

JEWES AND THE PASSION FOR PALESTINE (PROPHECY)

by Keith L. Brooks

Brooks' study of the Jewish people and their connection to Palestine in light of biblical prophecy, examining the prophetic significance of Zionism and Jewish return to the land in the context of end-times expectations.

10 Chapters

Table of Contents

1. 00.6-Preface
2. 01-Prophetic Fulfillment In Our Day
3. 02-God Has Been Taking A Hand
4. 03-The Relentless Forces of Jew Hate
5. 04-Anti-Semitism and the Christian
6. 05-The Bible of Anti-Semitism
7. 06-The Approaching Time of Trouble Unto Jacob
8. 07-The Flame That Never Flickers
9. 08-The Mirage of Biro-Bidjan
10. 09-In The Words of Divine Inspiration

00.6-Preface

Preface

IT WOULD be hazardous for anyone to attempt to predict the future of the United States, Great Britain or any of the great nations of today, but one who knows his Bible can predict, in considerable detail, the future of the Jewish people. From beginning to end, this people has had its history already written, and in our day its movements furnish a key with which we may unlock the meaning of world events.

Who now doubts that the World War was fought to open the way for the Jew to return to the Holy Land, after long centuries of absence from home? Who doubts that the Great War marked the beginning of the end of the times of the Gentiles?

The political world is in a state of utter confusion today. The economic world is a hopeless tangle. Rulers and statesmen in every nation are puzzled and fearful, making a desperate effort to be optimistic. In the midst of all this confusion and uncertainty, we find the Jewish question occupying the front pages of the papers day after day, and in diplomatic circles and halls of government, men are debating over the question of what is to be done about the Jew.

Some insist that the Jew is the cause of all humanity's ills, and give themselves vigorously to the work of spreading propaganda that must ultimately result in open persecution and bloodshed.

There are Christians who seem to understand prophecy as teaching that we may expect the Jew, in this age, to enslave the Gentiles and gain a stranglehold upon all nations.

There is a pitifully small number who seek to expose the fantastic stories of the Jew-haters and to stem the rising tide of anti-Semitism.

Nations affected by Hitlerism, seek to drive the Jews out and at the same time use their best efforts to keep them from getting into Palestine, or to stir up the enmity of the Arabs against those Jews who already have gained entrance to the land.

Thus the Jew is everywhere talked about, much lied about, little prayed about. Those who have no knowledge of prophecy foresee the time of "Jacob's trouble" around the corner.

The discerning Bible student knows that the Jews must remain the "tail of the nations" until the millennial age, and see no Scriptural warrant for the fear that designing Jews are shortly to plunge the world into a depression which will place all Gentiles at their mercy.

The Author's earnest prayer is that these chapters may open the eyes of many to the spiritual peril of participation in the persecution of the Jews. God grant that many shall be stirred to "pray for the peace of Jerusalem" and to show every kindness "to the least of these," our Lord's brethren according to the flesh, in this hour when they are feeling the birth pains of the nation that is yet to be.

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01-Prophetic Fulfillment In Our Day

Prophetic Fulfillment In Our Day

CHAPTER ONE No MAN can dispute the fact that the position of the Jews among the nations is without parallel or likeness in the history of mankind.

The Jews were the only people to have had their entire history written 2500 years in advance. Yet for three-quarters of their national existence they have been without independent national life-exiled, scattered-without obliterating a single feature peculiar to them.

Through Jeremiah God declared: "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" (Jeremiah 31:36); and Dr. Samuel Kellogg has said:

"There is no influence which might be supposed to tend to the utter extinction of a people which has not been brought to bear upon the Jews with diabolical power through the centuries as upon no other nation in history, yet they are among us today with their national self-consciousness not in the least abated by their age-long experience of exile, scattering and persecution." When our Lord put a curse upon a useless fig tree (Mark 11:13) leaving it stripped even of leaves, He was undoubtedly acting out a parable with reference to the Jewish people. They made great profession of spiritual fruitfulness, yet had none; therefore, because of their rejection of Him, they have remained spiritually barren through the ages.

NEW SHOOTS ON THE FIG TREE But the Saviour added another lesson concerning the fig tree, when in connection with His prophecy of the end of the present age, "And he spake to them a parable; Behold the fig tree, and all the trees [Israel standing out prominently among all the nations] When they now shoot forth, ye see and know of your own selves that summer is now at hand."

When Israel shall begin to bud forth nationally, at a time when there is an intensified nationalism in the world, we may know that the Golden Age is not far off. "When the Lord shall build up Zion He shall appear in His glory" (Psalms 102:16)

It cannot be denied that since the initiation of Zionism, Israel has been shooting out branches. The Jews in Palestine are even now suffering the birth pangs of a new nation in which they will one day dwell together again, ending their wanderings.

Whether one will believe the Bible or not, the fact is that in literal accord with its prophecies:

- The waste places of Palestine are being planted,
- The land is becoming fruitful after many centuries of barrenness.
- The ancient cities are being rebuilt,

- The people are being regathered;
- The stage is surely being set for a time of trouble such as foretold.

Leaders of the nations have expressed the feeling that Palestine will become the cockpit of a great world conflagration. As Bishop Horseley has said: "One who denies that the Scriptures are being fulfilled is either a baby in prophecy or a giant in effrontery."

"ALL THINGS MORTAL BUT THE JEW"

Mark Twain, who remarked that "All things are mortal but the Jew," could not understand the secret of their immortality, but the student of Bible prophecy has the answer.

The prophecies furnish us the only explanation of why this people, scattered throughout the centuries, divided in their thinking, with no ruler, no unified worship, persecuted, hunted and hated-cannot be assimilated and cannot be destroyed.

They are destined to be on earth as a nation when the Messiah, who was delivered unto death by their forefathers, returns to establish His worldwide rule.

Strange to say, the Jews, in blindness toward their own Scriptures, cannot understand their own survival as a people. Typical of much expressed by their leaders, The American Hebrew said:

"Surely there must be at work positive forces, the nature of which is as baffling today as it was thousands of years ago, forces which have achieved the unity of the Jewish people against its own will and against its own inclination toward self-liquidation, forces that have denied the will of a hostile world determined to disperse and exterminate it, forging a steel chain of indestructibility about it. It is therefore not possible to explain the physical survival of the Jews." In the same vein The Jewish Daily Bulletin said in an editorial:

"The phenomenon of Jewish survival remains completely incomprehensible and no historian has yet arisen who can explain why, under the hammer blows of its long and extraordinary history, the Jewish people has not been shattered. Every rational explanation offered on the basis of historical events proves unsatisfactory." THE ONLY EXPLANATION - THE BIBLE

But, read Deuteronomy 28 or Leviticus 26 and consider God's forecast of their entire history to this very hour. Here the people were warned that if they turned their backs upon the exalted spiritual privileges given them, they should become an astonishment, a proverb and a byword among the nations. Wherever they should be scattered, they would be unable to find rest, their lives ever hanging in doubt. Their land should be brought into desolation after desolation and one trouble after another should pursue them through the ages. "And yet, for all that . . . I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." The promise is that eventually their eyes should be opened and the covenant of the land should be fulfilled.

These words prove the divine inspiration of the Bible. Other scattered people are quickly assimilated, but the Jew will remain a Jew to the end. God is not through with the Jew, for, after passing through the predicted Great Tribulation "The LORD shall cause thine enemies that rise up against thee to be smitten before thy face." The Lord will establish them in the land of their fathers,

a holy people unto Himself. No wonder Dr. Pantou says: "Behold the Jew and believe your Bible!" Who but God, centuries before these events occurred, could have given us such a detailed and perfect foreview of this unique people? THE WHOLE WORLD JEW-CONSCIOUS

What has suddenly brought the Jews to the front? Why have they for some years been holding the front pages of the newspapers? Through the long centuries Palestine lay waste and barren. Half starving Turks and Arabs struggled for an existence in a land without water. Progress was impossible. In 1895, Theodore Hertzl, moved largely by the case of Alfred Dreyfus, the French Jew who was framed by anti-Semites, started an undertaking to get persecuted Jews into settlements in Palestine. Baron de Rothschild, who was known as the father of Palestine colonization, began using his millions to buy up land in Palestine for communal centers.

In this connection, an article which appeared in The Sunday School Times in 1918, will be of interest. The paper published an article on "Zionism and Its Realization," by Elisho M. Friedman, secretary of the University of Zionist Society of New York. This prominent Jew said:

"A well known Christian layman, William E. Blackstone, antedated Theodore Hertzl by five years in the advocacy of the re-establishment of a Jewish state. His memorial to President Harrison in 1891 was signed by churchmen, editors and makers of public opinion. It reflects keen social foresight upon the part of the initiator, Mr. Blackstone and his collaborators."

However, it was not "keen social foresight" which led this beloved student of prophecy to write of such a movement. It was a discernment of the times together with a rich knowledge of the prophetic Word.

WHY WAS THE WORLD WAR FOUGHT? When came the crisis of the World War and it appeared that Germany was about to sweep into London, there came forward a British Jew, Dr. Chaim Weizmann, a noted chemist of the University of Manchester. He offered to his government his discovery of a powerful chemical, Acetone, for use in the manufacture of explosives. He asked no money for his discovery, but only that, should the Allies win, the British government would use its influence to open Palestine to persecuted Jews. Said Lord Balfour: "If the Allies win, you shall have your Palestine."

Meantime German planes flew over London, carrying terrible gas bombs, the invention of a German Jewish chemist, Dr. Fritz Haber. Haber also discovered the nitrogen fixation process which made Germany independent of foreign nitrates and able to enter the war in 1914. He was a Nobel Prize winner because of his scientific accomplishments.

While the German Chief-of-Staff Ludendorff, a Jew hater, delayed in making further use of this deadly gas, the Allies suddenly came against them with the new TNT and they were driven back. Nazis now blame the Jews for the loss of the War.

Dr. Haber, although he had contributed to Germany some of its greatest inventions, was driven out of Germany by the Nazis. He died in Switzerland, in 1935. A library was there dedicated to his memory, the exercises being conducted by none other than the British chemist, Dr. Weizmann, who in the meantime had become President of the World Zionist Movement.

Why was the World War fought? It undoubtedly marked the beginning of the end of "the times of the Gentiles" and the beginning of the building up of Zion.

Men in their ignorance of the prophetic Word may devise schemes for the partitioning of Palestine; the Jews for the sake of getting a foothold in the land, along with recognition as a nation, may accept some such plan, but God has clearly spoken. He has reserved one strip of land for Israel. There is every reason to believe that ere long Palestine shall be in fact "Eretz Israel."

02-God Has Been Taking A Hand

God Has Been Taking A Hand

CHAPTER TWO

THERE ARE numerous evidences that God has taken a hand in the events that brought the War to an end, and which have followed it in rapid succession. The day that war broke out between Germany and England, ending the bloodless deliverance of Jerusalem-fell on a Jewish day of mourning, Aug. 4, 1914. On that day, the Jews mourn the destruction of Solomon's Temple in 537 B.C. and again by Titus in A.D. 70. Jewish writers at the time commented on the coincidence and suggested that the war might have some significance for Israel.

The beginning of the end of the War was certainly on Dec. 9, 1917, when General Allenby took Jerusalem without firing a shot. This event again fell on the first day of the Jewish Feast of Chanukah, or Miracles. Just 2082 years before, Judas Maccabeus took Jerusalem, dedicated the Temple and celebrated the victory. Recall that under the courtesy of the Turks the German Kaiser had shortly before made a spectacular visit to Jerusalem to inspect the magnificent palace erected at the expense of the German government for him on the slopes of the Mount of Olives. Part of the Kaiser's scheme for world dominion, this palace was erected at a cost of \$1,500,000.

When the Turks received word that a host led by one called "Allenby" was advancing, the name suggested to these Mohammedans: Allah Beh-"Prophet of God." They took this to mean that Providence was against them, and to resist would be to resist God.

GENERAL ALLENBY LED OF GOD

Dr. A. C. Dixon, who, during the War days, was pastor of the Metropolitan Tabernacle in London, related that when General Allenby was given his commission to go to the Holy Land, by King George V, the General held a protracted prayer meeting with his staff, seeking guidance as to how he should proceed.

As a result he made a decision to overcome the enemy by strategy rather than force, as far as possible, so as not to cause destruction of the ancient relics of Palestine.

Knowing that the primitive inhabitants were unfamiliar with airplanes, he requisitioned a large fleet of planes. When the Turks saw these huge birds flying over them, the forces were demoralized. Thus Isaiah 31:5 had a fulfillment: "As birds flying, so will the Lord defend Jerusalem; defending also, he will deliver it; and passing over, he will preserve it."

The Turks had an ancient proverb: "Not until the Nile flows into Palestine, shall the Turk be driven from Jerusalem." There was not the remotest possibility of such a thing. Yet when General Allenby's 90,000 men fought their way north from the Suez Canal, a long pipeline was laid to water the host. Nile water, drawn from a canal in Egypt, was filtered at the Kantara Water Works, and then pumped underneath the Suez Canal to reservoirs in the East bank. Here it was chlorinated

and then carried through the pipe line through two hundred miles of arid desert into Palestine.

ALLENBY'S PROPHETIC ROLE

It is interesting to know that General Allenby, at the time he was assigned his task in the Holy Land, had no interest in the Zionist movement, although in later years he became a strong advocate of it. He was not at first anxious to go to Palestine, and when transferred from the Western front, he told General de Lisle that he was not pleased at the prospect. The big guns of the British forces had been sunk in the Mediterranean. And who had attained any success in trying to conquer Turks and Arabs?

General de Lisle brought out a book on prophecy, printed in the eighties, *Light For the Last Days*, and showed General Allenby a chapter in which the writer, reckoning by the year-day theory, had predicted that in 1917 Jerusalem would be delivered from Turkish rule. Allenby was greatly interested.

It is a striking fact that when, after the War, Allenby when raised to the peerage, chose for his title, Viscount Allenby of Megiddo. Megiddo is the Hebrew for "Armageddon." This indicates he felt he had played some strange prophetic part in the march of events.

In May, 1936, coinciding with the time when Palestine again suddenly came to the front of the international stage, because of the Arab uprisings against the Jews and the British Mandate, two prophetic figures were taken suddenly by death, both at the age of seventy-five years. These were Lord Allenby and Dr. Nahum Sokolow, Honorary President of the World Zionist Movement, known as the Dean of Jewish Literature. Dr. Sokolow had much to do with the decisions of British authorities to get back of the Palestine movement. A NOTICE TO ALL NATIONS The prophecy of Isaiah 18:3 contains an important notice to all the inhabitants of the world in the latter days. When an ensign is lifted up in the mountains of Jerusalem and the ram's horn blown, let all the nations take notice. When the Allies granted the Palestine Mandate to England in 1920, and Sir Herbert Samuel, himself a Hebrew, became the first High Commissioner over Palestine in two thousand years, the flag of Judah was flown from the tower of David and the ram's horn sounded out over the land.

The Tower of David is a monument that has served to keep the identity of Jerusalem for many generations. The first fortress built on this site is said to have been built by Herod in 24 B.C. When Titus took Jerusalem in A.D. 70 he preserved the towers, but when Julius Severus took the fortress in A.D. 135 he reduced all to ruins. Hadrian rebuilt it, and it was demolished again in 1219. The Turks erected it again in the sixteenth century. The present tower is four hundred years old. From this historical site, the ram's horn sounded forth, and the flag of Judah flies today.

According to the prophecy important events are to follow. What has happened? The Jews at once started to return to Palestine and organizations were formed throughout the world to promote Palestine colonization. Within a short time, the Jewish forces were split into quarreling factions and it appeared that Zionism would accomplish nothing.

HITLER, THE MODERN HAMAN

Then came Adolph Hitler, the modern Haman, an inveterate Jew hater. Strange to say, there are Christian leaders in America who have been so gullible as to be taken in by Hitler's anti-Jewish

statistics and to glorify this “Aryomaniac” as the Saviour of the German nation from “Jewish Communism.”

Nazi propaganda concerning the Jewish domination of Germany when Hitler came to power, has been completely exploded. No one can estimate the depths of Hitler’s Jew-hate who has not read his book, *My Struggle*, in the unexpurgated German edition which he refuses to allow published abroad.

The Nazi persecution revived Jewish passion for racial and national solidarity. Some of the great scientific experts of Germany, who were Jews, were driven to Palestine to hasten the revival of the land. Stupendous engineering feats were undertaken, great archaeological discoveries were made, and due to the influx of Jewish medical experts, Palestine is being called the Switzerland of the East.

BIRTH PANGS OF A NEW NATION But thanks to Nazi and Communist propaganda against the Jews in Palestine, and to anti-British propaganda there from Italy, the Jews who have returned, find themselves in serious trouble. It has taken little to fan the fires of the old hatred of Ishmael for Isaac. Remember that the Arabs proudly trace their ancestry to Ishmael, the son of Hagar. The Jews have little chance of dwelling in peace in the land while it is so largely dominated by their ancient enemies.

“The time of Jacob’s trouble” foretold in Jeremiah 30 is not difficult to conceive at the present time. But will the Zionist movement be stopped? We have before us much evidence that it is God who has opened the doors to Palestine. The door God opens cannot be closed by any man or set of men. “Here 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 sheep” (Jeremiah 31:10).

DEFINITE PROPHECIES FULFILLED

It is a remarkable fact that all the Jewish activity in Palestine is being carried on in the Hebrew tongue. Fifty years ago Hebrew was but the language of ancient literature. Today, it is spoken by ninety per cent of the Jews in Palestine. Every Jewish child babbles in Hebrew, the signs are Hebrew, the papers are Hebrew and the new radio stations announces, in Hebrew, every day: “This is Jerusalem speaking.” The prophecy of Zephaniah 3:9 declares: “Then will I turn to the people a pure language.”

“For ages the rains in Palestine have been lacking,” writes Dr. Chalmers, “so that the crops could not be produced in their former fulness, Isaiah 5:6; Ezekiel 22:24. Then the Lord renews the rains, according to Joel 2:23; Zechariah 10:1. It is a fact that between 1860 and 1900, the rainfall of Palestine increased over fifty per cent, and the amount of rain equals that of London. No wonder the land is fast becoming a garden like the Garden of Eden. We saw, in the autumn of 1929, the marvelous orange groves in Southern Palestine, beautiful almost beyond compare. Last year the orange crop was the greatest ever, according to experts the most delicious oranges on earth, and over seven million boxes (each containing seventy pounds) were shipped abroad.

MINISTERS LED OF GOD In the summer of 1917, the late Dr. F. B. Meyer became convinced through his study of prophecy that the “times of the Gentiles” were swiftly running out. He believed that events of tremendous import from a prophetic standpoint were immediately at hand. Dr.

Meyer called into his study a number of leading ministers, including such men as Drs. G. Campbell Morgan, A. C. Dixon, Stuart Holden and Dinsdale Young. In Dr. Meyer's study on October 15, 1917, they drew up a resolution to be presented to the churches, calling for a movement for the emphasizing of the study of prophecy. This was to be published.

Before the resolution was in type a crisis developed. The Germans were advancing and it appeared as though the Allied cause was lost. At this time Dr. Weizmann made his discovery known, and in return asked that the British government use its influence to open Palestine to the Jews.

On Nov. 2, Dr. Meyer picked up his morning paper to read the famous Balfour Declaration:

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jews, and will use its best endeavors to facilitate the attainment of this object." So startling was this in view of the document prepared by the ministers that Dr. Meyer called the ministers again to his study. As a result it was decided to arrange a great mass meeting in Queen's Hall for December 13 that people might be informed of the prophetic significance of these things.

Four days before this meeting a miracle occurred. Allenby took Jerusalem without firing a shot, although the Turks had put up signs on the trenches around the Mount of Olives, saying: "No British soldier shall ever come up this hill." In one day, the Turkish domination of the Holy land, which had covered a period of seven hundred thirty years, was brought to an end. The vow of the Turks that before they would surrender they would blow up everything of value in Palestine was thwarted.

Imagine the excitement at the great meeting in Queen's Hall on December 13! Here was positive proof that God had been behind the arrangement of the ministers who had called the meeting, when there was not a probability that these dramatic events would happen! Out of this meeting came the Advent Testimony Preparation Movement which to this day holds its regular meetings in many of the cities of Europe for the study of prophecy. The prophetic conference movement in the United States also grew out of this London movement. Throughout the world, as never before, the cry has been going forth: "Behold the Bridegroom cometh."

ALLEGORY FROM HEBREW TALMUD An allegorical cumulative tale known as the Sephr Haggadah is found in the Hebrew Talmud. In English, it runs as follows:

1. A kid, a kid, my father bought for two pieces of money.
2. Then came the cat and ate the kid.
3. Then came the dog and ate the cat that ate the kid.
4. Then came the staff that beat the dog, etc.
5. Then came the fire that burned the staff, etc.
6. Then came the water that quenched the fire, etc.
7. Then came the ox and drank the water, etc.
8. Then came the butcher and slew the ox, etc.

9. Then came the Angel of Death and killed the butcher, etc.

10. Then came the Holy One, blessed be He, and killed the Angel of Death who killed the butcher, who slew the ox, that drank the water, that quenched the fire, that burned the staff, that beat the dog, that bit the cat, that ate the kid, that my father bought for two pieces of money.

The meaning given is a summary of Israel's history, past, present and future, with a prophetic touch in No. 10, remarkable considering its early date (1731). It runs:

1. The kid, as a ceremonially clean animal, represents the Hebrew race. The Father is the Lord God. The two pieces of money are Moses and Aaron.
2. The cat represents the Assyrians who led Israel into captivity.
3. The dog is the Babylonians who conquered the Assyrians and the Jews, and took the Jews captive.
4. The staff is the Medes and Persians who conquered Babylon.
5. The fire is the Grecian Empire that conquered Persia under Alexander the Great.
6. The water is the Romans who conquered the Grecian Empire, including Palestine.
7. The ox is the Saracens who subdued Palestine and drove out both Jews and Romans.
8. The butcher is the Crusaders who fought the Saracens.
9. The angel of death is the Turkish power.
10. The Holy One is the Lord who will take vengeance on the Turks, after whose overthrow the Jews will be restored and will shortly live under the government of the Messiah.

WAITING FOR THE MESSIAH

Dr. W. Lamb of Australia tells of a tourist in Palestine who was walking early one morning recently in the Mount of Olives. There he met an aged Jew. The Jew told the visitor that every morning for four years he had gone early to the Mount of Olives, for, he said: "We Jews believe that the time of our Messiah's coming is close at hand. Zechariah the Prophet told us that His feet will stand in that day upon the Mount of Olives. I am hoping and praying that I might meet Him here one of these mornings."

Every orthodox Jew repeats daily the thirteen articles of faith which include this statement: "I believe in the coming of the Messiah. Though He tarry, yet will I wait for Him."

What will be the surprise of the Jews when, at the end of the "time of Jacob's trouble" they look upon their Messiah to find that He will bear the marks of Calvary's wounds in His hands!

03-The Relentless Forces of Jew Hate

The Relentless Forces of Jew Hate

CHAPTER THREE THE YEAR 1937 brought to a close a forty-year period of world Zionism, a period which had its beginning in the anti-Semitism arising out of the Dreyfus case in France, leading Theodore Hertzl to undertake his back-to-Palestine movement.

The number “forty” has always been of great significance in Israel’s history. It is the number of years spent by the Israelites in the desert prior to their entry to the Promised Land. Looking back over the forty years of Zionism, one easily recognizes that this was a period of wanderings and misfortunes for the Jews in all parts of the world. Equally clear is the realization that the position of the Jews, today, is more precarious and more terrifying than at any time since the first Zionist Congress was held.

The outburst of anti-Semitism deliberately cultivated by Hitler and the German Nazis, has spread to many nations through the vigorous work of a central office of anti-Jewish propaganda headed by Julius Streicher at Nuremberg. These offices assemble anti-Jewish material from all parts of the world and regularly send out the most vicious propaganda, directing the Jew-haters of the world as to the most effective methods of carrying on their propaganda.

The only hope which today beats in the heart of the Jewish people and the only shining star in the darkness of world Jewry is that historically sacred corner on the globe to which the soul of this people has been linked since antiquity, Eretz Israel. AN IMPRECATION FULFILLED As one sees this rising tide of Jew-hate sweeping over many nations, he cannot but recall the words of the Jewish leaders of our Lord’s day, when they delivered Him to crucifixion (Matthew 27:25). From that day to this, they have been “an astonishment, an hissing and a curse” among the nations. But as the age of Grace nears its close and the “time of Jacob’s trouble” which will mark its climax, draws near, we begin to witness the diabolical propaganda which will undoubtedly bring on the predicted time of “great tribulation.”

A recent editorial in B’nai B’rith Messenger—a Jewish periodical, was headed: “Israel’s Crown of Thorns.” The writer pictures Israel as ever wearing this crown, and calls attention to the words of Israel Zangwill in his Voice of Jerusalem. Zangwill wrote of the suffering of the Armenian Christians and declared that the Armenians were for a little time taking the place of supreme martyrdom while respite was given to Israel. He said:

“‘I saw all our women and my mother torn to pieces by the monsters who disputed for possession of them,’ says the old Princess in Candide; ‘and I was left for dead amid a heap of corpses. For three hundred league around similar scenes were going on—without any omission in the five prayers a day prescribed by Mahomet.’”

He writes of Israel’s sufferings during the centuries, but coming to the day in which he was writing (1922), he said:

“Our people are now suffering more. That people, whose ancient realm held the legendary Eden, has now for abiding place the pit of Hell. I bow before this higher majesty of sorrow. I take the crown of thorns from Israel’s head and I place it upon Armenia’s.”

It must have been this emphatic expression of sympathy that befriended Armenians and Jews and caused a Wilmette, Illinois, Armenian merchant-M. K. Mestpian-recently to send a voluntary contribution to the American Palestine Appeal, and to state that “the Armenians are the only people who can understand your woe.” But B’nai B’rith Messenger adds:

“If it is true that Armenia once suffered more than even Israel, it is an undisputed fact that the crown of thorns once more rests on Israel’s sorrowing head. Armenia suffered from the Turks, but Israel suffers from dozens of unspeakable tyrants. It is our supreme tragedy that we are subjected to the horrors of martyrdom with only the remotest hopes of relief and for sympathy from our neighbors who ought to be moved by our plight but are not.”

EXTERMINATION BY “HUMANE METHODS” The campaign that goes on at great financial cost against the Jew, today, openly demands his extermination. Typical of much of the printed matter that has been sent to this writer from the headquarters of anti-Semites, is the following, from the editorial pages of *The Fascist*, organ of racial Fascism published in London:

“It must be admitted that the most certain and permanent way of disposing of the Jews would be to exterminate them by some humane method such as the lethal chamber. It is quite practicable, but (some will say unfortunately) in our time it is unlikely that the world will demand the adoption of that drastic procedure.

“There remains the method of segregation as the sole alternative. We say ‘sole’ advisedly, because we have studied the Jew, and unlike those who see in anti-Semitism a chance of being in the fashion and making some money or notoriety out of it, we know it is useless to talk of vague measures.

“Some place must be fixed upon as their future National Home. The exigencies of the case demand a large island, capable of holding the Jews of the world, and capable, also, after development, of producing food, etc., to enable the Jews (if they are capable of work) to carry on a reasonably independent existence. The most suitable region, as that great anti-Jewish pioneer, H. H. Beamish, long ago pointed out, is Madagascar, a French possession, with an area of 226,000 square miles, and at present a population, chiefly agricultural, of three million colored natives.

“Now it would be grossly unfair that this destructive nation, the Jews, should attain a national home without any sacrifice. No other nation has had that privilege, although they have had it themselves in the case of Palestine, which was given to them as a ransom for loans of British credit which they had stolen.”

Going on to speak of the establishment of a permanent home for the Jews, *The Fascist* says:

“The Jews must buy their National Home. They must obviously buy it from the owner of it, and if Madagascar is not for sale, why, so much the worse for them, because the other possible island territories are less salubrious. They must clearly bid a price for their future home which will satisfy the owner whoever it may be; and the desire of the British Empire and other Nationalities to get rid of their Jews will be the best criterion that the price shall not be made unreasonable.

“They must also provide ample compensation for the natives they displace, for we would not ask even an Australian aboriginal to reside among these people. The natives must be treated fairly, and, in the case of Madagascar, might have a portion of the island reserved for them, the capital expenditure necessary for their closer settlement being provided again by the Jews.

“After a certain length of time, any Jew found outside his National Home will be apprehended, and it is fairly certain that death will have to be the penalty. Neither the sea nor the air will be available to the Jewish Nation for transport purposes; these must be in Gentile hands, and patrolled, probably by the Future League of Aryan Nations, for which services again the Jews will pay.

“There can be no exceptions in this expulsion of the Jews. Those who have good service in the war should receive special grants in compensation for their upheaval and that compensation can appropriately be made from Jewish sources. Aryans who have married Jews or Jewesses should be given free divorce if they require it and if the marriage ceremony has been a civil one; if the ceremony was performed as a religious one, it is no business of the State to interfere with it, but the Jew must go and the partner has the option of going too.” THE JEW AND COMMUNISM The primary reliance of the anti-Semite of the world today is that a large proportion of the Jews are Communists, or that the ringleaders of Communism are all Jews. Those who have gone into statistics with an unbiased mind know that such statements are tragically false. They know that Hitler’s contention against the Jews of Germany, the cause of that dastardly blot on civilization called Nazism, had no real basis in facts.

In 1932 there were eighty-nine Communists in the Reichstag-and not one of them a Jew. Later in that year, when Hitler came into power, there were one hundred Communists in the Reichstag-and not one of them a Jew.

William H. Nagel, in a recent article, “Are Communism and Anarchism the Dreams and Efforts of Master Jewish Minds?” says:

“I have met people all over Europe as well as in America who believed they were. Any honest survey will prove the contrary to be true. The largest number of Jews in the world today are Zionists and favor the return of the Jews to Palestine. The ideals, ambitions and efforts of World Jewry can best be judged in the Holy Land.

“The Zionist organization is sponsored and controlled by the capitalist Jews. It is an intensely nationalist movement and opposed to Communism, which is international in spirit and character. It works against a small element of Communist Jews in the land, who would make Arabs and Jews to be one. It indeed has communal settlements in which workers have everything in common, but these are always controlled by capitalist interests. Zionism and Communism are incompatible!” (Yet some soberly insist that the “Protocols” were inmates of the Zionist Congress).

Over a long period, the writer has watched the reaction of the Jewish publications to the widespread charge that the Jews are the fomenters of Communism. Some earnest Christian editors have labored to create the impression that Zionism is but an expression of Jewish Communism, and this in spite of the fact that the Communists of Palestine, under orders from Moscow, placarded the land, calling upon their members to crush the Zionist movement, regarded as a strictly capitalist undertaking.

Typical of much that we have gathered from Jewish sources is the following from The Jewish Community Press, a high class Jewish magazine of Los Angeles. Here we have the general attitude of better class Jews toward any of their race who turn Communist:

“Occasionally in the long record of Jewry, we find records of apostate Jews holding up the hands of pogromists, but in most cases these have been individual instances of abnormal psychoses. No such extenuation can be offered for the Palestine Communists, some of whom pose as Jews, who have issued a proclamation calling for the slaying of the Jews in the land.

“Palestine Jewish Communists are few in number, but like the few Jewish Communists in America, they are extremely vocal. We question the right of these men to hold themselves out as Jews.

- They are not Jews in any sense.
- They have long ago denied any spiritual affinity for Judaism.
- They take no part in organized Jewish life.

“There can be no sincerity in their pretensions, and those who would exploit us to our ultimate undoing should be told in no uncertain terms:

“We have no truck with such renegades and traitors, YOU ARE NO LONGER JEWS IN OUR EYES.” THE JEW AND MARXIAN PHILOSOPHY

How many of those who style themselves “Patriots” while they fight the Jews have ever read Karl Marx’ work on the Jewish problem: Zur Judenfrage? Glibly they write of Marx as the ideal of the Jewish race, never knowing that Marx identified Judaism with capitalism and prophesied the future necessity of annihilating both. Marx could not tolerate the Jewish viewpoint because he recognized that their natural tendency was toward a capitalistic civilization. If ever there was an anti-Semite, it was Karl Marx and those familiar with Jewish literature know that the leaders of Jewry have constantly denounced him as such. Concerning him, Ludwig Lewisohn writes:

“The father of Karl Marx, an attorney of Trier, became a ‘convert’ to Protestantism in 1824 and caused himself and his wife and his children, including Karl, then aged six, to be baptized. It takes no great sagacity today to imagine in what an atmosphere of spiritual falseness, of Jewish self-hatred, of flight, avoidance, inner-servility emphasized by a specious outer freedom, the boy grew up. Hatred of Judaism and hatred of himself as a Jew were necessarily the continuous “trauma” of his childhood.

“So it is no wonder that at the age of twenty-five, in 1843, we find Karl Marx in his single and isolated pronouncement on the Jewish problem, Zur Judenfrage, identifying Capitalism with Judaism.

“Marx, in order to make sure that Judaism be destroyed, elaborated the theory that all cultural and ideological forms are only superstructures dictated by economic causes. Change the economic substructure and these superstructures will be destroyed. In a Socialist society there would be neither Judaism nor Jews. And that was precisely what he needed to prove in order to appease the guilt-feeling and self-hatred at the core of him.

“His doctrine and Judaism are, as he desired them to be, mutually incompatible to the point of annihilation. Yet the mad and tragic farce of history brings it about that the Jewish people is today persecuted not least for being supposed to have fathered a doctrine which in cold fact negates that people and its history and its faith and character and was meant to do so by the apostate who brought it forth.” The great bulk of the misinformation concerning the Jewish race in recent years has had its rise in Germany, and had its fountainhead in the warped mind of Adolph Hitler and his Jew-baiting associates, Julius Streicher and Alfred Rosenberg. Westbrook Pegler has well said:

“So much of the Nazi belief is plainly crazy that the whole concern would have been localized as a nut cult long ago if it had not broken out in Luxembourg or Andorra.”

04-Anti-Semitism and the Christian

Anti-Semitism and the Christian

CHAPTER FOUR WITH SUCH a wave of hatred sweeping over the world, the need of true Christian testimony to the Jewish people becomes more imperative. It cannot be denied that in many lands severe offenses and provocations have been given by the activities of certain Jews. Christian people cannot but join in the condemnation of such offenses. The danger to Christian testimony begins at the point where sincere Christian people take up the world's plan of condemning all Jews, good and bad, for the sins of the few.

The first business of the church is to give assurance to the Jew that God desires all men to be saved and to come to the knowledge of the truth that in Christ, all, regardless of racial extraction, become members of one body. We have no approach to the Jew, however, when we give evidence that we are blinded by race prejudice.

It is a deplorable fact that many Christians have fallen in with the world's habit of making the Jew the "goat" for every bad situation.

It might be well for us to recall that in the early days of Christianity, it was the Christians who were made the goats of every calamity or depression. For instance, Tertullian wrote:

"The name faction may properly be given to those who join to hate the good and honest, who shout for the blood of the innocent, who use as a pretext to defend their hatred the absurdity that they take the Christians to be the cause of every disaster to the state, of every misfortune of the people. If the Tiber reaches the walls, if the Nile does not rise to the fields, if the sky doesn't move or the earth does, if there is famine, if there is plague, the cry is at once: 'The Christians to the lions.'" As St. Augustine remarked: "If there is a shortage of rain, surely the Christians are the cause of it."

Even the blood ritual accusation that is today frequently charged to the Jews, was in the early days assigned to Christians who were said to use real human blood in the Lord's Supper. In Tertullian's Apologeticus, we read:

"Let your error blush before the Christians, for we do not even include animal's blood in our diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat. Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly aware that among them it is forbidden; but you want to make them transgress. Now I ask you what sort of a thing is it, that when you are confident they will turn with horror from animal's blood, you should suppose them greedy for human blood-unless you yourselves have found it sweeter?"

These accusations against Christians were no more truthful than the same accusations against the Jewish people, today. Either there is a lack of sane social intelligence on the part of those who peddle these tales or else they have deliberately set themselves to broadcast the poison of hate,

which, if done persistently will poison the minds of generations to come.

A classic of unintentional humor and stupidity was recently gotten off before a credulous audience by a bellowing evangelist: "If the Jews want to end this antagonism against themselves," he shouted, "then let them put a stop to this depression."

BURNING WARNINGS OF THE BIBLE

While God has permitted Anti-Semitism to be the rod of correction upon His ancient people, the fact remains that for those who participate in the persecution, there are no more burning warnings in the Word of God. If history teaches anything it is that the nations that have attempted to exterminate the Jews have in the end committed suicide. There is no better proof of the inspiration of the Bible than the historic records of what has happened to nations that have persecuted the Jew, and the favor of Providence upon those nations that have befriended the Jews.

If human experience has taught anything, it is that the individual who attempts to ride the ever-popular wave of anti-Semitism to personal wealth and public favor, rides to an ignominious fall in the end.

The Word of God offers no quarter to individual Jews who may be criminals. The law breaker is to be dealt with, whether Jew or Gentile. There are radical Jews as there are radical Gentiles-and no more in proportion to population. There is no warrant for dealing gently with an offender against the peace of society, because he happens to be a Jew.

But the Word of God condemns in no unmistakable terms those who engage in propaganda that tends to create hatred against and persecution of the Jewish people.

- "Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah 5:9).
- "I will contend with him that contendeth with thee" (Isaiah 49:25).
- "Whosoever shall gather together against thee shall fall for thy sake" (Isaiah 54:15).
- "All they that devour thee shall be devoured . . . all that prey upon thee will I give for a prey" (Jeremiah 30:16).
- "When I have executed judgments upon all those that despise them round about them; and they shall know that I am the LORD their God" (Ezekiel 28:26).

There are many other such warnings in the Word of God, most of them related to the prophecies of the closing days of this age.

Those who are careful students of the prophetic Scriptures need not to be told that there is no more dangerous fire to play with than that of Jew hate. Until the last few years it has been the Fundamentalists and Premillennialists who have been noted for teaching kindness to the Jews and for persistently promoting the preaching of the Gospel of the love of Christ to the Jews. It is still true of the vast majority of those who are loyal to the Scriptures.

ANTI-SEMITISM IN AMERICA But a most amazing situation has arisen.

While anti-Semitism has been propagated almost entirely in Europe by pagan and atheistic elements, particularly of late, the Nazis-in America some of the most damaging anti-Semitic propaganda has come from a few professed defenders of Orthodoxy to be largely circulated among Christian people. Such material has been freely distributed at the doors of churches by earnest people who believed themselves rendering a service unto the Lord. When this movement started in America, one of Scotland's great Christian leaders wrote:

"We are greatly disturbed over the keen anti-Semitism of some of your American Fundamentalists, so called. Many things have come to my notice which have left little doubt that in American Fundamentalism there is a leaven at work which, if not counteracted and expelled, will ere long destroy the Gospel of Christ utterly throughout that area and combine with the other godless forces to effect in America what was done in France through the Revolution of 1789 to 1815." So serious became this flood of propaganda, more and more employing the very language of the Nazi Jew-baiting papers, that when many printed and public protests availed nothing, the outstanding Fundamentalist ministers of America signed and published a "Manifesto" which appeared in several Christian papers. Among other things this Manifesto stated:

"We declare that any attempt to use the Scriptures as an excuse for an anti-Semitic attitude is a perversion of God's Word and irreconcilable with the spirit and teaching of the Lord Jesus Christ."

Addressing the Jews, this Manifesto said: "To the Jewish people we declare . . . we have no part in stirring up of base passions against you and we want you to know that those who are thus guilty do not express the love which the Lord Jesus Christ has commanded us to show you."

BRITISH LEADERS GIVE WARNING When this American Fundamentalist literature began to attain circulation in Great Britain, the Advent Testimony Preparation Movement, which includes the prophetic students of Great Britain, issued through its official paper, The Advent Witness, the following warning:

"It will seem incredible to the vast majority of the Lord's people in this country that there are in the U. S. A. some who, though stalwart 'Fundamentalists,' are joining in the outcry against the Jews, who are charged with plotting a conspiracy for world revolution of the Communist type as revealed in the outrageous 'Protocols of the Elders of Zion.'

"Literature supporting this anti-Jewish campaign having been received by some of our readers, we are asked for our views on the subject.

"Our reply shall be brief. We are of opinion that it is the duty and privilege of Christians to do all they possibly can by prayer and practical sympathy to succor the Jews in the time of their great distress, remembering that God has said, 'I will bless them that bless thee and curse him that curseth thee.'

"No doubt there are bad Jews as there are bad Gentiles. But it is not our duty to discriminate between the good and the bad, but to recognize the fact that the Israel people were chosen of God to bring salvation to the world. 'Salvation is of the Jews,' 'of whom as concerning the flesh Christ came, who is over all, God blessed for ever.' From the Jews also we received the Scriptures, for 'to them were committed the oracles of God.' Therefore it seems to us that we owe more than we can ever repay to that nation which God has delighted to honor.

“Truly the Jews are and have been for centuries set aside by God because of their apostasy, but if it is the divine will that Israel should suffer affliction, it has never been the business of the Church to join in the world’s hue and cry against the Jews. The enemies of the Jews are enemies of God and the cruelest persecution of Jews has come from those nations which disregard the claims of God in Christ.”

One after another of the trusted Christian leaders of America have publicly dissociated themselves with the movement fostering this anti-Jewish and pro-Hitler propaganda in America.

One strong pronouncement came from Dr. J. Oliver Buswell, President of Wheaton College, through the columns of The Sunday School Times, as follows:

“I wish to express my regret at the prevalence of race prejudice recently manifesting itself among some of our Fundamentalist brethren. I do not feel that any race can be blamed for the spread of the evil propaganda of Communism. It may be true, that many atheistic Jews are Communists. It is also true that many Gentiles are Communists.

“It seems to me particularly absurd to blame any race for such authorship of documents like the much discussed Protocols. In the nature of the cause, such a document cannot be written by a race. It must have been written by individuals. These individuals may or may not be Gentiles. If they were Gentiles, I do not feel that the Gentile people of the world can be blamed for their authorship.

“The great point that comes to my mind in this connection is that every one of us, Jew and Gentile alike, is a child of Adam, totally corrupt and rebellious at heart until redeemed by the blood of Christ through faith alone. It is not appropriate for any group of Adam’s family to point the finger of scorn at any other group racially. All are by nature the children of wrath. We who have been redeemed by the atonement of Christ must do everything possible to win the lost, Jew and Gentile alike, to Him.”

MODERNISM AND ANTI-SEMITISM The Christian Racial Fellowship Foundation, in one of its tracts warning against anti-Semitism in Christendom, quoted a prominent Hebrew Christian evangelist as saying:

“Here is a powerful idea that has been burning within me. I have had it in mind to prepare a study showing by actual quotations and references to recent events that it is the Modernists who are now openly befriending the Jewish race since the rise of Hitler. Such men as Cadman, Fosdick, and Coffin have been calling the world’s attention to the unspeakable outrages that are being perpetrated upon Jews simply because of race. They are deploring the Nazi uprisings and doing their best to defend the Jews. Thus the Jews are learning to look to the Modernists as their real friends.

“The other side of the picture, sadly enough, is that almost without exception those who have been in the front ranks of stirring up suspicion against the Jewish people in America call themselves orthodox Christians. What does this mean? It means that men identifying themselves with Fundamentalism are guilty of building up in the mind of the Jew a profound contempt for what is called orthodox Christianity. In this way thousands of Jews are made harder to reach, if not unreachable.

“Now let us jump ahead a bit. We know that the Jews are eventually to make a covenant with the antichrist. If he is to be the head of a hodge-podge organization of Modernists and other kinds of believers, then these Modernists will have the good will of the Jews, while the Fundamentalists will have forfeited all influence and the Jews will look upon them as their mortal enemies. What a responsibility upon orthodox leaders today!” The fact that these things tend toward the fulfillment of prophecy-the driving of the Jews back to Palestine-gives us no warrant in aiding persecutors of the Jews. If we cannot prevent these things, may God keep us clean from the blood that is certain to flow!

Dr. Henry S. Leiper in a recent church broadcast said:

“This story was told me by an engineer in New York, named Nichols. He said that in the company where he worked there was a strong prejudice against Jews. A young engineer came to work who looked Jewish. Immediately he was the object of all kinds of subtle discriminations. He was misinformed on many points by his associates so that he unwittingly broke the rules of the place and was soon discharged. Later, Mr. Nichols met him in a restaurant and sat down to talk. Purposely he brought up the subject of religion. The young engineer said that he was a Protestant. Mr. Nichols said, ‘I should think you would change your name. It sounds Jewish and you look a little Jewish.’

“The reply was: ‘Not only am I not a Jew, but none of my ancestors were Jews. What’s more, we hate the Jews. I think they ought all to get out of this country and stay out.’ ‘Wouldn’t you at least give a Jew a fair deal for what he is worth as an individual?’ queried Mr. Nichols. ‘No,’ said the young man.

“‘Do you know why you lost your job?’ asked Nichols.

“‘No,’ said the engineer, ‘and I would like to. There was something queer about the way I was treated.’

“‘You got treated as you did because the boys up at the company think the same as you. You had a good taste of your own medicine. How do you like it?’

“‘Gosh! I never thought of that!’ exclaimed the advocate of ill-will.

“No, he had never thought of the Golden Rule as applied to life where he himself was concerned. If only we can all acquire the habit of thinking how our conduct toward others would appear if it concerned ourselves we shall go a long way toward the development of that good will and fair dealing upon which rests the future of our American democracy.”

05-The Bible of Anti-Semitism

The Bible of Anti-Semitism

CHAPTER FIVE TO THE birth pangs of the new nation of Israel have been added the tortures inflicted by the use of a diabolical instrument concocted by Russian Jew-haters, known as The Protocols of the Elders of Zion.

After being thoroughly discredited as a base forgery and for some years being considered a dead issue, the rise of the Nazis to power in Germany caused these strange documents again to be circulated as evidence that the Jews of the world were plotting the destruction of Gentile civilization. Strange to say, even many religious editors and leaders were made to believe that these documents were, after all, genuine and furnished the only explanation of the post-war depression.

One Serge Nilus, a Russian, is said to have been the first to give wide publicity to these protocols. Practically nothing is known of this Nilus outside of what he himself says in the introduction to his edition of the Protocols. Satisfied with these credentials, some Christian editors have gone so far as to picture Nilus as a devout Fundamentalist who felt called of God to expose the plot of world Jewry. One writer in Moody Monthly said:

“He impresses us as a sincere Christian, even a Fundamentalist, although perhaps unduly biased as a loyal Russian in favor of absolute monarchical government. After careful study of prophecy this man came to believe Antichrist would soon appear on earth to inaugurate his despotic government, and in support of this view wrote a book based on relevant Scripture passages, followed by revised and expanded editions as his investigation progressed.

“But certain designing Communists, far more informed about world affairs and politics though without either moral scruples or interest in prophecy, early brought the Protocols to his attention as though unearthed by the secret police. These he accepted as genuine because so closely reflecting the revealed character and activities of Satan and upholding his thesis, and he published them in an appendix to the second edition of his book.” A GLIMPSE OF THE MAN NILUS

We have learned of one living man who was personally acquainted with Nilus, having lived for months in his house. This is Count A. M. du Chayla, a Frenchman who for many years studied Russian conditions and who in 1902 came to know Nilus.

In his published impressions, the Count says his information is based on extended relations with Nilus and with others who knew him well. Visiting the renowned cloister Optina Poustine, he came to know that Nilus resided not far from the monastery. Although not a monk, he was in a community of about four hundred monks. Chayla had heard of him as a writer and had been informed that Nilus was very eccentric. Finally a meeting was arranged and the Count faced the broad-shouldered Russian, who wore the typical Russian beard.

He found him a man of considerable education, but learned by experience and from others that none could get along with him. His tumultuous character and capricious temperament had forced him to give up a good post as a judge on the Persian frontier. He was a great admirer of Nietzsche's philosophy with its theoretical anarchism and radical negation of civilization, which scarcely connotes his being a Fundamentalist.

With such a temperament, said Chayla, Nilus found it difficult to remain in Russia. He had been abroad with a certain Madame K., spending some time in France. At the time of Chayla's visit Nilus had a wife, daughter of a former Russian minister to Athens. So submissive was she to her husband, that she had given shelter to Madame K. in her home. Chayla was in close touch with the family for nine months. On a later visit relations were broken off on account of the intolerance of Nilus. In 1918 Nilus lived at the convent in Kiev. In the fall of that year he fled to Germany and lived in Berlin.

During the early part of the friendship Chayla declared Nilus showed him manuscripts of the Protocols written in French in several handwritings. Nilus' stories about the Protocols to Chayla were contradictory. When after examining the documents, Chayla did not become enthused, but pointed out certain inconsistencies, the irritation of Nilus knew no bounds. "Don't you think you have been duped by someone?" Chayla asked. "Let us admit that they are false," replied Nilus, "but is it not possible that God should make use of them in order to expose the iniquity which is approaching?"

Chayla declares not only that Madame K., whom Nilus admitted got them from a Russian general, was a highly excitable character, interested in the occult, but that Nilus suffered hallucinations and was the victim of a sort of mystic terror. He believed that Antichrist already had his mark on everything. He saw it in the designs and ornaments of churches. He suspected all Jews. He addressed a letter to the patriarchs of the Orient, the Holy Synod and the Pope, asking them to call a council to take measures to protect Christianity from, Antichrist. The monastic peace was so troubled by his constant fears and harangues that authorities asked him never again to appear at the cloister. Chayla believed that the mind of Nilus was on the brink of a precipice as a result of his poring over the forged document brought him by Madame K.

It was claimed at a recent anti-Semitic congress in Europe that The Protocols now have a larger circulation than the Bible. This is doubtless far from the truth, nevertheless they have been translated into every conceivable language, including Arabic, for use in Palestine. THE TRIAL OF THE SWISS NAZIS In 1935 there was brought to conclusion in Switzerland a long-protracted trial of certain Swiss Nazis, who under a Swiss law prohibiting the circulation of defamatory material against religious or racial groups, were brought to trial by Jewish leaders for circulating the Protocols. It was charged that these Nazis knew the document was fictitious and that it was circulated for the purpose of creating race prejudice.

This case was watched with great interest, by many groups, particularly the German Nazis who realized that much of their philosophy would be discredited before the world if the Jews were able to show that the Protocols were not of Jewish origin. The fact that Switzerland was a neutral country during the World War, made it especially favorable as a place to try such a case; furthermore, it had a reputation for the integrity of its courts. Accordingly, much money was spent on both sides to transport witnesses to Switzerland.

The challenge of the Swiss Jews, backed by the voluntary offer of experts to go to Switzerland and give their testimony, at once enlisted the interest of all European anti-Semites, as indicated in the Nazi press particularly, which immediately undertook a worldwide campaign of money-raising. Experts were employed to scour Europe for all possible evidence against the Jews. No one familiar with the papers and pamphlets that were in circulation, could doubt that not a single stone was left unturned to make out a case against the Jews.

In 1934, the trial, after proceeding for some weeks, was adjourned on request of the defendants, who desired to bring from Germany powerful witnesses against the Jews. The prosecution readily consented and urged that every opportunity be given them to prove the theory. It was April 29, 1935, before the case was again in progress, the German government having gotten back of the case in the interim, even to the embarrassment of the Swiss defendants.

Judge Walter Mayer, the jurist of the Cantonal Court who presided, is a man of high repute in Switzerland. The court appointed an unbiased expert investigator to examine documents introduced in evidence. The latter turned in a report in support of the contention that the Protocols were unquestionably base forgeries. The final decision of the Judge (May 14) was, in brief, as follows:

“The Protocols are immoral documents because they are false and obvious plagiarism, because they propagate hate against part of the population and are thus of such a nature as to cause agitation and disturb public peace. It has been definitely established that the Protocols were copied or plagiarized largely from Maurice Joly’s *A Dialogue in Hell*.”

Two of the five Nazis were pronounced guilty of libel and were fined, plus court costs. Further sale and distribution of the Protocols in the Canton is forbidden under the law as “immoral literature” used by anti-Semites for the purpose of exciting hostility toward the Jews.

Dr. Chaim Weizmann, former President of the World Zionist movement, presented for the court’s investigation the records of the Zionist Congress held in Basle, and, supported by other Jewish leaders present at that congress, denied that any such plans as outlined in *The Protocols* were discussed at any session.

Having no direct evidence to show that Jews wrote the Protocols, the argument stoutly maintained by defense witnesses throughout was that economic conditions in the world indicate that some such hidden hand is manipulating world affairs, and the finger of suspicion points to the Jews.

In answer to this, the prosecution maintained the impossibility of a people driven from pillar to post, subjected to discrimination and ignominy even in enlightened nations, deprived in many lands even of the very rights of life, carrying out a scheme necessitating unified action and tremendous resources. Jews constitute less than three-quarters of one per cent of the civilized population of the world and on every question of religion, economics or politics they are hopelessly divided in opinion. “Get any five Jews together,” said one, “and you will get seven different viewpoints.”

HIGH POINTS IN THE TESTIMONY The expert appointed by the court unhesitatingly announced that *The Protocols* were “scandalous literature of the worst species.”

He stated that an examination of documents and books introduced in evidence, proved the Protocols were based on the famed essay written in 1854 by the Frenchman, Maurice Joly, called

A Dialogue in Hell. He asserted that he found no fewer than one hundred seventy passages were exact copies. As another supplementary source he indicated the novel, Biarritz, by Goedsche, an anti-Semite. So far as he could find, the famed Zionist Congress held at Basel in 1897, alleged by the defendants to have been the origin of The Protocols, was entirely dedicated to the project of a national home for Jews in Palestine.

An outstanding witness was the white-haired ministerial colleague of Kerensky, Paul Miljukow. He assailed the Protocols as "gross inventions which no historian, no cultivated man, ever took seriously." The Protocols caused the pogroms in Russia, he said, and facilitated the advent of the Bolsheviks.

Henri Sliosberg, legal adviser in the Russian foreign office in the reign of the last czar, testified that the government asked his opinion as to whether or not The Protocols were authentic and that he found them to be fabrications designed to bolster up the anti-Semitic movement and justify the combat against the growing liberal tendencies in Russia.

Count du Chayla, noted Frenchman who spent much time in Russia, testified that the Russian Revolution was largely precipitated by The Protocols, which ended with Soviet domination. Their publication, he said, by enemies of the Jews, was used to influence Nicolas to pursue a reactionary policy against Jews.

The Count said he had been handed The Protocols written in poor French by the Russian writer, Nilus, who had apparently received the document from General Rachowsky, through the hands of a woman. Nilus, he said, himself, entertained doubts as to their authenticity but told du Chayla: "What of it? Why cannot truth emerge from a forgery?"

Sergius Swatakow, Vice-Governor of St. Petersburg (Leningrad) under the Kerensky regime, declared The Protocols were fabricated by secret Russian agents at the French National Library. When he began to disband the Czar's secret police agents, told him The Protocols were prepared by General Rachkowsky and M. Golowinsky at the French Library.

A Russian historian, Boris Nikolajowsky, declared that a Jugo-Slavia historian had told him he saw The Protocols in 1895, two years before the Zion Congress at Basle.

RESUMPTION OF THE TRIAL IN APRIL

Just before the case was reopened in April, the German Nazis began circulating a new edition of The Protocols, published in Leipzig. This edition totally abandons the theory that The Protocols are the records of the Zionist Congress and comes out with the startling announcement that they are the records of a B'nai B'rith congress held in Basle, in 1897. The Nazi expert from Germany attempted to introduce this theory into the evidence, but it developed that this Jewish lodge, which is primarily an American organization, had never held a congress in Europe. Thus one more story is added to the many already in print, as to where The Protocols came from.

As one of the witnesses when the case was reopened, Prof. Arthur Baumgarten, testified that The Protocols had never been acknowledged by a single authority on Jewish history and literature, as valid. He asserted that alleged Jewish plans for world domination did not coincide with their efforts for a national home in Palestine.

Ulrich Fleischauer, “expert” sent by the German government, instead of producing real evidence of an existing Jewish plot, as expected, only advanced theories as to how Jews might have written The Protocols and added his belief that general conditions indicate an effort at Jewish domination. He asserted that all Presidents of the United States have been dominated by Jews, that the world press is under their control, as well as international banking. His trump card was his statement that Maurice Joly was a Jew. Asked to substantiate his statement, he challenged anyone to compare a likeness of Joly with one of the Jews, Marx.

Fleischauer stated that the League of Nations was a Jewish conception, gotten up to unify the language, money and religion of Israel. He declared Jews started the World War by hiring someone to assassinate Archduke Ferdinand, and thus bringing on the Russian Revolution.

A letter was introduced in evidence from the Russian, Alexander Kerensky, former head of the Russian provisional government. He denied allegations that he and his cabinet were Jewish, and contradicted assertions of Fleischauer that the revolution was the work of Jews. He termed all such claims as ridiculous and stupid.

Fleischauer’s efforts to suggest the origin of The Protocols led him into so many contradictions that he finally stated it was not necessary to accept any of his theories, “because the real basis of The Protocols is in the Jewish Talmud,” which, he claimed, enjoins all Jews to destroy the Gentiles. He quoted passages which were quickly shown by the Jewish experts to be the rank mistranslations current in anti-Semitic literature.

The value of the trial lies in the fact that testimony was furnished by accredited men under oath, confirming opinions long held by authorities on Jewish literature and history, as to the origin of The Protocols and the purpose for which they were concocted. Much of the ballyhoo of European anti-Semites was there exploded into thin air and leaders who have become instruments of this propaganda are, to say the least, in a most embarrassing position.

In spite of the fact that men directly involved in Russian affairs and men recognized as experts on Jewish literature have testified in a case given worldwide publicity, there are still publishers who do a thriving business in turning out copies of The Protocols. It is quite likely that until the “time of Jacob’s trouble” breaks upon the harassed Jews, this diabolical document will be a scourge used to drive the Jews out of the nations and back to Palestine as the only available refuge for them.

06-The Approaching Time of Trouble Unto Jacob

The Approaching Time of Trouble Unto Jacob

CHAPTER SIX THE BITTER conflict between the seed of Ishmael and the seed of Isaac flaring out in Palestine today is an ominous cloud on the horizon of all Zionist hopes. Not only does the life of the Jew hang in doubt before him in the nations (Deuteronomy 28:66) but as he returns to the land of his fathers there seems little hope of finding peace with the old enemy.

We must go back to the story of Genesis 16:7-15. Here we read of the angel that appeared to Hagar, the bondwoman of Abraham, telling her that her seed, Ishmael, should become a vast multitude. (The Arabs are traced to Hagar and the Jews and the Arabs are the only peoples who can trace their pedigrees back four thousand years). Hagar's son, soon to be delivered, was to be "a wild ass of a man" (meaning a free-lance), not submitting to yoke. To Ishmael, the Arabs proudly trace their ancestry. They have fostered Mohammedanism, the most powerful enemy of Judaism and Christianity. Thus from Abraham sprung both Judaism and Mohammedanism, the religion which, to this day, is their most formidable rival.

Every hand was to be against this wild man (Genesis 16:12) and his hand against every other man's. Every attempt to subjugate the Arabs has proved unsuccessful. They are preserved as another argument of the truth of the Bible. They live in a state of continual war, set at defiance international laws, are a constant problem to other nations-and there they stand as the bitterest enemies of the Jews who would now share the land with them, as the only hope of survival.

Can the sons of Isaac hope to live in peace with the sons of Ishmael as their neighbors? Can Great Britain or any other nation hold these Arabs in check? It is extremely doubtful.

There is no question as to what the ultimate issue will be, for the prophetic word describes the picture. Before Israel finds rest in the land, the "time of Jacob's trouble" must run its course.

The inheritance can never be Israel's until that time comes when the Jews have turned their back upon unbelief and embraced the One who was wounded for them.

The Mohammedan Mosque of Omar stands on the appointed site of the temple of the Lord, hindering its rebuilding until the appointed time. It is not difficult to imagine the intensity of the struggle between Jew and Arab before the time when this mosque is demolished.

BLOOD BITTERNESS OF ISHMAEL In spite of their most subtle enemies in the land, the Jews have, within a very short time, practically undone the effects of two thousand years of neglect and decay in the land. In the rebuilding of Palestine, the Arabs have represented the forces of reaction and inertia; the Jews the elements of progress and enterprise. The Arabs outnumber the Jews about four to one, but the stake of the Jews in the country is a thousand times greater than that of the Arabs. We gain some idea of what the situation has been in a word from Dr. L. Schuller, a German missionary in the land. He writes:

“During harvest time, burning grain fields were a daily occurrence in the country districts. This destroying of the enemy’s crops in retaliation, is the same as that used by Samson, as told in the Bible story, when he and his comrades fastened burning torches to the tails of foxes and drove them through the wheat fields of the Philistines. And the unfortunate owners of the fields were only weeping and wailing, when, in a single night, their grain which had cost them six months of hard work, lighted up the darkness like a flaming torch, and when, as the next morning all their gains by striving and laboring lay before their eyes in blackened heaps of ashes. In an attempt to bring injury to England, the pipeline of oil leading from Mesopotamia was blown up and the stream of oil set on fire. The flames rose high into the skies, and the smoke traveled in mighty clouds over the land.

“The railroads, too, were attacked, trains were bombarded with shots, locomotives were blown up, rails and rail fixtures were destroyed. In the hills skirmishes grew to be battles, between Arab bands and British troops, which often lasted for whole days, since the Arabs were very familiar with their land and were able to choose well their hiding places.

“The Arabic officials, also, at the command of their national council, always more and more, laid down their work and went on strike. The King of East Jordania, Emir Abdullah, who is subject to the British, moved to act by his overlords, did, indeed to bring about peace, and induce his fellow countrymen to accept a reconciliation.

“But the independent king, Sa’ood, who is the most powerful ruler in Arabia, sent heartening messages to the Arabs and urged them not to give up their resistance. And this resistance was renewed and strengthened by the voices of their fellow Moslems in India and also by financial aid from them. There are eighty millions of Moslems in India, much more than there are British in the whole world.” THE PAWN OF EASTERN POLITICS

After witnessing the Arab revolt against the Jews at its height, Dr. C. C. McCown, Director of the American School of Oriental Research in Palestine, declared that the idea was gradually gaining way in many circles that Palestine was only a pawn in the larger game of Mediterranean and Near Eastern politics, that would have its complete unfoldment later on.

At present the eyes of seventy million Arabs and two hundred fifty million Moslems were centered on Jerusalem, which was regarded as their most sacred city after Mecca. The recent revolt engaged the active sympathies and the great active help of a great many of these peoples. In any revolt to come that sympathy and help is likely to be stronger. One event, the importance of which seems to have been greatly overlooked by the press of the world, was the launching of a pan-Arabic movement in Iraq. As the situation stands, today, Palestine is surrounded by an Arabic empire that is only waiting its time to fight for its place in the sun.

Dr. McCown, while praising both the British administration of the mandate over Palestine and the efforts of the Jews to establish a Jewish national home there, declares that the opposition of the Arabs, which is steadily tending toward more and open revolt and violence, is based on their conviction that their existence depends upon it. Says Dr. McCown:

“The Arabs also frankly admit that they are unable to compete with western civilization that is being imposed on them. They admit the superiority of the Jews in all branches of trade, industry and commerce, but which constitutes for them only another reason why Jewish emigration should

be stopped or limited, and that they should be allowed to develop the country on the basis of their own civilization and their own standards of living.

“The growth of the Arab population tells the story of what Jewish genius has brought to the land. From 488,000 in 1922 it has reached 850,000 (estimated) in 1936. This is due both to natural increase, which proceeded at the rate of twenty-nine per thousand in 1935, and to immigration from neighboring Arab countries. The higher standards and wider opportunities prevailing in Palestine have attracted some twenty to thirty thousand Arabs, chiefly from Syria and Transjordan. The seventy per cent increase in the Arab population of Palestine between 1922 and 1936 compares with a thirteen per cent increase in Egypt between 1920 and 1932.

“The impulse to the development of the country given by Jewish enterprise and capital has greatly increased the demand for labor, both urban and rural. Of the 9,096 workers employed in Jewish orange groves in four principal village areas in February, 1935, 6,214, or nearly seventy per cent, were Arabs. In August of the same year (when the orange season is over) Arabs accounted for 2,326 out of a total of 3,810, or nearly sixty per cent.” IN DANGER FROM THEIR PROSPERITY But the very prosperity of the Jews in the land carries its dangers. A recent editorial in the Sunday Express (London) refers to it as “a dangerous prosperity.” We read:

“Look at Palestine! No crisis there-no unemployment. In four years the customs receipts are up three hundred per cent, the value of imports doubled, the investment capital trebled. New towns shoot up. Camels and mules give place to motor omnibuses. Nomad Arabs settle down. They have four million pounds in the banks. The Promised Land is an industrial state. Once more it flows with milk and honey.

“But it is a dangerous prosperity. The first Jews came as pilgrims and pioneers to till the soil, to risk and to endure. Now they come as moneymakers and speculators to crowd the cities.

“The cities grow, the price of labor goes up. The colonists, who are the life-blood of the country, desert the soil for the higher wages that the town has to offer. That is an unhealthy sign. All this the prophetic student understands, for the Word has told him of Israel's return in unbelief to face eventually even worse woes than they had known before.”

Dr. Joseph Cohn, after doing considerable research work, returned to America, convinced that Palestine faces a calamity of the highest order. In his paper, Chosen People, he wrote:

“I visited the major colonies, from Haifa to Acre, to Safed, to the Sea of Galilee, to Capernaum, to Nazareth; then at Tel-Aviv (which means, the hill of Spring) and south to Gaza. It is all stupendous. Haifa, for instance, looks much like one of our own frontier towns of the West might have looked in a boom. Roadways thrown up, trucks, cement and stone-crushing machinery, buildings going up over night, women, Jewish women, actually laying bricks and doing stucco and plaster work, hotels filled, streets crowded, surveyors measuring out land, feverish buying and selling of land, bargaining for property, figuring in advance the profits, these are some of the bewildering sights.

“Nobody really knows how many Jews there are in Haifa, for instance. They can only guess: and the guesses run from forty-five thousand to one hundred thousand. As to Tel-Aviv, the minimum is one hundred thousand and the maximum is two hundred thousand!

“So, take your choice. Now, I am well aware that some Bible students have been declaring in recent days that the only solution for the Jew’s problem is Palestine, and they seem of the opinion that Zionism of itself is Israel’s cure. But these brethren are apparently not familiar with two most important facts:- one is, that the solution of the Jewish problem is not Palestine, but the Lord Jesus Christ! The other fact is that the Jew who is now going back to Palestine is going there without God! This is the most terrible indictment of the whole movement. Money? Yes. British Mandate? Yes. Modern machinery? Yes. But God? No!

“One meets it everywhere. And one thinks desperately of Jeremiah 17:5.

‘Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.’

“Great Britain has spent over two million dollars in dredging the Haifa harbor, so that Haifa alone can now accommodate half of the entire British Navy. It does not take much perspicacity to guess what this means.

“Great Britain is not carried away with any false illusions. The Arabs are restive. They see the land passing out of their possession, and the Jews slowly but surely crowding them out. The Jew, sad to say, has not only forgotten God, but he has become rather overbearing, and boastful of his money and his strength. In all Tel-Aviv, with over one hundred thousand Jews, I found one synagogue; and within there were perhaps forty Jews, all of them aged and of the orthodox sect.

“Thus, we have before us all the ingredients for an outbreak in Palestine that may well be a calamity of the highest order. Add to this, the sobering fact that Palestine, and particularly from the Mount of Olives south-westward to the Sea, is directly in the earthquake belt, and the Word of God begins to stand out with disconcerting clearness when it foretells distress and earthquakes for Palestine in the latter days.” IS THE GREAT TRIBULATION PAST?

There is a school of prophetic teachers today holding that there is no future “tribulation” for the Jews, and that “the time of Jacob’s trouble” had its fulfillment in connection with the destruction of Jerusalem in A.D. 70. It is significant, however, that the leaders of Jewry sense a time of trouble ahead such as their nation has never known, both in the nations and in Palestine.

Writing to a Christian Jewish friend of the author, a leader of Jewry said:

“From the highest to the lowest, through every stratum of society, the venom of Jew-hate runs, stronger, more poisonous, more deadly, day by day. It is not confined now to a mere country, a mere section, a mere religion. Like a pandemic, it is virulent and malignant, spreading with lightning rapidity, devouring, destroying, hungry and murderous, waiting only for the near day when it will pounce upon us all and renew the history of our torments.

“When that day comes, you will remember what I told you, you deluded Jews, that your new gods and your sweet-tongued Gentile friends will not protect you. The day is almost at hand. We need you. We need every precious drop of Jewish steadfastness, Jewish blood, Jewish fortitude and Jewish faith. We must stand together. We must face as one man the savage Gentile world that is going to flood upon us to destroy us. It is not too late for you to return to the fold.

“God will gather us together again by fire, by the sword, by the agonies of our children, by the pouring out of our blood, by our tears. We shall be depleted after the holocaust, but God will not let Israel die. Palestine is struggling to fulfill the old prophecy of her renewal and the fight is heartbreaking and full of despair. Palestine needs your help. Only in Judaism is majesty and peace. Be proud of your race. Do not make our lot harder.”

Those who are familiar with Jewish publications in recent years cannot but be aware of a note of terror that indicates a growing fear on the part of the Jews that their people face a climax of the world’s wrath. Rabbi Neches in Rash Hoshona Magazine wrote:

“The more one examines the chaos rampant in Jewish communities, the more perplexed he becomes. He can see no way out of this morass. It seems all hope is lost for the Jewish people. Yet, despite all this, we have not forgotten our task as Jews. We know that Israel does not suffer in vain. Yes, we are indeed facing a time of trouble unto Jacob, but says the prophet, out of it we shall be saved. The Jew will emerge stronger, more conscious of himself, more willing to do his duty as a Jew, with increased vigor and strength for the rebirth of his people in the Holy Land.”

MOVES ON ACCORDING TO PROPHECY A Hebrew paper recorded an incident concerning a traveler who, while visiting Poland, went to see a famous rabbi, Israel Mayer Hacoen. The venerable sage questioned his visitor concerning the welfare of Jewry at large. When told of their fearful plight in Europe, his eyes filled with tears and as he grasped the hand of the visitor, he exclaimed: “Thank God, everything moves on according to the prophecy. And does not the Talmud say that before the Messiah comes great trouble will befall the Jews? How could we have more troubles than at present? Is it not a sign that the feet of Him that bringeth good tidings are approaching?”

Witness the following words from the Jewish periodical, B’nai B’rith Magazine:

“We hear of the Jews being frightened when they pick up their morning papers these days. The Jews are in the headlines, not by reason of anything they themselves have done but on account of the aspersions of their enemies. American blatherskites are heard challenging the Jews with false innuendoes, and Hitlerites spew venom at Jews and Bolshevists in one condemnation.

“‘Fascist (Italian) Editorial Hits Jews,’ reads a black headline that admonishes Jews of anti-Semitic infection in Italy, which until now has been free of this disease. Jews tremble. ‘What does all this mean to us in America? This tumult of voices raised against Jews?’

“Only inhabitants of a fool’s paradise could laugh this off. It would be child’s talk for us to say that unthinking minds will be impervious to a multitude of voices crying, ‘Jew! Jew!’ through the press.”

Yes, the time of trouble unto Jacob is in the offing. It is not past! Men in “shirts” of varied hue march the streets of the great cities of the nations. Their fanatical leaders scream before street mobs: “Down with the Jews!” The Jew sees an approaching climax of the world’s hate! The prophetic student knows that the vortex of the storm will fall in Palestine and come to its end at Armageddon.

A story concerning the late Leon W. Tucker has appeared in Christian Victory magazine. Editor Meldan says:

“Mr. Tucker once met a Jew in a sanitarium in California. He was wealthy, and lived only for his business. He was not interested in God, or Christ, or his people, and he cared not for Palestine and the return of the Jews to their land, and such things that are precious to orthodox Jews.

“One afternoon Mr. Tucker said to him, ‘May I see your right hand?’ Instantly he passed it over, saying, ‘I didn’t know you were a palmist’ ‘I’m not,’ said Dr. Tucker, ‘I’m a Psalmist.’

“He looked at the hand for a moment, thanked the Jew, and then let the hand drop. Then he asked the Israelite to open his mouth and stick out his tongue. This, apparently, was going too far, and he had no easy task getting him to show his tongue; but finally he did. This gesture over, the Jew said: ‘What are you doing, anyway; trying to make a fool out of me?’

“Then Dr. Tucker read to him from Psalm 137. When he came to the verses, ‘If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth,’ tears came into the eyes of the spiritually indifferent Jew. He said to Dr. Tucker, ‘You have taught me a lesson which I shall not forget.’

“But the greater tragedy is, Israel has forgotten her God, and rejected her Messiah. But God has a great future for the Jews; however, their restoration to divine favor will not come until after they repent of crucifying and rejecting Christ, and they accept Him as their Lord and Savior. Before that day shall dawn-the ‘time of Jacob’s trouble!’”

07-The Flame That Never Flickers

The Flame That Never Flickers

CHAPTER SEVEN IN THE minds of some the question arises: Is Zionism the real fulfillment of the Scripture prophecies, or is it a mushroom growth that will shortly pass away? To this, we believe the reader will find his answer in the first two chapters.

The hand of God has been so clearly manifested in these developments of recent years, that it becomes difficult to doubt that we are witnessing the beginnings of that great movement which is to gather the Jews from the four quarters of the earth.

It is interesting in this connection to know that, while the majority of the Jews who have returned to the land have gone there in unbelief, yet the Zionist leaders in contending before the British Royal Commission, based their rights to the land squarely on the Old Testament prophecies.

The Bible is the "Mandate" upon which the Jewish people rest their claim to Palestine and the Mandate of the League of Nations merely gave recognition to that right, David Ben Gurion, chairman of the Executive of the Jewish Agency for Palestine, declared at one of the final hearings.

- "I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase" (Jeremiah 23:3).
- "I will cause them to return to the land which I gave to their fathers and they shall possess it" (Jeremiah 30:3).

While insisting that Zionism was its own justification, irrespective of the benefits conferred by Jews, the witness emphasizes the beneficial character of the Jewish work for Palestine which, he said, was inherent in its nature and could not be otherwise.

Ben Gurion cited two reasons why the Jewish National Home could be established only in Palestine, both being historically unprecedented.

- The first was that Palestine was the only country which Jews regarded as their own.
- The second was that no other race as a whole considers Palestine its homeland. A DOOR NO MAN CAN SHUT

Referring to this series of events, Dr. Roland V. Bingham has said: "When God has opened a door, no man or set of men can close it." We believe that the door has been definitely opened.

There is no end of evidence of the tireless determination of the Jewish leaders to see this dream realized. A statement from the Zionist headquarters recently said:

"Numerous are our victims and heavy are our losses, but our spirit remains unbroken. In the midst of war, we do not forget that our aim is peace, and in the midst of destruction we will not cease

building. Facing cruel attacks and malevolent designs, we remain confident of the justice of our cause, knowing that our creative power and eternal Israel will overcome all obstacles in the way of his redemption.”

Says New Palestine:

“There is nothing that forges the spirit of a people so much as the fortitude that must come out of red-hot suffering: out of seeing loved ones fall in the fray, or their plans frustrated by the cruel buffets of circumstances, or their toil going for naught under the pincer grip of strife.

“Today, in the Land of Israel, the Jews are being subjected to a deeply harrowing experience. They are being asked to stand by, to raise no finger, and to suffer the burning and pillage of their groves and orchards, the destruction of their produce, the uprooting of the precious trees which have been made to flower in the soil of a deforested land, the rape and unlicensed lust of the vandal.

Yet the Jews of Palestine have remained patient, if embittered, too, under these onslaughts.” The comment of Dr. A. H. Carter in Bible Witness is most significant:

“Whatever Satan and his instruments may attempt to do, they can never succeed in frustrating God’s purposes regarding the children of Israel. The Arabs’ present efforts to force the Government to stop Jewish emigration into Palestine will never be successful, for we know from God’s Word that a tenth of scattered Israel shall return to Palestine in unbelief. See Isaiah 6:13 :

‘In it shall be a tenth, and it shall return, and shall be eaten: as a teil tree, and as an oak, whose substance is in them, when they cast their leaves: so the holy seed shall be the substance thereof.’

“In the book of the Prophet Zechariah we are told that out of that tenth of Israel who come back to Palestine a third will finally be saved:

‘I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my Name, and I will hear them: I will say, It is my people, and they shall say, the Lord is my God.’ (Chap. 13:7-9).”

“A young Jewish lecturer in bio-chemistry,” says a recent visitor in Palestine (quoted in Pentecostal Evangel) “took me round the Jewish University on the top of Mount Zion. He had sacrificed a good post at Berlin University to dig foundations for Jewish colonies, and carry mortar, and, later, to lecture here. We came out to the terrace behind the University. The sun was setting. It was as though all was lit in a blaze of memory. ‘Look,’ he said, ‘that little break in the hills right opposite! That was where we first came in under Moses.’ His face was transfigured, and his eyes lit with that fierce flame of love which all the winds of the ages have never been able to blow out.”

Before many years the Jews in ecstasy will be saying: “This land that was desolate is become like the Garden of Eden, and the waste and desolate and ruined cities are becoming fenced and are inhabited” (Ezekiel 36:35).

ALL ROADS LEAD TO PALESTINE Mr. Louis Lipsky, leader of the American Zionist forces, in a National Palestine conference, said:

“For a number of years the Promised Land was the goal only of those who could not be restrained from pursuing an ideal or a vision; but it had no substantial influence upon the large body of harassed Jews in other lands. It served to satisfy an inner need for self-expression and self-realization. That was all.

“But bleak winter has now set in. Other roads are now frozen and have become impassable. Invitations elsewhere are no longer issued and when extended as a gesture of chivalry, they have a doubtful value. Opportunities to be absorbed in alien lands-even on the basis of an agreed inequality-no longer exist. The doors that were once open have been clamped down. And now one new world of hope, in which all the treasures that were lost are to be recovered, looms up at the end of the voyage.

“In view of the fact that thousands of Jews must take that voyage, and that the door leading into Palestine will be opened wider only if an adequate economic base is prepared for their absorption and settlement, the question is: Shall the return be a disorganized flight, or shall there be a planned building of the new home through the united efforts of all the members of the family?” Can any discerning reader of the prophetic Scriptures fail to see the plan of God in all this? Little do these Jews know what lies ahead of them. They only know there is no other way out. There is some mysterious and powerful urge that tells them they must begin to assemble in the Land. As Mr. Lipsky says:

“All Jews, whatever their previous impression may have been, observe what happens to Jewish life when it places its feet upon soil that it claims as its own; what happens to Jewish life when it seeks to recover its own powers, explore its own talents and resources; when it waits for no invitations; and when it regards the land in which it is making its home, as its own as a matter of right; and not as a matter of sufferance. And when Jews see this, it is like seeing the world of truth for the first time. Palestine becomes the mirror in which Jews see the truth of themselves” (Read Ezekiel 11:17-21; Ezekiel 28:25-26; Ezekiel 34:11-31).

We believe those were most significant words of Dr. Chaim Weizmann, President of the World Zionist Movement, spoken in one of the gatherings for the United Palestine Appeal. Said this most influential leader of Jewry:

“Wherever we look upon the Jewish map of the world, we find that all roads lead to Palestine. There have arisen some mirages in the desert, but these have only served to confuse the issue, and still further to disillusion the Jewish people. Contemporary history has impressed upon us the fact (which many of us have long been unwilling to acknowledge) that the salvation of Jewry and the rescue of individual Jews are alike inextricably bound up with the accelerated upbuilding of the Jewish National Home in Palestine. What has been done already is only a small part of what yet remains to be done if the lives, no less than the spiritual values, of great masses of Jews are to be saved. What has been done is, however, a sure sign of how much more may be done through determination, devotion, and sacrifice.

“Rebuilding Palestine is not a philanthropic enterprise. It is Jewry’s one means of self-preservation. During the past two years-a period of stress and sorrow such as no one could

have predicted-Palestine has had no need of theorists to explain its importance in Jewish life. Small as it is in area, Palestine has yet, in these two years, succeeded in offering safety, security, a permanent home, and the opportunity of leading a free Jewish life, to more exiled Jews than all other countries put together.”

Jewry is shut up to the one land to which, according to prophecy, God said He would gather them at the end of this age. How blind are those who do not see that these events point to the consummation! A ROD IN A SEA OF TEARS

It behooves the Jews not to plan anything before considering Palestine, declared Abraham Goldberg to the members of his race at the National Conference for Palestine. According to legend, Rome was built around a rod on the shores of the Tiber. Around this rod sandbanks formed, and on them the City of Seven Hills was reared. The Jews have driven a rod into the sea of tears which is gathering around it the sandbanks that form as strong foundations for their National home. These significant words are taken from Palestine Review:

“Across the eighteen centuries, lamentation for the past tragedy of the loss of the Jewish Center mingles with mourning for fresh victims of today.

“But the Jews are linked also by hope with that ancient epoch. Then amid the ruins of Jerusalem the hope was born of a return and a rebuilding which has never been extinguished. It is this confidence which animates the Zionists, determined to change a dream into reality, whatever the obstacles may be.”

They will, of course, discover that only through divine intervention, will this dream be realized. The same paper says on another page:

“Come what may in the days or weeks that lie ahead, Jewish immigration to Palestine will continue as it continued after the bloody events of 1921 and 1929; not because the Jews wish to demonstrate to their opponents that they have failed, but because for the Jewish people there is no other solution, because for the Jewish people this is a question of life and death, while for the Arab people this is only a question of illusory supremacy in one more territory.”

Writing from Jerusalem, Julian L. Meltzer, a Jewish news correspondent, said recently:

“Few people at a distance can realize to the full, though the picture be painted often and vividly, the human side of the return of the Jew to his ancestral land; nor can they envisage the scenes of pathos and joy, of enthusiasm fraught with almost tearful delight, of well-nigh hysterical relief, that are enacted at the ports as each boat moves to dock with its newcomers.

“There is a sentiment in migration to whatever country it is borne; but in the migration to Palestine there is a deeper sentiment still, that of an age-long yearning that has become a heritage from generation to generation, and that has influenced the unconscious, perhaps subconscious thought of the people since the historic exile.

“Yet to observe the demeanor of the children is to be taught a lesson in courage and fortitude. They come wide-eyed, alert and trustful; to them it is an adventure rather than an attainment; they revel in their new surroundings and lose themselves in the new atmosphere as completely as though no previous life had existed.

“This romance of resettlement is nowhere so pronounced as among the many hundreds of German children who are being transferred from Nazi land, from the mockery of a persecuted existence, into the freedom and frankness of the Jewish homeland. It is a thrilling experience to even the most hardened to watch their mien as they come tramping down the gangways on to shore, their knapsacks on their sturdy backs, their whole life before them. Strangely does their swiftly-spoken Teutonic tongue sound in these Hebrew climes, but it will soon be replaced-in six months they can prattle as quickly in Hebrew as on arrival they did in German.” Is it not concerning these very days that we read in Jeremiah 23:7-8 :

“Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, the Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land”? THE ONLY ANSWER: “ERETZ ISRAEL”

There is a touching note in a recent address of Dr. Chaim Weizmann, made before a gathering of Jews interested in the United Palestine Appeal.

Here are some of his words:

“I know what is happening in the Jewish world as few men in the world. I tell you there hasn't been as grave an hour in Jewish history in centuries as is the hour today. I remember the day-I think it was 1903 or 1904-when Chief Rabbi Adler of London said, ‘The cry of the Jewish world is ‘wohin?’ And that cry is the more necessary and inevitable upon our lips today in the light of the tragedy of the Jews in Poland and the hell of Nazi Germany. If we Jews who know there is an answer to ‘wohin’ if we are unable or unwilling to back our answer with our possessions and our passion and our sacrifice and our life, then we do not deserve that the people of Jewry shall be safe.’ We have an answer to ‘wohin’! Our answer to ‘wohin’ of thirty years ago and twenty years ago, and Hertzl forty years ago, is: Eretz Israel.

“I have tried to do something for the United Palestine Appeal and I will go on as long as I live; my heart, my voice, however shattered, my strength, such as it is, belong to Eretz Israel. I pray that for some years more I may be able to give, together with you, of our strength, of our active support to Eretz Israel, remembering that we are the only great Jewry on earth that can do much-we have nearly one-third of the Jews of the world in America.” A later statement of the same leader reads:

“We Jews are supposed to be practical-minded people who do not like sentimentality. Yet we have seen in these last twenty years that the dream which was slumbering in the soul of the people has been transformed into a creative force, which has rebuilt the homeland for thousands of human beings.

“I have said that the reasons which in 1917-18 caused the world to give us our rights in Palestine have more weight today than at that time. If any attempt is made today to revise those reasons, whether by a Royal Commission or by any other tribunal, this is what we will say: If in 1917 you understood the reasons for which you gave us the Balfour Declaration you should certainly understand them even better now.

“At that time we were told: ‘Yes, you may begin your work in Palestine, but only on condition that the population already living there is not injured by it.’ There is no need for me to say that our work

in Palestine has not injured the non-Jewish population; on the contrary, it has been beneficial to them. It has been proven that the Arab population has increased forty per cent in the course of the last eighteen years; that it has been strengthened and enriched. We have carefully observed the condition which was imposed upon us.

“This struggle will be a long one, and I cannot guarantee that we will have no fresh misfortunes in the course of the next ten years. But we are leading this battle to victory. I mean that the gates of Palestine will remain open to the Jews!” THE CONCERN OF ALL HUMANITY

Palestine is the concern of civilization. Somehow the return of the Jews to Palestine is bound up in the thought of mankind with the ideas of universal peace between the nations and of the attainment of social justice. There is a Rabbinical saying that God will not come to the heavenly Jerusalem till Israel is restored to the earthly Jerusalem; and even in this age of diminishing faith, the belief remains strong in the Bible-reading peoples that the revival of the Jewish people in the Land of Israel is an event fraught with importance for all humanity.

“The rebuilding of the Jewish National Home in Palestine is still a vital necessity to the destiny of the human race,” it was declared by General Jan Christian Smuts, Deputy Premier and Minister of Justice of South Africa, who is generally credited with authorship of the Palestine Mandate whereby the League of Nations entrusted to Great Britain the task of assisting in the reestablishment of the Jewish Homeland in Palestine.

Writing from Johannesburg, South Africa, General Smuts said:

“The rebuilding of the Jewish National Home in Palestine represents perhaps the most romantic cause in the world today. It carries us back over more than three thousand years, to the original establishment of Israel in that little corner of the world. It brings to mind one of the most wonderful chapters in human history; tales of heroic deeds against overwhelming odds, and of final disaster and age-long exile; voices of bards and prophets which have given matchless expression to the deepest emotions of the human soul, and have resounded throughout the ages; finally the emergence of a supreme Personality, with a world message which still remains the highest light that has dawned on our human horizon.”

08-The Mirage of Biro-Bidjan

The Mirage of Biro-Bidjan

CHAPTER EIGHT

IF THE Zionist movement is indeed the beginning of the fulfillment of a prophetic plan, we might well expect to witness the forces of Satan vigorously at work to defeat the plan and to set before the Jews some counterfeit scheme to cool their passion for Palestine.

This is exactly what has taken place, and since the scheme has been advanced by an atheistic government, Russia, it is doubly significant.

There have been those who have insisted that The Protocols were the minutes of the first Zionist Congress and that the Zionist movement is but an expression of Communism, but it is impossible to square such theories with the well-known fact that in Communist Russia Zionism has been absolutely forbidden. Pierre Van Passen truthfully says:

“One thing the Jew cannot be in the Soviet Union, he cannot be a Zionist, not even a Socialist-Zionist. He may not engage in making propaganda for the Jewish National Home in Palestine. He may not cultivate the Hebrew language. Galuth-nationalism is forbidden ground. The state does not tolerate any activity in that direction. And since the State operates through and by a dictatorship, nothing, not even an underground nucleus of Zionist activity remains in the length and breadth of the Union of Soviet Socialist Republics.”

Equally ridiculous is the contention that Zionist activities in Palestine closely resemble the Russian Communist order of things. In a personal letter, our friend, Dr. Cohn of New York, reported to us after an investigation of this matter in Palestine:

“I saw no such evidences when I was in Palestine. The Jewish life in Palestine is what we might call Communal, which is quite different from Communistic, and only one who is ignorant of the difference between these two terms could make the mistake of confusing one with the other. Communism is fully exemplified in what is going on in Russia; that sort of life I saw nowhere in Palestine.

“I did see Communal life, and by that I mean that the Jewish Colonization Society actually owns the acreage, having received money by way of donations from Jews all over the world; this Society then has drained the land, rebuilt its soil, laid it out for farming purposes, and then arranged for Jewish families to colonize on the basis which is not exactly an outright purchase, but corresponds somewhat to the detail laid out in Leviticus 25.

“Thus, a Jewish family is apportioned a certain number of acres, the number depending upon the size of the family, and the acreage calculated on a scientific basis to produce sufficient to support a given number of people. Thus, there is accomplished a continuity of ownership for one purpose only, the developing of the land and the taking care of the population under a plan that provides a

reasonable approximation to equality of earning opportunities.

“Beyond this program of Community title holdings, there is nothing that smacks in the faintest way of Communism. There is a family unity recognized and indeed made an essential requisite, and there is also every effort made to build up the spiritual life of the Colony, although the younger people, I suppose much like the young people in America, do not seem to be greatly exercised over their spiritual conditions.” THIS IS NO GARDEN OF EDEN

Strange to say, the Soviet officials, after having banned Zionism, as well as Judaism and Christianity in Russia, offered a colony in the far corner of the land, known as Biro-Bidjan, as a mirage to lure the wealth of Jewry away from Palestine and within its own borders. Great sums of money have been spent in attractive advertising in all parts of the world, conjuring up this spot as a veritable garden of Eden for the weary wanderer. The Communist press has faithfully pictured the Utopia provided not only for the Gentile but Jew in Russia, making the most elaborate claims as the unique opportunity offered the Jews of the world to reconstruct their life on sound foundations at Biro-Bidjan.

But it turns out that these rosy pictures are no nearer the truth than those of the Paradise Russia offers those of other races. But the great mistake of the Soviet leaders in their scheme to attract Jews to Biro-Bidjan, was their failure to realize that the Jews are essentially a religious people, especially the oppressed classes, and religion is no more tolerated in Biro-Bidjan than in other parts of Russia, although the recent new Constitution appears to allow of more liberty.

The colonization scheme was devised when the Jews of Moscow and other cities, who were the principal commercial class of Russia, were liquidated, thousands of them being left without means of support. They were told that all they had to do was to hike to the far corner of Siberia to Biro-Bidjan. Many of them reached there to find a soil on which they could raise little. While government investments have improved conditions there greatly, but a few thousand Jews have been lured to the colony, and the exodus practically keeps up with the influx.

A. Patkin, formerly Barrister of the High Court of Moscow, in an article in The Melbourne Argus (Australia) said:

“The Jewish people all over the world, including Russia, consider Biro-Bidjan as a historical tragedy. The main object of Biro-Bidjan was to create in the Far East, which is facing Japanese invasion, a Jewish-Cossack corpse to defend the frontiers of Russia, Biro-Bidjan, which is a tremendous area on the Amir River, is absolutely unfit for any colonization on a large scale. All attempts of various Russian pre-war governments to colonize this country with Russian needy peasants were of no avail. An area consisting of more than three million five hundred thousand acres has a peasant population of twenty-seven thousand souls.

“This Biro-Bidjan affair has another politico-psychological background. It serves as a propaganda trick to fight Zionism and the British policy of the Palestinian mandate. The success of the Jewish national home in Palestine, and the attachment of world Jewry to its old country, have always been a thorn in the side of the Communists in Russia, and the proletarian Biro-Bidjan Jewish republic has been partly invented to combat the ‘British imperialistic national home’.”

SOVIET TACTICS OF POLITICAL BRIBE

All the Soviet schemes of settling the pauperized Russian Jews on the land for years past have been exploited as a medium of gaining the support of rich Jews of America for the Soviet financial schemes. Biro-Bidjan is without doubt only another step in the Soviet tactics of political bribe.

As for the leaders of world Jewry, they have not taken kindly to the Russian Paradise scheme. A Jewish newspaper says:

“Philanthropic leaders who in years gone by have posed as non-Zionists, are in league with the Communists in their endeavor to raise the Biro-Bidjan swindle to the dignity of a feasible and promising Jewish colonization project. They fail to consider that Communism is the sworn foe of everything that is Hebraic and Jewish; that Hebrew is forbidden in Soviet Russia; that Zionism is contraband and a counter-revolutionary force; that thousands of Russian Zionists are still rotting away in Soviet jails and that every Jew who settles in Biro-Bidjan is subject to overwhelming forces of de-Judaization and Communization. Nor do they come to consider that in the course of the last twelve years almost one hundred thousand Jews have gone to Biro-Bidjan and that the vast majority of them have deserted the proposed Red Jewish Eden because of the economic, political, social, and spiritual difficulties.”

Says New Palestine:

“The Jew cannot flourish in Biro-Bidjan economically and survive as a Jew. While Palestine saves every Jewish individual for Judaism, Biro-Bidjan must destroy every Jewish individual for Judaism. But the fact is that even as an economic proposition, Biro-Bidjan is worthless. After so many efforts, and so many financial sacrifices on the part of the Soviet Government, Biro-Bidjan, instead of having the Jewish population of a quarter of a million or of three hundred thousand, has only a handful of Jewish settlers” (Fifteen thousand).

Says S. M. Melamed, a Jewish writer: “Biro-Bidjan is a fraud perpetrated upon the Jewish people by the foes of Zionism. We understand the Communist point of view. They are pledged to a program of the destruction of Judaism and Zionism, and are just going ahead with their program.”

Says New Palestine:

“The Biro-Bidjan project has lately been taken out of mothballs and brought to public notice by means of a ballyhoo centering about Soviet officialdom in the United States. The project is now dressed in a different garb. It has been removed from the proletarian Union Square to the more gilded surroundings of Broadway and Times Square. In place of a Communist blouse, it has put on a dinner-jacket. It has acquired a bourgeois ‘front’ in the facade erected for it by the American Committee for the Settlement of Jews in Biro-Bidjan, composed of eminent and well-meaning, albeit somewhat naive gentlemen.”

Writing in *The Day*, B. Z. Goldberg waxes positively lyrical over the transformation. He rejoices that Biro-Bidjan has been taken up by the ‘bourgeois’ elements. He feels that the project has ‘arrived’. In his boundless enthusiasm, he sees in the frozen steppes of Siberia the makings of ‘a national home,’ which may be acquired at bargain rates, due to the generosity of the Soviet Government. The use of the phrases, ‘A National Home’ and ‘A Jewish Homeland’ in relation to Biro-Bidjan is obviously calculated to confuse and mislead the public mind and to divert attention, if even for a moment, from the main issue of building the Jewish National home in Palestine. He

goes on:

“We have no quarrel with the attempt to settle a few thousand Jews in Biro-Bidjan or elsewhere. If there are those who possess the desire and the hardihood to endure life in the frozen paradise of the Far East, let them by all means be encouraged to settle there. But to parade this project as ‘a national home,’ as a ‘sanctuary,’ offering freedom for the ‘full development of the Jewish nationality and Jewish culture’ is nothing short of exploitation of Jewish misery.” The Soviet Government has systematically destroyed every vestige of Jewish communal life in Russia. It has ruthlessly suppressed every form of what Jews have always considered to be Jewish culture. The teaching of Hebrew is a criminal offense. Zionism is outlawed. And while these repressive measures are still in force, the Soviet Government offers a “territory” and a “refuge” for Jewish exiles.

“YOU SEEK OUR END IN VAIN”

Remember that the territory given them is a journey of five thousand miles from Moscow. It is the region granted to Russia by China after the conclusion of the peace pact of 1855, which remained without any cultivation for the long years, except for a few thousand scattered Cossacks and Koreans under exile. The Soviet government wanted to bring this section under cultivation as quickly as possible. It was thought that the Jews would flock there at once, due to their desire for a homeland.

This very failure of the Jews to respond in the face of unprecedented oppression in many parts of the world, seems but another evidence that the Jew of today is on the prophetic path, borne along by the divinely implanted passion for Palestine.

Jewish sentiment the world over would doubtless give overwhelming approval to the recent statement of Lord Melchett of England, militant foe of all Jews who seek to sidetrack the Palestine issue. Says Melchett:

“Palestine is not a sentimental luxury nor a wild ideal. Palestine is the only reasonable and practical solution of the problem of the Jews. As a result of the Balfour Declaration we have a country in which our rights have been defined and accepted by all the nations of the world. That is our own. Surely our effort, our whole work, should lie and must lie in the direction of making a success of this.”

09-In The Words of Divine Inspiration

In The Words of Divine Inspiration

CHAPTER NINE

“PROPHECY, THEREFORE, concerning the land of Israel, and say unto the mountains, and to the hills, to the rivers and to the valleys, Thus saith the Lord God, Behold I have spoken in my jealousy and in my fury, because ye have borne the shame of the heathen. Therefore thus saith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it: and the cities shall be inhabited and the wastes shall be builded.

“And I will multiply upon you man and beast; and they shall increase and bring fruit: and I will settle you after your old estates, and I will do better unto you than at your beginnings: and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel; and they shall possess thee and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men . . . Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord God . . . And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by” (Ezekiel 36:6-34). THE LAND BLESSED OF GOD

“Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beast of the field shall honour me, the dragons and the owls; because I give waters in the wilderness and rivers in the desert, to give drink to my people, my chosen” (Isaiah 43:19-20).

“And I will make them, and the places round about my hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them” (Ezekiel 34:26-27).

“And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities are become fenced and are inhabited” (Ezekiel 36:35). THE CALL TO SCATTERED ISRAEL

“I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth” (Isaiah 43:6).

“For thy waste and thy desolate places and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away . . . The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell . . . I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I, the Lord, am thy Saviour and thy Redeemer, the Mighty One of Jacob” (Isaiah 49:19-20; Isaiah 49:26).

“O thou afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires . . . 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. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake” (Isaiah 54:11; Isaiah 54:14-15).

“I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds: and they shall be fruitful and increase. And I will set up shepherds over them which shall feed them and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord” (Jeremiah 23:3-4).

“For, lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it . . . We have heard a voice of trembling, of fear, and not of peace. Ask ye now and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness?” (Jeremiah 30:3-6)
COMING THROUGH MUCH TRIBULATION

“Alas! For that day is great, so that none is like it: it is even the time of Jacob’s trouble, but he shall be saved out of it.

“For it shall come to pass in that day, saith the Lord of hosts, that I will break his yoke from off thy neck, and will burst thy bonds and strangers shall no more serve themselves of him. But they shall serve the Lord their God, and David their king, whom I will raise up unto them. Therefore, fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee; though I make a full end of all nations whither I have scattered thee; yet will I not make a full end of thee, but I will correct thee in measure, and will not leave thee altogether unpunished. For thus saith the Lord, Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause that thou mayest be bound up: thou hast no healing medicines. All thy lovers have forgotten thee; they seek thee not; for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity because thy sins were increased” (Jeremiah 30:7-14).

“Why criest thou for thine affliction? Thy sorrow is incurable for the multitude of thine iniquity: because thy sins were increased, I have done these things unto thee. Therefore all they that devour thee shall be devoured; and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be a spoil, and all they that prey upon thee will I give for a prey. For I will restore health unto thee and I will heal thee of thy wounds, saith the Lord; because they called

thee an Outcast saying, This is Zion, whom no man seeketh after. Thus saith the Lord: behold I will bring again the captivity of Jacob's tents, and have mercy on his dwellingplaces; and the city shall be builded upon her own heap, and the palace shall remain after the manner thereof. And out of them shall proceed thanksgiving and the voice of them that make merry: and I will multiply them and they shall not be few; I will also glorify them and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them" (Jeremiah 30:15-20).

POURING IN FROM EVERY LAND

"Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together; a great company shall return thither. They shall come with weeping and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble; for I am a father to Israel, and Ephraim is my firstborn.

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all.

"Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow Set thee up waymarks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities" (Jeremiah 31:8-21).

"They shall build houses and plant vineyards; yea, they shall dwell with confidence when I have executed judgments upon all those that despise them round about them: and they shall know that I am the Lord their God" (Ezekiel 28:26). THIS IS THE LORD'S DOING

"Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God. In the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities and the wastes shall be builded . . . Then the heathen that are left round about you shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it" (Ezekiel 36:32-36).

"In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old" (Amos 9:11).

"And I will pour upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (Zechariah 12:10-11).

“The Gentiles shall come to thy light, and kings to the brightness of thy rising . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The City of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken, and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations . . . Violence shall no more be heard in thy land, wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise . . . Thy people also shall be all righteousness, they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified” (Isaiah 60:3-21). THE CALL TO ALL GOD’S PEOPLE:

“Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth” (Isaiah 62:6-7).

“When the Lord shall build up Zion, he shall appear in his glory” (Psalms 102:16). THE CALL OF THE ANTI-SEMITE:

“Come, and let us cut them off from being a nation; that the name of Israel be no more in remembrance” (Psalms 83:4). THE CALL OF THE SPIRITUALLY-MINDED ZIONIST:

“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. After two days will he revive us: in the third day he will raise us up and we shall live in his sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth” (Hosea 6:1-3)

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