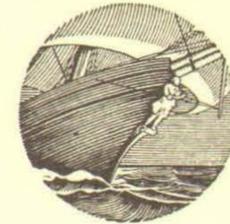


The Covenant People



THE OPEN BOOK WENT WITH THEM

"Happiest they of human race, to whom God has granted grace to read,
to fear, to hope, to pray, to lift the latch, and force the way: And
better had they ne'er been born, who read to doubt, or read to scorn."

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FOREWORD

The significance of race is gravely under-evaluated today, yet the Bible stresses the importance of maintaining purity of racial descent among all peoples. Inter-marriages between the people of God and other races were strictly forbidden. The Scriptural tabulation of pedigrees exhibits meticulous detail as the carefully recorded geneological tables disclose.

The chapters of this treatise, which deal with the People of the Book, were originally lectures delivered at Dearborn Inn, Dearborn, Michigan, during the months of November and December in the year 1933. Mr. William J. Cameron, author and lecturer, gave this series of talks for the purpose of calling attention to the place that race occupies in the Divine plan. At that time Mr. Cameron was President of the Anglo-Saxon Federation of America, with headquarters in Detroit, Michigan, and among the many in attendance at his lectures were professional and business men from the city of Detroit.

These lectures were eventually published in *DESTINY Magazine* for April 1938, but that Special Issue is now out of print. However, because of the demand for this material, and in view of its value to those seeking fundamental information, the lectures have been carefully edited for republication in this book.

This convenient handbook is wholly concerned with the identity of the Race of the Book and its westward trek to the Appointed Place — the Isles north and west of Palestine and the Desolate Heritages. The climax of its fascinating story is the final arrival of the Manasseh branch of the people of the House of Israel upon the shores of the North American continent.

Herein will be found a clear answer to the question: Is there a chosen people? Scriptural truths and the findings of historical research are presented which confirm the fact that God did indeed select a people to be His servants and His witnesses, through whom He has determined to work to accomplish His fore-ordained purpose.

INTRODUCTION

As a nation we must rediscover the sense of Divine guidance that led our forefathers to face every hardship with a courage born of the assurance that God would prosper their undertakings. Today a spirit of fear prevails as our enemies rattle the sword and make other threatening gestures in our direction. This state of perturbation will continue to dominate our national planning until we awaken to a realization of the national purpose in the plan of God that brought the Great People of the United States of America into being.

Is there any way out of the present impasse? What will change prevailing conditions and bring to the forefront leaders of spiritual stature and righteous convictions, joined by a people who are willing and ready to face every contingency that may suddenly confront us? The answer lies in the acknowledgment of our origin and destiny and, as a consequence, our responsibility as God's people. When we grasp this truth, we will be struck with the awe-inspiring fact that Divine Providence has intimately overshadowed our nation from its inception.

When the knowledge of our origin causes us to become aware of our destiny as witnesses for God as His people, we will gain the spiritual strength that will enable us to overcome all obstacles in the way of the attainment of the goal set before us. When, finally, we are aroused to the full acceptance of our governmental responsibilities, the propensity to compromise and appease will give way to firm determination born of courage and confidence. This will enable our governing officials to implement to the fullest extent the establishment of justice, equity and peace within our country's borders.

This book, *The Covenant People*, tells the story of the origin of the Anglo-Saxon-Celtic peoples, whose forefathers gathered at Mount Sinai and there were organized into a kingdom. The account of God's dealings with that kingdom — which was to become the

Kingdom of God upon the earth — comprises the theme that threads its way throughout the entire Scriptures. It began as a rivulet in the day of Moses, swelling into a mighty stream as it coursed through centuries of history. Following a period of decline, it became a many-branched river flowing into modern times under names which make no display of the continuation of its Divinely-appointed purpose. Nevertheless, the destiny of the nations which are to be the nucleus of the Kingdom of God upon the earth is still Divinely-controlled and, under righteous rulers administering the affairs of state, the prophecy of Daniel will come to pass:

“And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. 7: 27.)

When we, the people of the United States of America, accept the fact of our origin, responsibility and destiny as the Israel of God in the world today, the way out of our present predicament will be according to the directions given through the Prophet Isaiah:

“In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee.” (Isa. 54: 14.)

National righteousness, however, is a way of life based upon obedience to the commandments, statutes and judgments of the Law of the Lord. Therefore, the prophet’s admonition expresses an urgent need:

“Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins.” (Isa. 58: 1.)

What is the great transgression of the sinful House of Jacob? Our forefathers stood before Mount Sinai and took an oath in the presence of the Lord at the time He constituted them His Kingdom people and called upon them to administer His laws:

“And all the people answered together, and said, All that the Lord hath spoken we will do.” (Ex. 19: 8.)

Our national transgression today is our failure to keep this vow to administer the Law of the Lord and enforce it as the law of our land. Consequently, our sins have separated us from our God. Isaiah declared:

“Behold, the Lord’s hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.” (Isa. 59: 1-3.)

Unless we heed the call to return to national righteousness, now that our identity as God’s people has been proclaimed, we shall perish. Through the Prophet Ezekiel, an urgent message is addressed to us who are of the House of Israel:

“Therefore, O thou son of man, speak unto the house of Israel; Thus ye speak, saying, If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?” (Ez. 33: 10-11.)

The people of our nation will be driven to their knees by coming events and if they are to pray the prayer the Prophet Joel lined out for them, word for word, they must first acknowledge that they are God’s servant people. Joel’s instructions are:

“Let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?” (Joel 2: 17.)

The Prophet Malachi adds emphasis to the gravity of the crisis facing God’s people through the prophecy with which he closed his book:

“For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.” (Mal. 4: 1.)

Following this, the one way out is proclaimed:

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4: 4-6.)

The Elijah message was to go out before the onset of the Great and Terrible Day of the Lord. The significance of its association with Elijah the Prophet is that *the people are to be called to repent and restore the administration of the Law of the Lord*. As an integral part of this, Malachi made the statement that the sending of Elijah the Prophet would be implemented by the dissemination of a message that would turn the hearts of the fathers (ancient Israel) to the children (modern Israel) and the hearts of the children (modern Israel) to their fathers (ancient Israel). This would be accomplished through the promulgation of the knowledge of their identity, stressing the responsibility of the children to keep the oath of their fathers who swore they would honor the terms of the covenant God made with them at Mount Sinai. Another call is therefore issued through Isaiah:

"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." (Isa. 51: 1-2.)

May the facts of the modern identity of the Israel of God, as set forth in this book, bring home to all the necessity to awaken to spiritual values, inspiring a desire for an immediate return to the righteousness of the Law of the Lord so that our God may come and deliver us from our foes and it may be well with us and with our posterity. Now that there is no longer any reason why the Anglo-Saxon-Celtic peoples should not recognize their identity as the covenant people of God, severe pressure is being brought upon them according to the statement made by the Lord through Ezekiel, which is addressed to the House of Israel (Ez.

20: 37-38 & 44): "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 ye shall know that I am the Lord, when I have wrought with you for my name's sake."

—HOWARD B. RAND

IS THERE A CHOSEN PEOPLE?

CHAPTER I

THE TEXTBOOK OF THIS STUDY is our oldest racial document, a library of 66 thin pamphlets to which is given the name of Bible. The thread which binds these five and a half dozen works in one is the story of a race and its special place and work in the world. In presenting this Bible, it is not required that you approach it with any theory as to its character as an inspired book. Inspiration is not an idea we *bring* to the Bible to give it an impressive supernatural standing; inspiration is an idea we fetch away from the Bible after we have somewhat sensed its unique essence.

No one can know that anything is inspired until it inspires him. Thus, the Bible must remain an uninspired book to multitudes, regardless of their theory and creed, no matter how much they may profess to believe in its inspiration, because they have not *experienced* its inspiration. And by the same token the Bible is always being rediscovered as an inspired book because its penetrating, communicable *livingness* is continually being experienced afresh by old and new readers and by new generations.

The Bible labors under the disadvantage of being regarded as primarily a religious book. Yet you go a long way in the Bible before coming upon anything that savors of religion. It begins with geology and astronomy, meteorology and biology, anthropology and psychology — all the materials of the physical and mental sciences, the concepts of time and space and motion, of creative method and purpose and progress. It has far less theology than most people imagine.

Of course, God is central, but God is not a religious character. Certainly God is not an ecclesiastical charac-

ter. The creating and sustaining God of the Bible and history appears as the sole competent Personality, the one completely Normal Being, of eternal wisdom, power and purpose, who upholds all things by His spirit.

It is a thousand pities that the inclusive thought of God should have suffered in men's minds by being mixed with an exclusive thought of religion. Religion appears in the Bible only after man's unnatural, sinful departure from God's naturalness; that is, religion appears as an emergency element, a rescue force brought in because of abnormal human breakdown. And when it fulfills its part in the work of restoration, it will disappear. The last New Testament seer foresaw the distant future under the figure of heaven, and he wrote, "I saw no temple therein" (Rev. 21: 22). Religion, as we know it, had fulfilled its purpose. The original plan of God had been restored. There was only God and the people.

Americans Are a Very Old Race

In the discussion of race there is much careless talk. We speak of a "superior race" in a boastful tone. The Gentile boasts of his superiority over the Jew, the Jew over the Gentile; the Prussian in Germany over the Saxon; the Dane over the Swede; the Parsee, descendant of royal Persians, over the various peoples of India; the Japanese (who have no idea of their own origin) over the Chinese; and so on.

We Americans are accustomed to say that we are "a new race." Englishmen insist that we *are* "a new race," as if the branch that grows over the wall is not as old as the branch that hangs over the garden. Both branches are as old as the tree that bears them. Their roots are the same. We Americans are as old as our roots. We are indeed a very old race; much older than our American nation; older than the settlement in England; older than our first appearance in Europe. And never a barbarous or an enslaved race! The true effect of race knowledge is not to feed our vanity or rouse our boastfulness; rather, it should arouse a profound sense of responsibility. Race has a great signi-

ficance for the moral sanity and purpose of the individual.

We should not speak carelessly of race. It means too much. For example: Moses, as you will remember, started out to be a reformer and failed because he used force as his method. Then he fled out of Egypt into the land of Midian. There one day at a well he courteously helped some shepherdesses to water their flocks. The task took them so much less than the usual amount of time that when they returned home their father asked them, "How is it ye are come so soon today?" And they said, "An Egyptian drew water for us and watered the flock." Had these young women been correct in their racial deductions, it would have altered everything. *Moses was not an Egyptian*; otherwise he would never have become the great lawgiver and the leader of Israel and we would never have heard of him or of those girls at the watering well (Ex. 2: 16-20). *Moses was of Israel* and that racial fact made all the difference.

Today especially we feel a revulsion against speaking of race at all. We dislike drawing invidious distinctions between people, as some feel they must do if they open the subject of race. Many do not know how to discuss this fact except upon a formula of marking other races down and we see in other countries to what hideous conditions such a course can lead. But all of this simply indicates some basic lack of knowledge in ourselves. I lay it down as a rule that whenever the thought of race leads us to boastfulness or contempt, there is something false in it.

Nevertheless, race is a great fact and cannot be evaded. It is here. Men belong to various races, as trees belong to different varieties. The races are different and they do fulfill different destinies.

I am not speaking of nationalities. National divisions are largely artificial; they are constantly changing and, with the increase of civilization, will tend more and more to disappear.

However, race is not artificial; it is a basic natural fact. Take the Anglo-Saxon, for example — a distinct and easily distinguishable race. You will find Saxons

who call themselves Germans or Bohemians; in France, Frenchmen; in Holland, Dutchmen; in northern Europe, Scandinavians; in England, Britons. All belong to one race stream, but divided by national names and language. Yet touch them on the intrinsic racial nerve and their response to liberty, reverence, orderly social life and progress are everywhere the same. The same ancestral voices speak in them. Take the United States and Canada — two nations of one blood who, before the Revolution, were one nation. Do their national divisions really divide them in the things that matter? Not in the least.

The Pilgrims' March of the Ages

Whatever appears in life appears also in the Bible. Race is one of the most indelible natural facts and race is one of the most insistent Biblical facts. The Bible is not a history of the human race at large, but of one distinct strain of people amongst the family of races. All the other races are considered with reference to it. This painfully irks critics like Mr. H. G. Wells who thinks the Bible should be rewritten to include all the races of antiquity with their religions. If this Book were the history of the human race at large, of course that is the way it should be written.

However, the Bible is not ancient history; it is contemporary chronicle. It has nothing to do with dead races and dead religions, but with the race and religion which were to flow and widen and deepen to the end of the streambed of time. The Bible is not a treatise, but a panorama which moves to the mighty music of the Pilgrims' March of the Ages. You will find no disquisitions upon history in all its pages, no metaphysical speculations upon the nature of the soul and the Beyond of Death; you will find a contemporary panorama of life and the soul spread out before your eyes.

The Bible deals with one race which flows like a Gulf Stream through the ocean of humanity. As the actual Gulf Stream touches two continents and blesses the nations, so this race, in its origin, history and destiny, was selected and equipped for the service of the nations. If any book can be called a racial book, it is

the Bible. The racial question will never be properly stated, and its meaning will never be found, except on Biblical principles.

"But why should race appear in the Bible at all?" some may ask; "Is not God equally the God of all men?" Race is not *in* the Bible in the sense that the Bible can or does decree anything concerning it. Race is in life. This Book explains what has been done and why; shows us the revelation in process. God writes no books. God writes in life. When He would show us oakness, He does not write a botanical or chemical formula — He makes an oak tree. God's choicest writing tablets are peoples and races. His original manuscript for us is our race and the Bible gives us the highest reading of that manuscript that has been made.

Our Lord Jesus Christ followed the same method. He wrote nothing. He left no book or creed or written rules behind Him. Twelve living men were his manuscripts. Upon them the Holy Spirit wrote His message; graved it on the tablets of the soul; planted it in the racial bloodstream — more imperishable than inscribed parchment or sculptured granite. In doing this, our Lord followed the Divine method, such a method as only a Divine Author can use.

A Fact That Cannot Be Ignored

The race to whose story our Bible is largely devoted is called "The Chosen People." On this very point more people part company with the Bible than on any other point, excepting perhaps the moral law. People do not deny that a chosen race is mentioned there, in the plainest words, over and over again, from Genesis to Revelation. They do not deny it; they coolly ignore it as a point of no importance. And yet, if it be true, not only in the Bible, but actually and realistically in the changing, fermenting world, that there is a people chosen to fulfill, and actually fulfilling, a very important world destiny, such a fact certainly cannot be ignored.

You may expunge the words of a book; it is not so easy to expunge one of the dominant facts of life. You may arbitrarily decline the idea of a chosen race as a

Biblical proposition, but none can intelligently ignore the fact that a race is in the world actually doing all that the Bible-described chosen race was chosen to do. The present importance of that fact lies just here — *that race, at this moment, needs to know this in order to extricate itself from the present distress.*

For the benefit of those who have not given detailed study to this matter, let me run over some of the salient points of the evidence underlying the facts of the identity, responsibility and destiny of this race. I shall have to take you back to one of your great ancestors, a man whose fame has spanned 4000 years. When I say his name is Abraham, and that very recently we discovered his home city, Ur of the Chaldees, where he lived in houses much like our own two-storied ones, he may not seem so distant in time. Had he possessed our calendar, he could have written 1933 B.C. in his time as we have written 1933 in ours.

We know how he lived; we know the arts, the sciences, the financial system which were familiar to him. It was a brilliant civilization, but a brittle one, doomed to disaster because God was not in it. Wherever material progress outruns moral and spiritual progress, the knell of doom is already rung. The man Abraham is no more a myth or legend than his city or his civilization.

By some strange call, some compelling inner voice, this man was led to depart from his kindred and go out into the less settled spaces of the Semitic world, away from idolatry and materialism, to the uncontaminated silences of nature — all in obedience to a call that certified itself to Abraham's inner consciousness as the voice of God. The simple record of it is that Abraham "obeyed and went out, not knowing whither he went" (Heb. 11: 8).

In the course of years it became clear to Abraham, in words which have come down to us in the Bible which we call the terms of the unconditional Abrahamic Covenant, that he was to be the progenitor of a distinct people whose destiny would reach to the remotest ages. He was to become a great nation and "many nations." His descendants were to be as the sands of the sea, and as the stars of heaven. His name

was to become great. (I think we may reasonably admit that it has become great.) All nations of the earth were to be blessed through him. Father of many nations, kings and rulers were to come out of him, and his God was to be the God of his race through all the ages of time (see Gen. 12: 1-3; Gen. 13: 16; Gen. 15: 5; Gen. 17: 4-7 & 15-16).

Abraham had many sons, but the racial line was to descend through only one of them, named Isaac — "In Isaac shall thy seed be called" (Gen. 21: 12). From Isaac it would pass to Jacob and then to Jacob's sons. These were not Jews but Hebrews, which means an "immigrant" or "outlander," for Abraham had been an emigrant from Ur of the Chaldees (Gen. 14: 13). Thenceforth they were also called Israelites, after Jacob, whose name was changed to Israel (Gen. 32: 24-28).

A Distinct People; A Divine Vehicle

In Egypt, whither these Hebrew families had gone because of famine, they became a great nation. Led out by Moses to the land that had been promised them, they organized their government according to the Divine pattern given to them at Mount Sinai along the way and established an economic system that became the envy of surrounding nations.

Still they grew in numbers and prestige and their destiny expanded until, in King David's time, the Prophet Nathan announced that one more move awaited them. They were to be planted in another land which was to become their own, a land they did not know, and there they would be established, to be removed no more (II Sam. 7: 10).

They became a peculiar people in the earth, separate from the nations by reason of their religion, their social code and their economic system. They were a distinct people, with a distinct mission in history. Through them the imperishable literature we call the Bible was preserved and perpetuated. They were the vehicle by which the world was given the concept of One Living God.

There can be no doubt that the idea of a chosen people is a basic Biblical idea. The Bible declares:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot [or measuring rod] of his inheritance." (Deut. 32: 8-9.)

Moses declared:

"The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth." (Deut. 7: 6.)

You hear that all through the Scriptures, in the Psalms and in the books of the prophets: "Israel, my chosen"; "Israel, mine elect"; "You only have I known of all the families of the earth" (Isa. 44: 1; Isa. 45: 4; Amos 3: 2). Of these promises Mary, the mother of Jesus, sang in the Magnificat (Luke 1: 46-55). Our Lord Himself spoke of the "lost sheep of the House of Israel" (Matt. 10: 6). The Apostle Paul and Peter discuss these matters in full. They simply cannot be disregarded by anyone who reads the Bible with a sincere determination to understand it.

Of course, many people still have their own ideas about this, and that creates a difficulty. For when people get their own ideas about things, it always leads to confusion. A man will rise and demand, "By what right does God choose one race or people above another?" I like that form of the question. It is much better than asking by what right God degrades one people beneath another, although that is implied. "God's grading is always upward. If He raises up a nation, it is that other nations may be raised up through its ministry. If He exalts a great man, an apostle of liberty, or science, or faith, it is that He might raise a degraded people to a better condition. The Divine selection is not a prize, a compliment paid to the man or the race — it is a burden imposed. To appoint a chosen people is not a pandering to the racial vanity of a "superior people"; it is a yoke bound upon the necks of those who are chosen for a special

service. Kipling knew this when he wrote, "Take up the white man's burden."

This selection of a nation by Divine choice for a special purpose has always seemed so great a thing that men have continually asked, "Why?" It is indeed a great thing, and many attempts have been made to explain it. Hear Moses challenging:

"Ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it? Did ever people hear the voice of God speaking out of the fire, as thou hast heard, and live? Or hath God assayed to go and take him a nation from the midst of another nation, by temptations [tests], and by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm?" (Deut. 4: 32-34.)

It was a great thing when this American nation was taken out of the midst of another great nation and made a separate constellation amongst the powers of the world.

The people asked Moses why and he answered negatively:

"The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers. . . ." (Deut. 7: 7-8.)

That answer, you see, explained the continuance of the choice in after generations. It is not the complete answer for today, since Israel is now, not the smallest, but the greatest in number of all peoples. The answer for today would be: "The Lord hath made you great because of what He is going to make you do."

The One Surviving Idea

The Apostle Paul, in his Epistle to the Romans, also gives an answer to the question, *Why?* He said the chosen people still continued chosen even in his time because "the gifts and calling of God are not subject to change" — they are absolute and unconditional

(Rom. 11: 29). There were no "ifs" in this great racial choice. It was not said, "If you obey me, you shall be my people." It was said, in effect, "You *are* my people and you *shall* obey me." And in that "*shall*" we may find a key to what we are going through today. Finally, the Apostle Paul referred the choice of the people back to the sovereignty of God:

"Hath not the potter power over the clay, of the same lump to make one vessel unto honour [*i.e.*, of distinction], and another unto dishonour [*i.e.*, for ordinary use]?" (Rom. 9: 21.)

That is as far as written words of explanation can go. The fuller answer can only be found in the actual outworking in history of the purpose which was to be accomplished through the people so sovereignly chosen. By what right did God do this? If the right people were chosen for a right purpose, it must settle any question as to the prerogative to make the choice. Anyone has the right to do what is correct — and we certainly cannot deny this right to Deity.

So then, suppose all these promises of God were illusions of Abraham's mind; suppose they were delusions of grandeur; a vain desire for distinction for his posterity — they would have died when Abraham died. Delusions die with deluded men. They do not translate themselves into substantial and continuing realities. If these promises had been the creation of man's imagination, no matter how sincerely men may have believed them to be the Word of God, they would have come to naught. If there was not then and there, selected and predestined, a servant-ruler race, then that race has not ruled or served. So it is not entirely a matter of faith; we can test it by history. Either it is valid as fact, or it is as invalid as a pious dream.

Of one fact we may be perfectly certain; the idea of a chosen race did not vanish with the patriarchs. It outlived Abraham's time and his great-grandchildren's time. It reached down 400 years to Moses' time. Another 450 years and it was a living, dominant idea in King David's time. Another 300 years and we find it swaying the major prophets: Isaiah, Jeremiah and Ezekiel. Go on 300 years, and its regal sway was just

as great in the last book of the Old Testament as in the first.

This great truth remained alive throughout the 400-year dark age between the Old Testament and the New, being distinctly present and potent in the Apocrypha. It appears in the Gospels, Epistles and Apocalypse. It was living in the time of the Great Reformation. The common language of our Pilgrim forefathers enshrined it. The Prayer Book of the Episcopal Church and the hymns of Christendom use its phraseology.

This is an amazing genealogy for an idea — an expanse of 4000 years in which practically every idea that mankind started out with has been changed. Yet this idea, *this truth*, survived!

Marks of Identity

Is there an outer, living, visible counterpart in history of this truth which is in the Bible? We think so because the Scriptures are full of the marks by which we may identify the appointed race which was chosen for service. Note the marks and then match them with the people they fit.

The chosen race will be found believing in the living God of Israel. Take a globe of the world and mark where this faith in God is held. You will find very decisive boundary lines, defining the peoples of whom you are a part.

The chosen race will have the Scriptures. Among Anglo-Saxons and kindred peoples the Bible is the people's Book. In other nations, where the Scriptures exist at all, it is the Church Book. There is a very great difference. Nine-tenths of the Bibles in the world come from British and American Bible Societies. In Anglo-Saxon and kindred lands the Sabbath is a day of worship and rest, established by law (Ex. 31: 13). There is a vast difference between the Continental Sunday and the Anglo-Saxon Sabbath. In some European countries, governmental elections are held on Sunday.

The chosen race was to be a missionary race, giving the Scriptures to the peoples of the earth. Of all the religious, medical and educational missionaries of the

world, 95 per cent have been sent out and supported by Great Britain and the United States. They do not necessarily preach a church-system — they disseminate the liberating Scriptures.

The chosen race has from of old heeded the exhortation of the prophet:

“Prepare ye the way of the Lord, make straight in the desert a highway for our God.” (Isa. 40: 3.)

They formed the living highway along which Jesus Christ travelled across Europe to Britain and America. The Apostle Paul followed their trail. Our shortcomings as a nation are many; we sin in grievous ways, yet one-half of the Sunday School attendance of the world is in these seemingly careless United States, and most of the other half is in other Anglo-Saxon lands.

These are just a few of the marks of a people who are to be compelled by Divine pressure to do God’s work in the world. They are the identification tags by which we may know this people.

The chosen race was to offer a haven to the strangers, the oppressed and the refugees of the world. Have not the gates of Anglo-Saxon lands always been open gates of mercy? The political or religious refugee has always fled to Britain or America. Our own nation’s doors have been open to the multitudes of the earth.

The chosen race was to abolish slavery. Britain did this in 1834; the United States in 1863. The economic liberation of mankind is the next step on the agenda of the ages.

In its great trek, the chosen race was to move north and west of Palestine (Isa. 49: 12). This is rather strange when you consider it, for Semitic peoples had a tendency to look east and south. Yet these ancient Scriptures pointed toward the cold north and the unknown west — precisely the places where we now find this race to be.

The chosen race was to be a separated people, not coalescing with other races; they swallow up peoples, but are not swallowed by them. This was Napoleon’s complaint against the Anglo-Saxons, and is the world’s complaint today. But it was written of old that “the people shall dwell alone” (Num. 23: 9).

The chosen race was to become a great people and a company of nations — two branches of governmental power foretold in Jacob’s time — the one fulfilled in the American Republic and the other in the British Commonwealth of Nations (Gen. 48: 19). They were to inherit the desolate heritages of the earth (Isa. 49: 8).

A People Searching For Itself

Strange as it seems, an outstanding mark of identity was to be that the chosen race was to lose the knowledge of its identity until the latter days. Was ever a more curious spectacle seen in this world than a people searching for itself? The churches and their scholars, the historians and the archaeologists, have searched and enquired and hunted for this great people of Bible prophecy which was “lost.” A people searching for itself! How striking is this fulfillment of a score of prophecies! The Lord made this pronouncement through the Prophet Isaiah:

“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and nor forsake them.” (Isa. 42: 16.)

The command is given:

“Bring forth the blind people that have eyes, and the deaf that have ears.” (Isa. 43: 8.)

The people are exhorted:

“Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him.” (Isa. 51: 2.)

In the latter days the veil is to be removed from our eyes and we are to discover who we are. That is now coming to pass.

Let us free our mind of all misconceptions concerning this truth. Glorious as it is, inspiring us as it does with a sense of God at work today even as He worked in Bible times, it leaves no ground for human boastfulness. This is God’s glory, not man’s. To be of the

chosen people provides no stimulus for human pride. It bows us to the dust to know how sadly, in our ignorance and our sin, we have dishonored God's purpose in us. The fact of a chosen people is a source of solemn joy, but its implications drive us to our knees, asking for mercy, and to the Scriptures, searching for greater light.

ISRAEL AS TWO NATIONS

CHAPTER II

THE FACT OF a chosen people is a basic Scriptural truth, intrinsic in every part of the Bible — in Chronicle and laws, in Psalm and prophecy, in Gospel, Epistle and Apocalypse. It began with Abraham and survived all the generations of his descendants as recorded in the Scriptures, until the Canon of the Books was closed.

We established the fact that the character of a chosen people was applied to those descendants of Abraham who afterward became the nation of Israel. Now let us trace, as briefly and clearly as we can, the history of that nation as it appears in the Bible, and as it flows onward, out of the Bible record into the stream of what we call secular history.

Of course, I do not wholly accept the division of history into that which is sacred and that which is secular. We all agree that there is a difference in the quality of the written history which these terms describe. But the greater part of history transpired, and is transpiring, without any written record at all, either sacred or secular — it is all one. The living stream of history flows so copiously above and beneath and around the record that most of it escapes. Written history is like trying to catch the rain in a glass tube; you will doubtless catch some drops, but the rain will escape you.

There is a secular record of history running parallel with what we call the sacred history of the Bible — we read it in the records and in the monuments of the nations which we are digging up every day — so that we are able to compare these two types of history. And this is what we find: sacred history is more reliable than secular, the reason being that secular history, especially in the times we are considering, was written

largely for the glory of man and shamelessly conceals many shameful facts, whereas sacred history has no such purpose and need not diminish its facts regarding events or individuals.

Jacob was a cheater; Moses was involved in manslaughter; David was guilty of a heinous sin; Peter was a liar — the Bible is not concerned to conceal a single shocking fact; it tells the truth about its heroes in a way secular history dare not. *It can do this because the human fact is not the history.* The true story of the world is *the story of God working in the world*, and that is the Bible story.

The Mind of History

The story of God's works in the structure of the earth, we call geology; the story of God's works in the organization of living forms, we call biology. In the Scriptures we have the story of God's works in the higher field of living men and nations. Embedded in the strata of Scripture we find the Mind of History, the Hand of the Creator, just as, in the ancient rocks, we find "the footprints of the Creator."

Our Bible is a small section of human history seen in a special light. It is a very small segment of the total human story — with a window let into it. That section comprises the origin, organization and dispersion of Israel, and the coming of the Gospel — just that restricted portion of the flowing human story. And through the window of the Scriptures we are able to see God at work in history — the overtones, the underlying cause and significance, which secular history omits.

What we see there prevents us evermore from reading history in the secular light. After our vision through that window, we evermore seek God in history. And that window is the Bible. It shows us, as Elisha showed his servant (II Kings 6: 17), the invisible hosts that make up the other half, the Divine half, of our human history.

Now, as the pivot of this Biblical history, we have the nation of Israel, comprised of thirteen tribes after Joseph's portion was given to Ephraim and Manasseh

(Gen. 48 & 49). It began to take form in Egypt and then the people emigrated from Egypt, partly because of taxation problems — our people have always done that.

There have been three major historical movements, three breakaways of Israel, and in each case the immediate occasion was taxation. First, when Israel came out of Egypt on account of the heavy labor levies of Pharaoh (Ex. 6: 5-9); second, when Israel seceded from Judah because of the labor tax enforced by King Solomon, which Solomon's successor refused to relieve (I Kings 12: 14 & 16). The third time was when Israel of the Isles had partly settled in the American colonies and the Stamp Tax led to the great division that separated what is now the United States from Great Britain.

Emerging from Egypt and entering the land which 400 years before had been promised them (Gen. 15: 13-14), the land of Palestine, they made it their own by right of eminent spiritual domain. I hope you will pardon my coining that expression, but there certainly is such a thing as *eminent spiritual domain*.

Of course, everything about this matter is subject to challenge these days, and the right of Israel to the land is one of them. The promise made 400 years before its fulfillment gave a reason for the length of time that would elapse before the promise could be realized — it was said that the iniquity of the then inhabitants of the land was not yet full (Gen. 15: 16). A 400-year "day of grace" was given the original inhabitants to check the moral declension which was ruining them. But the sin and the ruin continued and, after four centuries, Israel marched in.

The Government of God

In the land of Palestine, Israel established a form of society that Josephus coined a word to describe. He called it a "theocracy" — the government of God — that is, the Kingdom of God. It was representative government in its purest form. Moses and Aaron stood for God and represented Him in dealing with the people. Thoroughly qualified men were chosen to speak

in behalf of the people as their representatives, or elders, as they were called. They were selected from among the people in accordance with the following instructions:

“Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens.” (Ex. 18: 21.)

The one time on record when the actions of Israel typified a pure democracy (which is direct rule by the people) was when Moses was absent on the Mount and a mob gathered to demand of Aaron that a Golden Calf be erected (Ex. 32: 1-6). For this lapse into mob rule the people suffered greatly.

As long as they adhered to their representative form of government, the highest degree of liberty and happiness for the people of Israel was reached. It is impossible to obtain such blessings when the people exercise direct rule. They can only be attained by the government of God, which is a government of laws Divinely promulgated for the welfare of the people. Their highest wisdom is to permit themselves to be governed by the given laws of God.

In fact, the inspiration of the men who brought the American Republic into being, in many of its basic elements, is traceable to the familiarity of our much-maligned Calvinistic forefathers with these matters. They knew a great deal more of Israel's Divinely-ordained government than we do, and their knowledge was part of the uneasiness of kings in their day.

Under theocratic rule Israel was given the laws which would permit a noble human life upon earth. There were laws of public order and private rights; laws of sanitation and public health; laws of taxes and military service; the most enlightened land and loan laws the world has ever known; criminal laws to rid the land of violence and bloodshed; laws of physical safety and social welfare; laws of testimony and court procedure; agricultural and commercial laws; the profoundest statements of economic law ever made — in short all the laws which today represent the most po-

tent civilizing influences among the most potent people of this planet — these were the foundation of Israel's government from the beginning.*

Like ourselves, these people were not content. They would experiment. They would try to see if human wisdom were not, after all, preferable. And so, according to the language then in use, “the people went after strange gods.” Now, when you read in the Scriptures that Israel went after idols, you must not think of it as a religious desertion or a theological revolution. It was nothing of the kind. What attracted Israel to the idolatrous systems round about them was the fact that the idols of the people permitted certain economic practices which Jehovah prohibited. The idols were the center of economic systems which were built on price and profit, producing riches and poverty side by side, and that is what attracted Israel.

They kept Jehovah as the center of their religious life, but their business life was in most particulars ruled by these other “gods” which were more liberal. Very like ourselves. We wouldn't give up the Sermon on the Mount for anything, but at the same time we do not think that Wall Street, or Griswold Street, or LaSalle Street, is any place for it! Business never likes to mix business with religion.

Just in passing there is another remark I would like to make. There are wise individuals who say that when we speak of Jehovah, we are just speaking of another superstitious invention of some desert tribes; all these people invented their own gods. Yet, when a people invents its god, the god is usually very agreeable to what the people wish. What the god directs is what the people desire. There is no clash. Now, there was always a clash between Jehovah and Israel. His law was contrary to Israel's desires. And that marks Jehovah off from all the gods we know. It is a very important fact.

The people of Israel became restless under the government of God and asked for a king, like the nations about them (I Sam. 8: 5-6). You should read the story

*See *Digest of the Divine Law* by Howard B. Rand. \$3.00 post-paid, Destiny Publishers, Merrimac, Mass. 01860

of how God spoke to Samuel, the last of the theocratic rulers, and said, "Give them a king, but first tell them what a king will do to them." Samuel's oration is an amazing description of human government (I Sam. 8: 11-18).

Now all this time, although the nation was growing in greatness and power, there was a deep split running through it, a sharp line of division, which should be taken into consideration, for it continues to this day. As I said, there were thirteen tribes comprising the nation, just as the Highland and Lowland Scots, the Ulster Irish and the Southern Irish, the Welshmen and the Cornishmen, Yorkshiremen, Lancashiremen, Cockneys, Manxmen and Guernseymen make up the people of the British Isles — different from each other, yet one people.

The division was between Israel and Judah. I know that many people think these are synonymous terms, but they are not. All the people of Judah were Israelites, but all the people of Israel were not Judahites. It is the same as saying that all the citizens of Michigan are citizens of the United States, but all the citizens of the United States are not citizens of Michigan.

In the Bible record, Judah and Israel were distinct from the very beginning, and the distinction deepens as the record proceeds. The line between them is as plain as day to anyone who reads the Bible with half an eye. Observe the note of separation in Moses' prayer when he prayed: "Hear, Lord, the voice of Judah, and bring him unto his people" (Deut. 33: 7). The Psalmist stated: "When Israel went out of Egypt . . . Judah was his sanctuary, and Israel his dominion" (Ps. 114: 1-2). Separately mentioned, you see.

The leaders in Israel were not mainly of the tribe of Judah, but were largely supplied by the Joseph tribes (Ephraim and Manasseh). Moses was not a Jew of Judah, he was of the tribe of Levi. Joshua was of Ephraim, a Joseph tribe. Deborah was of Ephraim; Samuel was of Ephraim. Saul, the first king, was of the tribe of Benjamin which, hundreds of years later, was to produce the great Christian Apostle Paul. From this it is clear that the tribe of Judah did not always furnish the leadership in the Kingdom of Israel.

When King Saul took his first census, the report of it is given this way: "The children of Israel were 300,000, and the men of Judah were 30,000" (I Sam. 11: 8). The line of division extended even to giving them different classifications in the census reports. The same distinction was made in King David's census, years later: "And there were in Israel 800,000 valiant men that drew the sword; and the men of Judah were 500,000 men" (II Sam. 24: 9).

You see how frequently Israel and Judah are named apart. When David was made king after the fall of Saul, it comes out quite clearly as we read: "And the men of Judah came, and there anointed David king over the house of Judah" (II Sam. 2: 4). He was king over only one part of the nation at first. Read on:

"Then came all the tribes of Israel to David . . . and they anointed David king over Israel. David was 30 years old when he began to reign, and he reigned 40 years. In Hebron he reigned over Judah seven years and six months, and in Jerusalem, he reigned thirty and three years over all Israel and Judah." (II Sam. 5: 1-5.)

You see how the historians of this race always mention the *two branches* of the people of the Kingdom, even when they had united under one king. It would seem that this should have prevented our inveterate habit of confusing Israel with Judah, and of thinking that the Jews are meant whenever we use the term Israel.

I could go on to the prophets, and from Isaiah and Jeremiah and Ezekiel, as well as from the minor prophets, take literally scores of quotations showing how vividly these prophets marked the distinction, and how they expected this division and difference to exist for a long time. But we are following the history now, not the prophecy.

David, the great king, died. Solomon succeeded, whose reputation for wisdom and whose brilliant reign is known to all. But it was a prosperity that bore hard on the people. In a financial way the times were "good," as we say, but there is another and better kind of "good times" than mere business and financial good times, as these people were finding out. Solomon's

fame as a ruler was dimmed by the fact that he sowed seeds of unrest and dissension amongst the people; his public prosperity spelt their private poverty.

Judah and Israel Separate

When King Solomon died, his son Rehoboam was next in line to succeed him. Some days before the coronation, a deputation of men of Israel came to Rehoboam with certain requests. This was headed by Jeroboam, an Ephrathite of Zereda, who, during King Solomon's reign, had been given charge of the House of Joseph (another term for the House of Israel, principally comprising Ephraim and Manasseh, as distinct from the House of Judah). The 12th chapter of I Kings tells the story of their encounter with Rehoboam and his advisors. It went something like this: "Your father made our tax burden too heavy; if you will make it lighter, we will be your loyal subjects." Rehoboam replied, "Give me three days to think it over." Then he consulted with the elder statesmen and they told him, "You do right by these people of Israel and they will do right by you."

This counsel was not entirely to Rehoboam's liking, so he advised with his companions, the young bloods of his court, and they said, "Go and tell those people that, if they think your father was hard on them, they'll find out that your little finger is thicker than your father's loin." That is the answer Rehoboam made to Israel, and when he uttered it, the shout arose: "To your tents, O Israel!" (I Kings 12: 16.) Thereafter the House of Israel separated from the House of Judah and repudiated the rulership of the Throne of David in Jerusalem.

Two nations came into being: the Northern Kingdom of Israel (ten tribes), with its capital in Samaria; the Southern Kingdom of Judah (three tribes), with its capital at Jerusalem. Many generations afterward the people of the Northern Kingdom were to become known as the Anglo-Saxon, Celtic and kindred peoples. Out of the Southern Kingdom later came the Nation of the Jews.

If you want to follow the history of these two King-

doms as far as the Bible gives it, you will read most of it in the Books of the Kings and the Books of the Chronicles. Bible readers are often confused by the likenesses and unlikenesses of the Books of Kings and Chronicles, but like many Bible problems, this yields to careful, observant reading. These books are the records of *two* nations. The Books of the Kings are mainly the records of the nation of Israel; the Books of the Chronicles are mainly the history of Judah. The two nations were related, much as Canada and the United States are, only Israel, the northern nation, was greater, being comprised of ten tribes, while Judah, the southern nation, was comprised of three tribes. Israel's Book of Kings will refer to the affairs of Judah, but only briefly, and Judah's Book of Chronicles will mention the affairs of Israel with equal brevity.

Take, for example, the 15th chapter of I Kings. There we have the record of three kings of Judah and their reigns compressed into 24 verses. Now if you turn to II Chronicles and read the record of those same kings, you will see that it occupies 171 verses, or eight whole chapters. You read in the Chronicles how lovely the beginning of Solomon's reign was; you read in Kings how bloody it was. If you read only the Chronicles, you would never know the first thing about Elijah and Elisha. There is only one brief mention of Elijah in all of Judah's record, telling of a letter from Elijah the prophet (II Chron. 21: 12-15). That is all.

However, when you turn to Israel's record in Kings, you will find that Elijah and Elisha are headliners clear through from the 17th chapter of I Kings to the 13th chapter of II Kings — a period of 68 years. Why? Because Elijah and Elisha were prophets to the House of Israel, not to the House of Judah. It is just the same thing as United States history making very brief mention of Canadian prime ministers, and of Canadian history making equally brief mention of United States presidents. They are the histories of two separate peoples and each emphasizes its own affairs.

With that, then, I leave you to follow the remainder of the Bible history of Israel and Judah in these two Books. You will see how, finally, both of these kingdoms came to an end — Israel falling before the As-

syrians in the year 721 B.C., and Judah being carried off to Babylon 125 years later, in the year 586 B.C. Israel had been a separate nation for 214 years and Judah retained its nationhood for 349 years. The whole national life of Israel and Judah, both united and separated, had lasted more than 1,200 years, or twice as long as America has been discovered. So Israel went to Assyria, and Judah, a century and a quarter later, to Babylon. The prophets foretold what was to become of these two peoples. Israel was to drive its way through the nations on to its appointed place in the West; Judah was to return to Palestine in 70 years. And in 70 years Judah's return was completed. This is a fact of history.

A Land Then Unknown

I must now take you back for a moment to the time of King David, the first great king of the united peoples of Judah and Israel under the national name of Israel. We have been speaking of the House of Judah and the House of Israel as distinct nationalities or powers. We must now make note of a third house — the House of David. You will read in the 17th chapter of the first Book of Judah's Chronicles that the Prophet Nathan came to David and told him two things, prefacing each with the solemn: "Thus saith the Lord." The first was this:

"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." (1 Chron. 17: 9.)

A strange statement indeed! *They had a place* — they had the land of Palestine — they were established there in peace and power. Nothing seemed less probable than that they would ever move. Yet here was a plain declaration that Israel would be moved to a place from which they would be moved no more.

It may interest you to know that when Dr. Moffatt made his translation of the Bible, he was approached to see what he could do to eliminate that expression: "I will ordain" or "I will appoint." Interested people wanted him to change the note of futurity; wanted him

to see if it could not be translated, "I have appointed a place," that place being Palestine. However, Dr. Moffatt had to follow the original — it was to be *a new place*, future to David's time, a place other than Palestine. If you read the more recent translation of the Bible made by Dr. Goodspeed and the associated scholars of the University of Chicago, you will find the same result. It is there.

The Throne of David

The second promise made to David was that his royal house was to be established over Israel forever — a prophecy that raises the question: Where is the Throne of David now? That prophecy was uttered in the year 975 B.C. About 390 years later the last king of David's line ceased to rule — so we commonly say. If this were really true, then one great covenant of the Bible — the Davidic Covenant — would have been broken.

The Christian Church is aware of the dilemma and, to evade the consequences of its ignorance concerning what the actual facts are, it adopts the expedient of spiritualizing the meaning of this prophecy. The Church maintains that Jesus Christ was of David's line and that the Throne of David is perpetuated in Christ's "spiritual reign." However, as you read the prophecy, you will see that this evasive interpretation does not meet the case.

It would not have met the case of the man who wrote the 89th Psalm, for example. Here was a man — Ethan the Ezrahite — whose writing is embedded in the Sacred Book as one of its sublime psalms. He wrote after the fall of Judah and he had seen the ruin of the royal House of David. He saw how the Divine promise had failed — as far as the nations of the Gentile world could see. The opening verses of the psalm proclaim the Lord's might and power and extoll His everlasting integrity:

"I will sing of the mercies of the Lord for ever: with my mouth will I make known thy faithfulness to all generations. For I have said, Mercy shall be built up for ever: thy faithfulness shalt thou establish in the very heavens." (Ps. 89: 1-2.)

Later on the psalm writer recounted the Divine choosing of David and put into permanent record the words of the Lord Himself, as revealed in vision, guaranteeing the perpetuity of the Throne of David. Although a time of chastisement for sin would come, with severe punishment meted out, it was maintained, God's oath would not be violated:

"My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." (Ps. 89: 34-37.)

Nevertheless, beginning at the 38th verse of this psalm, there is an abrupt change in thought and expression. Perhaps writing amid the deportees from the land after Judah's downfall, Ethan's mood was very likely reflecting the viewpoint of the Gentiles who would take immediate advantage of the opportunity to scoff at the humiliation of God's people. The Prophet Joel envisioned similar circumstances to come about at the end of the age when the heathen will be in a position to inquire scornfully, "Where is their God?" (Joel 2: 17.)

Contemplating how the plight of God's people would appear from the standpoint of unbelievers, the psalm writer gave expression to the dismal outlook facing those who only saw the immediate situation of a people under Divine condemnation:

"But thou hast cast off and abhorred, thou hast been wroth with thine anointed. Thou has made void the covenant of thy servant: thou has profaned his crown by casting it to the ground." (Ps. 89: 38-39.)

The psalm writer implored:

"Lord, where are thy former lovingkindnesses, which thou swarest unto David in thy truth? Remember, Lord, the reproach of thy servants; how I do bear in my bosom the reproach of all the mighty people; wherewith thine enemies have reproached, O Lord; wherewith they have reproached the footsteps of thine anointed." (Ps. 89: 49-51.)

Ethan did not go on to tell how the Lord answered

his prayer. Undoubtedly to have done so would have revealed secrets concerning the future of the Throne of David which could not be told at that time. That the Divine response was completely reassuring and satisfying is clear from the final statement in the psalm which shows that Ethan's state of mind had again abruptly changed:

"Blessed be the Lord for evermore. Amen, and Amen." (Ps. 89: 52.)

Possibly he was reiterating what David himself had declared in an earlier psalm:

"Blessed be the Lord God of Israel from everlasting, and to everlasting. Amen, and Amen." (Ps. 41: 13.)

What happened at the fall of Judah? Let us see. Zedekiah, the last king of David's race in Palestine, saw his sons and all the royal princes slain before his eyes. Then his own eyes were put out by King Nebuchadnezzar, his Babylonian conqueror, and he was bound in chains and carried to Babylon where he was put in prison until his death. Nebuchadnezzar thought he had exterminated the Seed Royal. You may read it all in the stirring book of the Prophet Jeremiah.

The Royal Seed

But had he exterminated the royal seed? If you will read the Book of Jeremiah, you will see something else. You will see that this prophet, with his secretary Baruch, by reason of a political favor, was allowed to escape to Egypt. And with him went the King's daughters. He took them to Egypt — you should read that story — and then, as far as the Bible record is concerned, silence falls. We hear no more of Jeremiah and the King's daughters, or of his second mission "to build and to plant" (Jer. 1: 10), until, of all places, *we go to Ireland!* There, on the Four Courts at Dublin, is a statue of the Prophet Jeremiah. What earthly reason can account for a statue of the Prophet Jeremiah on the Supreme Court of Ireland?

There is more besides: Ireland is full of Jeremiahs. I scarcely know an Irish family that has not one Jerry, big or little. And though I have searched through

many lists of Jewish names, I have never found a Jew named after this great Prophet of Judah, Jeremiah.

What does it all mean? Well, they will show you, in the ancient traditions of Ireland, that just about the time Jeremiah and his company fade from our view in Egypt, an old man with a secretary called Brugh, with a princess and a small company of people, appeared in Ireland to join themselves with their people who had come over the waters from the east centuries before. There the princess married into the royal race of Ireland, that later spread to Scotland, and thence to England, whose blood rules there to this day. The old prophet gave the law on Tara Hill — in which name some see the old Hebrew word "*torah*," having reference to the Law of the Lord. And the "harp that once through Tara's halls the soul of music shed," was the same form of harp that King David, the sweet Psalmist of Israel, played.

The traditions concerning Jeremiah are so deeply embedded in the ancient Irish books, and in the present Celtic consciousness, that there is no dislodging them. They are there! To my mind the long-held traditions of a people are the best of history. From Flinders Petrie's excavations in Egypt of the very house where Jeremiah, the princess and the little company lived — a house which has retained to our time the name of "the house of the Jew's daughter" — to the statue on the Four Courts of Dublin — and with what we know of the sea traffic between Egypt and Ireland in ancient times — I have a three-fold cord which I think would be thankfully laid hold upon by the man who wrote the 89th Psalm.

Israel in the Isles

The Throne of the House of David, extinct in Judah, was transplanted and fruitful in the Isles of the West. Read the Book of the Prophet Isaiah as, from the land of Judah, he addressed Israel in the Isles. If you have examined the position of Higher Criticism, you know, of course, of the great sensation which arose some years ago concerning "two Isaiahs." The book of this prophecy, we were told, was written by two au-

thors, one of them unknown, to whom was given the name of the Second Isaiah.

True enough, if you will read the book for yourself, you will see that there is indeed a deep line of division between the 39th and 40th chapters. A great new theme gripped the prophet as he went on to the end of his work. The 40th chapter opens with words filled with Divine solicitude: "Comfort ye, comfort ye my people, saith your God," and continues in the same consoling vein to the fifth verse where Isaiah uttered a marvelous prophecy of far-reaching import:

"And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

The 41st chapter opens with Divine instructions fraught with deep significance:

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment."

Some very challenging questions are asked:

"Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? . . . Who hath wrought and done it, calling the generations from the beginning? I the Lord, the first, and with the last; I am he. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came." (Isa. 41: 2-5.)

The Lord confirms his selection of a people to be his own:

"But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." (Isa. 41: 8-9.)

All of this is addressed to Israel cast out of her land and the notable change in the tone of Isaiah's book occurs just at the point where the prophet breaks off his view of the events then present before him, and the immediate, surrounding scene, and lifts up his eyes to Israel in the Isles. The glory of his vision so entralls

him that his prophetic eloquence soars to majestic heights as he unrolls the prophetic scroll of Israel's future destiny. The message of the Lord to His beleaguered people in latter-day generations is in these gracious words:

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.

"Behold, all they that were incensed against thee shall be ashamed and confounded: they shall be as nothing; and they that strive with thee shall perish. Thou shalt seek them, and shalt not find them, even them that contended with thee: they that war against thee shall be as nothing, and as a thing of nought.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not: I will help thee. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel." (Isa. 41: 10-14.)

Three Liberties

We have noted that the chosen people are in two parts; one known to itself and the world more or less; the other "lost," as is commonly said, yet just as really present in the world today. We must come to see that these so-called "lost" people are ourselves — lost only in the sense that we have not connected our wanderings from the East, ever Westward, our development into modern nations, called the Western Powers, and our present-day experiences, with the responsibility and destiny pronounced upon Israel of old.

Israel of the Northern Kingdom was never lost to the sight of God and His prophets. The time foretold has come at last when the people of the House of Israel shall know who they are and shall begin to act in righteousness (Jer. 31: 31-34). They will then be enabled to do more perfectly, with their eyes open and with understanding, what they have only done in an imperfect, stumbling manner in their blindness and ignorance of their identity as the Israel of God.

The reason this racial groundwork is laid is that it must later serve as the foundation for what you

must know. You must be brought to realize that you are a part of a people bound to God by an irrevocable covenant; that you are in spiritual bondage to do what is required of you. You must be told that you *will* be obedient and that the bombardment of events will continue to batter you until you are.

I say all this because the Bible, which we believe, is the Constitution of Mankind's Liberty. A little of that Open Book entered the consciousness of our founding fathers and it became political dynamite in the world! They struck for, and they won, *political liberty*. But political liberty is a comparatively incomplete thing. It cannot stand up by itself; it never fulfills the people's pathetic hope.

Political liberty must be accompanied by *economic emancipation* to make it worth its cost or to enable people to enjoy it. Yet much as we prize economic liberty today, much as we desire it, it too is an incomplete thing and will not stand by itself.

For its firm establishment, economic liberty requires the *spiritual emancipation* of man. These three liberties are one — the glorious liberty of the sons of God (Rom. 8: 19 & 21) — and all we know of them we know from the Bible and its story of our people.

Therefore, this is not merely a curious, or recondite, or antiquarian, search for "the ten lost tribes." Most certainly it is not for the purpose of self-glorification as a superior people. However, until we know who we are, it will be difficult, if not impossible, to understand how the law of the Bible is bound upon our very bodies and minds and hearts; that we, as the race of Israel in all of its branches, are signed and sealed and eternally sold to do the will of our God, by our Creator and Sole Owner, Jehovah, our Heavenly Father, Redeemer, Saviour, Lord of lords and King of kings. In all of this fascinating story — the story the Bible tells — we shall see the Hand of God. That is the greatest fact of life, the only *rationale of experience* — the creating, molding, guarding, guiding Hand of God.

ISRAEL'S TREK TO THE WEST

CHAPTER III

IN THE PREVIOUS CHAPTER, it was shown that the division between the Northern Kingdom of Israel — the House of Israel — and the Southern Kingdom of Judah — the House of Judah — became final and complete during the century or more that the Great Captivities took place. The invading forces of the Assyrian Empire overcame Israel of the ten tribes in 721 B.C. and the process of their deportation from their homeland began that year.

Over a hundred years later, in 586 B.C., the Southern Kingdom of Judah (three tribes) fell before the conquering Babylonian Empire and, by stages, Judah was carried away to Babylon. In their new settlements, Judah and Israel were hundreds of miles apart in geographical distance. Those who had been separated into two Kingdoms in their own land were still separated in the two great empires of their captivity.

There is evidence in the prophetic books of the Bible, however, that after Israel was taken away out of the land, intermittent communications were maintained between the spiritually-minded men of both groups; that is, between Israel in Assyria and Judah still in Palestine. This was for the purpose of consultation as to the meaning of events; particularly how the prophecies uttered aforetime were to be understood with reference to the new turn of affairs. There was communication also between the deported groups and those left in the homeland, for the deportations were not *en bloc*. Later, when the deportation of Judah to Babylon began, there was communication between the deportees of Israel in Assyria and those of Judah in Babylon.

The Cipher Message

The Prophet Ezekiel was one of those who went to Babylon with the earlier Judah deportees and in the 14th chapter of his book he tells us that, while he was sitting among his brethren in Babylon, he was visited by certain elders who came down from the Israel deportees in Assyria. Israel, a hundred years in an alien land, had no prophets, but there were those who knew that God spoke in Judah as before. Therefore, these men of Israel sought out Ezekiel, the prophet of Judah, and not only did Ezekiel consult with them, but he also received a message which he was commissioned to deliver to them. It is important to know about this message, one of the last to be uttered directly to Israel through a living prophet. This will be found in the 17th chapter of the Book of Ezekiel and the form of address leaves no doubt as to who was to receive the information:

"The word of the Lord came unto me [Ezekiel], saying, Son of man, put forth a riddle, and speak a parable unto the house of Israel." (Ez. 17: 1-2.)

The news was to be conveyed under a Divine cipher that Israel would understand, yet no Babylonian spy could fathom its meaning. Employing spectacular symbolisms, it recounted how the conqueror was to remove the royal seed from Judah:

"A great eagle with great wings, longwinged, full of feathers, which had divers colours, came unto Lebanon, and took the highest branch of the cedar [*i.e.*, the royal branch]: He cropped off the top of his young twigs [*i.e.*, the younger royalty], and carried it into a land of traffick; he set it in a city of merchants [Babylon]." (Ez. 17: 3-4.)

In that manner Ezekiel told of one incursion upon the land and afterward he told of a second incursion. Then came the heart of his message to the elders of Israel. The invading kings thought they had won control for all time of the royal seed of Israel. However, the message continued:

"Thus saith the Lord God; I will also take of the highest branch of the high cedar [the royal house], and will set it

[I, the Lord, will set it; *not* those eagle kings]; I will crop off from the top of his young twigs [the royal children] a tender one [*i.e.*, a young daughter], and will plant it upon an high mountain and eminent [*i.e.*, in an Israel royalty ruling somewhere on the earth, but certainly nowhere near the place where Ezekiel and his hearers were].

"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 [an established and flourishing royalty]: and under it shall dwell all fowl of every wing [it will rule over many different peoples]; in the shadow of the branches thereof shall they dwell. And all the trees of the field [other ruling houses and peoples] 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 [note the Divine signature affixed]: I the Lord have spoken and have done it." (Ez. 17: 22-24.)

That is the way Ezekiel made it known to the elders of Israel, those who had come down from their Assyrian captivity to consult him, that Jeremiah was escaping with the King's daughters and was fleeing with them to the Isles of the West whither many of their people had preceded them centuries before. Although he was in Babylon, Ezekiel knew what was happening away to the west at the downfall of Jerusalem. The men of Israel understood from his riddle exactly what had happened and made their plans accordingly.

Jeremiah's Letter

We have another instance of communication between the sections of Judah, those deported to Babylon and the other part still remaining in Palestine. This was a letter from Jeremiah; you will find it in the 29th chapter of his book. Jeremiah was still in Palestine when he wrote to his deported brethren:

"Now these are the words of the letter that Jeremiah the prophet sent from Jerusalem unto the residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon." (Jer. 29: 1.)

This was the excellent advice given to them:

"Build ye houses, and dwell in them; and plant gardens, and eat the fruit of them; Take ye wives, and beget sons and daughters; and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters; that ye may be increased there, and not diminished. And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it: for in the peace thereof shall ye have peace." (Jer. 29: 5-7.)

The import of these instructions was obvious. They were to settle down for a long stay and they were not to be tantalized by false prophets telling them this and that about the probabilities of an early return:

"For thus saith the Lord of hosts, the God of Israel; Let not your prophets and your diviners, that be in the midst of you, deceive you, neither hearken to your dreams which ye cause to be dreamed. For they prophesy falsely unto you in my name: I have not sent them, saith the Lord. For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." (Jer. 29: 8-10.)

Let us make a summation of all this. First, there was communication between all the parties, between Israel and Judah in their separate exiles, as well as between the two parts of Judah in exile and at home. Second, note that the directions communicated to the two peoples, Israel and Judah, were quite different.

Judah was promised a homecoming in seventy years. Israel was not promised that. Instead, Israel was told of the tender royal twig, cropped from the royal house and carried away, not by conquering kings, but by hands Divinely directed. In this way Israel was secretly apprised of a destiny that stretched far into the distant future.

Israel and Judah in Captivity

We are not without knowledge as to how these deported people were treated in their exile. You may see from Jeremiah's letter that they were to live as normally as possible, howbeit in a strange land. Fortunately we have two extended pictures of exile life, if you care to read them. If you would like to know how Judah fared in exile, read the Book of Esther as

it is found in our Bible. If you would like to know how Israel fared in exile, read the Book of Tobit in the Apocrypha.* If you have not read Tobit, you have missed a delightful tale.

In Tobit we have the interesting story of a deported Israel family who lived near Nineveh and did very well for itself, both socially and financially. We learn from it a great deal of how life went with the tribes of Israel in alien Assyria. It matters little that Tobit is not a truly prophetic book; it does give a transcript of Israel's life in that foreign land, just as a novel by Sir Walter Scott pictures life in Scotland, or an early novel by Booth Tarkington pictured Indiana politics. They are not history *per se*, but they are historically accurate.

In this respect Tobit is a genuine source book. If you read it (as I hope you will) for its own quaint charm, you will observe, toward the end of the book, old Tobit's anxiety because of the disasters he felt were coming upon Assyria. He warned his son Tobias to take his family and flee to Media where, as the Bible tells us, some of the tribes of Israel had been settled. Media was to the north, in the uplands of Assyria, and was more easily defensible from military attack. Tobit had earlier entrusted a sum of money in that part of the country.

There were rumors of attack upon Assyria from outside; there were signs of revolt inside. As we read the actual history of what occurred, we can see how wise the advice of Tobit was that Tobias flee to Media. That such advice could be given in such a book indicates that this was the course taken by many an Israelite family when the affairs of Assyria became troubled. In fact, Media was one of the gathering places whence Israel made its break out of exile.

Breakdown of Empires

Two great empires had swallowed up Judah and Israel — Judah was in the grip of the Babylonian Empire to the south; Israel was in the grip of the Assyrian Empire to the north. Then a great drama in what we

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call secular history opened. The Babylonian Empire attacked Assyria; the Empire that held Judah captive set upon the Empire that held Israel in thralldom. It was the time of inner turmoil that old Tobit foresaw, when Assyria trembled from fear of war without and from unrest within. It was a time when the whole world seemed to be astir.

Nearly a thousand years before, a similar spirit of awakening had shuddered through the Semitic peoples of lower Mesopotamia, and set them moving. One group was led by Terah out of Ur of the Chaldees up toward Canaan, a directly northwest line. That group included Abraham and it was from that group that Abraham was commanded to depart to a land that was to be shown to him.

At the same time another great body of people had moved from the shores of the Persian Gulf to the shores of the Mediterranean Sea — they were the Phoenicians of later history. A third and perhaps larger body had followed the course of the Tigris northward and these became the founders of Asshur (named from their god) and of the Assyrian Empire.

Now, after a thousand years, the world seemed to be in flux again. There were great stirrings among its peoples. National ambitions became strong. The desire to be on the wing, to explore, to conquer, to subjugate, was regnant everywhere. Sheba and Dedan, Shinar and Babel, Nineveh, Media and Parthia, all the old cradle lands of our history, were again being waked into action. The Scythians were attacking Assyria from the northwest along the borders of Media. Babylon was attacking from the southeast, against Nineveh, the capital of Assyria.

When Scythian and Babylonian met in Assyrian territory, and the war drew south again, *the door was open for Israel to pass out of Assyria if they wished.* It was a case of the officers fighting among themselves, leaving the prisoners free to walk away.

This was not the case with Judah down south in Babylon. Judah had no door of escape, but was still hemmed in. Judah had no need to escape; she knew that her future was settled for her. Israel, however, knew that the "tender twig" of the "high cedar" had

been carried away to be planted in an Israel royal house far to the west, and Israel's thoughts turned thither.

These, then, were the movements of secular history, as we say. The Bible's prophets had seen it all long before; the remaining prophets were seeing it then as one of the climaxes of sacred history. The Prophet Isaiah had foretold what was going to happen to Assyria. Read it in the 10th chapter of his book:

"O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation [*i.e.*, whose military power is the staff of mine indignation]. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge [in order that they, in their trouble, may be led back to me]. . . . Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few." (Isa. 10: 5-7.)

Nevertheless, the Lord made it clear that after His purpose concerning His people had been accomplished:

"I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man." (Isa. 10: 12-13.)

The challenging questions are asked:

"Shall the axe boast itself against him that heweth therewith? Or shall the saw magnify itself against him that shaketh it?" (Isa. 10: 15.)

Babylon became the rod of God's anger against Assyria and, in its turn, Babylon itself was to suffer disaster for the same kind of ungodly pride. Thus, the prophets saw the succession of the Gentile empires. As we previously said, secular history is sacred history; the human story is the story of God at work — history is His Story!

Israel's Escape by the Gate

In this time of turmoil, what was Israel doing? The people could not return to their own land of Samaria

for two reasons. First, the road thither lay southwest and the Babylonian armies blocked the way. Second, during the century they had been absent from their land, Assyria had populated it with other settlers — Arabs, Babylonians, Persians and people from Susiana.

You will remember that when Judah eventually returned to Palestine, they regarded these mixed peoples of Samaria with scorn. You will recall how, in our Lord's time, the Samaritans would not allow Him to rest in their towns because He was on His way to Jerusalem; how His disciples were surprised to find Him in conversation with a Samaritan woman; how our Lord offended the people by the Parable of the Good Samaritan, for no one would concede that there was such a person; how the deepest insult they could hurl at our Lord was, "Thou art a Samaritan." All of this flowed from the difference which was felt to exist between the true people of Israel, of which Judah became the sole remaining representative in the land, and the mixed aliens with whom the conquerors repopulated Samaria, the former land of the ten-tribed Kingdom of Israel.

There was no inducement, therefore, for Israel to go back to their own land. To the west the Egyptian armies had come up; there was no escape toward the Mediterranean coast. To the east lay the Persian and Parthian powers. Only the road north and northwest lay open. The crux of our inquiry is this: *Did Israel go out by that road?*

As I read my Bible and trace their route on the old maps, corroborated by the ancient historians, I arrive at the answer that Israel did so go out. Anyone who imagines that our contention is entirely an extra-Biblical one is mistaken. It is because the Bible tells us what was to occur, and what was occurring, that we consider the possibility of confirmatory signs elsewhere. It is because history observes a very mysterious people moving slowly across Europe, whose origin no one seems able to account for, that we are gladdened by the light the Bible throws upon the problem.

Take, for example, the Prophet Micah. He announced what was happening almost as a modern

broadcaster would announce it. The Divine command had come:

"Arise ye, and depart; for this is not your rest: because it is polluted, it shall destroy you, even with a sore destruction." (Micah 2: 10.)

With breathless sentences he described the great scene that was hidden from the eyes of his hearers but was fully open to the insight of his Divinely enlightened mind: "The breaker has come up before them! — They have broken up! — They have passed through the gate! — They have gone out! — Their king shall pass before them and the Lord at the head of them!" (See Micah 2: 13.) What an exciting picture of what was taking place: the Babylonian and Scythian breakers coming up against Assyria and breaking it up; Israel spying the gate left open and escaping by it; their royal house having passed on before them by another way; and their whole movement directed by the purpose of God.

If you wish all this in more precise words, turn again to the Apocrypha, to the 13th chapter of II Esdras, and read this:

"Those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea [Hoshea] the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land.

"But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the most High then shewed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go, namely, of a year and a half: and the same region is called Arsareth." (II Esdras 13: 40-45.)

If Arsareth can be identified as in the region of the River Sereth, then Israel had made its way to the west side of the Black Sea. The route that Israel would have taken was not an impossible one. Two centuries later Zenophon led the Retreat of the Ten Thousand in the

same general direction of Israel's escape across the upper reaches of the Euphrates. In fact, Zenophon, like Israel, as Esdras tells us, found the waters at those upper parts easy to cross.

Now hear the chorus of the prophets as they speak of these events. "Israel is swallowed up," cried Hosea, "Now shall they be among the Gentiles as a vessel wherein is no pleasure" (Hosea 8: 8). However, he had previously prophesied:

"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 [called Gentiles], there it shall be said unto them, Ye are the sons of the living God [a Christian people]." (Hosea 1: 10.)

The Prophet Amos joins in:

"Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." (Amos 9: 8-9.)

Through the Prophet Isaiah the Lord transmitted a message expressing His merciful concern for His people:

"But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee. For I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. 43: 1-3.)

Isaiah's great theme is supported by the prophetic testimony of the Prophet Jeremiah, who looked deeply into the far future:

"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. . . . 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." (Jer. 31: 1-2; 10.)

All of these utterances indicate a knowledge of what was transpiring in regard to Israel, and what the ultimate end would be — arrival, rest, reorganization, renewal of strength:

"Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." (Isa. 41: 1.)

Finally, there was to be the rediscovery of their identity and a complete restoration to their God. Isaiah foretold this:

"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." (Isa. 51: 1-2.)

Indeed, the Prophet Jeremiah was so moved by the mighty character of events to come that he asserted twice in his prophecies that it would mean *an entirely new beginning in the history of Israel* and in the way men speak of history. Up to that time the greatest deliverance in Israel's history by the direct intervention of the Lord was the emergence of the people from bondage in Egypt. However, Jeremiah prophesied:

"Behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt; but, The Lord liveth, that brought up the children of Israel from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers." (Jer. 16: 14-15.)

There was to be a new order of things in the world which would be so marvelous that it would supersede the memory of all former great things. Oh yes, the prophets knew!

What is our factual ground thus far? We *know* that Israel was deported to Assyria in two or three bodies

and settled in two places: one in northern Mesopotamia and the other in Media. We *know* that while Israel was in those parts of Assyria, the Assyrian Empire broke up. We *know* that only one way lay open if Israel wished to escape during the confusion. We *know* that the Prophet Micah said that Ezekiel had given Israel intimation concerning where the royal house was to be planted again.

We *know* that the apocryphal book of Second Esdras records the definite tradition that Israel, or at least a part of Israel, had gone up to the Caucasus in the region of the Black Sea, which we *know* was not an impossible route for it was followed two hundred years later by other men.

Israel's New Names

We *know* one more fact, a valuable, pivotal one; we *know* the name that the people of Israel bore in Assyria. They were not called Israel; they were called *Khumri*. If you recall what the prophets say about the nation of Israel losing its identity and being called by other names, this will not surprise you. However, the confirmation of this is not in the Bible; it is in the sculptured records of Assyria.

How did Israel come to be called *Khumri*? The sixth king of the separated Kingdom of Israel was named Omri. We know little of him directly except that he built Israel's capital city of Samaria. Often the Kingdom of Israel was spoken of as Samaria, just as we sometimes refer to the United States government as Washington.

King Omri was evidently an internationalist and was well known in the kingdoms and empires round about. From a certain denunciation, uttered by the Prophet Micah, we gather that he changed the whole economic law of Israel. We know that he made a treaty with Tyre, a great commercial nation, for apparently the profitableness of trading with Tyre appealed to him. Thus, we find a strange thing connected with his name, a singular thing in the Bible, for although we hear much of the Law of the Lord and its commandments, statutes and judgments, to name laws or economic

systems by the names of *men* is unusual. I recall only one instance — and that was in the case of King David — until we come to King Omri. One of the bitter things said about Israel in the days of its downfall was that “the statutes of Omri are kept” (Micah 6: 16).

The commandments and statutes Divinely given through Moses were designed to institute in Israel a righteous economic system that would make the imperfect and unjust economic systems of men obsolete and no king who followed them would have gained international fame. But so widely known was King Omri that always afterward Assyria called the Kingdom of Israel the House of Omri, or “*Beth Khumri*.” It is so written on the Assyrian monuments of the reign of Shalmaneser and exists to this day. *The Khumri were the Israelites of the captivity.*

Now the importance of this to us lies just here — whereas we could find little trace of the so-called lost ten tribes of Israel under their own name, we do find many traces of the *Khumri* in the ancient records. We find their name first in the parts of Assyria where Israel was settled. We find it afterward across that narrow neck of water that separates the Sea of Azov from the Black Sea; that is, in the country we now know as the Crimea.

It requires no great gift of cognizance to see the family resemblance between “*Khumri*” and “*Crimea*.” Two hundred years later, we find the *Khumri*, now called *Kymbri*, far up the Danube, in what we know as Bavaria. There they were met by another column of Israel that escaped out of Assyria by the east coast of the Caspian Sea who, after many years, made a junction with the *Kymbri* host. This second column bore several names on its long, slow trek.

They were called the *Sacae*, the *Massagetae*, the *Getae*, the *Goths* and finally the *Saxons* (spelled several different ways). They were known for centuries under the names of *Goths* and *Saxons*. Those who went north to Scandinavia returned in part as the *Normans*. Those who went to northern France became known as *Britanni*. Those who went southwest to Spain, *Celtiberians*. Those who went to what is now

Holland retained the name of *Sacsons*. Those who went up to Denmark were called *Jutes*.

The last place we find the name *Kymbri* (or *Kymri*) is in the present land of Wales. They are the *Cimbric* people of the present day. All of these lines, *Dane* and *Norman*, *Saxon* and *Angle*, converged on what are now the British Isles, and there built a new empire.

In this swift glance at the process, I do not prove each step. I only seek to show you the bridge across which we walk. We have the indisputable starting point with the *Khumri* and with that key, and a student's patience, the successive steps of the migration of the Israel peoples are worked out.

Historic Seaways and Highways

However, that is not the whole story by any means. While this escape from Assyria has occupied us, other matters were transpiring in the world. We must not forget that for centuries there had been great traffic along the Mediterranean Sea to the Sicily Isles, off Land's End, England, and to the tin mines of Cornwall. The merchants of Tyre, the great Phoenician traders, had regular routes through the Strait of Gibraltar, known to the ancients as the Pillars of Hercules, up to the Isles of Britain. In former times the British Isles were known as the Isles of Tarshish. If you read the Book of Jonah, you will see that it was quite the usual thing for a man to go down to the seaport at Joppa and pay his fare to Tarshish.

We read of Solomon's navy, which went to West Africa. We hear of the maritime tribe of Israel, the tribe of Dan, whose ships are often mentioned in the Old Testament. We find Dan's habit of leaving his name in all the places he visited and we think it can be traced in the Rivers Danube and Dneiper, in Dardana and in Danmark, and in the *Danaans*, the early inhabitants of Ireland.

Traffic in those days was much greater than we commonly suppose. The ships of Tarshish, referred to many times in the Old Testament, were the great ships that sailed through Gibraltar into the Atlantic Ocean to Tarshish in the western Isles. All along the north-

ern coast of the Mediterranean we find the marks of Israel settlements. Except for parts of the overland routes taken by those who escaped from Assyria, all of the other routes of Israel are perfectly clear.

If you will look at a map of Europe and Western Asia, and in imagination take your stand on the coasts of ancient Israel, you will see where the lines ran. You look straight up the Adriatic to Germany, Holland and Britain; or you look straight up through the boot of Italy to the same countries. If you miss these invitations of geographical indentations and the inclinations of coastlines, and sail out through Gibraltar, you hug the coast until you come to the Isles of the West.

Everywhere you will find the names, the traditions, the institutions of trekking Israel. You will find the name Iberia between the Caspian and the Black Seas — you will find it later denoting the land we know as Spain — and a little later denoting Hibernia, or Ireland. You will find the name "Scot" first given to the Irish and then to the people of Scotland. But even before that, you will find the name "Scot" in Egypt and Greece.

The poetic name of Scotland is Caledonia (that was its real name of old), but I find the name Caledonia first a little west of the Black Sea on one of the early routes of Israel to the west, long before the time of the Assyrian deportations. We must remember that, as trouble mounted on trouble, the people of Israel did not wait until the final blow — they were moving out in some instances centuries before.

All the Scots are Gaels and that name is a perfect derivative from Galilee, the home of Israel, and so runs to Scotland. Straight north of Galilee I find, under the south coast of the Black Sea, the name Galatia. I find it again at the northwest tip of Portugal. I find it again in the name of Gaul, for France, and in the name of Gael, for the people of Scotland.

It is no wonder to me that this is so, as it may be to many of the scholars who write books on "Spanish influence in Scottish history" and similar subjects. When I read another scholar's book entitled *The Scot in Poland*, I still do not wonder; rather, it explains

to me a great deal about Poland — our people came that way. When I read in history that the French kings had Scottish regiments for their bodyguards, I do not wonder — they were both Gaels. When I read Paul's Epistle to the Galatians in the Bible, and see what he was driving at there, I recognize so many things about these people that I cannot help thinking of it as Paul's Epistle to the Scots in the East! Israel, as I have explained before, left pockets of people, racial influences and rearguards of liberty all along the march.

The Spartans Were of Israel

God's purpose as expressed in the Bible, the out-workings of that purpose as detailed in the books of the prophets, the traces of that purpose in history — these stretch out and touch every land. Yet it is seemingly impossible for some to realize that the Bible is only the roadmap; *the actual roads run outside the Bible*. It seems impossible for some to see God outside His Book and see God's people still living and pursuing their course in these latter days as they did — outside the Book — in the former days.

If I were to connect ancient Greece with Israel, some of you would probably think it mere gratuitous zeal for a theory. Yet there is evidence that the Spartans were Israelites! Their land, Lacedemon, called also Laconi, from which we get the word "laconic" for short and sharp speech, the proverbial speech of Israel, and themselves called of old Lacedemonians, are directly connected with Israel by two letters found in the first book of the Maccabees in the Apocrypha. When the Jews, under the Maccabees, sent to ask the protection of Rome, their embassy called at Greece with letters to the Lacedemonians. This is what the high priest wrote to those Grecians: "There were letters sent in times past unto Onias the High Priest, from Darius, who reigned then among you, to signify that ye are our brethren." He enclosed a copy of that earlier letter, which read: "Areus, King of the Lacedemonians, to Onias the High Priest, greetings: It is found in writing that the Lacedemonians and the Jews are brethren,

and that they are of the stock of Abraham: now therefore, since this is come to our knowledge, ye shall do well to write to us of your prosperity. We do write back again to you, that your cattle and gods are ours, and ours are yours." (I Maccabees 12: 1-23.)

In reply to the letter and its enclosure the Lacedaemonians of this later time again acknowledged their racial unity. The Spartans were Israelites. That fully explains why they stand out in Grecian history as Israel stood out in the history of Semitic countries.

The Bridge of History

I can only give you a suggestion of the method; a suggestion of the vast movement of peoples involved; a suggestion of the bridge of history across which our minds travel to this knowledge of ourselves and kindred peoples as descendants of those very people who went forth into the world bearing their Biblical destiny on their shoulders. They converged on the Isles as foretold. Everything of basic character they brought there with them: their courage, their customs, their spiritual aptitude, their undeviating progress until they reached the appointed place, which was later to include the desolate heritages still beyond them to the west.

If you had been in the Isles in that early day, you would have seen in their ships that they knew who they were. You would have known that Jeremiah had arrived in Ireland and that Ezekiel's riddle had been readily understood. For there on the topmost mast of every ship was the "*craunnog*," or tree tufts, the tender young twigs of the highest branch of the high trees! Up there in the strong northwestern angle of the earth, the *Danaans* of Ireland and the Danes of Denmark knew no dishonor on the seas more humiliating than to lose the leafy cluster from the topmast. These were the Iberians, the Hibernians, the *Ga-els*, which means "sons of God."

Ezekiel's parable translated in the Isles of the West! Jeremiah in Ireland on his Divine mission "to build and to plant"! Meanwhile, the tribes of the Assyrian

Captivity were still laboring slowly across Europe! How long did it take them to make the journey? Those who traveled overland, the main body of the captivity, were more than a thousand years reaching central Europe and Europe's western front. Remember, they did not travel as an army with its own supplies, but as a people who had to live by the way, and whose progress was a series of alternate periods of settling down and moving on again. They did not live by war and rapine, but by their labor. It was a long road to travel, a long road of discipline, but that Star of the West in their traditions never set for them. And even when they had reached the Isles, it did not set — it led out a part of them across the Atlantic Ocean, to the continent of North America.

The Man Christ Jesus

When the body of Israel had penetrated as far as central Europe, and while Israel in the Isles was attaining strength and civilized government and a strong educational system, a momentous, history-changing event transpired in Palestine which dwarfed all others. Jesus Christ was born. The little town of Bethlehem gave to earth the Man (I Cor. 15: 45, 47) who redeemed the earth and opened the way for its restoration to the Divine purpose for it.

Jesus was a travelled man; that much is true beyond all tradition. The Gospels make very little of that — they dispose, in a few scant words, of even His journey into Phoenicia. Men are busy today with speculations as to where He spent the days between His boyhood and the age of thirty. They say He learned His mysticism in the East — which would be of absorbing interest if there were anything Eastern about His mysticism.

There is a strong tradition that His uncle, Joseph of Arimathea, was in the tin trade with Cornwall, and indeed the Cornish miners sing a song to the effect that "Joseph was a tin merchant." There is a tradition that Jesus, as the ward of His uncle, made journeys to the Britannic Isles, or the Tin Islands as they were called.

Say what you will about it all; hold what opinions you may about the traditions. You will, nevertheless, count it a notable fact that the people of Britain have stood together many times, singing the hymn of the old poet Blake. Read it and say why the tradition has lived:

"And did those feet in ancient time
Walk upon England's mountains green?
And was the holy Lamb of God
On England's pleasant pastures seen?
And did the Countenance Divine
Shine forth upon our clouded hills?
And was Jerusalem builded here
Among these dark Satanic mills?"

I think anyone will say that this is indeed a most remarkable thing, *the people in a modern generation singing of a time when Jesus Christ was in England!* But it is not all conjecture and tradition. The way to the Isles was a well-travelled one when Christ was born. There were men in Palestine, Egypt, Greece and Rome who knew the coasts of Ireland as well as they knew their homelands — you see that clearly in the works of the Roman historians.

Therefore, we are not at all surprised when we see two things occur. First, when the initial persecution came upon the newborn Christian Church at Jerusalem, it vanished from the country, none being left except the apostles. Where did the Church go? The answer to the question is that it went to the Isles. Christianity was planted where Israel was planted, in the west. The Glastonbury tradition is a sound one.*

The contention that Britain was not evangelized until Pope Gregory sent St. Austin to Kent in 597 A.D. lacks historical confirmation. It is indeed a fact that the benevolent Gregory did send Austin, but when Austin came and proclaimed his mission, he was met with brotherly Christian hospitality by the representatives of the Bishopric of London which had then been in existence five hundred years. Within ten years of the Crucifixion, Christianity was in the Isles, forced

*See "Cradle of Christianity," DESTINY for April 1952, p. 110.

there by persecution, and arriving there over the familiar routes that Israel had used for a thousand years.

The second thing to occur was this: when the Christian apostles began to evangelize the world, the greatest of them, the Apostle Paul, followed the coastland route of Israel and planted his churches among the Israel colonies along the north shore of the Mediterranean. The records of the early councils of the Roman Catholic Church are our authority for saying that Paul travelled as far west as the Britannic Isles, as the Church records name them. If you read Morgan's entrancing history, *St. Paul in Britain*,* you will see the documented evidence clearly laid out for your appraisal.

This is not an astonishing thing at all, for we had always known from our Bible, from Paul's Epistle to the Romans, that Spain was within the boundaries of his evangelistic vision. Paul intimates in that Epistle that he had not yet visited Rome, and more than indicates that he *had* visited Spain:

"Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company." (Rom. 15: 24.)

Again, explaining that he had to go down to Jerusalem first, he said:

"When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." (Rom. 15: 28.)

If to Spain, why not "around the corner" into Britain, as the early Church councils declare? And if Paul went to Spain in that early day, why not also Joseph of Arimathea, reputed tin merchant and uncle of Jesus, at a slightly earlier day? If Joseph, why not also the young Jesus, who knew the destiny of Israel? Anyway, the fact is incontestable — Christianity, in its expansion into all the world, followed the same course that Israel did, to the westward.

*\$3.00 postpaid. Order from Destiny Publishers, Merrimac, Mass.

Of all Paul's churches, to whom he wrote the Epistles, not one remains, and yet Paul's churches are everywhere westward in the world. It is wonderful to think of the preparatory grace of God in all these great racial movements. It is wonderful to think that our supposedly prosaic life is really part of the epic movement of God's foreordained purpose.

Thus, with a shuttle of so many threads, the ancient East and our own West are linked in every possible way. Prophecy shot its illumined arrows from East to West. By sea routes and coastal ports and overland roads, the chosen people travelled from East to West. But do not suppose God's movements to be completed there. We are to see arise in the West that which is to sweep East again to bring the new world change that is coming.

ISRAEL ARRIVES IN AMERICA

CHAPTER IV

WE HAVE SEEN by what stages, and under what names, the major part of the people of the House of Israel made their way from Assyria through Europe into the Isles of the Sea north and west of Palestine. The tribes which, a thousand years before Christ, had concentrated on the Western Front of Asia, were, a thousand years after Christ, concentrating on the Western Front of Europe. It is rather strange to think that, in our own times, during the Great War, World War I, Israel again stood on both of these Western Fronts, but this time as nations united and as great military powers.

Our historical research has shown how practically all of the time of Israel's settlement in Palestine there was a considerable "leaking" of Israel's population toward the Isles of the West. Detachments of the people had been going to and fro between Palestine and Britain for centuries, many of them settling down in the Isles. About a thousand years ago, when the last detachments came overland, under the names of Angles, Saxons, Jutes, Danes, Normans, and others, these unrecognized tribes of the captivity were compelled to fight their several ways into the appointed place. They all got in; not one of them could be kept out.

Historians may write about the Norman Conquest and the exploits of William the Conqueror in 1066 A.D., but students of the Scriptures know that the Normans were but a long separated part of Israel, blindly demanding entrance into the appointed place — and getting it — neither conquering nor being conquered, but reuniting and contributing their tribal elements to the national character. The Normans were the final

trekking remnant of the tribe of Benjamin. Guided by a destiny they could not evade, which forbade them to settle in the inviting parts of Europe that fell to their lot, they were at last led into the Isles.

That is always the word to use with regard to Israel — they were "*led*." It is the word the Scriptures use. The word usually used of Judah is "driven," which describes a different sort of moving influence than that which "*led*" Israel. Israel was "*led*" out of Egypt, not driven. Israel was "*led*" out of Samaria, not driven. Israel was "*led*" out of Assyria, not driven. Israel was "*led*" across Europe, not driven. Israel was "*led*" into the Isles, not driven. And Israel was "*led*" into America, not driven hither.

That leading for Israel still exists and modern Israel can go as fast and as far as it follows the leading. Today the nations of present-day Israel are not submitting to being led and thus our spiritual and economic captivities still linger upon us. The geographical leading has been accomplished in its westward movement. Israel shall be no more moved out. Nevertheless, by the judgment of God, certain alien systems and customs will be moved out of Israel. The geographical movement is now to be superseded by the spiritual movement.

Rest and Renewal

When the tribes and parts of tribes, which went to the Isles by the sea routes centuries before, were invaded by the tribes which came slowly overland across Europe centuries later, the governing prophetic word was: "Keep silence before me, O islands; and let the people renew their strength" (Isa. 41: 1). In the Islands the people did renew their strength in every way — strength of law, of national unity, of racial power; strength of population, religion and wealth.

From England men of Israel began to venture forth and claim their inheritance on the earth. They won control of the seas in great actions. If they had been written about in the Old Testament, when men saw God's hand in events more clearly, they would surely have been given a miraculous content. The Israel

peoples spread into many lands and their language became the highway of the world's thought and poetry and religion.

We who expound these truths are sometimes accused, not only of being self-glorifiers, but also of being overly pro-British in emphasizing the regathering of Israel in the Isles. I once heard a minister say, "Oh, what you say is just English egotism — the English always think themselves better than anyone else." (It is a defect that I have observed is not confined to the English.) As for this being an English doctrine, however, let me say that it is as much rejected by Britons as by Americans. As a matter of fact, this doctrine originated in Palestine and in the Bible.

Wherever you find a people doing what Israel was to do, you have discovered who and where Israel is in modern times.* Whether or not we, as a people, accept or reject the truth that our nation is one of the Israel nations in the world today, the fact remains that, on broad lines, we are fulfilling Israel's mission and responsibility. That part of the plan that depends upon God's given word goes steadily forward. The people foretold and predescribed are here.

In other terms than I use here, men and women are always recognizing this in actuality. A pre-eminent fact in world diplomacy today is the basic unity of the Anglo-Saxon peoples. That unity was long ago foretold. We of the United States did not create that unity; indeed, we have raised every barrier against it. We have made war twice on England and threatened war several times. We have spread anti-English prejudice through our school books for 150 years. We have allowed our country to be used as a base for virulent anti-British propaganda. Yet Anglo-Saxon unity stole upon the world as irresistibly as the springtime comes.

One of the phrases heard from time to time today is "the English-speaking peoples." This may seem to shut out people of other tongues and nationalities, but language and nationality are not the final marks

*See *Who and Where Are the Lost Ten Tribes?* by Rev. John Heslip. Twenty-five cents postpaid, Destiny Publishers, Merrimac, Mass. 01860

of a people. Israel was to speak other tongues and be called by other national names, but this was not to destroy the inherent unity of Israel.

What called the various peoples to the United States? It was not the fact that they spoke the same language — they did not. Nor was it the fact that they came from the same kinds of political conditions — they did not. But they thought the same thoughts, *and they came here because their heart's language was the same*. They are all now a part of that great human influence which we describe as "the English-speaking peoples." And these are not all; the English-speaking peoples do not merely comprise those whose native tongue is English, but those in generations yet to come whose adopted tongue shall be English. There are some elements in God's good purposes for the human race that require the English tongue for their promulgation.

Disregard of Righteousness

These are circumstances which have come about without our collusion or support; indeed, they have come about in spite of our utmost opposition. Even if we would, we cannot sing a paean of praise to the British people or to the American people. God has done great things *through* them and *for* them, but that they themselves are, or have been, great is a claim we cannot make. We cannot build a boast for ourselves out of work which God Himself has performed according to His promise.

When I think of the oppression of the people of Britain in former times, of a feudal aristocracy fighting and feasting while the families of England languished in squalidness; when I think of little English children driven to the first factories before daylight and kept until after dark, condemned all their lives to ignorance, all to build the great British commercial fortunes; when I think of social and ecclesiastical dignities and rulerships built upon the brewing of beer and the distilling of whiskey; when I think of the blood which Christian England has spilled of her choicest saints, I cannot sing a paean of praise to

Britain. No, this truth of the whereabouts of modern Israel is not pro-British. The Divine lash upon modern Israel's sins is a grievous thing and forbids all boasting.

When I turn to the United States of America and recall the hypocritical character of much of our public life, of our intense engrossment with material pursuits; when I think of the vast reaches of economic slavery, of our antagonistic social classes, of our lawlessness, our violence, our corruption in high places and low, our shameless surrender to sex, our descent to dirt in drama and literature, our trampling of the Lord's Sabbath, our supercilious sneer at religion, our dollar aristocracy and our teeming millions of pauperized citizens — *please don't tell me that the truth that enables me to see these things is a truth invented to glorify them!* The truth concerning who and where modern Israel is does not and never can exalt man!

Yet these are God's people. In the Old Testament you read about their seemingly endless record of wrongdoing and you are amazed that they continue to be God's people. You see them in the present day — just as they were of old — having the highest privileges and making the lowest use of them.

Nevertheless, God goes on doing great things through His people and we, as Bible students, know that the purpose of God will yet be fulfilled in them. The growing pressure of Divine judgments upon us, as individuals and as a nation, indicates that the time of fulfillment is drawing near. The final word concerning us is not "if you will"; it is "*you shall*." We have not been drawn from the ends of the earth to the ends of the earth only to defeat the will of God for the world through us. No! He *will* do His will and we *shall* do it. Let no one harbor the thought, therefore, that the aspect of truth which we espouse has for its purpose the glorifying of men, or a nation, or a race — it glorifies God's purposes as they are to be fulfilled through men. The highest justification of man's existence — and we are constantly cheating ourselves of it — is that we shall be vehicles of God's earthly purpose.

Israel in the Isles

We know the routes, and the nature of the times, and the manner in which our fathers came from Palestine to the Isles. We know the racial elements which composed the peoples from whom America drew her sons. I do not omit mentioning that along with Israel, over all those routes, came other people also. These great migrations were not confined to the Israel peoples alone. On the flanks of the great trek, and in the wake of Israel, there were always others.

When Israel came out of Egypt there was a mixed multitude with them, always ready to complain, always ready to return to the leeks and onions of Egypt (Num. 11: 4-5), never able to see God's hand in events, and the first to hold rump conventions and elect opposition leaders. It is not unnatural to suppose that when Israel came out of Assyria, many Assyrians followed too. The road was open. Peace and safety lay farther on. No wonder many people left and kept resourceful Israel company along the way, at length settling themselves across Europe in places that pleased them.

Israel is not the only Eastern race we can identify in Europe today. The friends of Israel in those ancient lands and times are friends still, while Israel's ancient enemies continue their enmity in their modern homes. The picture today is about the same as it was except that now Israel is no longer at the mercy of any enemy. God's promise of power, independence and progress to Israel has been fulfilled. The larger fulfillment of all of God's promises waits on modern Israel's repentance and acceptance of the Divine will. This is a point we always return to — God has fulfilled His word to us, but we have not fulfilled our word to Him.

As to Israel's life in Britain, we need not speak at length about this now. It is open to all who care to read. In spite of grievous faults, religion was always a living concern in Ireland, Scotland and England. The Bible, as the Book of the People, began its rise in England. The throne and commerce are founded on faith in God. As you stand in Westminster Abbey, at the place where the kings and queens are crowned,

you read, in letters arching the chancel, this great agreement and confession: "The kingdoms of this world are become the Kingdom of our Lord and of His Christ." This is taken from Revelation 11: 15 and, used in such a way, it is an absolute declaration of the Kingdom of God on earth superseding all other kingdoms.

The rude stone that lies beneath and within the ancient Coronation Chair is held by fond tradition to be the stone brought by Jeremiah to Ireland, the veritable "stone pillar" whereat the kings of Israel were crowned (II Kings 11: 14). The shout, "God save the King!", that rises to heaven at the coronation, is the literal cry of ancient Israel (II Kings 11: 12). The known history of that ancient Stone of Scone renders it one of England's choicest possessions.*

I said commerce too. One reads, above the Royal Exchange in London, "The earth is the Lord's and the fulness thereof." This is taken from Psalm 24: 1. Thus, the deep dignity of religious truth is intertwined with the familiar things of common life. It is God's mark on Israel in Britain. Whatever else has come between, we cannot forget, we cannot evade the fact that, from that migratory way station, we of this American nation have our religion, our language, our governmental standards, our distinctive national ideals. We cannot deny our history.

The Desolate Heritages

It is not the objective of this treatise to seek out Israel in Britain only; we seek the Israel that was in Britain as a place of intermediate sojourn *on its way to America*; widening the territorial bounds of the "appointed place" (II Sam. 7: 10) to include the desolate heritages, as foretold (Isa. 49: 8). American Israel can be traced in British Israel long before the Pilgrims crossed the sea. The first slender tendrils stretching over the wall (Gen. 49: 22) were the explorers and

*See "The Stone of History," *Documentary Studies*, Vol. I, p. 265. Three volumes available; each \$5.00 postpaid; any two in one order, \$9.50; all three in one order, \$13.95 postpaid. Destiny Publishers, Merrimac, Mass. 01860

adventurers in their restless search of the Western Ocean. They were led by a way they knew not to find a land they had never known. God was making paths in the sea against the time when Israel would be ready to come. He was already nurturing, in the central shires of England, a life that would move them to come. As it had happened many times before in the life of Israel, priestly and kingly power in England became oppressive. The Lollards arose; then came the Brownists, Separatists and Puritans, and with them a host that was friendly to liberty of conscience.

The University of Cambridge was a center that fed the intellect of this new-forming branch of Israel which, all unaware of its destiny, was growing in the midst of Israel in the Isles. A state of mind was forming that not only led to the flight of the Pilgrims but to Cromwell's Revolution which interrupted the kingly succession for twelve years. These divisions were implicit in the steady formation of the root of American Israel in the very midst of British Israel.

Divinely permitted advance preparations at one side of the main stream of events were not lacking. Spaniards opened up the coast lands of the South and founded in Mexico a flourishing civilization, with universities, cathedrals and great wealth of gold long before the Pilgrims came — but the land was not for them. Frenchmen, fired by religious zeal for Indian souls, pushed through to the Upper Lakes and far down the Father of Waters, the Mississippi River — but the land was not for them. Dutchmen founded New Amsterdam, a goodly people and a blessing to these shores — but the land was not for them. The cavaliers of England came to Virginia, with state religion and high degree of birth, British power behind them and Anglo-Saxon ideals within them — but not yet was the land ready for them.

These were all instruments of a Preparatory Providence, opening the way for the smallest, the weakest and the least ambitious of all the invasions, which, because it was the strongest spiritually, was to define the character of America. There were other Providences, unknown at the time, but immensely important later.

How assiduously God works when His own purposes are on foot! Not a minute detail is overlooked. There was a perfidious Englishman who betrayed the confidence of some Indians of Massachusetts and seized them, carrying them off to sell as slaves in Spain. One of them, by the name of Squanto, escaped, made his way to England, learned the language and was afterward, by the kindness of an English merchant, returned to his native shore. Keep in mind this instrument of the Divine Providence — Squanto the Indian.

There were other Providences at work. As this growing branch of Israel in the English shires grew more and more interested in spiritual religion, a religion that would be free of the stultifying appendages of a worldly ecclesiasticism, they more and more incurred the displeasure of the authorities in Church and State. They would never have been able to undergo the period of incubation necessary to develop them into a loyal fellowship if they had not been given special protection from harassment and arrest. It happened that where these like-minded seeds of American Israel lived, at Scrooby Manor, which belonged to the See of York, one William Brewster was bailiff and postmaster, a man who was not willing to hunt down his neighbors who were called Puritans because they sought a purer worship of God. So the seed grew unmolested.

This man was succeeded by his son, also William Brewster, who, thirty years later, became the famous Elder Brewster of Plymouth Colony, New England. In his turn, he too used his office, his wealth and his social position to protect his worshipping neighbors from trouble. As a young man he had been secretary to William Davison, who was Secretary of State to Queen Elizabeth, and had accompanied Davison to Holland where he observed the brave Hollanders in arms for the freedom of religion, which they won. Doubtless here was the seed of the later flight of the Puritans to Holland.

On his return to Scrooby, Brewster would tell of Holland. The little Puritan church met in his barn. Thither came Reverend John Robinson, a name immortal in the spiritual annals of America, and William

Bradford, afterwards Governor of Plymouth Colony. Thus, the quiet incubation of the leaders of Israel to the farther West went on, and when the force of persecution could no longer be evaded, they were not like frightened, scattered sheep, but a strong federation of Christian families gathered in a church that was also an economic unit, with a pastor like John Robinson and leaders like Brewster and Bradford.

We must never forget that the real beginning of America was a little believing church. We should marvel at the guiding and defending Hand of Providence that, in spite of kings and prelates, allowed that little church to be gathered. Eventually they sought religious freedom in Holland. They were not rude, unlettered peasants. Many of them were graduates of the ancient English universities and able to read their Bibles in the original Greek and Hebrew. However, being gentlemen, scholars, men of peace, they lacked one element necessary for the rude work of the pioneer on a barbarous shore.

Flight to the New World

Behold another wonder of Divine Providence. There was a man of Lancashire — the same country from which George Washington's forebears came — by name: Miles Standish. Disinherited because of his Puritan sympathies, left without property, although sprung of a wealthy family, Miles Standish had gone to Holland to offer his sword against the Spaniards in the fight for a free Christian faith. There he rose to the rank of Captain. When finally the truce came, Captain Miles Standish wandered to Leyden, the very city where the little Puritan church of Scrooby had settled a year before. Whether he joined the little church, we do not know. My opinion is that he did not; he was a soldier, not a theologian. That little church had enough theologians. God was giving them a soldier who could arrange their self defense in the new wilderness, a Joshua for their Moses.

When that little church had found to its sorrow, after ten years of life in Holland, that the work of getting a living among a strange people can take too

much out of the life of the soul; when they found that religious liberty in a free country can exist side by side with an appalling amount of religious indifference; when they found the Dutch disregard for the Sabbath too heavy for their consciences to bear; and when they had become thoroughly alarmed by the effect of Continental life, even at that early day, upon the minds and morals of Puritan boys and girls — for all these reasons, as written down in their records, they decided to go away to the wilderness of America. There they would rear an exterior community life more representative of their interior spiritual life — and *Captain Miles Standish went with them*. Every American schoolboy knows this gallant captain's exploits in behalf of the little beleaguered garrison of God at Plymouth Rock.

These are Providences as marked as any that attended Israel in the flight from Egypt. And there were more. When they sailed west, they carried a patent for lands in Virginia. They would not have been happy in Virginia — they would have found many of the same conditions that irked them in England and Holland. Winter and storm drove them on Cape Cod; their Master Mariner would take them neither to the Dutch at New York nor to the English at Virginia; they were compelled to settle on the bleak shore of the north. They came ill-equipped for strife and they found this land they had not sought had been denuded of Indians by a plague several years before, so that the immediate territory was uninhabited.

Then, not long afterward, ignorant of almost all the ways to preserve their lives in the new country, losing nearly half their scanty number by death in a few tragic weeks, who should come into their settlement one day but the Indian Squanto! It was his old home (he had found all his people slain by the plague) and remembering the kindness he had received at English hands across the sea, hands that had rescued him from slavery and returned him to his native coast, he paid the debt of kindness and taught the Pilgrims how to plant corn. He showed them how to fertilize the rows with dead fish, how to do a score of necessary

things, and became their potent ambassador of peace to the powerful Indian chiefs round about.

Truly God works in a mysterious way His wonders to perform. Our American history is in reality a continued Bible, with God's miracles never absent.

Striking Parallels

Who were these Pilgrim Fathers? They called themselves "the seed of Abraham, God's servant, and the children of Jacob, His chosen." It is so written in their own records. They called themselves "a vine out of Egypt into this wilderness." These are their words. They used the old Israel word "led," not "driven," denying that either England or Holland had "driven" them out. Their passage hither was speeded by the great Israel texts. They braced themselves in trouble with the great Israel promises. They allotted their land as Israel did. They purged their settlement of blood and crime by following the counsel of Moses, the lawgiver of Israel. The Israel blessing of long life was vouchsafed many of their number: of 51 deaths recorded of persons who came to the colony during the first ten years of its settlement, only four were under 80 years of age, the youngest being 73 years. Fifteen of them were over 90 years old; four of these over 95.

When Israel was brought out of Egypt, Moses was tremendously impressed by the mighty character of the event. He challenged the people:

"For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there hath been any such thing as this great thing is, or hath been heard like it?" (Deut. 4: 32.)

Moses went on with his questions:

"Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes?" (Deut. 4: 34.)

However, the same mighty acts of God occurred when this American nation was taken out of the midst of another nation. The canon of the Bible is closed, but the work of the God of the Bible goes on.

Being of Israel, our forefathers proceeded in all their plans after the pattern of their forebears. Let us always remember that the planting of the United States of America, the hereditary strain that determined our country's character, was a spiritual planting. The fathers who planted this nation were Christians. They came on a specifically Christian venture.

Get it fixed in your mind, beyond the power of any false history to erase, that the planting that determined the genius of this nation was a *church* — not a town, not a colony, not a trading or exploring venture, not a gold rush, but a *church*. A little Pilgrim Church crossed the sea for the sake of its church life — that is the true origin of our United States.

America Covenanted to God

Observe, therefore, how closely the parallels run between Israel and the United States. There is a striking similarity in *the beginnings* of both. When Israel of old came out of Egypt — from the continent of Africa to the continent of Asia — in a free parliament of their rulers, and in a free convention of their people held at Mount Sinai, by individual vote they elected Jehovah the Head of the State. It was a distinct and solemn national act.

When American Israel came out of the continent of Europe to the continent of America, they too made a covenant with Jehovah; they drew up national documents of agreement with Almighty God. You and I, as citizens of this nation, are bound by what our nation has officially done. Allow me to show you the cords by which we are bound, and which still strongly hold us.

Let your imagination picture, if it will, a little shallop tossing on the Atlantic Ocean near the tip of Cape Cod. There, encompassed by the waters, before a single foot was pressed on Plymouth Rock, our fathers called a solemn convocation in the stuffy cabin

of the *Mayflower* and drew up what is known as the Mayflower Compact:

"In the Name of God, Amen. We whose names are underwritten, having undertaken for the glory of God and the advancement of the Christian faith, a voyage to plant the first colony . . . do by these Presents, solemnly and mutually, in the presence of God, combine ourselves into a civil body politic."

That was the beginning of our politics — "In the Name of God, Amen." With increasing accessions from the godly people of the old lands, the number of the colonies grew to four and federation became desirable. A man of God drew up the Articles of Federation:

"Whereas, we all came into these parts of America with one and the same end; namely, to advance the Kingdom of our Lord Jesus Christ and to enjoy the liberties of the Gospel in purity, we therefore conceive it our bounden duty . . . that, as in nation and religion, so in other respects, we be and continue one."

That declaration made us a People. It was the forerunner of our government. (What a descent we have made since then!)

We have already dealt with the great division that occurred between Judah and Israel over the matter of taxation; how Israel rebelled against the Throne of David and declared its independence, setting up a separate government. The same thing occurred with Israel in America. The British government forgot that the colonists were British men and adopted the strange un-British policy of taxation without representation.

The number of colonies had increased to thirteen by that time, as there were thirteen tribes in Israel. Again there came a mighty division in Israel, for the colonies revolted against the rule of England. Determining to do this, they produced another great covenant document — the Declaration of Independence — and therein once more their allegiance to Almighty God is declared.

Sometimes we become aware of an agitation to "put God in the Constitution" and it is implied that we are a godless nation because Deity is not mentioned in our Constitution. However, the Constitution is not our

greatest national document. The Mayflower Compact made us a *civil body politic*. The Articles of Federation made us a *people*. The Declaration of Independence made us a *nation*. All of them are based on the people's allegiance to God. Not one of them ever has been or ever can be amended.

Our Constitution, on the other hand, is a blueprint of our administrative political machinery. It can be, and it has been, amended from time to time. It is a changing instrument; it need not declare so unchangeable a condition as our rightful allegiance to God.

I often wonder how many Americans see the three great acknowledgments of God in our Declaration of Independence. Let me point them out to you in brief passages. 1) "The separate and equal station to which the laws of Nature and of Nature's God entitle them." There we acknowledge God as the Creator of mankind. 2) "We, therefore, the representatives of the United States, in General Congress assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions." There we acknowledge God as the Moral Governor of the universe, beneath whose awful Hand we hold dominion over the land and the people. 3) "And for the support of this Declaration, with a firm reliance on the protection of Divine Providence, we mutually pledge to each other our lives, our fortunes and our sacred honor." There we fervently acknowledge God as the Providential Guide, the Protector and Saviour of peoples.

We conclude, therefore, that in the Mayflower Compact, the Articles of Federation and the Declaration of Independence we have a threefold cord of solemn obligation which binds us in covenant relationship to the law of our God. Our patriotism and our religion grow on the same stem. Out of our own mouths we are judged.

In ancient Israel some of the people could not follow the revolt against David's throne and, equally so, some Americans could not follow the colonies in the Revolution. They could not bring themselves to be separated from their old homeland. These went to Canada and built up the great Dominion to the north.

Consequently, like Israel of old, here are two governments, two nations, of the same people, living side by side. Today, for which we thank God, the bond between us is peace and understanding.

Once again in our American history a division was sought and there was a great Civil War. However, the Divine divisions were now complete and a Union that never fully existed before was forged indissolubly in the fires of that civil strife. *There are no more divisions on God's agenda.*

Our Covenant-Keeping God

Are all these national documents of which we speak but ancient commitments of an earlier generation of whose religion we are slightly ashamed today? Not at all. This Israel strain has persisted down through the generations, even though the nation at large seems to have forgotten its destiny because it has ignored its God. We call this "God's country" — but we do not always know the truth that lives in those words.

Yet some have always known. George Washington knew and he called this "the second land of promise." At the close of the Revolution, when he laid down his conquering sword, he said, "My gratitude for the interposition of Providence . . . increases with every review of the momentous contest."

When they made him the First President of the United States, he stated:

"It would be peculiarly improper to omit, in this official act, my fervent supplications to that Almighty Being who rules over the Universe. . . . No people can be bound to acknowledge and adore the invisible hand, which conducts the affairs of men, more than the people of the United States. Every step by which we have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency."

Hear Abraham Lincoln say that he was but "an humble instrument in the hands of the Almighty, and of this, His almost chosen people." Lincoln's mind stumbled at the fact — he did not know the identity of God's people — but his heart told him aright. His

mind was full of the Providences that made him think of this people as God's "almost chosen people." But God makes no "almost" choices. As a people we are no more worthy than any other people — it may be that, because of our neglect of them, we are less worthy than any people — but true it is, nevertheless, that great covenants of profound influence on the earth have been fulfilled through us. This being so, the praise and the glory belong to our covenant-keeping God.

This is not a doctrine that exalts any race or nation; rather, it extols the power of God. It is no modern form of fanaticism; nor is it religious peculiarity run wild. This is the most fully provable public truth we know.

The United States today represents one great body of Israel, bound by Israel's responsibility, fulfilling Israel's destiny. The marks of Israel are on us everywhere. Our eagle, for example, is an Israel emblem:

"As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him [this was spoken of Israel], and there was no strange god with him." (Deut. 32: 11-12.)

When the moment came to choose the design for the Great Seal of the United States, Benjamin Franklin, Thomas Jefferson and John Adams were chosen as the committee. I think it is one of the most remarkable passages in our history that both Franklin and Jefferson, professedly freethinkers, proposed designs having to do with Israel. Franklin proposed Israel safely crossing the Red Sea while the hosts of Pharaoh were engulfed, and Jefferson proposed Israel being led by the pillar of cloud by day and the pillar of fire by night (see chapters 13 and 14 of the Book of Exodus).

Then look at the Great Seal that finally evolved. What do you find on it? On the obverse side there is the eagle with thirteen stars above its head, thirteen letters in the motto which flutters on a scroll from its beak, thirteen paleways adorning the shield on its breast. In its right talon there is an olive branch with thirteen leaves and thirteen olive fruits; in its left talon there are thirteen arrows, fledged with thirteen

feathers. Here are seven sets of thirteen on one side of our Great Seal.

Thirteen was the whole number of the tribes of Israel. The thirteenth tribe was Manasseh, whose name means "forgetfulness." If there was ever a people forgetful of its past, it is this last, this thirteenth, this Manasseh-Israel people in the United States of America.

Look at our Great Seal again. Whence do we get the olive as our national flower? It is the sign of Israel everywhere throughout the Scriptures. Turn to the reverse side and you see "a pyramid unfinished." Why a pyramid in the United States of America? We thought pyramids belonged to Egypt.

Nevertheless, on the Great Seal of the United States there is a pyramid of thirteen courses of masonry and above it, floating in the Glory, and having emblazoned on it the All-Seeing Eye, is the Capstone which was never set. This is "the chief cornerstone" (Eph. 2: 20), spoken of by our Lord as the stone which the builders rejected (Matt. 21: 42). By this means He referred to Himself.

The headstone of the corner, *i.e.*, the apex stone, was never set on the Great Pyramid of Gizeh in Egypt and from this fact an analogy of great spiritual significance is derived. The Capstone has not yet been set on our national "pyramid" either; nor will it be placed in its rightful position until our nation conforms to the Divine purpose which was predetermined. It hovers there on our Great Seal; it floats there in the Glory, as if awaiting the moment when it shall descend to complete our national structure with a Divine completion.

The Great Pyramid on the United States government Seal should occasion no surprise. It was the genius of our ancestors that built the Great Pyramid in Egypt (Isa. 19: 19-20), under Divine direction, and incorporated therein its mathematical confirmation of Divine truth for a scientific generation to read.*

*See *Testimony in Stone* by J. Bernard Nicklin, \$3.00 postpaid, and *Great Pyramid Proof of God* by George R. Riffert, \$3.00 postpaid. Order from Destiny Publishers, Merrimac, Mass. 01860

Upon examining our national emblems, a Bible-reading shepherd in the desert of Mesopotamia, who had never heard of the United States, would exclaim, "Surely this is the people Israel!" Yet all of this came about without knowledge, without intent, on the part of the statesmen who fashioned the designs. Truly, it is a most remarkable circumstance. But Israel must be Israel wherever her sons abide.

Responsibility and Destiny

Our premises and our conclusions rest on nothing merely human. We do not build on such flimsy foundations as a so-called "Nordic theory." We do not draw our strength from boastful racial egotism. The covenants of God set forth at length in the Scriptures — *they are the rock of this faith*. Even though the track of Israel from Assyria to the Isles were lost to us, and though the Providence of God in our American history were absent from our national records; yes, even though no Israel emblem had ever appeared on our arms, escutcheons and seals, yet, from the covenants of God with His people, and their present operation upon our nation, *we could still know who we are and what we are here to do*.

The Divine covenants are absolute; God has said that He will never change or annul them. He has declared they will stand as long as the sun and moon endure. Following the Lord's declaration that the day would come when He would make a New Covenant with His people (Jer. 31: 31-34), He proclaimed through His prophet:

"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." (Jer. 31: 35-37.)

However, God's covenants have certain optional

clauses. If we keep the terms of the National Covenant entered into at Mount Sinai, it will be to our blessing; if we do not obey, it will be to our correction (Deut. 30: 19). Nevertheless, the covenants are always in force; nothing we can do can annul them and God *will not* annul them. His will is always being done.

Make no mistake about that — God's will is done. If His will is not done *through* us, then it shall be done *to* us. God says "*I will*" and "*they shall*" in speaking through the Prophet Ezekiel about the operation of the terms of the New Covenant:

"And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart 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." (Ez. 11: 19-20.)

The supreme proof we have that we are still God's covenant people, although we have failed miserably in doing our part, is that we are still within the scope of His correction. The clauses of chastisement are operating. If God had cast off His people whom He foreknew, He would have broken His contract with them. He would have annulled His promises and His covenants would not now be in force. *But they are in force — and what irresistible force!*

The apostle wrote that "it is a fearful thing to fall into the hands of the living God" (Heb. 10: 31). A vice president of the United States once said, "It is a fearful thing *to fall out of* the hands of the living God!" We are still in His hands and the lash of correction will continue to be felt until it accomplishes its end. The day will come when the people will give voice to the words spoken through the Prophet Hosea:

"Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." (Hosea 6: 1.)

Our God, the Holy One in the midst of Israel, will yet have the salute of our banners and the allegiance of all the people. Great voices in heaven have already proclaimed what will become an actual reality (Rev.

11: 15). I conclude with this sublime truth, for the kingdoms of this world *must* become the Kingdom of our God and of His Christ, and He shall reign for ever and ever!

Appendix

DAY OF INHERITANCE

OUR FOREFATHERS CAME to the shores of the North American Continent to lay the foundation of a Christian society. The church was to be the central influence in their lives; the administration of the affairs of state was to conform with the requirements of the Law of the Lord.

It is a matter of grave concern today that our nation has departed so far afield from the faith and trust in God manifested by the Founding Fathers of our country. We have forgotten what the Pilgrims fully recognized, that unless God prospers our undertakings, we labor in vain. The Psalmist stated it well:

"Except the Lord build the house, they labour in vain that build it: [The marginal rendering is: "they labor in vain that are builders of it."] Except the Lord keep the city, the watchman waketh but in vain." (Ps. 127: 1.)

Now that our nation is rich in lands and houses and possessions, having an abundance of the things which provide for physical well-being, the people have turned aside from heeding Moses' warning:

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thine heart be lifted up, and thou forget the Lord thy God . . . 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." (Deut. 8: 11-18.)

While sojourning in Egypt, Joseph's father Jacob (whose name was changed to Israel) performed a spe-

cial ceremony with Joseph's two sons, Ephraim and Manasseh, in his presence, having to do with their inheritance. Joseph's boys were placed before him and Jacob crossed his hands so that the younger son (Ephraim) might receive the blessing reserved for the elder (Manasseh). Joseph remonstrated with his father, but Jacob said to him:

"I know it, my son, I know it: he [*i.e.*, Manasseh] also shall become a people, and he also shall be great: but truly his younger brother [*i.e.*, Ephraim] shall be greater than he, and his seed shall become a multitude of nations." (Gen. 48: 19.)

Today the United States of America is that Great People. We do not refer to ourselves as a great nation so much as we use the very Biblical appellation foretold to designate our national status — a Great People. The Preamble to the Constitution of the United States confirms this:

"We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America."

The Prophet Isaiah directed a message to the people of God, warning them of a time to come when many among them would face extreme tribulation. The reason is given:

"Because thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength, therefore shalt thou plant pleasant plants, and shalt set it with strange slips: In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seed to flourish: but the harvest shall be a heap in the day of grief and of desperate sorrow." (Isa. 17: 10-11.)

The history of God's people is replete with instances when they were gratefully aware of the Lord's actions in their behalf, only to quickly turn aside into paths of disobedience. When our Pilgrim fathers set sail to go to the New World, no doubt the Psalms of David fortified them daily and perhaps they often repeated this affirmation: "Thou art my rock and my fortress;

therefore for thy name's sake lead me, and guide me" (Ps. 31: 3). The Lord did lead them and, as further stated by the Psalmist, "They remembered that God was their rock, and the high God their redeemer" (Ps. 78: 35).

They had every reason to be thankful to God who was, as the prophet expressed it, the Rock of their strength. Therefore, at the outset they planted pleasant plants; that is, desirable plants, in laying a foundation of righteousness in the new land to which they had come. In the morning of our nationhood our good seed did flourish; in the daytime of our development into a Great People our planting grew with vigor.

However, expanding the graphic analogy, Isaiah stated that when the people were no longer mindful of God, the Rock of their strength, they began to set "strange slips" among their pleasant plants. The Hebrew word translated "strange" means "foreign or profane" (*i.e.*, "godless"); it has the significance of "to turn aside." This implies that, forgetting the God of our salvation, we would turn away from our Divinely-directed way of life and we would cultivate strange and foreign ideologies — doctrines in opposition to the Law of the Lord and diametrically opposed to the terms of the National Covenant the Lord made with our forefathers at Mount Sinai (Exodus 19-24).

Among the strange slips we selected from the foreign soil of atheism were those which bred Higher Criticism and Modernism. This fostered disbelief in the veracity of the Scriptures and ripened into the Great Apostasy that has settled down upon Christendom today. What a sad departure from the goodly spiritual plant our forefathers nurtured when they came to these shores!

Our nation has fared no better in the realm of politics. We have departed far afield from the kind of government our forefathers who were present at Mount Sinai were instructed to put into operation. It was to be a representative form of government, with spiritually qualified men selected to speak for the people (Ex. 18: 21). The Law of the Lord was to be the basis of its constitution and was to be administered as the law of the land.

Our government was never, under any circumstances, to degenerate into a democracy. The only time the people of Israel lapsed into a democracy was when Aaron, in the absence of Moses, listened to the voice of the majority and gave them the golden calf to worship (Exodus 32). The mob ruled and the people sinned.

God never intended His people to succumb to mob rule. The Founding Fathers of this nation recognized that danger and wrote a constitution for the United States that provided for a representative form of government — a Republic — not a democracy. Now, however, the strange slips of democracy have been deliberately set out and they are being raised to full flower. Our governmental leaders have even adopted many of the tenets of Marxism and Fabian Socialism, grafting them into the body politic, with the result that our Republic has died.

How tragic it is that the Prophet Isaiah found himself impelled to prophesy:

“But the harvest shall be a heap in the day of grief and of desperate sorrow.” (Isa. 17: 11.)

The marginal rendering is very explicit:

“But the harvest shall be removed in the day of inheritance, and there shall be deadly sorrow.”

All signs point to the fact that our nation should now be preparing to enjoy what the phrase “day of inheritance” foreshows, experiencing the fullness of the covenant blessings bestowed upon us. Instead, there will indeed be deadly sorrow as the time of trouble deepens, which is described by the Prophet Daniel to be “such as never was since there was a nation” (Dan. 12: 1).

At the present time our society is in a state of degeneration and decay and our nation is undergoing the throes of judgment. We flounder as a people on the edge of a pit of destruction. Addressing Himself specifically to the United States of America, as recorded in the 18th chapter of Isaiah, the Lord communicated a message through the prophet that He would rest in His dwelling place during a specially fixed period and refrain from intervening in behalf

of His people. This will occur prior to the fulfillment of the prophecy in Isaiah 26: 21 where God’s “place” is also mentioned:

“For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood [or bloods; *i.e.*, the origin of her races], and shall no more cover her slain.”

Then, before the harvest is gathered that is mentioned in the 17th chapter of Isaiah, the Lord states this:

“For afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning hooks, and take away and cut down the branches.” (Isa. 18: 5.)

Through the pruning and purging fires of tribulation, the Lord will lop off the growth of the strange slips in order that the plant itself may again bear righteous fruit.

Our desperate need today, as individual Christians and as a nation, is to experience a great spiritual renaissance — a return to Jehovah, the God of Israel — an awakening to the necessity to obey His commandments, statutes and judgments. When we do this as a people, we will be able to join in the affirmation voiced by the Psalmist:

“He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings, and he hath put a new song in my mouth, even praise unto our God.” (Ps. 40: 2-3.)

In the face of unavoidable catastrophe, the moment of confrontation with the Lord God Almighty will come when the citizenry and all governmental officeholders in our nation will earnestly desire to embrace the fruits of repentance as His people. Following this we will renew the pledges of our Pilgrim forefathers in order that it may be well with us and with our children. Then — and only then — the enemy within will be destroyed, the foe without will be vanquished and the Great People of the United States of America will be delivered from all workers of iniquity.

—H.B.R.

WHAT'S THE GOOD OF IT?

WHAT WOULD YOU say to me, or of me, if you knew I had discovered that I was the heir to vast estates, great wealth, power and responsibility, and that, instead of rejoicing in the great privilege and turning to the work with all its great issues, I simply said, "Well, and what if I am the heir; what's the good of it?" I know what you would think, even if you did not say it.

Yet, when we show from the Bible and from history that the Anglo-Saxon peoples are the modern descendants of the House of Israel, to whom God has pledged with His oath so many and great privileges in order that we may successfully fulfill His Divine will and make known His love for all mankind, the very people who think possibly it may be true care so little for their high calling as to turn indifferently away with the question, "What difference does it make if we are Israel?" Or the still more stupid statement, "I don't see the good of it." The "good" of the evangel proclaiming the modern identity of Israel is to prove the Bible to be true, God to be unchangeable, the Anglo-Saxon peoples to be heirs of the vast estates given on oath by God to Abraham's seed for ever.

It is very sad to hear Christians say, "I have Jesus and that's enough for me; being an Israelite won't save me." For if you were to go to these very same self-satisfied folks, and say, "Here's a will proving you to be the inheritor of lands, wealth, position, responsibility and privilege," they would not reply, "Well, what if I am; that won't save my soul; what's the good of it?" They would at once take possession of their inheritance, and, if really Christians, would use all in their power to bless and help their fellows.

Now, that's the worth of our identity with Israel. It establishes our claim to the great things God said should be Israel's in the latter days, so that they could

glorify God, accept their responsibility and make known His wondrous love for all men to all men.

It is good because it is true. It is proved true by our occupying the position, geographically, commercially, socially, politically, colonially and spiritually, which was to be the unique position of Israel under her new name and under the New Covenant in the latter days.

- 1) It proves God to be unchangeably faithful.
- 2) It proves the Bible to be literally and historically true.
- 3) It proves that God is working today, as the prophets have all foretold He would, in, through and for His people.
- 4) It shows that there is but *one* method (not many) of interpreting prophecy; *i.e.*, the literal and historic method.
- 5) It completely refutes and silences infidelity and skepticism.
- 6) It causes people to take a keener interest in the Bible than ever before, and makes geography and history, instead of dull, dry subjects, fascinating and magnetic in their attraction.
- 7) It shows who and where the *nation* is that Jesus Christ told the Jews in Matthew 21: 43 the Kingdom of God would be given to.
- 8) It explains why the Anglo-Saxon-Celtic nations have been the only successful colonizers; why they possess the gates of their enemies; why Britain lives in an island home secure from invasion; why the United States occupies the position it does.
- 9) It shows our national responsibility to God for all the wealth He has enabled us to secure, and all the power He has given us to use for His glory.
- 10) It helps us to realize, as nothing else ever has, our duty and responsibility as God's nations of witnesses, to set our faces against error, cruelty and oppression, and to carry to all men the glorious Gospel of Jesus Christ, the Saviour of the world.
- 11) It makes the Bible a book to be loved and understood; it shows the prophets to be indeed a "goodly fellowship"; it dispels worry and anxiety and causes us to sing, not only with the spirit, but with the understanding also (I Cor. 14: 15).

12) Lastly, but by no means least, it proves that Jesus Christ did what He came to do — *confirm* the promises made to the fathers. It shows His confirming work; it proves that He did the will of God. It shows that He did not delay, deny or postpone the promises, nor did He take them away from the Israel of God, to whom they had been sworn by God himself.

Thus, when we realize how marvelously accurate the fulfillment of the promises has been — all yea and amen in Christ Jesus to the glory of God the Father — it helps us to rest assured in His covenant love. When we see the exact fulfillment of every jot and tittle of the great promises made by God, it assures us that He who keeps Israel and performs all that He has promised to His people, will most certainly save, keep and bless all those who put their trust in Him.

More than this, when we realize it nationally, it will give us such a revival of spiritual life in all our Christian communities, such a cleansing of all present evils from our social, municipal, national and religious life, such unity among the nations of the Israel of God, that the world will know as never before that the Lord of Hosts is the Holy One in the midst of His people.

Things which now divide us, and cause splits, sects, divisions, heartburnings, bickerings, whisperings and jealousies, will all perish and we shall stand before the world as the seed whom the Lord has blessed — His messengers, His servants, His heralds, His witnesses. Then we shall put away nationally all that now disgraces the holy name of Christian, and greed, hate, oppression, drunkenness and Sabbath-breaking, and all that causes reproach, will be swept away.

Instead of asking, "What's the good of it?", think what a terrible thing it would be if it were not true. If not true, we would have no guarantee that the Bible is a Divine revelation; we would have no assurance but that we shall decline nationally and die like the great Gentile powers have done before us; we would have no proof that even our individual salvation would be certain. For if it can be shown that Jesus Christ did not confirm the promises made to the fathers, what guarantee have we that He will keep His own promises?

Thank God that those of us who have tested these things may stand upon the impregnable rock of the truth of His Word in the Holy Scriptures, and are prepared to gladly and readily give to any man an answer for the hope that is in us. What a power we have; what a glorious Gospel of His unchanging, faithful, covenant-keeping, everlasting love. What an incentive to better service; what an encouragement to still press on and not be weary in well-doing.