have committed wickedness, and so return unto Thee with all their heart and with all their soul . . . and *pray unto Thee toward their land, the city which Thou hast chosen, and the house which I have built for Thy name*, then hear Thou their prayer . . . for they be Thy people and Thine inheritance . . . for Thou didst separate them from among all the people of the earth to be Thine inheritance.”

1 Kings ix. 1—10. God renews to Solomon the promise made to David, that if he walked uprightly, there should not fail a man to sit on the throne of Israel. But there is also the solemn warning that if he or his children turned from following God, and went after other gods and served them, then He would “cut off Israel out of the land He had given them” and “cast this house out of His sight” and

"Israel shall be a proverb and a byword among all people."

Solomon heeded not the warning or the promise, "strange wives" lured him into idolatry, and the message was delivered that the kingdom should be rent from out the hand of his son (1 Kings xi. 4—14, and 26 to end). But still the chastisement was tempered for the sake of David—a portion of the kingdom should remain, "I will give one tribe to thy son for David My servant's sake, and for Jerusalem's sake, which I have chosen."

We are now brought to that important part of the sacred history which relates the final division of the Hebrew people into two separate nations, Judah and Israel. It is here that we have to contend with opposition and unbelief. The Scriptural narrative is unmistakably clear as to the fact of the separation and the period during which the two nations existed separately under distinct governments, until each was carried into captivity. But our opponents contend that after their separate captivities had expired, they were re-united. Anglo-Israelites and Jews assert that *no such re-union has ever taken place*. I therefore entreat a careful examination of the passages we shall have to refer to on these points. It will be important to keep one fact well in mind—namely, that the name of "Israel" always belongs to Ephraim and Manasseh, and *by courtesy only*, to the company of tribes which may be attached to them—but *only* and *always* to them, whether they be alone, or united to some others, or in company with all the tribes. The name never belongs to Judah and Levi when they are separated from Ephraim and Manasseh. Confusion on this point is a prominent mistake in the writings of our opponents, and I believe lies at the root of a great deal of the opposition offered.

1 Kings xi. and xii. chapters. Jeroboam, the son of a servant of Solomon, a mighty man of valour, was marked by the king for preferment, and made ruler

over the House of Joseph. To him God sent a remarkable message by the prophet Ahijah. The two were alone in a field—Jeroboam had clothed himself in a new garment—Ahijah caught the garments and rent it in twelve pieces. "And he said to Jeroboam, Take these ten pieces; for thus saith the Lord, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give Ten Tribes to thee." But, again, we are told, as before, "But he shall have one tribe for My servant David's sake and for Jerusalem's sake, the city which I have chosen out of all the Tribes of Israel," and the third time this is repeated (verse 36) with the addition "that David My servant may have a light alway before Me in Jerusalem, the city which I have chosen to put My name there. Solomon died—his son Rehoboam succeeded, and he at once alienated the people by his harshness and severity. The cry arose, "To your tents, O Israel. Now see to thine own house, David." So Israel departed unto their tents. But, certain of the Israelites, members of the families of the Ten Tribes, being dwellers in Judea, remained there as subjects of the King of Judah. Rehoboam attempted still to exercise his royal authority over the revolted tribes, and sent Adoram to them, apparently to collect tribute, but "all Israel" stoned him to death. Jeroboam had fled into Egypt. He was summoned back by the Israelites. 1 Kings xii. 19, "So Israel rebelled against the House of David unto this day. And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the House of David but the tribe of Judah only."

We have read that "one tribe" was given to Judah. We now discover that this tribe was Benjamin, and henceforward, we shall frequently find it mentioned in connection with the house of Judah. The City of Jerusalem and the Holy Temple were within the

Benjamite border, and probably this circumstance may have led the tribe of Benjamin to be selected as a "light" for David's house. "And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin . . . to fight against the house of Israel, to bring the kingdom again to Rehoboam." God's purposes were not to be thus hindered: He sent Shemaiah, the prophet, saying: "Speak unto Rehoboam, King of Judah and unto all the house of Judah and Benjamin and to the remnant of the people, saying, Thus saith the Lord ye shall not go up, nor fight against your brethren, the children of Israel: return every man to his house; *for this thing is from Me.*" So Rehoboam had to be content with the "house of Judah" and Benjamin, and Jeroboam was established with the Ten Tribes in Samaria. But in spite of all that God had done for him, Jeroboam could not trust in Him. He feared that the sacred memories of the Temple worship would ere long draw back his subjects to Jerusalem, and the king of Judah. To tempt them into idolatry seemed to him the only way by which he could secure his crown. "Whereupon the king took counsel, and made two calves of gold, and said unto them, It is too much for you to go up to Jerusalem: behold thy gods O Israel which brought thee up out of the land of Egypt. And he put the one in Bethel, and the other put he in Dan. And this thing became a sin for the people went to worship." He then established a priesthood from the lowest of the people, and appointed feasts and services in imitation of those at Jerusalem. The great mass of the people were corrupted by this evil influence. The worship of Baal from this time was the distinguishing religion of the house of Israel, and the cause of its terrible punishment.

In 1 Kings xiv. 15, we find Ahijah declaring: "For the Lord shall smite Israel as a reed is shaken in the water, and He shall *root up Israel out of this*

good land, which He gave to their fathers, and shall scatter them beyond the river, because they have made them groves, provoking the Lord to anger. And He shall give Israel up because of the sins of Jeroboam, who did sin and who made Israel to sin." Rehoboam, "the son of Solomon, reigned in Judah." The evil influence of bad example at this time affected Judah, also, and the two kingdoms for a time vied with each other in wickedness. The son of Rehoboam succeeded his father in Judah, in his sins as well as in his throne, but yet God did not forget His promise to David. Wars were frequent between the kindred nations. They were separate and distinct. For a brief period the Israelites were divided amongst themselves: "Half the people followed Tibni, the son of Ginath, to make him king; and half followed Omri. But the people that followed Omri prevailed . . . and Omri reigned." Omri is a marked person in Israel's history (1 Kings xvi. 22—29). "He bought the Hill of Samaria of Shemer for two talents of silver and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria." This Omri was the ancestor of Jehu, whose name is commemorated in the Nimroud Obelisk, now in the British Museum, as having paid tribute to Shalmaneser. The name is given as "Khumree," for the people and the country in this and other inscriptions; and this name, "Khumri," modernised into "Cymry," is borne by the Welsh to this day. Jehu "destroyed Baal out of Israel," yet "he departed not from the sins of Jeroboam which made Israel to sin. In those days the Lord *began to cut Israel short*: and Hazael smote them in all the coasts of Israel . . ." (2 Kings x. 31, 32). Hazael was king of Syria. (This was about 880 B.C.) But we are told, though he was permitted to "oppress Israel all the days of Jehoahaz," still "the Lord was gracious unto them and had compassion

on them, and had respect unto them because of His covenant with Abraham, Isaac and Jacob, and would not destroy them, *neither cast He them from His presence as yet.*"

In 2 Kings xiv. 25—28, we are again reminded of God's wonderful care for Israel, and His truthfulness in keeping the promise made to the patriarchs; "For the Lord saw the affliction of Israel, that it was very bitter:" for "there was not any helper for Israel. And the Lord said not that He would blot out the name of Israel from under heaven, but He saved them." But the nation and its rulers continued their course of sin and transgression, and we find Pul, the king of Assyria, receiving a thousand talents of silver, exacted by the Israelitish king, Menahem, from "the mighty men of wealth," to buy off the invader; and in the same chapter (15—29) Tiglath-pileser took off the inhabitants of Galilee and Gilead and carried them captive to Assyria. About twenty years later the kingdom of Samaria ceased to exist.

2 Kings, chapter xvii. For a time, Shalmaneser was bought off as Pul had been, but the tribute was ill-paid; the cup of iniquity was full, and the Lord permitted His people to be carried off finally by the king, Shalmaneser, and distributed in "Halah and in Habor by the river of Gozan, and in the cities of the Medes." Their own emptied cities were re-peopled by supplies, brought by the conqueror, from Babylon and from Cuthah, and from Ava and from Hamath, and from Sepharvaim, instead of the children of Israel: and they possessed Samaria and dwelt in the cities thereof."

In this sad chapter we have a list of Israel's sins, and the nature of the punishment inflicted by God very clearly and impressively set before us: "They walked in the statutes of the heathen," they did secretly "those things that were not right," they "built their high places," they "set them up images and groves in every high hill, and under every green

tree," they "burnt incense in all the high places," they "served idols," and "yet the Lord testified against Israel, and against Judah, by all the prophets and all the seers, saying, Turn ye from your evil ways, and keep My commandments and My statutes according to all the law which I commanded your fathers, and which I sent to you by My servants the prophets." But again follows another list of sins: "They hardened their necks like to the neck of their fathers, that did not believe in the Lord their God, they rejected His statutes," they "followed vanity," they "went after the heathen," they "left the commandments of the Lord their God," they "made them molten images, even two calves, worshipped all the host of heaven, and served Baal." They "used divination and enchantments," they "sold themselves to do evil" And, in His anger, the Lord "*removed Israel out of His sight.*" "There was none left but the tribe of Judah only." "He rent Israel from the house of David . . . the children of Israel walked in all the sins of Jeroboam . . . until THE LORD REMOVED ISRAEL OUT OF HIS SIGHT."

The BOOKS OF CHRONICLES, in many respects, are but repetitions of the Books preceding them; but scattered through them are facts and prophecies which bear strongly on the special subject of these pages:

Thus, in 1 Chron. xvii. 9, we have a remarkable repetition of 2 Sam. vii. 10—the prophecy given by Nathan to David: "Also I will ordain a place for My people Israel, and will plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more, as at the beginning."

Now, where is this place? It cannot mean Palestine, for the whole Twelve Tribes were at that very time inhabiting Palestine. And since that period of their residence in the Promised Land, they have *all* been "moved" away from it. Israel was "moved"

to Assyria and Media ; Judah was "moved" to Babylon, restored for a time, and then scattered over the whole earth. It is a question of much interest to examine into. *Where is that land, in which Israel was to be planted, and from which she was to be moved no more ?* In this same chapter we have the Lord's promise to establish the throne of Solomon "for ever." "I will be his Father and he shall be My son . . . I will settle him in My house, and in My kingdom for ever ; and his throne shall be established for evermore ;" and then David reminds God, in his thanksgiving and prayer : "For Thy people Israel didst Thou make Thine own people for ever." "Thou blessest, O Lord, and it shall be blessed for ever."

In 2 Chron., chapters x. and xi., we have again the story of the division of Israel from Judah, and the fact of Benjamin's being attached to the house of Judah, so, that when Judah is mentioned, Benjamin is, also—"Judah and Benjamin."

During the reign of Asa, the grandson of Rehoboam (2 Chron. xv. 9), there was a temporary state of penitence and piety in Judah, which was also partaken of by "strangers out of Ephraim and Manasseh, and out of Simeon : for they fell to him out of Israel in abundance, when they saw that the Lord his God was with him." The blessing continued through the reign of Jehosaphat. But Jehoram again wrought evil in the eyes of the Lord : "Howbeit the Lord *would not destroy* the house of David, because of the covenant that He had made with David, and as He promised to give a light to him and to his seed for ever" (2 Chron. xxi. 7).

Idolatry was the curse of both Hebrew nations ; though on the whole it prevailed more constantly in Israel than in Judah, where the Temple worship was a constant reminder of the true God. In 2 Chron. xxviii. 23, we read of king Ahaz of Judah : "He sacrificed unto the gods of Damascus, which smote

him : and he said, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me. *But they were the ruin of him and of all Israel.*"

In the 30th chapter (2 Chron.) we have a very interesting fact connected with the history of the Israelites. Hezekiah, king of Judah, sent invitations not only to his own subjects, but to certain members of the tribes of Asher, and Manasseh, and Zebulun, &c., &c. (who, having been carried prisoners to Assyria by Tiglath-pileser out of *Gilead and Galilee and the land of Naphtali*, had escaped *previous to the captivity of Samaria* and returned to their own land) to come to Jerusalem "to keep the passover unto the Lord God of Israel," saying, "Ye children of Israel, turn again unto the Lord God of Abraham, Isaac and Jacob, and He will return unto the remnant of you that are escaped out of the hand of the kings of Assyria." Only a "remnant" had escaped. We do not hear of their being again taken captive. The next conquest was of *Samaria, not of Galilee*. There is no record of Galilee being again disturbed. We hear of great numbers of inhabitants being sent by the king of Assyria afterwards to occupy Samaria when it was denuded of the Israelite captives, but not that any entered Galilee, and the descendants of this returned remnant therefore still inhabited Galilee when our Lord lived at Nazareth and He and His disciples preached in the cities on the Lake. "Ye men of Galilee" was addressed to the disciples, who were thus doubtless many of them Galileans, though we are not told to what tribes they belonged. These Galilean Israelites had returned from Assyria as they went there—idolators—only amongst a few scattered families, as we learn here (2 Chron. xxx. 10, 11) and from the Apocryphal Book of Tobit, were any Israelites to be found who still worshipped the God of their fathers. Tobit i. 6: "Now all the tribes which together revolted, and the house of my father

Naphtali, sacrificed unto the heifer Baal. But I went often to Jerusalem at the feasts: . . . and when we were carried away captives to Nineveh, all my brethren and those that were of my kindred did eat of the bread of the Gentiles. But I kept myself from eating, because I remembered God with all my heart."

Of the few out of the returned remnant who accepted the invitation of Hezekiah, we read that "The children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness. . . . And all the congregation that came out of Israel, and the strangers that came out of the land of Israel and that dwelt in Judah rejoiced. So there was great joy in Jerusalem." The result of this visit to the Temple is given us in 2 Chron. xxxi. 1: "Now when all this was finished, *all Israel* that were present went out to the cities of Judah and brake the images in pieces and cut down the groves, and threw down the high places, and the altars out of all Judah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the children of Israel returned every man to his possession into their own cities." After the final deportation of the Ten Tribes from Samaria, and the destruction of the kingdom, Samaria seems to have dropped back into the hands of the kings of Judah. We find Josiah, king of Judah, dealing freely with "the cities of Manasseh and Ephraim and Simeon, even unto Naphtali," and again that the Levites had gathered tribute for the repair of the Temple from "the hand of Manasseh and Ephraim and of all the remnant of Israel," as well as of "all Judah and Benjamin" (chap. xxxiv. 6, 9, 21), and again the king commanded, "Go, enquire of the Lord for me, and for *them that are left in Israel* and in Judah." In chapter xxxv. there is the record of another feast of the Passover, and again we find it mentioned that some of the children of Israel were

present, and these are distinguished from all Judah and from the priests and Levites.

2 Chron. xxxvi. 11—22 contains a history of the sins of Zedekiah, the chief priests and the people, of God's forbearance and lovingkindness in sending messengers to them, "because He had compassion on His people." But "they mocked the messengers of God, and despised His words and misused His prophets." There is a distinction made here which is too often lost sight of in modern times, namely, that between "chief priests," "messengers," and "prophets," priests are not the *only* authorised messengers to declare the will of God. But the patience of the Lord would last no longer. The king of the Chaldees was sent to take Judah captive to Babylon. Zedekiah's name is the last on the roll of Hebrew monarchs.

We have brought down the histories of the Hebrew people to the point of their destruction as separate and independent nations. Of the House of Judah we shall not have much more to remark. Its history has no mystery to be cleared. It has never been put out of sight of God or man. It remained faithful to the Mosaic law and the Temple worship, but deaf to the voice of the prophets and blind to the fulfilment of prophecy. When the 70 years of its sentence of captivity and expatriation were fulfilled, God permitted the people to return to their beloved Jerusalem by the favour of Cyrus. They had learnt the full meaning of the sin of idolatry during their captivity, and on their return they had not the temptation arising from the evil example of a neighbouring nation, their brethren, to draw them away from the God of Abraham, Isaac, and Jacob. But still the measure of their iniquity was not full; it yet remained for them to crucify their promised Messiah.

THE PSALMS. Although not exactly standing in the list of prophecies, there are prophecies scattered

amongst the sacred songs of the sweet Psalmist of striking importance. In the 2nd Psalm we find a passage of which there are two interpretations. As either interpretation will harmonise with others to which I desire to draw attention, I shall not enter into any discussion as to which is entitled to be received in preference to the other.

Psa. ii. 7—9: "I will declare the decree: the Lord hath said unto me, Thou art My son; this day have I begotten thee. Ask of Me, and I *will give thee the heathen for thine inheritance*, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." Some contend that in this passage the Father gives the heathen inheritance to the divine Son, others that the Son gives it to His own servants to carry out His designs. I shall accept the first view, because it enables me to establish the same fact—the gift of the heathen by the Son to His people—without entering into controversy over this passage.

Psa. xviii. 43, &c. This Song evidently pours out the overflowings of the Psalmist's own heart. He praises God as his Rock, Fortress, and Deliverer, who has saved him from his enemies, and has girded him with strength, and Whose gentleness has made him great, Who has given him the neck of his enemies and enabled him to beat them small as the dust before the wind. And then David sums up these blessings by the declaration, "*Thou hast made me the head of the heathen.*"

Psa. cv. 42—45: "For He remembered His holy promise and Abraham His servant. And He brought forth His people with joy and His chosen with gladness; and *gave them the LANDS of the heathen.*" Thus far the heathen are spoken of as already disposed of, and some people interpret these promises as fulfilled in the days of David and Solomon when they had possession of certain heathen countries. But we come now to another stage in this prophecy:

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Psa. cxi. 6: "He hath shewed His people the power of His works, *that He may* give them the heritage of the heathen." This refers to a future, not to a past time, how since those days no great heathen heritage has been held by the "House of Judah" or the "House of Israel." Both Houses are scattered, history only shows them as nations broken and dispersed. But there is even now a people and a kingdom which holds an enormous heathen empire. Can that people be the "House of Israel?" Judah, apparently, is not the head of the heathen. Is it possible that "Israel" under a new name, and speaking another tongue, proves her identity by her heathen inheritance?

We will now look at the prophecies and the messages divinely sent to indicate the *future* destinies of Israel, and Judah, and the other nations of the earth, so far as they seem to relate to the special subject of these pages. In them we shall find frequent allusions to the promises made to the patriarchs, but we shall often get these promises more in detail, more minutely rendered, and we shall see the distinction more clearly developed between the large, original, and unconditional promise, and the postponement of its realisation during long periods of sin and punishment. But *the promise remains*. God's Word is truth; it cannot fail, and faith and hope teach us to watch for its fulfilment. Conditional promises may be lost, but the unconditional cannot be lost or forfeited. Thus far we have had the promises direct from God Himself. Now we get them divinely inspired, but passing through human agency.

JOEL is the earliest prophet in the Scriptural list who "blew the trumpet in Zion," and alluded to the future captivity of Judah, to that long far-off blessing, the outpouring of the Spirit upon all flesh, and to the time when He would "gather all nations, and bring them down into the valley of Jehoshaphat and

plead with them there for My people *and My heritage Israel* whom they have scattered among the nations and parted My land." This seems to embrace the whole of the Hebrew people; but the following passage clearly refers to the House of Israel: "The high places of Isaac shall be desolate. . . . Prophecy not against Israel and drop not thy word against the House of Isaac" (Joel vii. 2, 5, 6, 9, 16).

AMOS is another early prophet of Judah who treats of the whole Hebrew people, yet his cry is earnest to the House of Israel: "Hear this word that the Lord hath spoken against you, O children of Israel, against *the whole family which I brought up from the land of Egypt*, saying, *You only have I known of all the families of the earth*: therefore I will punish you for all your iniquities. . . . For thus saith the Lord unto the *house of Israel*, Seek ye Me, and ye shall live; but seek not Bethel"

The prophecies of Amos are very specially interesting, from the fact of his belonging to Judah and yet being sent to bear the Divine warning to Israel; and further from another fact, that he did not belong to the school of the prophets; he was not trained, as to a profession. "I was no prophet, neither was I a prophet's son; but I was a herdsman and a gatherer of sycamore fruits: and the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto My people Israel." It is remarked in the "Imperial Bible Dictionary" that Amos speaks of God under the twofold name of "Adonai Jehovah," erroneously translated in our Authorised edition of the Bible as "Lord God." But "Adonai" is the name of God as LORD OF THE NATIONS; Jehovah is His name as the "COVENANT GOD OF ISRAEL." Amos lived before the Assyrian captivity, and foretold it. He warned Israel of the hovering punishment for national sin, and pointed out the way in which it might still have been averted. But it was then as it is now; statesmen prefer the study of earthly

politics to that of God's teaching, and they send ambassadors to their Egypt when they should kneel in prayer to the Almighty. "Hear ye this word which I take up against you, even a lamentation, O House of Israel. The virgin of Israel is fallen: she shall no more rise: she is forsaken upon her land; there is none to raise her up. For thus saith the Lord God: The city that went out by a thousand shall leave an hundred, and that which went forth by an hundred shall leave ten to the House of Israel." But though there is none other to raise up fallen Israel, there is still help waiting from the Lord. "For thus saith the Lord unto the House of Israel, Seek ye Me, and ye shall live. . . . Seek good and not evil, that ye may live; and so the Lord the God of hosts shall be with you . . . it may be that the Lord God of hosts will be gracious unto the remnant of Joseph." Then follows a sad list of Israel's transgressions: "Have ye offered unto Me sacrifices and offerings in the wilderness forty years, O House of Israel? But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your god, which ye made for yourselves. Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the Lord God of hosts."

The prophet pleads in behalf of the kindred nation (Amos v. 26, 27): "Then I said, O Lord God, forgive I beseech Thee: by whom shall Jacob arise? for he is small. The Lord repented for this (Amos ix. 9): It shall not be, saith the Lord." "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from the face of the earth; saving that I will not utterly destroy the House of Jacob, saith the Lord. For lo, I will command, and *I will lift the House of Israel among all nations*, like as corn is sifted in a sieve, *yet shall not the least grain fall upon the earth*. . . . And I will bring again the captivity of My people Israel, and they shall build the

waste cities, and inhabit them ; and they shall plant vineyards, and drink the wine thereof ; they shall also make gardens, and eat the fruit of them, and I will plant them upon their land, *and they shall no more be pulled up out of their land* which I have given them, saith the Lord their God" (ix. 9—15). The captivity of Israel took place. There was none to raise her up. The sin bore its punishment ; but the promise that God would again be gracious to Israel has no record of its having been fulfilled. Israel was taken beyond Damascus, to the cities of the Medes.

Where is Israel now ? The House of Judah returned to their beloved Palestine, but we know there is no record in the Bible of any return of Israel, save that small remnant which came back to Galilee in the reign of Hezekiah (2 Chron. xxx. 1—13). Josephus assures us that none of the Ten Tribes were returned in his day. They were still "beyond the Euphrates ;" Yet "*not a grain*" of the chosen House "*shall fall to the ground*" (Amos ix. 9).

HOSEA prophesied about the same time as Amos, but rather later. His prophecies were delivered during a period of about sixty years, during the reign of Hezekiah over the House of Judah, and Jeroboam the Second, over the House of Israel. He preceded the captivity, but foretold it.

Chapter i. ii. : "I will avenge" [said the Lord] "the blood of Jezreel upon the House of Jehu, and will cause to cease the kingdom of the House of Israel. . . . I will break the bow of Israel, I will no more have mercy upon the House of Israel ; but I will utterly take them away."

Chapter iv. : "Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. . . . Therefore shall the land mourn, and every one that dwelleth therein shall languish. . . . My children are destroyed for lack of knowledge.

. . . Seeing thou hast forgotten the law of thy God, I will also forget thy children. . . . Ephraim is joined to idols : let him alone."

Chapter v. : "And the pride of Israel doth testify to his face : therefore shall Israel and Ephraim fall in their iniquity. Judah also shall fall with them. . . . They have dealt treacherously against the Lord. . . . Ephraim shall be desolate in the day of rebuke. . . . When Ephraim saw his sickness and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb : yet could he not heal you nor cure you of your wound."

Chapter vi. : "O Ephraim, what shall I do unto thee ? O Judah, what shall I do unto thee ? for your goodness is as a morning cloud, and as the early dew it passeth away."

Chapter viii. : "Israel hath cast off the thing that is good : the enemy shall pursue him. They have set up kings, but not by Me. . . . Thy calf, O Samaria, hath cast thee off. . . . For from Israel was it also : the workman made it ; therefore it is not God : but the calf of Samaria shall be broken in pieces. . . . *Israel is swallowed up*" (viii. 5).

Chapter ix. : "Ephraim is smitten. . . . My God will cast them away, . . . THEY SHALL BE WANDERERS AMONG THE NATIONS."

Chapter x. : "The inhabitants of Samaria shall fear. . . . It shall be also *carried unto Assyria* for a present to king Jareb. Ephraim shall receive them."

Chapter xi. : "Ephraim compasseth me about with lies, and the House of Israel with deceit."

Chapter xii. : "Ephraim feedeth on wind. . . . Ephraim provoked Him to anger most bitterly."

Chapter xiii. : "O Israel, thou hast destroyed thyself, but in Me is thy help."

This is a sad picture. Happily there is another side to it. The same prophet who gives so vivid a

sketch of Israel's sin and Israel's punishment, also foretells the consummation of those promises to the patriarchs, which have been so long delayed by a persistent course of disobedience and sin. There is a jubilant tone in the language of Hosea, as he looks into the far-off future and exults in the ultimate destiny of Israel. By the forbearance of God, in spite of continued transgression, in spite of severe and merited punishment, "Yet," declares the prophet (ch. i. 10, 11), "*yet the number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered* ; and it shall come to pass, that in the place where it was said unto them, Ye are not My people, that it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel *be gathered together, and appoint themselves one head*, and they shall come up out of the land : for great shall be the day of Jezreel."

Chapter ii. 14 : "Behold I will allure her, and bring her into the wilderness and speak comfortably to her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope ; and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt. . . . And I will sow her unto Me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not My people, Thou art My people ; and they shall say, Thou art my God."

Chapter iii. : "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim : and afterwards shall the children of Israel return and seek the Lord their God and David their king : and shall fear the Lord and His goodness in the latter days."

Chapter xi. : "When Israel was a child, then I

loved him. . . . How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within Me, My repentings are kindled together. I will not execute the fierceness of Mine anger, I will not return to destroy Ephraim: for I am God, and not man."

Chapter xiv.: "O Israel, return unto the Lord thy God. . . . I will heal their backsliding, I will love them freely; for Mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols?"

ISAIAH prophesied during the later years of Hezekiah's reign and probably was contemporary with Hosea, and Amos. His prophetic career was a long one and is supposed to have exceeded 60 years—during the reigns of Uzziah, Jotham, Ahaz and Hezekiah and a part of Manasseh. He dwelt at Jerusalem, and a portion of his prophecies relate to the House of Judah, whom he addresses as the "House of Jacob" (ii. 3, 5). He proclaims the coming woes on Jerusalem and the remarkable fact to be accomplished seven or eight centuries afterwards, that the Jews, the House of Judah, should be recognised everywhere by their physiognomy (iii. 8, 9). "For Jerusalem is ruined, and Judah is fallen, because their tongue and their doings are against the Lord, to provoke the eyes of His Glory. *The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not.*" But Isaiah's warnings were not confined to his own people. He had also a message for Israel. Pekah, the King of Israel (the Ten Tribes), went up

with his ally Rezin, the King of Syria, towards Jerusalem to war against it (vii. 1). "And it was told the House of David saying, Syria is confederate with Ephraim." God sent Isaiah to meet Azah and comfort him, "Because Syria, Ephraim and the son of Remaliah have taken evil counsel against thee. Thus saith the Lord, it shall not stand, neither shall it come to pass. For the head of Syria is Damascus, and the head of Damascus is Rezin, and within three score and five years shall Ephraim be broken that it be not a people." Chapter viii. Isaiah calls on the people of the whole Hebrew nation to "sanctify the Lord of Hosts" and to make Him their sanctuary, otherwise He would be "for a stone of stumbling and for a rock of offence to both the Houses of Israel, for a sin and for a snare to the inhabitants of Jerusalem." Chap. ix. 6, 8, 16. We have here the glorious promise of the Saviour, "the Prince of Peace," the future King over the "Tribes of His inheritance." The message was sent to Judah, but rejected. "He came unto His own, and His own received Him not" (John i. 11).

Chapter ix.: But Isaiah tells us the Lord sent a word unto Jacob, and *it hath lighted upon Israel*. He had spoken before, as we have seen, of Judah, as the "House of Jacob." *Israel* was the separated tribes, the nation of Samaria. But all were *then* to be smitten and afflicted: the sins of the two divisions of the Hebrew people had reached their climax. "The leaders of this people cause them to err; and they that are led of them are destroyed."

Chapter x.: The Assyrian became the rod of the Divine anger, but inasmuch as he thought it was by his own strength he did his work, and was as an axe "boasting itself against Him that heweth therewith," therefore said the Lord, "I will punish the fruit of the stout heart of the King of Assyria and the glory of his high looks." Passing again to that distant future, Isaiah pictures a time when the "remnant of

Israel" and such as are escaped, not only from bodily captivity, but from spiritual thralldom, shall again "stay upon the Lord, the Holy One of Israel, in truth." This can only describe the Lost Tribes, converted to Christianity, having thrown aside their idols, and returned to their God in the person of His dear Son.

Chapter xi. 11, 12 : We have here again the joyful recognition of a coming time when the "remnant" shall be gathered from Assyria, Egypt, &c., and from the islands of the sea, and the Lord 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. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim."

This passage has a remarkable interest for thoughtful Jews, as well as for thoughtful Christians in the present day, when Jews are persecuted by powerful nations calling themselves Christians and claiming to rank as highly civilised. The only nation which shows sympathy with the Jew is the Anglo-Saxon, the English and American. Why should they not rise as one man in sorrow and indignation, to pour out strong sympathy with the suffering Jew. Russia brutally persecutes, Germany persecutes, France persecutes; Spain and Italy look on in silence. But what will the end be? Isaiah tells us: "*The adversaries of Judah shall be cut off*" (xiv. 1, 2). The re-union of the two Houses having been thus asserted as a fact to be realised, the prophet speaks of their destiny as an united people, "For the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the stranger shall be joined with them and they shall cleave to the House of Jacob. And the people shall take them, and bring them to their place; and the House of Israel shall possess them in the land of the Lord for

servants and handmaids; and *they shall take them captives, whose captives they were; and they shall rule over their oppressors.* Mark here that the land to be inhabited by the chosen race is called "their own land" and "the land of the Lord" (xvii. 1, 2, &c.). The warnings to Ephraim and Syria are continued:—

Chapter xviii. : This remarkable prophecy is very obscure, unless allowed to be interpreted by other passages of Scripture. It will then come before us as a description of a powerful nation rescuing the Jews in the latter days, and restoring them to their own land. This nation must be a great naval power "that sendeth ambassadors by sea." The Jewish kingdom was terrible to its enemies from its beginning, till its sins lost it the protection of God, and its pride was laid low in the dust. After the Crucifixion of Christ they became "a people scattered and peeled, a nation meted out and trodden under foot." But we know there is to be a great national restoration both of Judah and Israel, Judah is to be brought back by a great power, Judah is to "walk to Israel" and they are to return "together." It is not said that some other nation is to effect the restoration of *Israel*, on the contrary Israel is described as a people numerous "as the sand of the sea, which cannot be measured, nor numbered." Dan dwelt in ships, and the whole tribe were seafaring men. Is it unreasonable to suppose that ISRAEL will be the powerful nation which will rescue poor down-trodden Judah? (Jer. iii. 18). *But where is Israel?*

Chapter xix. 19—25. In these latter days there will be conspicuous in Egypt a building which is at once a pillar and an altar. It will be situated both in the midst of the land "and at the border thereof, and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt." We may wonder why this marvellous building should be in Egypt, but the answer is given in this same chapter: "The Lord

shall smite Egypt : He shall smite *and heal it*. 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 shall bless saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance."

The great Pyramid stands in this peculiar position at the end of the triangle of the Delta, and consequently in the midst of the land. It is asserted that there is no mark of heathenism on it, no symbol, no carving, no figurative design on its walls. Its secrets are wrapt up in numbers, ascertained by measurements. It is easy on such a subject to err by too much or too little credulity : only the ignorant will take on trust such remarkable accounts as are given of the wonders of the great Pyramid, and only accomplished mathematicians can trace the line of research which has been followed by Professor Piazzzi Smyth, &c. But no ignorant person can be justified in rejecting or ridiculing the large theories which are based on the examinations which have been so carefully made by such an authority ; and no truly scientific man would reject or ridicule them without an equally careful examination, also made on the spot. Professor Smyth considers the revelations of the Pyramid fully entitle it to be considered the pillar of witness spoken of by Isaiah, but as it would take too much space to enter on those details here, and I do not pretend to scientific knowledge, I must refer my readers to his work on "Our Inheritance in the Great Pyramid" (see also other works on the subject, particulars of which may be had from the publishers), both for the discoveries made, and the mode of arriving at them.

I must own I have never seen a satisfactory explanation of the fact stated in this chapter, that Assyria and Egypt will be restored at the same time as Israel, and having no theory of my own to offer I pass on to trace the destiny of the House of Israel.

Chapter xxvi. : "In that day shall this song be sung in the land of Judah." By whom will it be sung. By Jews alone? or by the whole House of Israel? I think we have the answer to this question in the 15th and following verses : "Thou hast increased O Lord, Thou hast increased the nation : Thou art glorified, Thou hast removed it far unto all the ends of the earth. . . . Thy dead men shall live, together with My dead body they shall arise."

The Jews have never *increased* in population. The number of Jews at this time scattered over the world is about the same as it was in the days of David, and hardly amounts, by the largest estimate, to ten millions. It was ISRAEL to whom was promised the multiplicity of seed and to increase by shoals like fishes. But be the nation which it may, one thing is clear, it must be sought for at the "ends of the earth," not in the centre of a great continent, for to the "ends of the earth" God has "removed" it. There is another clue given in the 19th verse : "Thy dead men shall live." There is no record of any *nation* being put out of sight, buried and called out of its grave, but Lost Israel, and the prophet calls upon this revived people to "awake and sing ye that dwell in dust : for thy dew is as the dew of herbs, and the earth shall cast out the dead." Israel, so long punished for her idolatries, is to be forgiven, to have her sins blotted out, to be restored, to be "glorified," to yield the sweet perfume of righteousness, to become the messenger of God and proclaim His Gospel throughout the world. "Open ye the gates, that the righteous nation which keepeth the truth may enter in."

Chapter xxvii. 1, &c. : The special enemy of the Lord's vineyard, "leviathan," the "piercing serpent," the "crooked serpent" and the "dragon that is in the sea" will be destroyed. "In that day sing ye unto her, A vineyard of red wine"—Now the vineyard of

the Lord of Hosts is the House of Israel, and God has declared "I will water it every moment lest any hurt it, I will keep it day and night." "He shall cause them that come of Jacob to take root: Israel shall blossom and bud and fill the face of the world with fruit."

Where can the lost Israel be hidden? It is in *this* world that these things are to be done, in this world of human beings, not in the heavenly and spiritual world; in time, not in eternity. Judah has done nothing of this sort. There is a people, dwelling in the ends of the earth, with habitations north, south, east and west. It has taken root downwards, and established a firm footing, wherever it has found its way. Wherever it dwells, amidst much failure and many shortcomings, it proves a blessing; peace and prosperity are the fruits of its presence; the fetters of the slave are broken, and justice and mercy rule. Can this people be "Israel?" Can there be two nations answering to the prophet's description?

"In that day the great trumpet shall be blown, and *they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount of Jerusalem*" (ver. 13).

It is, then, clear that Israel was not absorbed into the Assyrian peoples,—nor could they have returned and have been amalgamated with the Jews from Babylon, for we find in the next chapter that it is "Ephraim" whom the prophet is addressing.

Chapter xxviii. There is a solemn warning to "the drunkards of Ephraim"—they "err in vision, they stumble in judgment." "The priest and the prophets have erred through strong drink." This would seem to point to grave errors in the heads and leaders of the people. There are many kinds of intoxication besides indulgence in spirituous liquors, which may prove snares to irreligious governments. Pride and personal vanity, and the craving for dis-

tingtion of some kind, no matter how obtained, have wrecked many a statesman whose early career has been one of much promise of better things. Perhaps specimens might be found in this twentieth century to illustrate the prophecy.

The 11th verse of this chapter contains a very remarkable declaration addressed to Ephraim, "With stammering lips, and *another tongue* will He speak to this people." There is a passage in the prophecy of Zephaniah somewhat similar (Zeph. iii. 9) "For then will I turn to the people a *pure language*, that they may all call upon the name of the Lord to serve Him with one consent."

In the present day Hebrew is only spoken by the "House of Judah." Wherever the "House of Israel" may be concealed, by whatever name it may be known, it must have learnt to speak "another tongue."

Chapters xxix. and xxx. More solemn warnings, more details of the sins which have brought so many chastisements on Hebrews of both Houses—"The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid: woe unto them which seek to hide their counsel from the Lord . . . Woe to the rebellious children, saith the Lord, that take counsel but not of Me; and that cover with a covering but not of My spirit, that they may add sin to sin."

But the loss of wisdom is shewn to be a judgment from the Lord. Blindness is laid on the prophets and the rulers and the seers for a time, so that they cannot read the revealed will of God—the "book is sealed." The minds of those who "seek deep to hide their counsel from the Lord" and who do their work in the dark, are blinded that they cannot see. And yet a time is to come when "the deaf shall hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness." Therefore, thus saith the Lord who redeemed Abraham, concerning the House of Jacob, Jacob shall not now

be ashamed, neither shall his face wax pale. But when he seeth his children, the work of Mine hands in the midst of him, they shall sanctify My Name and sanctify the Holy One of Jacob, and shall fear the God of Israel. Is the time arrived when this blindness shall pass away? Are Israelites opening their eyes to the wondrous history of themselves contained in the Divine prophecies? Are they learning to read the Book, and are its pages becoming gradually "unsealed?"

Chapter xxx. In these latter days, counsel is often sought rather of "Egypt" than of the Lord. Deists and Atheists are considered fit and proper legislators for a so-called Christian people. To ask a candidate's religious convictions and principles before you give him your vote for any office of trust is stamped as ignorant bigotry unworthy the liberality of such an enlightened age and country. But what says our God? "Woe to the rebellious children, saith the Lord, that take counsel but not of Me, . . . that walk to go down into Egypt and have not asked at My mouth; to strengthen themselves in the strength of Pharoah and to trust in the shadow of Egypt! Therefore shall the strength of Pharoah be your shame, and the trust in the shadow of Egypt your confusion." Alas! there are still "Pharoahs" to put Israel to shame, as there are still "Jeroboams" who make Israel to sin. One of the results of this desertion of Jehovah is the reversal of the great promise made to Israel obedient by Joshua xxiii. 10, "One man of you shall chase a thousand: for the Lord your God is He that fighteth for you, as He hath promised you." But now these victorious Israelites also put their trust in the swiftness of their horses and said, "We will flee upon horses" even to find their conquering pursuers swifter still, and "one thousand shall flee at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as an ensign on an hill."

We have seen that the great promises of God to His friend Abraham, were unconditional, and therefore irreversible. But many of the *details* of blessings were made conditional, and rebellion and disobedience led to a suspension of the blessings and a postponement of the time when the full blessing would be realized. Is not this a grave lesson for *any* people to learn? especially for any people professing Christianity? or for any people bearing marks which seem to identify them with Israel of old? Should not any country be careful that she is not brought into heavy chastisements by allowing atheistical counsellors to influence her government and inspire her statesmen? Shall not God visit for these things? Yet we find He is so loving and merciful that He *waits* that He may be gracious, and "blessed are all they that *wait for Him*."

Chapter xxxi. 1, 2, 5, 6. This chapter repeats the warning against leaning on Egypt for help,—and trusting in horses and chariots and in horsemen,—“But they look not unto the holy One of Israel, neither seek the Lord. Yet He, also, is wise. . . . Now the Egyptians are men, and not God; and their horses flesh and not spirit.” “Turn ye unto Him from whom the children of Israel have deeply revolted. For in that day every man shall cast away his idols of silver and his idols of gold, which your own hands have made unto you for a sin. Then shall the Assyrian fall with the sword, not of a mighty man, and the sword not of a mean man shall devour him, but he shall flee from the swords, and his young men shall be discomfited.”

Chapters xxxii. and xxxiii., xxxiv. contain descriptions of Israel obedient, enjoying the favour of God. “A king shall reign in righteousness and princes shall rule in judgment: a man shall be . . . as the shadow of a great rock in a weary land . . . the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.

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And My people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. . . . Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

What land is there noted in history for thus dwelling in peace, and sowing beside all waters? Surely not the great monarchies of old. Assyria and Babylon, and Rome and Greece, do not answer this description. Neither in modern times can we say that France, Germany, Russia, Spain, &c., &c., resemble it. But there is a small island home of a great nation, whose beloved sovereign rules over a "vast empire," which has been free from invasion for some eight hundred years. Her colonies are scattered over the earth, and her ships sow merchandise and civilization, and carry blessings and peace beside all waters. Can this people be Israel? If not, how came they by these blessings, and where is Israel concealed?

Chapter xxxiv. 16, 17: "Seek ye out of the Book of the Lord, and read . . . He hath cast the lot for them, and His hand hath divided it unto them by line: they shall possess it for ever, from generation to generation shall they dwell therein."

This passage agrees with the declaration in Deut. xxxii. 9: "Jacob is the lot (or measuring line) of His inheritance."

Chapter xxxv. The whole of this chapter describes the temporal blessings provided for Israel. But these joys of earth are only preparations for eternity, —glimpses of those greater and more enduring joys which as yet "eye hath not seen, neither hath it entered into the heart of man to conceive"—and the pathway of the Lord's ransomed ones, is to be "the way of holiness." In those days Judah shall be joined to Israel—for "*the remnant that is escaped of the House of Judah shall again take root downward and bear fruit upward, for out of Jerusalem shall go forth a remnant and they that escape out of Mount*

Zion; the zeal of the Lord of hosts shall do this" (xxxvii. 31, 32). We shall hear more of this "remnant of Judah" in Jeremiah. Their first escape was from Jerusalem—the second from Egypt—why was this remnant separated from the main body of the House of Judah, and *what was its ultimate destiny?*

Chapters xli. xlii. xliii. xliv. We have here a remarkable address from the Lord to His people Israel in the *islands*, "Keep silence before Me, O islands; and let the people renew their strength . . . the isles shall wait for His law. Sing unto the Lord a new song and His praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof . . . declare His praise in the islands." There is no record of either division of the Hebrew people having lived in islands. It is said that in the islands "the worm Jacob" and the "men of Israel" are to "renew their strength." Clearly, then, Israel is to arrive in the islands after a time of exhaustive tribulation. This must further be, after their captivity, after their having been put out of sight, after they were in their graves, after they had come up out of their graves, and during their blindness.

"I will bring the blind by a way they knew not; I will lead them in paths they have not known, I will make darkness light before them and crooked things straight. These things I will do unto them, and not forsake them." We are not less in doubt as to *who* these blind people were. "Who is blind as My servant? or deaf as My messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?" "This is a people robbed and spoiled. . . . Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord against whom we have sinned? . . . But now thus saith the Lord that created thee, O Jacob and He that formed thee, O Israel, fear not, for I have redeemed thee, I have called thee by My Name, thou art Mine; . . . every one that is called by My Name."

Israel exhausted, in want of strength, "spoiled" and "robbed" and scattered, north, south, east and west, is to find rest in the Isles, to be sheltered there, to renew her strength; and why? Because God has work for them to do. "Ye are My *witnesses*, saith the Lord. . . . Ye are My witnesses, saith the Lord, that I am God." There was a time when God could say, "Thou hast not called upon Me, O Jacob, thou hast been weary of Me, O Israel;" but now the transgressions are blotted out, and "One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel." We thus see that "Israel" is to be the second name, the *surname* of some people, bearing at the time they are brought into the Islands, another name. In their blindness they do not know themselves to be Israel, and do not adopt the name, but when they have renewed their strength in the Islands, and their eyes are opened, and they have learnt the new song, then these people who go down to the sea,—a maritime people and a naval power,—these inhabitants of the Isles who have found a refuge there, will learn to call themselves by that glorious name, "Princes of God," bestowed by God Himself on the patriarch Jacob, and then passed on by him solemnly to the two lads, Ephraim and Manasseh, to them and their descendants ALONE. No other people have the slightest claim to this high title of Israel, "Princes of God," but the tribes of Ephraim and Manasseh; not even those "children" of Israel, the Jews. They were never "Israel," never the "House of Israel." But then it follows that these Islanders *are* Israel! Where are these Isles? What name is borne by their inhabitants, to which the "surname" of Israel is to be added?

Chapter xlv. Cyrus, we learn in this chapter, was called by God, and employed in the Divine service for the sake of Israel. "For Jacob My servant's

sake, and Israel Mine elect, I have even called thee by thy name, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel." Then follow promises of eternal blessing through the Saviour. "Verily Thou art a God that findest Thyself, O God of Israel, the Saviour. . . . Israel shall be saved with an everlasting salvation: she shall not be ashamed nor confounded, world without end. . . . Assemble yourselves and come; draw near together *ye that are escaped of the nations*. . . . Look unto Me and be ye saved *all the ends of the earth*,"

Chapter xlv. "Hearken unto Me, O House of Jacob, and all the remnant of the House of Israel; . . . even to hoar hairs will I carry you."

Chapter xlix. This chapter is full of interest, and graphically describes the then future of Israel:—"Listen, O isles, unto Me; and hearken, ye people from far." Why should the distant isles be concerned in the future of Israel? Would Israel inhabit them?

The grand mission of Israel is here declared. The Saviour is "to raise up the tribes of Jacob and to restore the preserved of Israel," and He who is given by the Father "for a light to the Gentiles," appoints Israel "to establish the earth, to cause to inherit the desolate heritages, that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." A glorious task this to set any nation—to let the oppressed go free, to summon into God's light the people who had been put out of sight, hidden in darkness, to fill with living men and women the deserts of the earth, and make them bud and blossom with all things beautiful. But this is not all. These, who are to come "from the North and from the West, and from the land of Sirion" (the land of bushes—Is it Australia?), are to increase and multiply so fast, that even these "wasted desolate places, and the land of thy destruction, shall be too narrow by reason of the inhabitants. . . . The children which thou shalt have after thou hast lost the other,

shall say again in these cases, The place is too straight for me; give place to me that I may dwell."

After thou hast lost the other—what other? Can it refer to the United States of America and their separation from England? Since that loss, the Colonies of Great Britain have not only been greatly increased in number, but they have been marvellously developed, and their waste places have been made to blossom with fruits and flowers, and the emigrants having pushed away the natives with the horns of a unicorn, have found the coast settlements too narrow and too strait for them, and have sought out fresh settlements in the interior. It has been thus in Australia (the Bush Land), in New Zealand, in Canada, in South Africa. Now the unknown, uninhabited, waste and desolate places of the earth in the days of Isaiah are precisely those which now constitute the thriving Colonies of England. The earth and oceans have been so searched by explorers, that very little ground remains to be yet discovered.

Then how comes it that England possesses the places promised to Israel? How is it that her sons and her daughters have peopled the soil which was to belong to the chosen race, that one family which alone was selected by God to inherit His promises? Well may blind Israel exclaim, "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? And who hath brought up these? Behold I was left alone: these, where had they been? Thus saith the Lord God, Behold I will lift up Mine hand to the Gentiles (nations), and set up My standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face towards the earth, and lick up the dust of thy feet: and thou shalt know that I am the Lord, for they shall not be ashamed that wait for Me."

Chapter l. The punishment of Israel is spoken of as a divorcement: "Thus saith the Lord, Where is the bill of your mother's divorcement whom I have put away?" We shall find similar language used by Jeremiah of backsliding Israel, and therefore pass on to the next chapter.

Chapter li. Glorious promises are given here to the pardoned transgressors: "My righteousness is near: My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust." What isles? They must be isles, the inhabitants of which have learned to trust in Jehovah, not in idols; who have hearkened to His Word and accepted His salvation, who have lifted up their eyes to the Heavens and realised that God's salvation is for ever, and His joy is everlasting; who have had His words put into their mouths, and have been covered in the shadow of His hand; who have had the cup of trembling mercifully taken away, so that they should no more drink of it, and have had their cause pleaded by their Lord, the *Lord*, and are safe for ever.

Chapter liv. "More are the children of the desolate than the children of the married wife, saith the Lord, Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles (nations), and make the desolate cities to be inhabited. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt yet forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine Husband; the Lord of Hosts is His Name, and thy Redeemer the Holy One of Israel; the God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of

youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wrath with thee, nor rebuke thee. For the mountains shall depart and the hills be removed, but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord, that hath mercy on thee."

In the early verses of this interesting chapter, we have the picture of a wandering people seeking a place of settlement, living in tents, till they reach the desolate cities which they are to inhabit. They have been evidently under bondage, confined within narrow limits, and are now escaped, set free, and encouraged to pour out their joy in singing, to use their wings like birds escaped from a cage, and spread themselves over the land which was given them for a possession. They had been banished and chastised for their sins, but now they are forgiven, rejoiced over by their God, and His pledge is given that they should never again be cast off. "In a little wrath I hid My face from thee for a moment," "with great mercies will I gather thee; with everlasting kindness will I have mercy on thee."

These words are spoken of Israel, of "the House of Israel." Judah was never divorced from God's law or from the Temple worship. Israel (the Ten Tribes) alone played false, and deserting Him who was her Maker and her Husband, gave herself up to Baal. It is a pity that the word "Gentiles" should be so often used, instead of "nations," or even "heathens." In ver. 3, the sense would be far clearer if it were rendered, "Thy seed shall inherit the *nations*" or the "*heathen*." We should then have

the precise promise given in the Psalms. (See Psa. xviii. 43 ; cv. 42, 43, 44 ; cxi. 6.) Clearly, when the Tribes escaped from their Median captivity, they were to enter on a course of joyous prosperity. They were to find their way to a country set apart for them, kept apart for them, and there they were to grow in power and wealth, and to forget the misery they had endured. They were to be restored to the divine "Husband," to be welcomed back and reconciled, and become again the beloved of the Lord. Casting off the worship of Baal, they were to worship their God in the beauty of holiness. But if this be so, where is Israel now? She must have left Media long centuries since. She has had time to become settled in the desolate cities, and to increase her population, her wealth, her power, and to make a name among the nations of the earth. By what name shall we call her? She was to have a "new name." What is her name?

The last verses of this chapter describe the glories of Israel's position in her new home. "O thou afflicted, tossed with tempest and not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires, &c., &c. All thy children shall be taught of the Lord, and great shall be the peace of thy children. In righteousness shalt thou be established : thou shalt be far from oppression ; for thou shalt not fear : and from terrors, for it shall not come nigh thee . . . whosoever shall gather together against thee shall fall for thy sake . . . no weapon that is formed against thee shall prosper. . . . This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord."

What country of ancient or modern times can shew a history which illustrates these promises? Is there any country which has been free for centuries from foreign invasion? Have divers attempts been made during that period for foreign nations to enter and

destroy it, but which attempts have been frustrated as by miracle? Surely such a country must bear that "new name" by which Israel will some day be known.

Chapter lvi. : We have here the "Sabbath" keeping people described, as the "outcasts of Israel" gathered again by the Lord, and with these are gathered others also who have learned of them to hallow the Sabbath-day : strangers who have "joined themselves to the Lord, to serve Him and to love the name of the Lord." In this way Israel becomes a blessing to the whole world. Is there any one nation which has been remarked and ridiculed for its "pedantic" observance of the Sabbath-day? * and is there more than one people noted for such conduct? Surely the people who steadily pursue this course through evil report and good report, through ridicule as well as respect, must be God's re-gathered outcasts of Israel. And yet even in their midst, there is still temptation lying in their path. The "*watchmen are blind*, they are all ignorant, they are all dumb dogs, they cannot bark . . . shepherds that cannot understand." What is it that these watchmen do not see, these shepherds do not understand? Is it the present condition of Israel? Is it the Scripture testimony and the existing illustrations, which they cannot fit in together? Is it their confused muddling of the separate destinies of the House of Judah, and the House of Israel, and their failure to trace out God's dealings with them respectively? It must be a duty surely to enquire into these things, to ascertain if possible what special facts are ignored by these blind, ignorant, and silent watchmen! It must be madness to rest on their teaching and to trust to them for such guidance that we may escape ere the enemy come in on us like a flood.

Chapter lvii. : The heading to this chapter in the

* "King of Saxony's Visit to England," by Dr. C. C. Carus. Page 95.

A.V. declares the rebukes are addressed to the Jews, but I think the internal evidence gives it to Ten-tribed Israel. Judah was not "divorced," was not charged with "adultery," &c., &c., but is always recognised as the "married wife." Judah did not nationally throw off the Temple worship "inflaming herself with idols under every green tree," but all this is just what the "House of Israel" did. How great are the mercies of Him who is still ready to accept the penitent, "to revive the spirit of the humble, and to revive the heart of the contrite ones . . . and to lead him also and restore comforts unto him and to his mourners."

Chapter lviii. : "Cry aloud, spare not, lift up Thy voice like a trumpet, and shew My people their transgressions and the House of Jacob their sins."

We have in this chapter a remarkable definition of fasting, such as would never have occurred to any mind not "taught of God." "Behold ye fast for strife and debate . . . ye shall not fast as ye do this day. . . . Is it such a fast that I have chosen? a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

There is in modern history a record of a nation having paid twenty millions sterling in one case alone in order to undo the heavy burden of slavery and to let the oppressed slave go free. Another nation, but a part of the same people, engaged in a terrible civil war to resist having the curse of slavery fastened on their land. Is it likely, that any people but those "chosen" and "taught of God," would have done those things?

Again, look over the nations of the earth, in each of its four quarters, and scan the charities of the peoples, and see whether any other people equal these same two nations in their watchful care for the poor, the sick, the needy, and the aged? But who, or what makes them to differ? whence is the light which guides their charity? which "draws out their souls to the hungry," and inspires them with sympathy for the afflicted? Surely "the Lord guides them continually" and shall "feed them with the heritage of Jacob their father: for the mouth of the Lord hath spoken it."

Chapter lix.: Warnings again for grievous transgression, but lovingkindness and mercy shining through the cloud. Judgment, and justice, and truth are wanting, but evil is present, and the merciful God "wondered there was no intercessor: therefore His arm brought salvation," nevertheless the evil must be chastised. "He will repay, fury to His adversaries, recompense to His enemies; to the islands He will repay recompense. So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."

Chapter lx.: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. . . . Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. . . . Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because He hath glorified thee. And the sons of strangers shall build

up thy walls, and their kings shall minister unto thee : for in My wrath I smote thee, but in My favour have I had mercy on thee. Therefore thy gates shall be open continually ; they shall not be shut day nor night ; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish ; yea, those nations shall be utterly wasted." To explain this beautiful chapter, merely as describing the "Church," and thus to explain away all the literal and material allusions in it, seems to me to make nonsense of it. True, Israel, in the state here described, will indeed constitute that loving and obedient people who are essentially "the Church," the true worshippers, the elect nation, the people enlightened by the Divine Spirit, taught of God. But to ignore the nation, and simply to recognise the Church, is to ignore the Church itself, in its earthly career, and to deal with it only in its final and heavenly state. Everything in this Church refers to the earthly career of a chosen nation, but if we are to interpret such language as merely figurative, then we must give a similar interpretation to all the promises made by Jehovah to Abraham, Isaac, and Jacob. Yet the existence of Jews amongst us in this present time, and the very condition they are in, shews how *literally* these promises are to be interpreted.

We see that the nation addressed by the prophet is to be a great people, an island people, a naval power, having distant possessions, the kings of which come to offer their homage. It is a free country, having its gates open by day and night. The pastures of other lands are laid under contributions to supply flocks and herds to feed the inhabitants. It is a *little* island, but the little one shall become a thousand and "a small one a strong nation." The sea shall yield its abundance, and the forces of the Gentiles be at its command.

How many nations are there which answer to this description ? Is there more than one ?

Chapter lxii. : We have here a glorious promise that God will not rest till righteousness again goes forth as brightness from Jerusalem, so that we may anticipate the restoration of all the Tribes to Palestine as an absolute certainty. But this promise is here linked with the history of the Ten Tribes especially. "The Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a NEW NAME which the mouth of the Lord shall name." Now, the Two Tribes, the Jews, have never changed their name, but the Ten Tribes must have changed theirs or they would be known and recognised, and there would be no dispute as to their identification!

Chapter lxiii. : In this chapter the prophet eloquently describes the love of the almighty Saviour for His chosen people, "travelling in the greatness of His strength, . . . mighty to save." "I will mention the lovingkindness of the Lord . . . and the great goodness which He hath bestowed on the *House of Israel* . . . so He was their Saviour." In illustration of this passage I would refer to St. Matt. xv. 24. Christ declared, "I am not sent but unto the Lost Sheep of the *House of Israel*," and x. 5, 6, "These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the "*Lost Sheep of the House of Israel*." The Jews were not *then* "lost," by being banished from Jerusalem, and they have *never* been *lost sight of*. The Ten Tribes, the House of Israel, were at that time (during the ministry of Christ), wanderers from Palestine, save the descendants of those *few* who returned to Galilee, before the captivity of Samaria (2 Chron. xxx. 6). It was of these Jesus chose His disciples.

To return to Isaiah. It was the House of Israel, not the House of Judah which "rebelled and vexed His Holy Spirit: therefore He was turned to be

their enemy and He fought against them." The Ten Tribes became idolators. The Two Tribes, in spite of many sins, remained true to the Temple worship. God was still their "Father." The Ten Tribes had rebelled against Him and been banished from His sight, "removed out of His sight," "cast out of His sight," "He rent Israel from the House of David" and "removed Israel out of His sight" (2 Kings xvii. 18—24). But God was not only a Father to Israel, He was also their Saviour and Redeemer, "In all their affliction He was afflicted, and the angel of His presence saved them" (lxiii. 9).

The 64th chapter contains a humble confession of sin and an earnest prayer to God for forgiveness, and in the 65th we have the answer, "I am sought of them that asked not for Me; I am found of them that sought Me not," and then after a warning to an impenitent people, we have the distinction drawn between these impenitent, and God's own people. "Therefore thus saith the Lord God, Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty: behold, My servants shall rejoice, but ye shall be ashamed: behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto My chosen: for the Lord God shall slay thee, and *call His servants by another name*: that he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from Mine eyes. . . . They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them."

The 66th is a remarkable chapter. God declares He will "gather all nations and tongues; and they shall come and see My glory. And I will set a sign

among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard My fame, neither have seen My glory, and they shall declare My glory among the Gentiles."

We have already seen that the remnant that escaped from Media returned to Galilee, and of their descendants Christ selected His messengers to bear the Gospel to the heathen. They were sent as the Prophet describes. Tarshish is usually considered to have been a seaport in Spain. Lud is either the region in Asia Minor inhabited by the Lydians, or that in Africa inhabited by the Ludim. It is uncertain whether Pul is the name of a man or a place. The "isles afar off" have sometimes been (I think) heedlessly considered to be those in the Mediterranean; but when it is remembered what familiar ground all on, and around, the great sea was to the Hebrew and Phœnician mariners, the words will hardly suggest places so well known. The "isles afar off" must refer to isles beyond Spain, and in that case we may surely believe they are the British isles, which the prophet spoke of.

Isaiah goes on to say that "they"—these servants of the Most High God, honoured by being His messengers to the nations, shall also be commissioned to *bring home their brethren*.

"And they shall bring all your brethren for an offering unto the Lord out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts to My holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel unto the house of the Lord. And I will take of them for priests and for Levites, saith the Lord. For as the new heavens and the new earth, which I will make shall remain before Me, saith the Lord, so shall your seed and your name remain."

From this passage it would appear that the same

people who are to declare God's glory to the Gentiles, are to bring back their "brethren" to Jerusalem. These messengers must then be the "House of Israel" and by their aid the "House of Judah" will be restored to the Holy Land. Isaiah had spoken of this before in the 18th chapter: "In that time shall a present be brought unto the Lord of hosts of a people scattered and peeled." The Jews have long been banished from Jerusalem and scattered among the nations, though never lost sight of. They have been persecuted by almost every people, and never more terribly "peeled" than by the Russians in our own day. In their distress they have cried to England and America for help, and readily has the cry been answered and help given. Is there any people besides the Anglo-Saxon race ready to help them?

MICAÏI prophesied to both the Houses of Israel and Judah and was contemporary with Isaiah during part of his prophetic career, namely, in the days of Hezekiah. A part of the House of Israel had been carried captive already by the Assyrians; but the doom of Samaria was yet to come.

Chapter i. 6. "Therefore I will make Samaria as an heap of the field. . . . All the graven images thereof shall be beaten to pieces. . . ."

Chapter ii. 10, 12, 13. "*Arise ye and depart, for this is not your rest.* . . . I will surely assemble, O Jacob, *all* of thee; I will surely gather the remnant of Israel; I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of (the multitude of) men. . . . they have passed through the gate, and are gone out by it, and the Lord on the head of them."

"This is not your rest." Is this said of Samaria, or of the scene of their captivity? surely of both places at that time. "Arise ye, and depart." Is not this a call to them to commence their journey-

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ings to that land in the North and the West, the Islands, where they were to be hidden for a time, to increase, and multiply and sow the world with their seed? to which the remnant of Israel should be gathered, and in which the flock of sheep should be folded? Then where is this multiplied flock? It is too large to be concealed: the noise of its multitude too loud not to be heard.

Chapter iv. 1, &c. In the latter days "it shall come to pass that the mountains of the House of the Lord shall be established in the tops of the mountains, and it shall be exalted above the hills: and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord and to the House of the God of Jacob. . . ."

"In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halted a remnant, and her that was cast off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever."

Judah has never been "a strong nation" and we know from other prophecies that she will only become one on her re-union with Israel. But if Israel be a strong nation she must be so in the face of the world. Which of the strong nations of the earth exhibits the features by which Israel is to be recognised? Is there not one? *Is there more than one?*

In Chapter v. 2, 3, 7, 8, 9, we have two important facts about Israel. 1st. That the return of Judah to his brethren of the House of Israel would not take place till after the time of Christ's advent. And the second that Israel was to become God's instrument of blessing to many people. "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people as a lion among the beasts

of the forest, as a young lion among the flocks of sheep : who, if he go through, both treadeth down and teareth in pieces, and none can deliver. . . . All thine adversaries shall be cut off."

This is a continued picture of a great nation, a people powerful, feared, and respected, and exercising great influence and control. Such a nation cannot be hidden in a corner.

NAHUM does not say much about Israel ; but there is a passage describing some small details of his future works and ways which is worth noting, because they are true of one people, and of one period :—

Chapter ii. 3—5. "The shield of His mighty men is made red, the valiant men *are in scarlet*. The chariots shall be with flaming torches . . . the chariots shall rage in the streets . . . they shall seem like torches, they shall run like the lightnings." This is an apt description of an age of steam and railroads, of gas and electric lights.

ZEPHANIAH prophesied about eighty years after Nahum, before the captivity of Judah. He declares the restoration of Israel, God's suppliants beyond the rivers of Ethiopia, and announces the terrible judgments with which the Lord will visit the kingdoms. "Therefore wait ye upon Me, saith the Lord, until the day that I rise up to the prey : for My determination is to gather the nations that I may assemble the kingdoms, to pour upon them Mine indignation, even all My fierce anger : for all the earth shall be devoured with the fire of My jealousy. For then will I turn to the people a pure language that they may all call upon the name of the Lord to serve Him with one consent. From beyond the rivers of Ethiopia, My suppliants, even the daughter of My dispersed, shall bring Mine offering. . . . Behold at that time I will undo all that afflict thee. . . . 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."

Here is another proof that Israel was to become a great nation soon after she escaped from the land of her captivity. Now, *when did this escape take place?* When did God "turn back" her captivity? The answer to this is given in those historical works already referred to. It would lead me beyond the special object of these pages if I entered on it here, but I would remark that it must have occurred many long centuries since, and consequently Israel, the House of Israel, Samaria, Ephraim, the daughter of God's dispersed, must ere this, have become a great nation, and a company of nations, populous, overflowing, an emigrating and colonising, and powerful people. Where, then, is this Israel?

JEREMIAH. The prophet Jeremiah was very young, "For I am a child," he pleads, when God called him to the prophetic office. He was a son of Hilkiah, "one of the priests that were in Anathoth in the land of Benjamin." Anathoth, we learn from Joshua (xxi. 18), was one of the cities given, with its suburbs, "to the children of Aaron, the priests, to be a city of refuge." He prophesied for more than forty years "in the days of Josiah, Jehoiakin, and Zedekiah, Kings of Judah." The modest pleadings of the shrinking youth were graciously answered by the Lord God. "Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces: for I am with thee to deliver thee, saith the Lord. Then the Lord put forth His hand, and touched my mouth. And the Lord said unto me, Behold I have put My words in thy mouth. See I have this day set thee over the nations, and over the kingdoms, to root out and to pull down, and to destroy, to build and to plant."

There is the record in the book of the prophecies,

that Jeremiah witnessed the fulfilment of all his prophecies, which were to "root out, pull down, destroy and throw down," but there is no information given us as to that other part of his destined work; that he was "to build" and "to plant." Yet surely as he did the one, so surely must he have done the other. The one part of God's decree could no more have failed than the others.

Chapter ii. : Jeremiah recognises the distinction of the tribes and the two nations. "Hear ye the word of the Lord, O house of Jacob, and all the families of the House of Israel" (ver. 4). "So is the House of Israel ashamed" (ver. 26); "according to the number of thy cities are thy gods, O Judah" (ver. 28).

Chapter iii. : A remarkable distinction is drawn in this chapter, between the character of the sins of the two Hebrew nations—"backsliding Israel;" "treacherous Judah." Israel had deserted the Temple worship and bowed the knee to idols. She was punished for her "adultery," put away, divorced, put out of sight by her God, whose love, and favour and service she had rejected, choosing, rather than the worship of Him, the dumb calves of Dan and Bethel. And yet the Lord grieved and was more angry over the deceit of Judah who "*feigned*," than with the open sins of Israel. There was a sin of treachery yet to be committed by Judah in the then far off future, in which Israel would not be implicated, the delivery of the Messiah into the hands of the Romans, and the cry of "Crucify Him, crucify Him." "And the Lord said unto me, The backsliding-Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north and say, Return thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. . . . Turn, O backsliding children, saith the Lord, for I am married unto you; and I will take you one of a city and two of a family, and I will bring

you to Zion. . . . In those days the House of Judah shall walk to the House of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers."

Is not this gracious promise fulfilled in the acts of our Lord? He declared He was not sent save to "*the Lost Sheep of the House of Israel.*" His disciples and apostles *were chosen from Galilee*, the inhabitants of which were chiefly descendants of that "*remnant that had escaped out of the hand of the kings of Assyria,*" portions of the tribes of Asher and Manasseh and Zebulon" (and perhaps Ephraim, as the messengers of Hezekiah, "passed from city to city through the country of Ephraim and Manasseh, even unto Zebulon"), and these *Galilean Israelites* accepted the Saviour the Jews crucified, and preached Him to the world. They "returned" at the call of their Messiah, "acknowledged their iniquity," and transgression, confessed their sins, were washed and made clean in the blood of the Lamb, shed for sinners, and were privileged to bear the Gospel messages to the ends of the earth. But the prophecy of the 18th verse yet remains to be fulfilled. "The signs of the times" which we are commanded to read, indicate that the time is near when Judah will "walk to Israel," as a refugee, and Israel will take Judah back to the Promised Land. *But where is Israel?* She must be a great and prominent people, no longer "out of sight," though still blind, for "who is blind as My people Israel?" When will Israel recognise her own identity?

Chapter vi. 1: It will be remembered that when the separation of the tribes took place, and Judah was deserted by the Ten Tribes, God gave Judah the Tribe of Benjamin to be "a light in Jerusalem." It seems but reasonable to conclude from this fact, that those converts amongst the early disciples of Jesus, who are spoken of in the New Testament as "*Jews,*"

were in reality Benjamites. This idea is borne out by the passage now before us for consideration. It is a summons to them—the Benjamites,—to get away from Jerusalem in time to escape the coming trouble. “O ye children of Benjamin, gather yourselves together to flee out of the midst of Jerusalem, . . . for evil appeareth out of the north, and great destruction.” The only body of people who are reported to have escaped from Jerusalem were the Christians, who, as Eusebius declares, being “commanded by a divine revelation given to men of approved piety there before the war, removed from the city, and dwelt at a certain town beyond the Jordan called Pella.” If these Christians did not include the Benjamites, then there is no record of their being saved.

It would not have occurred to me that any believer would read this passage in Jeremiah, and *doubt* that the Benjamites came out and were saved, but a very clever and a very good man, a friend with whom I was discussing this question, objected that “possibly the Benjamites did not obey the command and come out.” Well—of course, it is possible, but is it probable? The Benjamites were placed in Jerusalem for a very special and defined purpose, to be a “light” there. We have no intimation that they failed to be a light.

But my friend further objected that this command to “flee out of the midst of Jerusalem,” referred to the siege near at hand, by Nebuchadnezzar, and that seemed plausible. However, on again looking carefully into this point, I came to the deliberate conviction that it was not so. It must be evident to anyone reading Jeremiah that numerous prophecies are scattered through his book, which refer to a period not even yet arrived. We have just seen that a day will come when Judah will “walk to the House of Israel” and they shall “come together” to the Promised Land. That has not yet taken place in in all the long centuries which have passed since the

prophet spake. If the Benjamites were disobedient to this solemn appeal, it is singular that the fact should not be stated. Throughout the sacred records the character of nations and individuals for evil and for good, is given with a frankness and simplicity in perfect harmony with the inspiration of Him who is a God of Truth. The falsehood of Abraham, the deceit of Jacob, the impetuous rage of the meek Moses, the denial of Peter, &c., all these things are given naturally as a part of the narrative. Why should the disobedience of Benjamin be concealed? There was apparently no motive for the Benjamites to avoid the siege by Nebuchadnezzar, but there was a special reason why they should get out of Jerusalem before the siege by Titus.

In this latter time, the "House of Judah" had completed their treachery by the death of Christ. They were to be scattered over the wide world "to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them." Driven out of Jerusalem, they could no longer need "a light there."

Benjamin's work was done, his occupation gone. Why should he remain to share the terrible trials of that siege? God's summons seems to have been repeated, according to Eusebius, when that "divine revelation was given to men of approved piety" to leave the doomed city, and they removed to Pella.

"Evil appeareth *out of the North*." Rome is clearly "north" of Palestine. But is Babylon much north? It does not strike me as answering the description, and, if so, then the prophecy must refer to Titus, not to Nebuchadnezzar.

Chapter vii. 13—16: These passages only incidentally affects the immediate subject of these pages but they reveal two points which should not be overlooked. It is a warning to Judah to beware lest the same fate overtook her, which had already overtaken her sister

nation, "as I have done to Shiloh," "and I will cast you out of My sight, as I have cast out all your brethren, even the whole seed of Ephraim." Now here "Shiloh" is identified with Ephraim as having been cast out of sight. It is so usual to consider "Shiloh" only another name for Christ, that this passage at first perplexed me, but I turned to the passages calculated to throw light on the subject, and the result is a conviction that a mistake has been made in this matter. In Gen. xlix. 10, the patriarch Jacob, —Israel,—declares that "the sceptre shall not depart from Judah . . . till Shiloh come." Caiaphas, the High Priest, prophesied that the death of Christ should gather together "in one, the children of God *that were scattered abroad.*" Hosea prophesied (i. 11) that "the children of Judah and the children of Israel shall be gathered together and appoint themselves one head;" and we have seen that Jeremiah also declared (iii. 18), that the two Houses shall be re-united and restored to the "inheritance" of their fathers. I am, therefore, brought to the conviction that "Shiloh" is another name for the "House of Israel." Christ had not been put of sight. Israel, "Ephraim," was under sentence, and had been cast off and punished. "When Shiloh comes" must refer to the time when Israel is again brought to sight, received by God out of her grave, and recognised as "His inheritance." To be thus received and acknowledged, Israel must have received Christ, and be found doing Christ's work. She must be His "battle-axe;" His "witness;" and His "messenger."

There is a second fact in this statement of Jeremiah—namely, that "Ephraim" stands for all the brethren of the Ten Tribes—"all your brethren, even the whole seed of Ephraim."

Chapter ix. 26; x. 1, &c. : "The House of Israel are uncircumcised in the heart. Hear ye the word which the Lord speaketh unto you, O House of Israel: Thus saith the Lord, Learn not the way of the heathen, and

be not dismayed at the signs of heaven ; for the heathen are dismayed at them." Then follows a description of idol making. "Be not afraid of them (the idols), for they cannot do evil, neither also is it in them to do good. Forasmuch as there is none like unto Thee, O Lord . . . Who would not fear Thee, O King of nations?" We have next a description of the idol worshippers, and the comfortable assurance : "The portion of Jacob is not like them : for He (the God of Jacob), is the former of all things ; and Israel is the rod of His inheritance : The Lord of hosts is His name." We find this expression "the rod of His inheritance," repeated by Jeremiah (li. 19), and used by David, (Psa. lxxiv. 2). There is also a parallel passage in Deut. xxxii. 9 : "Jacob is the lot (rod, or measuring line) of His inheritance." The meaning intended to be conveyed by an expression so peculiar and so often repeated, must be important. I am inclined to think the meaning is conveyed in the passage in Deuteronomy, and that it states as one of the marks specially set on the House of Israel this one, namely, that the Most High, when He divided the earth, and apportioned to the nation what should be their inheritance, did so with a definite purpose, having special reference to that career which he had marked out for His people, and that He made the requirements of Jacob *His measuring line*. He gave to Israel the then "desolate places," "every place whereon the soles of your feet shall tread shall be yours ; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the uttermost sea shall your coast be" (Deut. xi. 24). He added to this the "heritage of the heathen," and the "isles," of the north and west. They were to "break forth on the right hand and on the left, to inherit the Gentiles—the natives—and to make the desolate cities to be inhabited."

These are large possessions, and describe a scattered estate. No people can claim to represent this

nation who have a *compact* kingdom, or a republic, no matter how large or how extensive its coast-line, or how numerous its inhabitants. It cannot therefore even be confined to Palestine.

Jer. xiii. 11 : The distinction between "Israel" and "Judah."

Jer. xv. 7 : This passage deserves notice on account of the very striking way in which it marks the contradiction in prophetic Scripture between the "House of Israel" and the "House of Judah." We have seen what great stress has been laid on the promise to the Ten Tribes of the *multitudinous seed*. Here we have the declaration that the tribe of Judah, so far from becoming populous, should be "bereft of children," and this was to be accomplished in different ways. "I will destroy My people . . . their widows are increased to Me. . . . She that hath borne seven languisheth." Thus we find that the Jews have never become a nation. They have been scattered among the different nations. They have been downtrodden and persecuted, have clung to the very peoples who used them worst, have traded almost by stealth, have been marked out for obloquy, have been despised and insulted and have not dared to resist, and, of course, have therefore not increased in number. The literal and the precise way in which these prophecies against Judah have been fulfilled should teach us to look for an equally literal and precise fulfilment of the prophecies concerning the House of Israel. It is not reasonable to suppose that the prophecies respecting the one people would be literally fulfilled, and that those affecting the other people, instead of being also literally fulfilled, would have to be interpreted what is called "spiritually."

Jer. xxiii. : A solemn warning to all "pastors," to prophet and to priest : "Woe be unto the pastors that destroy and scatter the sheep of My pasture, saith the Lord. Therefore thus saith the Lord God of Israel against the pastors that feed My people, Ye

have scattered My flock, and driven them away and have not visited them. . . . I will gather the remnant of My flock out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase. And I will set shepherds over them which shall feed them." This is promised to take place after the coming of Christ, the "righteous Branch," the "Lord our Righteousness," and then, after that, "the days come" when they shall say, "The Lord liveth, which brought up and which led the seed of *the House of Israel out of the North country*, and from all countries whither I have driven them: and they shall dwell in their own land."

These days must now be near at hand. Christ came nineteen centuries since. The House of Israel must long since have found its promised home and shelter in the isles in the North-west. Surely ere long Judah will "walk to Israel," recognising her in the full blaze of lights, as having come up out of her grave, and they will realise this promise and take possession of the promised land together.

Is it not written that the "pastors" should recognise the true character of their flocks? Is it not true that they should feed the sheep of God's pasture with the truths of His Holy Book? Why do clergymen so commonly oppose the Anglo-Israel views? Unfortunately for them, their writings in opposition do not show that they have carefully made themselves acquainted with the subject. But if they have not thought it worth while to do so, why do they think it worth while to write against it? It is not reasonable for them to decry a doctrine or a theory which they do not understand. It is for them to show that this new creed lowers or interferes with any Christian, religious or moral teachings. Does it not heighten them, explain them, clear up mysteries, expound doctrines, remove difficulties? Then why do they oppose it? Do they feel they would have to

re-write their sermons? to read the Bible from a new standpoint? to preach the "truth" as it is about Jesus *throughout* the sacred pages? Surely they do not shrink from correcting errors, which have been *hitherto* no fault of theirs. The time was not come for Israel to come out of her grave. Now, the time does seem to be come, and it is surely the duty of the pastors to seek after their flocks, to recognise them, to help to remove their blindness, and to welcome them and guide them into their inheritance. It is not for them to teach the chosen people, God's inheritance, Christ's "lost sheep of the House of Israel," that they are *Gentiles*. And are they sure they are right in confounding "Gentiles" with ordinary "heathens?"

Jer. xxx. and xxxi.: A joyous outpouring of gracious promises for all the families of Israel are "these words that the Lord spake concerning Israel and concerning Judah." "Jacob shall return and shall be in rest and quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished. . . . Ye shall be My people and I will be your God. . . . At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Thus saith the Lord, The people which were left of the sword *found grace in the wilderness*; even Israel when I went to cause him to rest. The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love. . . . I will build thee and thou shalt be built, O virgin of Israel. . . . Thou shalt yet plant wines upon the mountains of Samaria; . . . for there shall be a day that the watchmen upon the Mount Ephraim shall cry, Arise ye, and let us go up unto Zion unto the Lord our God. For thus saith

the Lord: Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save Thy people, the remnant of Israel. . . . I am a Father to Israel, and Ephraim is My firstborn. Hear the word of the Lord O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him and keep him, as a shepherd doth his flock. . . . Is Ephraim My dear son? is he a pleasant child? . . . My bowels are troubled for him, I will surely have mercy on him, saith the Lord. . . . I will make a new covenant with the House of Israel and with the House of Judah . . ."

This new covenant was the Gospel of Jesus Christ—the law of the heart of love. And then we have the solemn assurance of our acceptance with God for time and eternity. They who had found "grace in the wilderness" were never again to be rejected, never again to be put out of sight.

"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar: the Lord of Hosts is His name. If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever. Thus saith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord."

Chapter xxxi., 38, 39, 40: "And the whole valley of the dead bodies, and of the ashes . . . shall be holy unto the Lord: it shall not be plucked up, nor thrown down any more for ever." Do these words convey the same idea as the xxxvii. chapter of Ezekiel? If not, what is their meaning?

Chapter xxxii. Although the "children of Israel" are spoken of in this chapter as well as the "children of Judah" yet as they are not treated of separately,

and as I consider the principal passage—namely, verse 36, to end, refers to Judah more especially, I pass on to

Chapter xxxiii. Here we have a definite promise that the Lord would cause “the captivity of Judah and the captivity of Israel to return, and would build them as at the first.” Then follows a glorious picture of the state of the chosen people after their reunion, and restoration to the Holy Land.

“I will cleanse them from all iniquity whereby they have sinned against Me; and I will pardon all their iniquities whereby they have sinned and whereby they have transgressed against Me.” God first graciously fits them for the place they are to inhabit. Surely this is the outpouring of Christianity and the Holy Spirit. Then the restored nation is described. Verse 9: “And it shall be to Me a name of joy, a praise and an honour before all the nations of the earth, which shall have all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it. . . . Thus saith the Lord: Again shall be heard in this place . . . even in the cities of Judah and in the streets of Jerusalem . . . the voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts: for the Lord is good, for His mercy endureth for ever. Behold, the days come, saith the Lord, that I will perform that good thing that I have promised unto the House of Israel, and to the House of Judah. . . . For thus saith the Lord, *David shall never want a man to sit upon the throne of the House of Israel.* . . . Thus saith the Lord, If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also My covenant be broken with David My servant, that he should not have a son to reign upon his throne. . . . Moreover, the word

of the Lord came to Jeremiah, saying, Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord, If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob and David My servants, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob, for I will cause their captivity to return and have mercy on them."

In the last part of this chapter, that is, from the 17th and following verses, we learn two things:—

1st. The family of David—Judah—is always to provide a sovereign to rule over the House of Israel, there is never to be an interval, when such a sovereign cannot be had (verses 17, 21).

2nd. God's anger is raised against those who despise His people, and say there is no longer such a nation, and refuse to recognise them as a nation, (verse 24).

But are not both these facts rejected by those who deny that Israel exists as a nation now, because the *Jews* are not a nation, and are without a sovereign ruler? It is *not said* that there shall always be a descendant of David reigning over *his own tribe*, the "House of Judah," but that there shall be one ruling over *the lost tribes*, those put out of sight, and only to be found bearing another name, and speaking another tongue—the "House of Israel."

And then we have the declaration of God's anger against those who persist in ignoring the existence of this favoured nation, who not only despise the persecuted Jew, but who reject the evidence of national existence for Israel and affect them to be no more a nation before them! And yet they are a nation before them! But is it any wonder that other peoples do not recognise them, whilst they remain blind to their own identity?

Other so-called "Christian" nations do not usually study the Bible as English Christians do, and, therefore, cannot be expected to discover so much of God's will in it. In Roman Catholic countries the Bible is hardly used at all; certainly is not searched with a craving to know all God's Truth that is revealed in it. But why is it that English Christians are so slow to search out the Divine teaching concerning that people who are the subject of such grand destinies, and such glorious promises?

Chapters xli. and xliii.: Zedekiah, king of Judah, was taken prisoner by Nebuchadnezzar, and carried off to Babylon. His sons were slain, but his daughters were rescued by Johanan, and taken with Jeremiah, the prophet, and Baruch, the Scribe, into the land of Egypt, contrary to the command of God, and, therefore, to the wish of Jeremiah.

Chapter xliv. 13, 14; 27, 28: "For I will punish them that dwell in the land of Egypt, as I have punished Jerusalem, by the sword, by the famine, and by the pestilence: So that none of the remnant of Judah, which are gone into the land of Egypt to sojourn there, shall escape or remain, that they should return into the land of Judah, to the which they have a desire to return to dwell there: for none shall return but such as shall escape. . . Behold, I will watch over them for evil, and not for good: and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until there be an end of them. Yet a small number that escape the sword shall return out of the land of Egypt into the land of Judah, and all the remnant of Judah, that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, Mine, or their's."

Those who chose to go to Egypt, and who compelled the others to accompany them, were to be destroyed there, but a remnant was to escape—only a small number! We cannot doubt that Jeremiah, Baruch,

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and the king's daughters, were of that number. For it must not be forgotten that, in the first chapter, we read God's injunction to Jeremiah was to "*build and to plant*," as well as to pull down and to destroy ; and, as we have no record in his book of his having accomplished this latter part of the command, it seems highly probable that the "building and planting" consisted of a careful establishment of the king's daughters, the only surviving members of the Royal race, in a place of concealment and of safety ; and to enable him to accomplish this, God gave him not only personal protection, but promise of his "life for a prey in all places" whither he went, and to his servant Baruch, also.

Chapter xlv. 27, 28 : "But fear not thou, O My servant Jacob, and be not dismayed, O Israel : for, behold, I will save thee from afar off, and thy seed from the land of their captivity ; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Fear thou not, O Jacob My servant, saith the Lord : for I am with thee ; for I will make a full end of all the nations whither I have driven thee : but I will not make a full end of thee, but correct thee in measure ; yet will I not leave thee wholly unpunished."

Although this passage seems to refer more immediately to Judah (ver. 26), yet I think it takes in the whole of the tribes of Israel. The Jews are *nationally* scattered, having no country and no home. But the Ten Tribes are also much scattered voluntarily, as individuals, and the treatment they receive in different countries will no doubt be repaid to the nations among whom they elect to dwell (ver. 28).

In the face of such warnings what can the Russians expect as judgment for their persecution of the House of Judah, now, in this age of civilisation, and freedom, and open Bibles for those who can and who choose to read ? But the *poor* Russians can rarely read, and we may hope their ignorance may plead for *them* in the day of reckoning.

Chapter l. : This chapter contains a prophecy (ver. 4, 5) of the re-union of Israel and Judah, which we know has not yet been fulfilled, for the Jewish estimate of the existing Jewish people is only eight millions. The multitudinous seed has not yet become united to the tribe of Judah : "In those days, and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping : they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. My people have been lost sheep. . . . Israel is a scattered sheep. . . . I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead. In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none ; and the sins of Judah, and they shall not be found : for I will pardon them whom I reserve. . . . Thus saith the Lord of hosts : The children of Israel and the children of Judah were oppressed together. . . . Their Redeemer is strong ; the LORD of hosts is His name." The intimation of these latter verses seems to imply that the *Twelve Tribes* will have become Christians, at or before the time of their re-union.

Chapter li. 19, 20 : "The portion of Jacob is not like them ; for He is the former of all things : and Israel is the rod of His inheritance : the Lord of hosts is His name. Thou art My battle axe and weapons of war : for with thee will I break in pieces the nations, and with thee will I destroy kingdoms."

The first impression on reading this chapter would refer it to the House of Judah, that alone having been carried away to Babylon. But a reference to the 10th chapter, which treats of the House of Israel (ver. 1), gives us nearly an identical passage. After

the captivity of the two Houses of the divided Israeli-tish nations, Assyria, Media and Chaldea, became concentrated under one conqueror. The prophecies which mix up, apparently, these different states, may anticipate this union of all under one head. But, at any rate, we have a graphic description of God's chosen people. They are the "rod," the lot, the measuring-line "of His inheritance." They are His "battle axe," His "weapons of war." Then we must look for this lost people, now "out of sight," amongst warlike nations, who have such an extent of coast possessions, that they can supply a "rod," or measuring-line, to measure out the land apportioned to such a people.

We know that this chosen people, though for a time "put out of sight," were eventually to be at the head of an immense Heathen Empire, that they were to possess the utmost parts of the earth, the isles, and the desolate heritages. How many nations of ancient or modern times answer throughout to this description? As God's battle axe, they must be doing His work in their wars. They cannot fight so much for ambition, or lust of conquest, as for honour, for the means of protection, or to extend civilisation, and open up ground for the preaching of the Gospel. They must clearly *civilise*, and *preach that Gospel*, wherever they conquer—what nation does this?

DANIEL.—It is not my intention to quote here from the Book of Daniel; my object is simply to call attention to that long chain of passages which are *plain and clear*, which the unlearned can examine for themselves, and which speak with no uncertain voice. The *difficulties* of prophecy have much charm for many minds, but do not suit my present object. What I want in these pages is to show to simple-minded Christians, that the *groundwork* of the Anglo-Israel creed is one of small mystery; rather is it a plain line of fact and promise, running through almost every book in the Bible. I therefore leave

the difficulties of Daniel and proceed to Ezekiel, where we shall find much interesting matter connected with the "House of Israel."

EZEKIEL iii. 1, 5, 7, 17: Ezekiel had a special message to the Assyrian captives, about the year 595 B.C., after they had been more than a century carried away: "Eat this roll, and go speak unto the House of Israel." He was at the same time warned that his words would avail little: "The House of Israel will not hearken unto thee; for they will not hearken unto Me: for all the House of Israel are impudent and hardhearted."

Chapter iv. 1—7: Under the type of a siege of Jerusalem, the prophet is commanded to teach the chastisements which await both the Houses: "For I have laid upon thee the years of their iniquity according to the number of the days, three hundred and ninety days; so shalt thou bear the iniquity of the House of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the House of Judah forty years: I have appointed thee each day for a year."

Chapter vi. 1—11: The House of Israel is reproached for sin and idolatry. But light shines in the darkness. When they have suffered, and are scattered among the nations, then they will repent: "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries. And they that escape of you shall remember Me among the nations whither they shall be carried captives And they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them."

Chapter xi. 14—22: Oh, Lord God! wilt Thou make a full end of Israel? "Again the word of the Lord came unto me, saying, Son of Man, thy brethren, even thy brethren, the men of thy kindred, and all the House of Israel wholly, are they unto whom

the inhabitants of Jerusalem have said, Get you far from the Lord : unto us is this land given in possession. Therefore say, Thus saith the Lord God ; although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore say, Thus saith the Lord God ; I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel."

This is a striking passage. There is not only a clear distinction (verse 15) between "the inhabitants of Jerusalem,"—the "House of Judah,"—*and the "House of Israel,"* but we find that Judah, the one tribe, sought to turn out the Ten Tribes from their part in the Promised Land, and to reserve it for themselves alone. I presume there must have been rejoicing in this spirit when Samaria separated from Judea, and when Galilee and Samaria were carried into captivity. But God had other purposes towards the children of Ephraim and Manasseh. They were to be His instruments of mercy, to convey to the heathen world the knowledge of the Saviour—and they were to be fitted for the work. "I will give them one heart, and I will put a new spirit within them ; and I will take the stoney hearts out of their flesh, and will give them an heart of flesh ; that they may walk in My statutes, and keep Mine ordinances and do them: and they shall be My people, and I will be their God."

And then in addition to this spiritual preparation, there was to be a material preparation also, "Therefore say, Thus saith the Lord God ; I will even gather you from the people, and assemble you out of the countries where you have been scattered and I will give you the land of Israel."

Is it reasonable, is it Christian, is it consistent with an acknowledgment that God is a *God of truth*,

to suppose that this "House of Israel" is lost, absorbed among the Gentiles, and incapable of realising these definite promises of the Almighty Lord God to them? On what ground can we reject those promises, and suppose the probability of failure, and that so when God was to them "as a little sanctuary?" The sin of the House of Israel is fully recognised—they "have done after the manner of the heathen that were round about them." Their punishments are named. Are we to believe that the promises of punishment have been fulfilled, but that the promises of blessing have failed,—have, in fact, been *broken*, by a God of truth? Let us pause before we insult our God; let us examine prayerfully, in all humility and teachableness of temper, such chapters of the revealed will of God as this of Ezekiel xi.

Chapter xii. : This chapter seems to deal chiefly with certain inhabitants of Jerusalem, who really were members of the Ten-tribed House of Israel. It will be remembered that in the account of the rebellion of the tribes under Jeroboam, given us in 1 Kings xii. 17, we are told: "But as for the children of Israel which *dwelt in the cities of Judah*, Rehoboam reigned over them." No doubt this fact weighed with Jeroboam when he sought to prevent his people going up to Jerusalem to worship, and he set up the golden calves at Dan and Bethel. He feared the influence of these "Israelites" who dwelt among the "Jews," and thought they might win their brethren back through the temple worship to the Jewish king. "If this people go up to do sacrifice in the House of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam, king of Judah, and they shall kill me, and go again to Rehoboam, king of Judah." And now to them Ezekiel has a message. God first declares to the prophet, "I have set thee for a sign unto the House of Israel," and then follows the message: "Son of man, hath not the House of Israel,

the rebellious House, said unto thee, What doest thou? Say thou unto them, Thus saith the Lord God: this burden concerneth the prince in Jerusalem, and *all the House of Israel that are among them*. . . . Son of man, behold, they of the House of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off."

This is precisely the temper of the same people in the present day. Do not the people say, Oh, these prophecies do not concern us! What have we to do with them? All things continue as they were; civilization and science are settling all things. But what does God say? "The word which I have spoken *shall be done*."

Chapter xiv.: The prophet appears still to be addressing those families of the House of Israel who were resident in Jerusalem, and the passage from verses 3—8, seems to intimate that they had been corrupted by their brethren of Samaria, and had also turned to worship idols. There is a solemn warning to all who came to consult the prophet, but worshipped idols in their hearts: "Every man of the House of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face and cometh to the prophet; I the Lord will answer him that cometh according to the multitude of his idols: that I may take the House of Israel in their own hearts, because they are all estranged from Me through their idols. Therefore, say unto the House of Israel, Thus saith the Lord God: Repent and turn yourselves from your idols, and turn away your faces from all your abominations."

Chapter xvi.: This chapter opens with an address to Jerusalem:—"Son of man, cause Jerusalem to know her abominations." The sins of "Judah" only affect the subject of these pages when they are in any way connected with the sins of "Israel." In this chapter there is a very interesting picture given of the wonderful way in which Judah *exceeded* the

wickedness of Israel. Judah is compared with Sodom and Samaria. "Your mother was an Hittite and your father an Amorite, and thine elder sister is Samaria, she and her daughters that dwell on thy left hand, and thy younger sister that dwelleth at thy right hand, is Sodom and her daughter. . . . As I live, saith the Lord God, Sodom, thy sister, hath not done, she and her daughters, as thou hast done, thou and thy daughters. Behold this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness, was in her and her daughters, neither did she strengthen the hand of the poor and needy, and they were haughty, and committed abomination before Me : therefore I took them away. . . . Neither has Samaria half of thy sins" (ver. 51).

Judah is still in existence a people kept apart, and surely recognised as God's chosen race. Is it probable that the Ten Tribes—Samaria—who are declared not to be half as guilty in the sight of God, are blotted out as a people, and that all the grand promises made to Jacob—"Israel"—about them should be cancelled, and brought to nought?

Chapter xvii. : This chapter opens with a special address to the *House of Israel*, and then proceeds to speak of what had befallen Jerusalem, the *House of Judah*. Why should this be? It must be remembered that the "sceptre" belonged to Judah (Gen. xlix. 10). Zedekiah was carried off to Babylon. He was the last king who reigned over Judah, the "highest branch of the cedar," cropped and taken prisoner; his sons were slain before his eyes (Jer. lii. 10). But his daughters, the "tender twig," from the "highest branch of the high cedar" were rescued and carried off with Jeremiah, the prophet, and Baruch, the scribe of Tahpanhes, in Egypt—called by Herodotus "Daphne of Pelusium," being either a part of Pelusium, or situated very near it (Imp. Bib. Dic.). Only a portion, it is evident from Jer. xlv. 14, were intended to escape. Surely that portion would be

the prophet and the king's daughters. Jeremiah was commissioned by God to "build and to plant" as well as to "root out and pull down." He had warned the Jews and witnessed the downfall of Jerusalem. It remained for him to accomplish the second part of his commission. Can we doubt he did so? and is it not probable, at least, that the way in which he did so was by planting, placing in safety somewhere, the king's daughters, the only survivors of the Royal family of David? David's throne was to be "established for ever," and his house, his family, were established with the throne (2 Sam. vii. 11-17). These daughters of king Zedekiah were the only surviving representatives of that House and that throne. We cannot doubt that the prophet was empowered to accomplish his work and to plant them somewhere, in some place, whence they might take their appointed place, "upon an high mountain and eminent." This position of this tender twig in this high mountain is described by Ezekiel (xvii. 22-24). "In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken and have done it."

The mountain must here mean a nation "eminent"—a great nation. The tender twig must have occupied the throne of that nation: in other words somewhere a scion of the House of David must have been, *must even now be, ruling over an eminent nation*. What nation is there, which, answering to the Bible picture of God's chosen people Israel—the "House of Israel"—in the latter days, can claim to be ruled over by a descendant of the poet king, the sweet Psalmist, whose throne, though fallen in Jerusalem,

though it ceased to reign over the House of Judah, was promised by the word of a God of truth, to be "established for ever." We cannot suppose that David's family were to reign over the Gentiles, over any of the nations outside the Divine covenant. It therefore remains, that as they no longer reign over Judah, *they must be reigning over Israel.*

Chapter xx. 5—13 : Here we have one of the signs by which we may recognise "Israel." "I gave them My Sabbaths, to be a sign between Me and them." Only two peoples in the world keep holy the Sabbath day — the Jews and the Anglo-Saxons. The Jews keep the seventh day, and the Anglo-Saxon Christians the first day of the week. Continental nations make a holiday of that which we keep as a holy day. There may be much wanting in the holiness of an English Sabbath, but nationally it is in direct opposition to the view of Continental nations, and is always spoken of as being so. It is a simple, undisputed fact ; we have God's absolute assurance that the observance of the Sabbath, is "a sign" between Him and His chosen people.

There is a great promise in this chapter (ver. 34), &c. "I will bring you out from the people, and will gather you out of the countries wherein ye are scattered . . . and I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God : and I will cause you to pass under the rod, and I will bring you into the bond of the covenant : and I will purge out from among you the rebels, and them that transgress against Me : and I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel : and ye shall know that I am the Lord. As for you, O House of Israel, thus saith the Lord God : Go ye, serve ye every one his idols, and hereafter, also, if ye will not hearken unto Me ; but pollute ye

My holy name no more with your gifts and with your idols. For in Mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the House of Israel, all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the firstfruits of your oblations with all your holy things," etc.

When the captives of Assyria escaped by "remnants" they were, at first, "scattered" in different countries, until at last they were brought providentially into the "wilderness" of the little island in the North-west. Then God "pleaded" with them, face to face, by means of His ministers, till He had brought them into the Christian covenant. They did not, in all their wanderings re-enter the Holy Land of Israel, the Palestine, which is one day to be theirs again. When that day comes, it will find them re-united to the "House of Judah," and the holy and chosen people shall offer their oblations "all of them in the land" together, and be "accepted." But not for their virtues, not for their obedience, not for their holiness, will they be even then accepted. They shall then come to a knowledge of their "own ways" and all their doings, wherein they have been "defiled" and to a state of penitence. But for His "name's sake," for His dear Son's sake, will a merciful God, a promise-keeping God, a truthful God, rescue His people from their sins, and restore them to their forfeited inheritance.

Chapter xxiii. This chapter is too long to quote whole, and yet the whole should be read. The desertion of both Houses, Israel and Judah, from loyalty to their Lord God Jehovah, is terribly pictured as an act of adultery—of unfaithfulness to their Lord. "Samaria is Aholah, and Jerusalem Aholibah." Aholah is said to signify "*Her Tent or Tabernacle.*"* Aholibah denotes "*My Tent or Tabernacle is in her.*" These two different appellations imply that Samaria

* Sherborne Bible. Ezek. xxiii. 4, &c., &c.

had indeed a tabernacle or place for public worship, but of her own devising—viz., the cities of Dan and Bethel, where the golden calves were set up; whereas God's tabernacle first, and afterwards His temple, was placed in Jerusalem. He placed His name there, or chose it for the place of His temple. Aholah, or Samaria, is here called the *elder sister*, as having the greatest dominion—Ten Tribes out of Twelve being under her jurisdiction, and because the birthright was given to Joseph. She set the example of idolatry, which Judah partially copied, but she did not go so far in this sin as Samaria.

Chapter xxv. 12—15: "Because that Edom hath dealt against the House of Judah . . . therefore thus saith the Lord God . . . I will lay My vengeance upon Edom *by the hand of My people Israel.*"

This passage is explained by Anglo-Israelities as an intimation that the "House of Israel" will be used as God's "battle-axe" to punish Edom for her sins against the House of Judah. They regard modern Turkey as the power here referred to, as Edom, Idumea, forms part of the Turkish Empire.

Chapter xxviii. 24—26. Judgments having been declared on all the surrounding enemies of the Hebrew people, there follows here a glorious promise of their future destiny: "And there shall be no more a pricking brier unto the House of Israel, nor any grieving thorn of all that are round about them, that despised them; and they shall know that I am the Lord God. Thus saith the Lord God, when I shall have gathered the House of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to My servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards; yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God."

Clearly the "House of Israel" must become a *Christian* nation previous to its restoration to the Holy Land. Its laws and customs must be such as to impress heathen peoples with confidence in its justice, integrity, and mercy, so that its religious profession shall be honoured by unbelievers, and its God be sanctified in the sight of the heathen.

But terrible judgments will apparently be poured out on Israel's enemies before this restoration takes place. How important then it becomes to ascertain which people, under a changed name, and speaking a new tongue, can be identified in the present day, as the lost "House of Israel." What people can show the marks which God hath set upon His chosen race? What people can show the title-deeds of their grand inheritance? What people occupy a position as "head and not tail," as chief among the nations, "a great nation and a company of nations," with a teeming population "overflowing" their cities, pouring a constant flood of thousands into the uninhabited lands, "causing the desolate heritages to be inhabited," and the wilderness to "blossom as the rose?" If there be even now such a people, sending the Gospel message into the remotest regions of the earth, surely it must be a grave religious and political blunder to be their enemy! "Unless the Lord keep the city, the watchman waketh in vain;" but *if* the Lord keep the city, *if* the Lord calleth the people by a chosen name, *if* He has declared that He will regard them as the "apple of His eye," alas! for those who are at enmity with them.

Chapter xxix. 21. This chapter is chiefly a burden against Egypt, but it is summed up by a promise to Israel.

"In that day will I cause the horn of the House of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them; and they shall know that I am the Lord." Horns were a symbol of strength. Horns are used by animals for

defence, and still more for attack. This increase of strength seems to occur at the same time at which the mouth is opened. Does not this describe a people whose political influence and material powers of defending and attacking increase at the same period of time as that in which they publish the knowledge of God, and become a missionary nation, preaching the Gospel largely "in the midst of them"—in the midst, that is, of those who, up to the time, have *not* known the true God and His Son, the Saviour and Redeemer of the world?

Chapters xxx., xxxi., and xxxii. all deal with Egypt. It would seem that Egypt and Assyria are in some peculiar way connected in the *future*, as in the past, with the destiny of Israel. Therefore what concerns them may be ultimately mixed up with the future of Israel. We must not cast them aside as irrelevant. Already we have learned from Isaiah xix. 25, that notwithstanding the sins of the three nations, the Lord of Hosts "shall bless them, saying, Blessed be Egypt My people, and Assyria the work of My hands, and Israel Mine inheritance." In the interval—over two thousand years have already passed, and Egypt is not yet recognised by God as His people—during the long interval, Egypt was to be a "base kingdom"—and this it has proved to be. "Not long after the prophecy was uttered, Egypt was conquered by the Babylonians; and after the Babylonians by the Persians; and after the Persians it became subject to the Macedonians; and after the Macedonians to the Romans; and after the Romans to Saracens; and then to the Mamalucks; and is now a province of the Ottoman Empire."

Even as I write the Egyptian question is open again, and one cannot help asking, Whose turn comes next? Is it yet time for "Israel"—the "House of Israel"—to become its master?

Chapters xxxiii. and xxxiv. A most solemn warning to the "watchmen" and the "shepherds" of

Israel, and to the people—the flocks. These watchmen and shepherds have special duties to perform. If the watchmen do not give the alarm, and sound the trumpet ere the sword come upon the land,—if the shepherds feed themselves, but feed not the flocks committed to their charge,—then the blood shall be on *their* heads. But if they are faithful, and the people are careless and heed not the warning, then *they* shall be taken away in their iniquity. God pleads by His prophet, “My flock was scattered upon all the face of the earth, and none did search or seek after them. . . .” But He adds, “I will seek *that which was lost*, and bring again that which was driven away,” &c., &c.

It is remarkable how few of the “watchmen” and “shepherds of Israel” have ever troubled themselves to seek for the “*lost sheep of THE HOUSE of Israel.*” The ministers of the Gospel, both Churchmen and Nonconformists, have spiritualised away the fact that there were any such people to be sought after! They have ignored the historical fact of their being “lost” *bodily*, and, therefore, that if found, they must be found also *bodily*—namely, as an actual people, the veritable descendants of the Assyrian captives. These shepherds of Israel swept them clean away, claiming in their place the sinners of every heathen race on the face of the whole earth, children of Japhet and children of Ham—anyone *but those* who were by God’s direct promise and prophecy to be “found,” and to be “joined again with Judah” on the mountains of Palestine. A people who are to be “*found*” again, and who have a definite career marked out by the prophets under God’s special instructions, after they are found, are not a people to be “spiritualised” away by some, or ignored by others.

Happily for this lost Israel, even if the shepherds neglect their flocks, and, bent only on “feeding themselves,” have never troubled themselves either

to strengthen the diseased, or to heal the sick, or to bind up the broken-hearted, and still less to bring back that which was driven away, and seek that which was lost, yet we have the assurance that God Himself, "I, even I, will both search My sheep and seek them out, . . . and bring them to their own land, and feed them upon the mountains of Israel." First we have the declaration (2 Kings xvii.) that His people Israel were put out of sight. Here we have the other declaration that they shall be "sought" for, and found, and restored. The shepherds are bitterly reproached for not seeking and searching all the face of the earth over which they were scattered, that they might find them. And *is it not so still?* These reproaches were uttered just six centuries before the birth of Christ, and yet are they not as true in this Nineteenth Century after Christ as they were then? "*Cui bono?*" is the common question. "What difference does it make if we are Christians?" ask the more thoughtful of our opponents; but with each there is—we believe, unconsciously—an ignoring of God's promises, an indifference to that which He has thought worthy of His watchful and providential care for three thousand years. The curious part of this strange fact is, that the very people who are so ready to despise those promises which seem to them to refer to this world alone, are quite as eager as the most determined worldling, after this world's riches. They are as eager after the money market, after prices in agriculture or commerce, after rents and dividends; but then these things must not belong to the promises of God. They like to make their riches in their own way. They love their country, but would rather not blend their religion with their patriotism. It would, perhaps, be inconvenient to feel that wealth accumulated according to God's plan might have to be *used* also after His will, and in a way which harmonised with His laws. O watchmen of Israel! wake up to your duties—recognise your

trust—seek after your flock, and be sure, that in carrying out God's will and purpose with the literal flock of Israel, the lost House of Israel, you will find yourself instructed by His Spirit how to convert *them* and *the world*, now so deaf to your preaching, to the faith of Christ.

Chapter xxxv.: A burden against Mount Seir—Edom—Esau—for the perpetual hatred borne and shown towards the family of Jacob—Israel—these “two nations and these two countries.” This judgment on Mount Seir was literally carried out: “I will lay thy cities waste,” declares the prophet. And now, what says history? what do travellers report? “The whole land is ‘most desolate’ (ver. 3). All ‘its cities lie waste’ (ver. 4). They were once very numerous, but not one or any portion of one now remains: all are desolate, even ‘perpetual desolation’ (ver. 9). Burckhardt counted no less than forty sites of ancient cities in Jebâl, or Gebal, between Petra and the Dead Sea, *all desolate*” (“Imperial Bible Dictionary,” Art. “Seir”).

Why should we suppose that the other prophecies amidst which those terrible judgments occur will not be *as literally* carried out? Doubtless, if the prophecies connected with Mount Seir still remained to be fulfilled in the future, the present shepherds of Israel would explain them away and *spiritualise* them like the rest.

Chapter xxxvi.: “Son of man, prophesy unto the mountains of Israel, Ye mountains of Israel, hear ye the word of the Lord.” The enemy who had boasted that the “ancient high places” of Israel were in their possession are warned: “Surely in the fire of My jealousy have I spoken against the residue of the heathen, and against all Idumea which have appointed My land into their possession with the joy of all their hearts with despiteful minds, to cast it out for a prey, . . . because ye have borne the shame of the heathen. . . . Surely the heathen that are about

you shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches and yield your fruit to My people of Israel; for they are at hand to come. For behold I am for you, and I will turn unto you, and ye shall be tilled and sown; and I will multiply men upon you, all the House of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded; and I will multiply upon you man and beast; and they shall increase and bring fruit; and I will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am the Lord. . . . When the House of Israel dwelt in their own land, they defiled it. . . . Wherefore I poured My fury upon them, . . . and I scattered them among the heathen, and they were dispersed through the countries. . . . I had pity for Mine holy name, which the House of Israel had profaned among the heathen, whither they went. Therefore say unto the House of Israel, Thus saith the Lord God: I do not this for your sakes, O House of Israel, but for Mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify My great name: . . . and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. . . . And ye shall dwell in the land that I gave to your fathers; and ye shall be My people and I will be your God. I will also save you from all your uncleannesses; and I will call for corn and will increase it and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of

the field. . . . And the desolate land shall be tilled. . . . And they shall say, This land that was desolate is become like the garden of Eden. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that that was desolate. I the Lord have spoken it, and will do it. Thus saith the Lord God, I will yet for this be enquired of by the House of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts: so shall the waste cities be filled with flocks of men; and they shall know that I am the Lord."

What are the chief points for observation in this interesting chapter?

1. Something about Idumea. It "has appointed My land into possession." Edom *alone* has never possessed Palestine; but Turkey possesses both, and if the possessor of Edom stands for Edom, then it is to Turkey we must apply this warning, that "they shall bear their own shame."

2. The mountains of Israel are ordered to yield their fruit to the people of Israel, "for they are at hand to come." This people who were cast out of sight, but are to be restored to God's gracious favour, and to their own dear land, *are at hand to come*. Mark that, all ye who would ignore their existence, and they are assured by their God—"I am for you." If God be for us, who shall be against us?

3. "I will settle you after your old estates, and will do better for you than at your beginnings." Israel, the House of Israel, is to be restored to Palestine a greater people than before—greater than in the days of Solomon.

4. The promise to the patriarchs of the multitudinous seed is to be realised: "I will increase them with men like a flock" (ver. 37).

5. They are to cause the ruined cities to be restored and the desolate places to be inhabited.

6. "They have been a people given to profanity and taking the holy name of God in vain."

7. They are a people "gathered together" out of all countries, having been originally "scattered" amongst the heathen, consequently are *not a people who can be easily traced to one common ancestor*. It must be a conglomerate nation, the parts drawn from divers places, but blending again readily into one people.

8. They are to be a people converted from idolatry and heathenism, forsaking evil, gradually becoming cleansed from moral filth, growing into godliness, having a changed heart and a new spirit—in fact, a Christian people free from the paganism of Popery.

Chapter xxxvii. : This chapter, if it stood alone, is sufficient to establish the fact that it is contrary to Scripture, to the revelations of God, to assert that the House of Israel has disappeared, or is absorbed by any other nation. It is wonderfully minute in its description, exquisitely true in its picture of lost Israel. There are two parts into which it may be divided.

1. The picture of Israel "lost." 2. The picture of Israel "found" and restored.

1. Israel lost. "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, and caused me to pass by them round about: and behold, there were very many in the open valley; and lo, they were very dry. And he said unto me, Son of man, can these dry bones live? And I answered, O Lord God, Thou knowest. Again He said unto me, Prophecy upon these bones, and say unto them, O ye dry bones, hear the Word of the Lord. Thus saith the Lord God unto these bones, Behold I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and cover you with skin, and put breath in you, and ye shall live; and ye shall know that I am the Lord. So I prophesied as I was commanded: and as I prophesied, there was a noise, and behold a shaking, and the

bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but there was no breath in them. Then said He unto me, Prophecy unto the wind, prophecy, Son of man, and say to the wind, Thus saith the Lord God: Come from the four winds, O breath, and breathe upon these slain, that they may live. So I prophesied as He commanded me, and the breath came unto them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me, Son of man, THESE BONES ARE THE WHOLE HOUSE OF ISRAEL: behold, THEY SAY OUR BONES ARE DRIED, AND OUR HOPE IS LOST."

We are not left here to any deluding imaginations of our own. We are not invited to guess whose description is set before us. The information is clear and direct. There is no gainsaying it. The House of Israel were put "out of sight," were banished from the recognition of God and man. Morally and historically dead, as the dry bones in a sepulchre, no one knew where to seek for them; they had been taken to Media, but it was useless to seek for them there. Remnants had passed away from the place of their captivity, but, save in one instance alone, none could trace them: out of sight, they were soon out of mind; none cared to seek for them. Their brethren, the House of Judah, had brought terrible troubles on themselves, and trodden down their beautiful city, the prey of their conqueror, and themselves cast off as wanderers among the nations. Why should *they* search out the lost sheep of the "House of Israel?" And so the bones lay in the valley of their tribulation, in their dryness. But the word came to the dry bones that they were to "hear the word of the Lord." We shall see that the first disciples were some of those men of Galilee, descendants of that remnant which had early escaped from the Assyrians and were, as we have seen, invited by

Hezekiah to the feast. These heard the word of their Lord, and rejoiced to own Him as their Master. Yet the great mass of the captive Israelites were even then still in their captivity, or far on in their long journey to the little isles in the North and the West. They escaped by a succession of remnants and fragments of the nation. These gradually lost their language, and their name, or they could have been, and would have been, readily found out. But God, who knew what the very necessities of their position would bring upon them, had declared by His prophets that this would be the case, and stated that they should be *called by another name*, and that He would speak to them in *another tongue*. We have here the picture of a people gradually emerging from obscurity, having a perceptible growth as a nation, and of a people who, having been divided and separated in their wanderings from the land in which they had dwelt together, now "came together" again as bone to bone, and formed when together the perfect figure of a nation. But though the nation thus composed of separated particles re-united had in it all the elements of greatness, something was wanting to enable the greatness to be developed. God must breathe into the lay figure ere it could stand upon its feet and live. I think this means that the "House of Israel," nationally idolatrous, as backsliding people, must be nationally brought back to the worship of the true God before it could accomplish national greatness. And as the veil of the temple was rent, the temple itself destroyed, and thus the Mosaic covenant cancelled at and after the death of Christ, it seems to me that the House of Israel must be a *Christian* nation when it appears before the world, "stands upon its feet," as an exceeding great army.

2. The prophet also gives us the picture of Israel found, "Therefore, prophesy and say unto them, Thus saith the Lord God: behold, O My people, I will open your graves, and cause you to come out of

your graves and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and 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 word of the Lord came again unto me saying, Moreover, thou son of man take the one stick and write upon it for Judah and for the children of Israel his companions: then take another stick and write upon it, for Joseph, the stick of Ephraim, and for all the House of Israel, his companions: and join them one to another into one stick; and they shall become one in their hand. And when the children of Thy people shall speak unto Thee saying, Wilt Thou not shew us what Thou meanest by these, say unto them, Thus saith the Lord God: behold I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in Thine hand, and the sticks whereon thou writest shall be in Thine hand before their eyes." The pre-eminence of Ephraim is as emphatically stated by the prophet in this chapter, as it is by the patriarch in Genesis. The "great nation and the company of nations," or "Ephraim and all the House of Israel his companions," equally describe a *greater* nation, a more populous people, a more extended empire, than Judah or Manasseh could show, Ephraim names the most distinguished Semitic race, and absorbs the others when all are re-united under the Judaic king, the royal shepherd of the lost sheep, most probably the reigning sovereign of the House of Israel.

"Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make

them one nation in the land upon the mountains of Israel ; and one King shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all, neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions : but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them ; so shall they be My people, and I will be their God . . . and My servant David shall be their prince for ever. Moreover, *I will make a covenant of peace with them ;* it shall be an everlasting covenant with them. . . . I will be their God and they shall be My people. And the heathen shall know that I, the Lord, do sanctify Israel, when My sanctuary shall be in the midst of them for evermore."

The Mosaic covenant has been superseded by the Gospel—the covenant of peace. "Peace I leave with you, My peace I give unto you," was the gift of Christ to His apostles. It is, therefore, to Christianity we must look as the religion of the revived dry bones—and this religion must be a characteristic of the people—amidst much that is evil, and a too frequent indifference to the purer motives of action. In the midst of sin and vice, Christianity must shine forth as the guiding star of national hopes, national laws, and national conduct. It must be so more decidedly than in neighbouring nations also professing to hold the Christian religion. The Christian Sabbath must be more respected, the Legislature must more openly recognise its duties as a Christian Government—the Sovereign must have a definite perception of duty, as a Christian, ruling especially over a Christian people, though also over a far more numerous unbelieving population. But, further, we learn from this chapter the delightful assurance that the blessing bestowed on this revived people, this House of Israel, once only the dry bones in the valley, shall be "everlasting"—God's own spirit shall be breathed into them. They

shall be sanctified, and God's sanctuary shall be in the midst of them *for ever!* The holiness which is graciously permitted to begin on earth, shall in due time be lifted up into heaven. The earthly flower shall bear fruit in the eternal presence of God.

And is it of such a destiny that men can be found to cry "Cui bono?" ("of what good.") Is it *nothing and worth nothing*, to be the chosen people of God, the repository of His revelations, to be watched over as the apple of His eye, to be His instruments of mercy to the outer world? Can we find a people who can answer to the description given us in the sacred pages, so that we may regard it as possible—as probable, that to *them* many of these good gifts have already been vouchsafed, and many more are even now waiting to be bestowed? "Who is blind as My people?"

Chapters xxxviii., xxxix. : I am unwilling to mix up with the simple object of these pages any consideration of obscure and disputed questions of prophecy. Whether Gog and Magog, Meshech and Tubal, do or do not refer to Russia and its princes, does not materially touch it. Be it Russia, or any other nation or people, this prophecy treats of *some great enemy of Israel*, and Israelites should carefully watch the signs of the times to try and discover who that enemy is. I own my personal belief that it is the Russian power that is here described. But it is the *fate of Israel*,—the House of Israel—with which we now have to do, and I notice these chapters only to draw attention to the warning and the promise,—“Gog, the chief prince of Meshech and Tubal (or Gog, prince of Rush Meshech and Tubal, R.V.) . . . Persia, Ethiopia and Libya . . . Goma and all his bands, the House of Togarmah of the north quarters and all his bands . . . *be thou prepared*, and prepare for thyself, thou, and all thy company that are assembled unto thee, and be thou a guard unto them.” Israel—the great nation and a company of nations, is

here warned to prepare in time not only for her own defence, but for the defence of the colonies, which are her "companions" against the dark "cloud" of enemies which it is said, in the 16th verse, shall cover the land. It is evident that the prophecy of these chapters refers to a period *after* the re-union of the House of Judah with the House of Israel and their settlement in the Promised Land, for a time in peace, in "unwalled villages," where they will dwell lulled into a false security from which the prophecy calls on them to waken and rouse themselves. But though Gog shall come upon them with armed hosts so numerous that they are described as a "cloud" the vengeance of the Lord will fall on those who presume to attack His people. "I will send a fire on Magog." Alas! there are others, too, who will feel the Divine anger—"those who dwell carelessly in the isles"—amongst the chosen race will be found unbelievers, ungrateful for mercies, rejecting the loving promises of God.

It seems to me that confusion is often made as to the period of Israel's restoration, and also as to the nature and amount of blessing to be enjoyed by the chosen nation. From these chapters in the prophecies of Ezekiel compared with other passages in Holy Writ, I gather the following view,—namely, that at the time when Judah "walks to Israel," and they together take possession of Palestine, they will do so under the rule of Israel's Sovereign, there will be a time of peace and plenty, and Israel will forget the troubles which will yet come upon the earth. Then, taking advantage of the sense of security in which her people dwell in their "unwalled villages," Gog will come down "against the land." But God is with Israel—the final deliverance from all earthly enemies is near at hand. They may "fall upon the mountains of Israel," but they will find their graves there! For "seven months" will the House of Israel, be at work to bury them. God will make His

“holy name known in the midst of His people Israel,” and “the heathen shall know that He is the Lord, the Holy One of Israel. Behold, it is come, and it is done, saith the Lord God ; this is the day whereof I have spoken.” It is after this, I believe, that our Redeemer will again appear in person, and, taking the throne of David, His servants “Israel,” shall recognise Him as their King, and “Crown Him Lord of all.”

But I do not think that Christ will appear till *after* the first settlement in Palestine, or that the great conflict of the nations will take place until Gog’s descent on the mountains of Israel.

Chapter xl. : The vision of the frames of a city, specially shewn to the prophet that he might shew it to Israel, “Declare all that thou seest to the House of Israel.” The mysterious stranger, “a man whose appearance was like the appearance of brass,” proceeded to measure the walls and the gates, &c.

Chapters xli., xlii., and xliii. : The prophet is taken on to the temple, and then at the gate “that looketh toward the East, behold the glory of the God of Israel came from the way of the East : and His voice was like a noise of many waters : and the earth shined with His glory.” The vision of God was similar to that of preceding visions. “So the spirit took me up and brought me into the minor court ; and behold the glory of the Lord filled the house, and I heard Him speaking unto me out of the house, and the man stood by me.”

And now the glorious message of forgiveness to the rebellious House is declared. “And He said unto me, Son of man, the place of My throne, and the place of the soles of My feet, where I will dwell in the midst of the children of Israel for ever, and My Holy Name shall the House of Israel no more defile, neither they, nor their kings by their whoredom, nor by the carcasses of their kings in their high places . . . they have even defiled My Holy Name by their

abominations that they have committed ; wherefore I have consumed them in Mine anger. Now let them put away their whoredom, and the carcasses of their kings, far from Me, and I will dwell in the midst of them for ever. Thou Son of man, shew the house to the House of Israel, that they may be ashamed of their iniquities, and let them measure the pattern. And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, &c. . . . and all the laws thereof, and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them."

Chapters xlv. and xlv. : The prophet is brought back to the East gate. "It is for the Prince." What Prince? In Hewlitt's Commentaries, the following passage occurs on the question: "'The prince' mentioned here and in other parts of this vision, cannot be the Messiah, but the ruler of the Jewish nation for the time being. It is directed when he should sit in the temple to eat his share of the sacrifices, when and how he should go in and out ; what he shall offer is specified very minutely for the Sabbath day, for his voluntary offering, &c. Particularly it is directed (xlv. 22), that 'at the Passover' he shall offer a bullock, a sin offering for himself and all his people. To guard him against the temptation of oppressing the people, he has a provision of land allotted him (xlv. 7, 8), where it follows 'and My princes shall no more oppress My people.' It is directed (xlv. 16), &c., that 'If he give a gift unto any of his sons,' it shall be perpetual ; but if to another it shall be only to the jubilee. And 'the prince shall not take of the people's inheritance by oppression, to thrust them out of their possessions ; he shall give his sons inheritance out of his own possessions.'

"Chapter xlv. 18. : These are plainly political rules for common princes, and for a succession of them. Nor is there any thing great said of the character, or

the dignity and dominion of any particular prince in this vision; though there are considerable things said of the prosperity of 'the branch of the cedar,' which God would plant in the mountain of Israel; but not more than would be proper concerning a flourishing king of Israel"—Archbishop Secker.

In Mant's Bible, it is remarked of xliv. 3: "It is for the prince." Solomon placed his seat at the entrance into the inner court before the altar of the Lord (2 Chron. xi. 13); and here the prince seems to have had his place in aftertimes, whenever he came to worship in the temple (2 Chron. xxiii. 13).

OBADIAH. A brief prophecy against Edom, the land of Esau. "Upon Mount Zion shall be deliverance and there shall be holiness; and the House of Jacob shall possess their possessions. And the House of Jacob shall be a fire, and the House of Joseph a flame, and the House of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the House of Esau, for the Lord hath spoken it." Obadiah prophesied about the same time, or soon after Ezekiel. He marks the time of the destruction of Edom, as that at which there is "holiness" on Mount Zion. No such period of holiness has yet passed in Jerusalem. The destruction is to be the work of the House of Joseph. It has not taken place. Nebuchadnezzar's conquest of Idumea could not be the "fire" of Jacob or the "flame" of Joseph. Amaziah slew ten thousand Edomites and carried off ten thousand more to murder them by casting them from the rocks. But in 2 Chron. xxv. we have a description of this king, which does not shew the reign of holiness in Jerusalem. And then again, though Amaziah desired the assistance of the "children of Ephraim," and paid a hundred talents of silver for the loan of a "hundred thousand mighty men of valour out of Israel," he was not permitted to use them, and the "flame" of Joseph did not burn with the fire of the House of Judah to make

stubble of Edom then. Clearly this prophecy has yet to be fulfilled. The army will go forth to destroy Edom, when the House of Jacob shall "possess their possessions,—when they are a re-united people on that holy mountain which they once defiled, but which they have learnt to reverence as the chosen spot specially hallowed by the glory of the God of Israel.

ESTHER. It is pleasant to feel that "Mordecai, the Jew," was after all an Israelite of the Ten Tribes—that he and his beautiful niece were members of that tribe of Benjamin given by God to be "a light in Jerusalem." The light shone in other parts also—a bright light was Esther in Shushan, the palace of the great king, who reigned over a hundred and twenty-seven provinces, "from India even to Ethiopia." And the result of her influence was the conversion of "many of the people of the land to the worship of Jehovah," the rescue of her own nation from the persecution of Haman, the elevation of Mordecai to be next king Ahasuerus in the government of the empire, and that the fear of the Jews fell on the population of the land.

ZECHARIAH. Zechariah begins his prophecies by appeals to the Jews to rebuild the temple at Jerusalem, and we are told in Ezra vi. 14, that the labours of Haggai and Zechariah was blessed and the work prospered. He also spoke with wonderful precision of the advent of Christ, and of His life on earth. But he continues his prophecy to the scenes of the latter days yet to come; and looking at the mysterious future by the light of the past, and, taking it for granted that he is as true and as literal in his statements of what will be, as he was about those already fulfilled, we shall find a great interest in the picture he draws of Israel in the coming time.

Chapter viii. 13: "And it shall come to pass that as ye were a curse among the heathen, O House of Judah, and House of Israel: so will I save you and

ye shall be a blessing : fear not, but let your hands be strong."

Chapter ix. 9—17, and x. : Christ was to be the Prince of peace. The New Testament is one long lesson of peace—and yet there is no peace! The chariot is not yet cut off from Ephraim, or the battle bow from Judah, but the "prisoners of hope" may nevertheless rest on the promise. First, they shall fight because the Lord is with them. He declares, "I will strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them."

But before they were to be brought home, they were to be scattered. "I will sow them among the people : and they shall remember me in far countries, and they shall live with their children and turn again."

Chapter xiv. 1, &c. : "Behold, the day of the Lord cometh. . . . I will gather all nations against Jerusalem to battle, . . . then shall the Lord go forth and fight against those nations as when He fought in the day of battle, and His feet shall stand that day upon the Mount of Olives. . . . And the Lord my God shall come, and all the saints with thee. . . . And the Lord shall be king over all the earth : in that day shall there be one Lord, and His Name one."

But the king shall also "*speak peace unto the heathen.*" We have already seen, in our extracts from the Psalms, that Israel is given by Christ the dominion over the heathen (Psa. cv., 42—45, and cxi. 6), in order "that they might observe His statutes and keep His laws."

"They of Ephraim shall be like a mighty man." Can the reader think of any country, which "like a mighty man," rules beneficently over hundreds of thousands of heathen,—which, without controlling their faith, sends them the Gospel message and the Divine laws, and which, spite of errors and imper-

fections natural to every work of man,—sets before them in the mild justice of its rule, the righteousness of the creed which guides its government? Is it probable that there should be such a rule, over such a people by any nation besides Israel? or if there be such a second nation, what do God's promises mean?

Chapter xi. 10—15: Israel and Judah had been divided for many a year, they had lived as distinct nations, side by side,—they had each been carried into captivity, and Judah had returned to Judea, whilst only a remnant of Israel had returned to Galilee. And yet the complete separation of the kindred peoples did not take place till the rejection of Christ and His crucifixion. “Then I cut asunder mine other staff even bands, that I might break the brotherhood between Judah and Israel.” And truly then was the separation completed. Bitter was the enmity between the Jew and the Nazarene, and afterwards in the more corrupt days of Christianity, between the Nazarene and the Jew. Thank God, the great Reformation and the open Bible have softened the Christian's feelings towards his Hebrew brother, and we may fairly believe that the better spirit shewn towards the Jew may have worn away the bitterness created by terrible persecutions. Still—they live much apart. There is no longer a sense of “brotherhood” between them, and it seems as if “Judah” would be the last people to search for missing Israel. Yet the Jew's Bible tells him that Israel will be found, that he, the Jew, will have to go to Israel, in order to gain possession of the Promised Land, and that they are to return together. Is it not strange they should feel no interest in the question as to where “Israel” is to be found?

Chapter xiv. 9: “And the Lord shall be King over all the earth: in that day shall there be one Lord and His Name one.” Blessed prospect—Judah and Israel united—the heathen converted and Christ “Lord of all!”

NEHEMIAH. Chapter xi. 4 : In this book, written more than 500 years after Benjamin had been given to Judah to be "a light in Jerusalem," we find that the tribe was still recognised as *outside* and *distinct from* Judah. The "children of Benjamin" were not counted as part of the "children of Judah." We know now why this was. They were to be again separated from Judah and to return to Israel. "Gather yourselves, O ye children of Benjamin, to flee out of the midst of Jerusalem."

MALACHI. Chapter i. 11 ; iii. 16, 17. Malachi completes the roll of the prophets. He describes the coming of the Lord, the result of His coming,—that His "name should be great among the Gentiles," "great among the heathen." At that time Israel was heathen, and dwelling amongst heathen. But after the coming of Christ there would be a change. These same heathens would own Christ to be the "promised seed," to be their "Lord and their God," and then "they that feared the Lord spake often one to another, and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and they that thought upon His name, and they shall be Mine saith the Lord of Hosts in that day when I make up My jewels."

THE NEW TESTAMENT.

THE reader who has gathered up the foregoing gleanings from Scripture will, I trust, have come to the conviction that the "House of Israel" was separated from the "House of Judah," and set apart expressly for the service of Christ when He was rejected by the Jews. Christ came to His own tribe and His own nation as their Lord and Divine Master, their Saviour and Redeemer, and they crucified Him. Had not "Israel" been thus selected and separated, by whom could the "good tidings" have been proclaimed to the world? A few "Jews" are said to have believed on Him, but I think the whole tenour of Scripture goes to show that they were chiefly *Benjamites*, like Paul, and therefore truly of the "House of Israel," though given to Judah for a time. They were thus Jews by courtesy—Jews by name, but only so for a time and a purpose—namely, to be a "light in Jerusalem." They believed in Jesus as the Light of the world, became irradiated by their faith, and then shed their light on all to whom they preached the Gospel.

Matthew was of the tribe of Levi, but that tribe was never numbered with the Jews. The Jews were not likely to preach faith in Him they had crucified, and cursed, and spat upon. The heathen knew nothing of the glorious promises which filled the Jewish Scriptures, of a Messiah, a Redeemer, a great King, who would not only come in meekness, setting an example of true humility, but who would reign in righteousness, and revolutionise the world in morals, by diffusing a new spirit, a regenerating power. All this the heathen world knew not of. How

then could they preach it? But "Israel," though ever a backsliding people, and though fallen into heathenism, could not forget the traditions of the race, and the remnant which returned to Galilee from the Assyrian captivity, supplied a people ready to receive the promised Messiah. So we find our Lord declaring to the woman of Canaan, "I am not sent but to the *lost sheep of the House of Israel*" (Matt. xv. 24). And when He sent forth His twelve apostles to preach His Divine message for the salvation of souls, "He commanded them, saying, Go not into the way of the Gentiles and into any city of the Samaritans enter ye not, *but go rather to the lost sheep of the House of Israel*" (Matt. x. 5, 6). And on examining a map of the travels of our Lord, and of His disciples during His lifetime, we shall see that He never went south of Jerusalem and its suburbs, Bethany, &c., and that His time was divided between Jerusalem and Galilee. It had been the appointed work of John the Baptist to proclaim the advent of the Redeemer and "to make ready a people prepared for the Lord" (Luke i. 17), And we know that the "men of Galilee" were prompt to hear and receive our Lord as soon as He began to preach (John iv. 43—47).

It was not till after the first century A.D. that the "House of Israel" was completely lost sight of. We can trace them in the apostolic writings, and it is evident that their place of domicile was well known during the lives of the apostles. In John vii. 32—37 we have a direct reference to them of great importance. Jesus said to the officers sent by the Pharisees and chief priests to take Him, "Yet a little while I am with you, and then I go unto Him that sent Me. Ye shall seek Me and shall not find Me; and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go that we shall not find Him? *Will He go to the dispersed among the Gentiles, and teach the Gentiles?*"

"Gentile" in our translation of the Bible seems

used as synonymous with "heathen," "Greek," "nations,"—in fact, to mean every people but Jews. They therefore asked whether Christ would really go to the people of Israel who were at that time dispersed among heathen nations and preach to them and to the heathens amidst whom they dwelt. They must have had an uneasy suspicion that that was His mission, for when our Lord selected the twelve apostles from the body of disciples He used these remarkable words (already quoted), "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the House of Israel" (Matt. x. 5, 6). And He afterwards declared, "I am not sent but to the lost sheep of the House of Israel" (Matt. xv. 24). I am desirous to press these words on the reader's attention, at the risk of being charged with unnecessary repetition, for they are the key to the New Testament as well as to the Old Testament Scriptures.

Lost "*sheep*." This is the positive word by which Christ describes His faithful followers, but it follows that if the "sheep" of the lost House of Israel are the only ones to whom He was sent, then all the "sheep" recognised by Him as His own must be members of that House.

In John x. we read a good deal about Christ's sheep: "I am the good Shepherd, and know My sheep, and am known of Mine. . . . I lay down My life for the sheep." But the House of Judah are to be one day re-united to the House of Israel, and Christ does not forget or overlook them: "*And 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.*"

This same chapter shows that the House of Judah ("then came the Jews") were not the sheep He spoke of as His own then: "Ye believe not, because ye are NOT OF MY SHEEP, as I said unto you. My sheep hear My voice, and I know them, and they follow Me

. . . No man is able to pluck them out of My Father's hand. I and My Father are One. Then *the Jews* took up stones again to stone Him."

The distinction between "the Jews" and "the disciples" is clearly defined by our Lord in John xiii. 33: "Little children, yet a little while I am with you. Ye shall seek Me; and *as I said to the Jews*, Whither I go, ye cannot come: so now I say *unto you*."

The same teaching is brought out in John xvii., where, after praying for those specially given Him—"the men Thou gavest Me out of the world"—Christ alludes to their mission to preach the Gospel to the world, "neither pray I for these alone, but for them also, which shall believe on Me through their word, that they all may be one."

The exiled House of Israel is referred to by the Jews in the 7th chapter of John when our Lord speaks of His resurrection and ascension, and they are perplexed as to His meaning: "Ye shall seek Me and shall not find Me; and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will He go that we shall not find Him? Will He go to the *dispersed among the Gentiles and teach the Gentiles?*"

The 11th chapter carries on this recognition. Caiaphas prophesies that "one should die for the people, . . . and *not for that nation only* (namely, the Jews), but that also He should *gather together in one the children of God that were scattered abroad*." And then follows this remarkable comment: "Jesus therefore walked no more openly *among the Jews*; but went thence unto a country near to the wilderness, into a city *called Ephraim*, and there continued *with His disciples*." Clearly the Jews were not His disciples.

Acts ii. 22—36. Peter addresses (ver. 14, &c.) the "men of Judea," pleading against their mocking spirit towards the disciples on whom the pentecostal spirit

had just been poured out which charged them with being "full of new wine," and then turns to preach Jesus to the "men of Israel." "Therefore let all the *House of Israel* know assuredly that God hath made that same Jesus whom *ye* (the Jews) have crucified both Lord and Christ." Christ came to the "House of Israel:" from them He selected His early disciples and His apostles, and these were commissioned during Christ's life to preach to the "House of Israel" alone. But after Christ's death—He "died for the whole world"—they received the command to preach the Gospel to "every creature" and among all nations.

But still Paul was "a chosen vessel" before the Lord, as He declared to Ananias, "to bear My name before the Gentiles, and kings, *and the children of Israel*," and in writing to the Galatians (ii. 7—9) Paul says the "Gospel of the uncircumcision" was committed unto him, "for He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles," or "nations," "heathen," "peoples."*

Yet Peter also was attracted to his brethren who were dispersed among the Gentiles, and his first General Epistle is addressed to the "strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," just the districts in which we might naturally expect to find wanderers from Media escaping by small parties, "remnants," from the land of their long captivity.

* In "The Englishman's Concordance of the New Testament" the Greek word "Ethnos" is translated by four English words—namely, "heathen," "Gentiles," "nations," and "people." But it should be remarked that "Gentile" is often an improper word to use in this sense. In Ainsworth's Dictionary it is defined to mean a *kindred* heathen people, and consequently it ought to be confined to "Israel." The Ten Tribes became a heathen, and remained a kindred people. Regarded in this light, instead of being used about 120 times in the Bible, it ought not to be used more than about a dozen.

St. James also shows the same sympathy with the outcasts of Israel, and, as a servant of God and "the Lord Jesus Christ," he writes a greeting to "the *twelve* tribes which are scattered abroad." It must be remembered that the "House of Judah" *never* counted more than two tribes—Judah and Benjamin, who remained faithful to the temple worship, and Levi, who was not reckoned among the tribes. Consequently James addressed *nine tribes not connected with Judah*; these constituted the "House of Israel."

SUMMARY.

IN gleaning the preceding passages from the Bible, it has been my earnest desire to avoid all doubtful or disputable passages, and to select only those which have clear and unmistakeable reference to the history and destiny of the "House of Israel," as contradistinguished from the "House of Judah," and now I should like to sum up briefly what these passages teach us.

When man sinned in Eden, God graciously declared His intention to redeem him. He determined to do so partly by human agency. He gave His dear Son to be a sacrifice for sin, but willed that the Saviour should take flesh and be born of woman. To accomplish this, God selected a family—Shem—then Abraham, as a member of that family; next, his son Isaac, and then again selected Jacob, the father of the twelve patriarchs. Of these twelve, Judah was chosen to be the tribe of which Christ should be born.

But it was necessary not only to set apart a tribe for the *birth* of the Messiah, it was also requisite that a people should be prepared to *preach* the "good tidings," and convey the Gospel message of salvation to a world given up to wickedness. For Christ, God foreknew, would be *rejected by the Jews*, or Tribe of Judah, and handed over to the Romans to be crucified. So that the Jews would never preach the Christ in whom they did not believe.

Here we see the wonderful prescience, and loving-kindness of the Eternal Father, and His compassion to fallen man. God selected from Jacob's family, two *grandchildren*,—*two out of the sons of Joseph*, and separated them to be the heads of *another people* who

would hear, and accept, and publish the Gospel to the world.

God had bestowed the name of "Israel" as a special mark of favour on Jacob, and now the old man in blessing "the two lads," *passed on this name to them*. It was not given to any of the sons. It was confined to the two grandsons, Ephraim and Manasseh, and as a fact we find that the name only belonged to the other tribes when they were united to Ephraim and Manasseh, otherwise the distinction was definite and clear between the "House of Israel" and the "House of Judah."

The Bible is concerned with the history of these two Houses, or nations. Their final separation took place under Jeroboam and Rehoboam, since which time they have never yet been re-united. But there is a solemn promise from God that they shall be re-united, and again form one nation under one king. All the prophecies connected with the House of Judah have been minutely and literally fulfilled.

On what ground are we warranted in supposing that the prophecies connected with the other part of the Hebrew people, the "House of Israel," have not been, and will not be also minutely and literally fulfilled?

It has been commonly taken for granted that all prophecy, not already fulfilled or recognised as fulfilled in the history of the Hebrew nations, especially of the "House of Israel," must be interpreted after a fanciful manner, and "spiritualised," whatever that may mean. No wonder they have been so difficult to interpret. What we now ask is, that these prophecies of the House of Israel shall be looked at in the same matter of fact way as those relating, by common consent, to the House of Judah, and taken to mean precisely what is said in the one case as well as in the other.

The reader who has carefully gone over the preceding "Gleanings" can judge whether they are not

as clear, as definite, as literal, as easily understood of the "House of Israel" as are all the prophecies relating to the "House of Judah," and if this be so, what is the lesson taught? And how far does profane history sustain and illustrate the lesson taught in the sacred pages? What has become of "Lost Israel?" After the separation of Israel from Judah by Jeroboam, after the deportation of Israel to Media, and its vicinity, by Assyria, after Israel was "put out of sight," *lost sight of* (about the second century as some say, or later as others say), what became of her? "WHERE ARE THE TEN TRIBES NOW?" This question was asked in "The Nation's Glory Leader," for Oct. 16th, 1878, and I will venture to call attention to some portions of the questions and answers given in that very able and interesting paper:—

"Where are the Ten Tribes now? Are they mingled with the Gentile nations? Have they disappeared never to be found? That cannot be! God made with the Twelve Tribes *an everlasting covenant* which utterly forbids that supposition. What then? Israel, the Ten Tribes, is lost in the sense of being

"1. Banished from their land and home, for twenty-six centuries.

"2. Their name of Israel removed (Isa. lxxv. 1—15; Hosea i. 9).

"3. Their language (Hebrew) supplanted by another (Isa. xxviii. 11)."

The writer then shows by a number of quotations from Scripture, which need not again be given here, that it is simply "impossible" that this people, of such solemn recognition by God in covenant, can be lost sight of for ever. For a period, it has been part of God's providential dealings with them, and the world to which they were to be a blessing, that they should remain unrecognised. But the time seems to be come when, according to the vision of Ezekiel, they shall come out of their graves and stand with

the spirit of life breathed afresh into them, "an exceeding great army" (Ezek. xxxvii.).

But then, to recur again to the writer just quoted, "What clues are given to find this people now?" If we want to find something which has been lost we cannot hope to do so, if we are ignorant of *what* has been lost, or have no description given as to the *marks* by which we are to recognise it. Yet surely this is the sort of effort which has been made by many of our opponents, who have looked into profane history to search for Israel, without first searching the Scriptures for the *marks* by which to recognise her. Let us see what some of these marks are:—

I. "A great nation, and a company of nations" (Gen. xxxv. 11, xlviii. 19), "a multitude of nations" (Gen. xvii.). What country answers to this mark? France, Germany, Russia, China, &c., are great nations, but none of them have "a company of nations" connected with them. Only one country has this mark. The Colonial Empire of Great Britain constitutes a "company of nations." They are in federal union with the central power, but are partly independent in their political organisation. They have their own Parliaments, make their own laws, and arrange their own commerce. They are as follows:—

1. The Dominion of Canada.
2. The Six States of Australia.
3. Tasmania.
4. New Zealand.
5. The South African States.
6. The West African Settlements.
7. The Fiji Islands.
8. British India, with its sixteen nations.

II. They were to have the multiplicity of seeds, as the "dust of the earth," as the "stars" in heaven. Clearly the Jews do not realise this promise. Prophecy noted *they* were to be "*bereft of children*,"

and few in number. It is understood they were about ten millions in the time of David, and they are usually reckoned at less than that number now. They do not *increase and multiply*. But the British double their population every fifty-six years, and that of their Colonial possessions every twenty-five, whilst no such rapidity of increase is noted of any other people. Why should the British have this remarkable fecundity, if it was a special blessing reserved for Israel alone, and if they are *not* Israel, how came they by it?

III. Israel was to possess the "Gate of his enemies." This is a striking fact, first brought into notice by Philo-Israel. It is quite true that the word "Gate" in Gen. xxii. 17, is in the singular number, but it does not therefore necessarily mean only one Gate, for it is connected with a plural word, "Enemies." This would imply there would be a "Gate" for each enemy. The "Gate" would signify the approach, entrance, admission into the property of the enemy; a fortified Gate is a defence against intruders. It could not mean the approach or entrance into the property of *Israel*, for such a Gate would naturally belong to Israel. The door of a house belongs to the master of the house. But in this remarkable case Israel was to have possession of the gate or door of the house or property of his enemies! Well, is it so? The Jews have no such possessions. They are only admitted into most countries on sufferance, and certainly do not control the entrances by land or by sea. But there is one people, and only one, who have possession of those strategic points belonging to other peoples which may fairly be regarded as "Gates," means of entrance, doorways. I take some of the list given by Philo-Israel, in his "Geography of the Gates," and "Inquiry." Gibraltar, Malta, Cyprus, Persia, Aden, Peshawar, Bombay, Calcutta, and Madras, Rangoon, Cape Coast Castle, the Channel Islands, St. Helena, &c.

IV. Israel is described as a nation whose "home" ports or "Gates" are "open continually," "not shut day nor night" (Isa. lx. 11). The freedom of England and of the British possessions illustrates this, both as to commerce and freedom of individual movement, and even turnpike gates are abolished. In what other country can we find these open Gates and freedom of movement?

V. Israel was to cause the "desolate heritages of the earth to be inhabited" (Isa. liv. 3). The British Colonies occupy precisely the ground which was formerly only "desolate." America, Australia, New Zealand, &c., were undiscovered till modern days, but no such extent of Colonies is owned by other nations or ever has been.

VI. Israel was to own also the "heritage of the heathen." Judah has no such heritage, and only Britain can boast of it. In India alone she has a magnificent heathen Empire with 250 millions of heathen and Mahommedan subjects, besides those in Africa, &c. This heritage was given first to Christ, the Son, "Ask of Me, and I will give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession" (Psa. ii. 8).^{*} But in Psa. xviii., David praises God for the great things He has done for him, and specially names, "Thou hast made me *the head of the heathen.*" In Psa. cv. 42—44, David declares *why* the Hebrews were to take this proud position. "He remembered His holy promise, and Abraham His servant. . . . And *gave them* the lands of the heathen." Again, in Psa. cxi. 6, David shows that the promise was still to be fully

^{*}I am aware that many Anglo-Israelites claim that this passage is addressed by Christ, "the Son," to His people Israel. I cannot decide which reading is strictly correct, but I feel that our case is really strengthened by giving our opponents this text, and tracing our claim for Israel *from it*. The chain of evidence is then complete. The Father gives to the Son. The Son gives to Israel.

realised in *the future*. "He hath shewed His people the power of His works, *that He may give them the heritage of the heathen*." But what stress all these passages together lay on this mark set upon "Israel." And if Judah, the only visible and recognised portion of the Hebrew nation has it not, then it must rest on "Lost Israel," and be a means of detecting her. Clearly no people but Israel can possess it. God's grand present to Israel cannot have been stolen, or appropriated by another people. Whoever owns the great heathen heritage must inevitably be Israel. It is a mark too large, too definite, too glorious to be simulated or to be mistaken.

VII. Israel was to be scattered everywhere amongst the heathen, and then to be gathered from among them.

The nation which claims to be "Israel" must show that it has been itself heathen in religion, that it has been scattered and dispersed amongst heathen peoples, and that it is now a worshipper of Jehovah.

Now surely this description answers to the history of the British People. The wandering tribes which confessedly came from the same district as that occupied by Israel during her captivity, were heathen during their wanderings to the North and West of Europe. It was not till they were settled in the "isles" that they were converted to Christianity, save the Normans, who are supposed to belong to Benjamin. As a broad fact, these wanderers were heathen amongst heathen.

And yet they had their traces of Hebrew descent, and of Hebrew language. We have seen that they were to be addressed "in another tongue," and to be known by "another name." But why should Taliesin, the Welsh bard, declare that *he wrote in the Hebrew tongue*? What had he to do with Hebrew, or Hebrew with him? If it were not a relic of old tradition, how got it to Wales, as the language of their great poet? And why is a Hebrew name given

to the Tomb of Tefhi? The "Mergoch₁" of Tara, and why are some 800 Hebrew roots found in the English language?

VIII. Israel is to own, or influence, or control, the "ends," and the "uttermost parts" of the earth (Deut. xxxiii. 7; Psal. ii. 8, xcvi. 8). Then how is it that Great Britain exactly does this? That she fulfils this prophecy to the letter, for her possessions literally encompass the earth of the Gentile nations, and girdle them.

In illustration of this prophecy, and that other in Deut. xxxii. 6—10, I will again quote the writer in the "Glory Leader:" "With possessions forming a great girdle round the Gentile nations, such as Great Britain, Channel Islands, Gibraltar, Malta, West Coast African Colonies and Possessions, St Helena, The Cape Colonies, with Natal, the Leychelles, Perim, Aden, Ceylon, India, Burmah, The Straits Settlements, Labuan, Australia, Tasmania, Hong Kong, Cowloon and West Canada, Hudson's Bay Territory, Canada, British Columbia, Fiji Islands, New Zealand, Falkland Islands, British Guiana, British Honduras, numerous West India Islands belonging to Great Britain, Nova Scotia, Prince Edward's Island, New Brunswick and Newfoundland." Here is a marvellous list of possessions for our people, the inhabitants of a small island at the extreme end of Europe! How came they by such an extent of territory exactly such as was promised to "Israel?"—"The ends of the earth."

IX. But there is another mark, which like the preceding marks, cannot be simulated. Wealth—national wealth—lending to many nations but never borrowing from them. I would refer my readers to a Lecture (Published by Messrs. Banks) delivered by Commander Roberts, R.N., "The Bible and the British Nation" (3d.), for an interesting summary of the statistical reports on our national wealth. It is marvellous, and almost, I may say, appalling, when

one considers the responsibility which rests on any nation entrusted by God with such enormous wealth as Great Britain possesses. No other nation lends to all nations, but does not borrow. No other people tax themselves, and borrow of themselves, but scorn to borrow of neighbouring and foreign nations. And why should Great Britain play the role of "Israel" in this thing, if she is *not* "Israel?" And if she does so, and is not Israel, *why do not other nations who are not Israel, do the same?*

X. "In thy seed shall all the nations of the earth be blessed" (Gen. xxii. 18). "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the shower upon the grass" (Micah v. 7). "Israel shall blossom and bud, and fill the face of the world with fruit" (Isa. xxvii. 6). "All the ends of the earth shall see the salvation of our God" (Isa. lii. 10). Which is the great missionary power in the world, carrying God's message of salvation to the remotest corners of the earth; dropping the knowledge of Christ amongst the heathen, as the gentle dew from heaven; softening savages into Christians; taming the war-cry into a chorus of hymns to the Saviour; influencing even the unconverted, as "the showers upon the grass," with a sense of justice and truth and a new moral standard? Surely if any nation does this, that nation must be Israel, for the prophecy is of Israel alone.

The Jew does not do this. The Jew does not proselyte, does not seek to extend the worship of Jehovah, and is thankful to be allowed to worship himself, unmolested. Then what people can usurp the prerogative of the "House of Israel" and do the work set apart for her alone? The nation which does these things must *be* Israel. But see what Great Britain does as a missionary power—North, South, East, and West. At the ends of the earth, in its uttermost parts, there are our missionaries found, preaching Jesus, holding out the offers of salvation to

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the heathen. Whence does she get her commission to do this work? *It was reserved for the House of Israel.* Whence does she get a blessing on her work? Not surely for having intruded into the heritage of others—for having presumed to thrust herself unbidden into holy ground, for having acted without a warrant! Is she "Israel" or an impostor, and intruder?

Mr. Hine has made a list of forty-seven facts connected with Israel, which he considers fulfilled in Great Britain. The writer in the "Glory Leader," already quoted, gives forty. I have only given ten of the great leading facts. If these will not startle an unbeliever into an examination of the subject, I do not see the use of offering more. Mere numbers will not convince. Opponents have sometimes seized on smaller facts adduced in support of the Anglo-Israel theory, and ridicules the notion of basing a belief on such trifles. This is not the wisest or fairest way of treating a subject. A chain need not have every link of the same size or strength to constitute it a chain, and everyone accustomed to examine a chain of legal evidence, knows the small facts are often as important *connecting links* as the seemingly larger facts. Small facts, which are not of sufficient importance to constitute Identities, may be very important *supports* to other and greater facts which *are* Identities; and if they are treated in any other way than as supports, a great mistake, I think, must be made. Any cause would suffer, if argued on insufficient grounds for belief, but if good grounds are also adduced, then it shews the weakness of an adversary to rest his attack on these small points and to ignore the rest.

How long will the blindness rest upon Israel? "Who is blind as My servant? or deaf as My messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?" So asked the prophet Isaiah twenty-six centuries since. Is not the question as applicable and as relevant now?

Good, earnest, Bible-loving Christians glory in calling themselves "Gentiles," in rejecting the promises to Israel, in refusing to be God's chosen people. They suppose themselves to belong to Christ "spiritually," and, strangely enough, make this a ground for despising every Divine gift, which they choose to think is not "spiritual." How do they know which gift of God is, and which is not, "spiritual" "*in its influence*." How do they know how to trace the work of Him who moves "in a mysterious way, His wonders to perform?" Cannot God make the "widow's mite," thrown into a Jewish treasury, a marvellous spiritual teaching? Is His hand limited when it holds but "five loaves and two fishes," so that it cannot feed the multitude of five thousand people? And was there no moral teaching, no spiritual food, in that miracle? If God gave Israel to Christ as His special servant and inheritance to accomplish His work, if Christ proclaimed the fact, claimed His people, claimed to be the Shepherd of those chosen sheep—is it reasonable to claim to be Christ's, and yet despise to be of this chosen flock?

English Christians, search your Bibles, see if you are not the beloved seed, the chosen people, the rescued prisoners, the dry bones brought to life, brought out of your graves, "Hearken to Me, ye that follow after righteousness, ye that seek the LORD: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father and unto Sarah that bare you: for I called him alone, and blessed him and increased him." "Him alone," All the blessings vouchsafed to man by the Triune God—Father, Son, and Spirit—have come through the one channel, the chosen race.

Who would not desire to belong to that race?

Learn to distinguish between the rejecting House of Judah, and the accepting House of Israel—two Houses, at present still divided, though happily to be

one day—soon—re-united. Do not think it can be pleasing to the “Giver of all good things” to hear you reject a great gift from His hand, as something not worth your acceptance. Learn what power, what blessedness lies in that gift! It shall “move mountains,” control nations, remove obstacles, conquer the world, spread the reign of Christ and diffuse His Spirit. It is the *key* to the outpouring of that spirituality you think you prize so keenly, and desire so eagerly. Open your eyes like the Prophets of old, and you shall find glories waiting, even in this world, to be yours.

The promises are national—yes, but national in the highest and truest sense, for “*all* the people shall become righteous.”

The world is waiting, for you *to see*. There is much the same vague expectations of great events coming on the earth which preceded the first coming of our Lord. Do not delay the blessing by unbelief, or by indifference.

“Search the Scriptures,” and then, when you have learnt the marks God has set upon His people, and by which they are to be recognized. See if any modern nation can show those marks, if any modern nation *but one*, if any race but those known as Anglo-Saxons?

Search profane history and see whether the wanderers from Media can be identified—1st. With the Tribes of the House of Israel, who were captives there; and 2nd. With the present inhabitants of these Isles; and may the Holy Spirit guide you into all truth.

A CATALOGUE

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