

NATIONAL REBIRTH
OF JUDAH

J. H. ALLEN

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**THE NATIONAL REBIRTH
OF JUDAH**

BY THE SAME AUTHOR

JUDAH'S SCEPTRE AND JOSEPH'S BIRTHRIGHT
An analysis of the prophecies of Scripture in
regard to the Royal House of Judah and the
many Nations of Israel.

OUR INVINCIBLE RACE OR ISRAEL MY GLORY
A sequel to Judah's Sceptre.

**THE NATIONAL NUMBER AND HERALDRY OF THE
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THE NATIONAL
REBIRTH
OF JUDAH

BY
of the REV. J. H. ALLEN *author*



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PREFACE

WHEN the chosen people were divided into two houses, two kingdoms, Jeroboam was made king over "all Israel," and Rehoboam, son of Solomon, was king over Judah. Later it was written, "King Asa made a proclamation throughout all Judah," while concerning the king of the ten tribes it is written, "In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel." This is followed by such scraps of history as these: "In the thirty and first year of Asa king of Judah began Omri to reign over Israel"; "And the king of Israel and Jehoshaphat the king of Judah sat each on his throne."

So the united history of these separate nations is continued on down through Biblical history into and through the

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prophecies of the Old Testament, until events of the coming kingdom of our Lord as he sits on the throne of his father David and reigns over the house of Jacob is foretold. As we follow the prophecies concerning the house of Israel as distinguished from the house of Judah, we find that they fit into Saxon history like a bullet into the mold.

In dealing with this subject of the national rebirth of Judah we have shown that the work of President Wilson in Europe and its far-reaching results, in relation to Zionism, is the fulfillment of prophecy. In connection with this the President's message to the Zionists has just come to our attention:

"I have watched with deep and sincere interest the reconstruction work the Weizmann Commission has done in Palestine at the instance of the British government, and I welcome an opportunity to express the satisfaction I have felt in the progress of the Zionists' movement in the United

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States and in the Allied countries since the declaration by Mr. Balfour on behalf of the British government of Great Britain's approval of the establishment in Palestine of a national home for the Jewish people, and his promise that the British government would use its best endeavour to facilitate the achievement of that object, with the understanding that nothing would be done to prejudice the civil and religious rights of non-Jewish people in Palestine or the rights and political status enjoyed by the Jews in other countries.

"I think that all Americans will be deeply moved by the report that even in this time of stress the Weizmann Commission has been able to lay the foundation of the Hebrew University at Jerusalem with the promise that that bears of spiritual rebirth."

There is indeed a spiritual rebirth coming to the Jews, the house of Judah, of which the national rebirth is but the fore-runner, for the law of divine procedure on

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all lines is first, that which is natural and afterward, that which is spiritual. The Jewish nation must yet look upon him whom they pierced, and cry out, "It is our Lord." But the mourning will finally end in the joyful acclaim, "Blessed is he that cometh in the name of the Lord." Then will be fulfilled the latter part of Micah's prophecy, the first of which was fulfilled when nineteen centuries ago there came out of Bethlehem-Ephratah, that ruler of Israel who was rejected and crucified by the Jews. "But thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel." (Micah 5: 2, 3.)

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“Behold, the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The LORD our righteousness.” — Jer. 33: 14-16.

CHAPTER I

JUDAH IN PROPHECY

IN order to gain a correct and comprehensive understanding of this important subject, a brief summary of the full and complete meaning of the term *Judah* is necessary, from both the historic and prophetic Biblical viewpoint.

First: *Judah* was the name of the fourth son of Jacob and Leah. To him was given the promise that he should become the progenitor of the royal line—a promise made by the Almighty God to Abraham, the covenant holder, in the words, “Kings shall come out of thee.” This was restated when it was said of Sarah his wife, “Kings of people [nations] shall be of her.” (Gen. 17: 6, 16.)

Second: *Judah* became later also the name of the tribe of Judah’s posterity,

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from among which there must ever come the lawful, divinely chosen kings which shall be rulers over the "many nations" promised to Abraham when the Lord God made His covenant with him. The tribe of Judah, at the time of the exodus out of Egypt numbered "threescore and fourteen thousand and six hundred." (Num. 1: 27.)

Third: *Judah* became still later the name of one of the two kingdoms into which the seed of Abraham, Isaac and Jacob were divided at the time of Rehoboam, son of Solomon. Because of taxation without representation, the Ten Tribes of Israel revolted against Rehoboam, who was ruling over Israel, sitting on the throne and holding the sceptre of the Judo-Davidic royal line.

After this division into two kingdoms, two nations, two houses, as they are variously called, the kingdom of which Judah became the representative name was variously designated as "the kingdom

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of Judah," "all Judah," "the house of Judah," "the whole house of Judah," "the children of Judah," or simply "Judah," as distinguished from the other kingdom which in contradistinction to Judah is known in Biblical history and prophecy as "Israel," "all Israel," "the house of Israel," "the whole house of Israel," and "the children of Israel."

From the name *Judah* are derived *Juda*, *Judea*, *Judean*, *Jude* and *Judas*, but the words *Jew*, *Jews*, and *Jewry* are corruptions of the name *Judah*. *Jew* and *Jews* refer to Judah the people, while *Judea* and *Jewry* mean the land occupied by the kingdom of Judah — the Jews.

The kingdom bearing the royal name of Judah consisted, at first, of only two tribes, Judah and Benjamin. (See I Kings, 12th chapter.) Later, when Jeroboam, King of Israel, refused to permit the Levites to officiate at the altars of the idols, the two golden calves which he had set up for Israel to worship, the tribe of

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Levi went back to Rehoboam, King of Judah. "And after them," as it is recorded, "out of all the tribes of Israel such as set their hearts to seek the LORD God of Israel came to Jerusalem [the capital of Judah], to sacrifice unto the LORD God of their fathers. So they strengthened the kingdom of Judah." (II Chron. 11: 16, 17.)

Although the name *Jews* is used in Biblical history, as a national and racial name for the subjects of the kingdom of Judah, it is not once used in any prophecy of either the Old or the New Testament. The only name used in prophecy as inclusive of the Jews and exclusive of Israel is the national name of the Jewish nation — *Judah*.

Examples coming under this last head are as follows: "Behold the days come, saith the LORD, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days shall Judah be

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saved.” (Jer. 33:14, 16.) Here the distinctive appellation “the house of Israel” is used in contradistinction to, and exclusive of “the house of Judah,” and *vice versa*. But the God of Israel purposes to accomplish that promised “good thing” for the house of Judah, just as surely as he proposes to do that same good thing for the house of Israel, but the subjects of each house or kingdom are distinct, those of one in no sense the subjects of the other.

It is furthermore declared that, in the days when this promised good thing comes to pass, Judah, the Jewish nation shall be saved — i.e., delivered, rescued, restored as a nation. *Judah* is the historic, national name of the only people called in the Bible *Jews*. The name *Judah* in the telling and foretelling of the national, civil and religious history and future destiny of the Jewish nation, is used seven hundred times in the Old Testament alone. And while, as we have said, the name *Jews* is not used

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at all in prophecy, the name *Jew*, in the singular, is used once as follows: "Thus saith the LORD of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you for we have heard that God is with you." (Zech. 8:23.) But in the context the appellation "house of Judah" is used three times, that of "Judah" twice, and that of "Jerusalem," the capital of Judea or Jewry, four times. Of this nation the following is prophesied: "Thus saith the LORD of hosts; The fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts [or set times]; therefore love the truth and peace." (Zech. 8:19.)

The last recorded utterance of Jesus concerning the Jews is coupled with a prophecy: "O Jerusalem, Jerusalem;

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thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” (Matt. 23:37-39.) This is a prophecy of desolation and bitterness, of loneliness and separation for the house of Judah whose capital was Jerusalem, the name of which is used symbolically for the people thus addressed. But it is also a prophecy which foretells a coming period of cheerful and happy times of feasting, of joy and gladness, of love and truth, and of a time of peace. Then shall the approval and presence of the God of their fathers among them be so evident that ten men out of the non-Jewish nations of the earth shall take hold of the individual Jew (Judahite) and say, “We will go with you.”

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There are other prophecies also which deal with the rebirth of national Judah. Among them is the following: "I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them." (Zech. 10:6.) Here it is declared that the Lord will save and bring again both the house of Judah and the house of Joseph, — Judah being the representative name of the house of Judah, the Jews, and Joseph being one of the representative names of Israel, the Ten Tribes. But the Lord continues by the mouth of the same prophet, saying, "The LORD also shall save the tents of Judah first." (Zech. 12:7.) The word "save" means deliver, rescue, restore, give health and prosperity and may be applied either to an individual or to a nation. Therefore the former text points to the restoration of the two houses or kingdoms into which the seed of Jacob were divided in the days of Rehoboam when the Ten Tribes revolted from the royal house —

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Judah—and made Jeroboam of the house of Joseph, king of Israel. But the latter text indicates that the house of Judah shall be saved or restored to the land first.

Zechariah further prophesies, saying, “Judah also shall fight at Jerusalem.” If Judah must yet fight at Jerusalem, it implies the necessity of an organized state or nation of Judah with an organized army. But since the nations are to learn war no more after the setting up of the long expected and divinely promised millennial kingdom of universal peace, it is evident that the restored kingdom of Judah is a premillennial event, and this very event may not only prepare Judah for her prospective war, but furnish the cause as well. In Zechariah we read, “Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem”: or, as the marginal reading gives it; “and also

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against Judah shall he be which shall be in siege against Jerusalem." Consequently, if there is to be war against Judah at Jerusalem, then restored or reorganized Judah must not only be there to engage the besiegers but must have Jerusalem her capital city in which is also her citadel.

Continuing, the prophecy reads: "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, even in Jerusalem." (Zech. 12:6.) This prophecy is so stated, especially the latter part of it, that it would be utterly confusing, unless illuminated by the Holy Spirit. With this illumination we understand that the names of the capital cities of Israel and Judah (Samaria and Jerusalem) are figures of speech — the capital city of a people or nation being used to represent the people

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themselves. Take for example the exclamation just quoted: "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" We understand that "Jerusalem" is here used figuratively for the Jews, whose capital it was and shall be again, while in the uniquely worded part of the prophecy quoted from Zechariah, "Jerusalem shall be inhabited again in her own place, even in Jerusalem," we have both a figurative and literal use of the term "Jerusalem." The word from which "inhabited" is translated means to settle, to establish, or to place, and is the same word which is translated "place" when the LORD through the prophet speaks of the return of the two houses: "I will bring them again to place them." So the word Jerusalem is first used to designate Judah the nation, which shall be established or settled "again," in her own place, even in Jerusalem — the

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city of Jerusalem. To this, moreover, is added the statement that the house of Judah will be saved first.

The adverb "again" can by no possible chance have reference to the reestablishing of the Jews in Jerusalem and Judea after their return from Babylon, because the prophet Zechariah is prophesying concerning a period just prior to, and preparatory for the incoming of the glorious reign of the Christ, concerning whom the prophet declares: "His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south." (Zech. 14:4.) At this time the prophet exclaims, "And the LORD [Jehovah] my God shall come, and all the saints with thee." Following this comes a transition period when the "light shall

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not be clear, nor dark," and it shall be "not day, nor night," but "at evening time it shall be light." "And the LORD [Jehovah] shall be king over all the earth: in that day shall there be one LORD, and his name one." (Zech. 14:9.) "In that day shall there be upon the bells of the horses, **HOLINESS UNTO THE LORD** . . . Yea, every pot in Jerusalem . . . shall be holiness unto the LORD of hosts." (Zech. 14:20, 21.)

But during that transition period, when the light is neither "clear nor dark," when it is neither day nor night, when all is misty, confused, uncertain and indefinite, Judah shall be there as a reorganized house, a world-recognized nation, and warring against the nations that come against her, concerning whom the prophet further says, "In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David [remember Goliath]; and the house of David [the nation] shall

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be as God, as the angel of the Lord* before them." (Zech. 12:8.)

The transition period of which the prophet writes is the closing of the Times of the Gentiles which overlaps the beginning of the incoming age. Hence, some of the events recorded therein are those which follow as a natural sequence the ending of the time when Jerusalem shall be trodden down of the Gentiles. These same events are also for the kingdom age in the fullness and perfection of its divine light and glory. This is not only the meaning but the prophetic outcome of the Zionistic movement among the Jews of to-day. It is true that not all the Jews are in favor of Zionism, and that not all who are in favor of it would be willing to break up, sell out, and move all their belongings to Palestine. It is also true the business interests of thousands would be utterly

*Wherever the word LORD is used in the Old Testament and printed in small capitals it should be translated *Jehovah*.

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ruined, and their prospective fortunes wrecked, if they were compelled to do so.

It is estimated that the approximate number of Jews in the world to-day is about twelve million, and that only a small per cent of them would be willing to change their citizenship for a national one in the ancient land of their fathers — but this would not be at all essential to the fulfillment of the prophecies concerning the establishment of a Jewish state, nation, or commonwealth in their racial homeland.

Nevertheless, it will be necessary for a certain portion of them to do so. Mr. Adolph Kraus, President of the Independent Order of Ben nai B'rith (Sons of the Covenant), U.S.A., while commenting on the Declaration by the British Government in support of a homeland for the Jewish people in Palestine, says, "The declaration must have the effect of gaining for the Zionist cause the support of even such Jews as have hitherto been indifferent or opposed to the movement, for no

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Jew can consistently oppose the establishment of a Jewish homeland, be it ever so small.”

Indeed, it is our opinion that the prospective state will be small in comparison to the whole number of Jews in existence to-day, for we see other prophecies which more or less involve the great bulk of the house of Judah who do not go up to the land as citizens of this latter-day reorganization of the nation. The individual existence of this Zionistic state, although a part of the divine plan, is necessarily short-lived, for its existence ends with Armageddon, after which *the whole house of Judah* is merged into the long foretold union with *the whole house of Israel*, according to the following prophecy: “I [the Lord God] will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.” (Ezekiel 37:22.)

CHAPTER II

THE DECLARATION OF GREAT BRITAIN

THAT wonderful document known as the "Declaration," the "Pronouncement," the "Pronunciamento," the "Guarantee," the "Security of Tenure," and the "Charter of Zionism," was issued by the British Government, endorsed and approved by the Cabinet, and signed by the Secretary of State for Foreign Affairs, Arthur James Balfour, on November 2, 1917. This Declaration has caused the wildest enthusiasm and the greatest joy that has been experienced or could have been experienced among the Jews since the decree of Cyrus, King of Persia, when it is recorded in Ezra 1: 1, the LORD stirred up the spirit of Cyrus, King of Persia, "that the word of the

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LORD by the mouth of Jeremiah might be fulfilled." It was Jeremiah who had foretold the exact time — seventy years — that the Jews should be held in the Babylonish captivity.

In fact, this published manifesto of the British Government has so aroused the unbridled enthusiasm of the Jews that great and rousing demonstrations, rallies, celebrations and mass meetings have been held in all the large Jewish centers the wide world over. In these meetings they have given expression to their great joy, deep gratitude and newly inspired hope, which is one of the greatest marvels of the twentieth century.

In speaking on the subject of Zionism in an interview with a representative of the London *Observer* published Sunday, September 29, just prior to the announcing of this Declaration of His Majesty's Government, Dr. M. Gaster, Chief Rabbi of the Sephardic Communities of England, said, "The political outlook, the re-

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lations between states and states, have nothing to do with us. What we are aiming at is to create a state again as it was under the Persian rule, when Cyrus permitted the Jews to return to the Holy Land, to reestablish their cult, to rebuild their Temple, and to appoint their own autonomous government.”

Now, it is a marvelous fact that what this Chief Rabbi (heralded by the *Observer* as the foremost authority on the Holy Land) says the Jewish Zionist movement wants, is just that which is proposed for them in Zechariah. An autonomous government is subject to an overruling government, but has its own immediate rulers. The Jews after their return from Babylon, had just such a government — under the overlordship of pagan Rome, but under their own provincial governors. In the same chapter and in close proximity there are two texts which speak of the governors of Judah, one of which says, “The governors of

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Judah shall say . . .” while the other says, “In that day will I make the governors of Judah like an hearth. . . .” This is what the Lord promised for reborn Judah according to the prophet Zechariah. It is true that some of the prophecies of Zechariah were fulfilled while the first Jewish autonomous state was in existence. Among those which were fulfilled during the first autonomy, was the coming of their king to them “lowly, and riding upon the foal of an ass,” the weighing of “the thirty pieces of silver,” and the breaking of “the brotherhood between Israel and Judah.” Judah rejected and crucified their king, while Israel, the ten-tribed kingdom, received him. Unto Israel was the kingdom given after it was taken from Judah, as foretold by the Messiah himself. But other things foretold by Zechariah are to come to pass under the régime of re-established Judah under the second and last autonomous government.

Of the time when Judah is settled again

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in her own place, even in Jerusalem, we read, "In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem [Judah] shall be inhabited [settled] again in her own place, even in Jerusalem." (Zech. 12:6.) Now, while Judah was being established under the autonomy of Rome after her return from the captivity in Babylonia there was no fulfillment of any such similes as fire among wood and a torch among sheafs of grain, neither did they in any sense devour their enemies on the right and left. So far as those phases of their history is concerned, it was diametrically the opposite, for they became, as foretold by this same prophet, "the flock of the slaughter; whose possessors slay them, and hold themselves not guilty . . . and their own shepherds pity them not. For I will no more [further] pity the inhabitants of the land,

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saith the LORD: but, lo, I will deliver the men every one into his neighbor's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver them." (Zech. 11:4-6.)

Note that it says the Lord will deliver them, "every man into the hand of his king," that they shall smite them, and that he will not deliver them; and then call to mind the awful and tragic description of the Roman siege of Jerusalem under Titus, as given by Josephus. It was then that Judah received her greatest punishment for saying, "His blood be on us, and on our children." From this they were not delivered. But now, under the coming autonomous government, they are to be defended and have sweeping victories over their enemies. Oh, that they might know!

Without giving the formal opening and closing portions of the letter 'duly approved and signed by His Majesty's Government and sent to Lord Rothschild, the

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real political message reads as follows: "His Majesty's Government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavours to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country."

Commenting on this Declaration Lord Rothschild says, "I consider that the Declaration is the most important pronouncement yet made, as it is the first recognition by a Great Power of the real status of the Jewish people, and that it ought therefore to find a whole-hearted support from all Jews. I also consider it not only the first step towards restoring Palestine to its ancient prosperity, but also the first step in constructive policy necessitated by the war

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and its inevitable aftermath of necessary
changes and reconstruction.”

Among other things Mr. Nathan Straus of New York said, “This is the day which the LORD hath made; let us be glad and rejoice therein.” Lord Robert Cecil, M. P., at the great Thanksgiving meeting of the Jews at the London Opera House, said, among other pertinent things: “It is, indeed, not the birth of a nation, for the Jewish nation through centuries of oppression and captivity have preserved their sentiment of nationality as few people could; but if it is not the birth of a nation, I believe we may say it is the *rebirth of a nation.*”

This statement was received with loud and prolonged applause; in which, could we have been there, we surely would have heartily joined. Even at this distance we offer a glad heartfelt amen, because, wittingly or unwittingly, Lord Robert Cecil struck the nail of Biblical truth on the head by saying “rebirth of a nation.”

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In the reports that come from all over the world concerning these mass meetings and demonstrations, all seem to concur in the expressed opinion that the issuing of this Declaration is the most momentous and important proclamation or epoch-making event that has occurred for the last twenty or thirty centuries. The Canadian Zionist Federation cabled their cordial greetings, saying, among other things: "This Declaration is one of the most momentous in Jewish history. What Britain promises she will fulfill. The undying hopes for which Jews suffered martyrdom for twenty centuries will now be realised." Dr. Stephen S. Wise said, "The Declaration has transferred Zionism from the field of national aspirations to the realm of political fact. Not in centuries has any word been spoken of equally vital consequence to the well-being of Israel."

Judge Julian W. Mack of Chicago said, "The dreams and prayers of twenty cen-

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turies, embodied in the famous Basle Zionist declaration that Palestine may again become the homeland of the Jewish people, secured and recognized as such by the law of the nations, is approaching realization.”

Still another, Dr. Weizmann, President of the English Zionist Federation, said the present generation of Jews had upon its shoulders the greatest responsibility of the last two thousand years, and he prayed that they might be worthy of that responsibility. According to the report* he then called upon the great mass assembled to rise and with uplifted hand take the old historic oath, each man and woman of them, i.e., “If I forget thee, O Jerusalem, may my right hand forget its power [cunning].”

The Chief Rabbi, M. Gaster, from whose interview with a representative of the *London Observer* we have previously

* See *Great Britain, Palestine and the Jews*.
New York: George H. Doran Co.

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quoted, also said at that same time, "I stand on the claim of the Bible, that historic, prophetic and just claim which no power on earth can either dispute or deny us." It was left to this loyal orthodox Jewish Rabbi to say the things, at that great London demonstration, which prove the correctness of our interpretation here given concerning the national rebirth of Judah with an autonomous government. In speaking of the hopeless and weak inadequacy of words to express the gratitude of the Jews, he said that for the interpretation of their true feelings to-day they must turn to the Scripture; that twenty-five hundred years ago Cyrus issued his edict of liberation to the Jewish exiles in Babylon; and an eye witness of that glorious day had left them in the 126th Psalm a record of how their fathers received the announcement of their deliverance. He then quoted a part of the Psalm which is as follows: "When the LORD turned again the captivity of Zion, we

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were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen [*goyim* — nations], The LORD hath done great things for them." To which they replied saying, "The LORD hath done great things for us; whereof we are glad." Therefore the Chief Rabbi continued saying, "The LORD hath done great things for us, whereof we are glad." Theirs, he said, was a similar feeling of joy and wonder. With them likewise it was the astonishment of the nations, the reassuring approbation of statesmen and rulers that caused them to exclaim, We will see it done, the thing so many have thought could never be done!"

Now, Jesus himself said to his disciples, "All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms." And in the very next verses of the 126th Psalm, where the Rabbi ended his historic quota-

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tion comes the following prophecy: "Turn again our captivity, O LORD, as the streams in the south. They that sow in tears shall reap in joy." In Jeremiah the LORD answers this cry by saying, "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at first." (Jer. 33:7.) Remember also Zechariah's prophecies of the return of the two houses. But he declared that the LORD will restore or settle the house of Judah first. As we are at present dealing simply with the house of Judah, we only pause to say that we shall in due time deal with the present condition and return of the house of Israel.

On this memorable occasion the Chief Rabbi furthermore said that after the proclamation issued by Cyrus, the mass of the Jewish people still remained in Babylon. All told, only 42,000 men, women, and children took advantage of the king's proclamation and followed Ezra back to Zion, the land of their fathers. Now, as

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then, only a "remnant" shall return. It is worthy of note that the prophet Zechariah uses the phrase "remnant of Judah" twice in reference to this returned house of Judah, and Zephaniah says, "The coast [of Canaan] shall be for the remnant of the house of Judah; they shall feed thereupon: in the houses of Askelon shall they lie down in the evening: for [when — marg. ref.] the LORD their God shall visit them and turn away their captivity."

Again, the Chief Rabbi Gaster is almost correct when he makes the statement that the issuance of the edict of Cyrus at the liberation of the Jewish exiles in Babylon, was "twenty-five hundred years ago." While it was not that long ago it was approximately so. For it is well known to the great mass of Biblical students of today that the exact time of the Gentiles is 2520 years. This period began during the reign of that king of Babylon, Nebuchadnezzar, to whom Daniel in interpreting the dream said, "Thou art this head of gold."

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This was a reference to the image of gentile nations which were to rule over Palestine. During this time Jerusalem was to be trodden down of the gentile nations who held dominion over the homeland of Israel and Judah. According to some of the most noted chronologists of the day the first phase of this dominion was ended in September 1917. The following month the British army made its never to be forgotten campaign in Palestine which resulted in the capture of the Holy City, and ended in the utter defeat of the Turkish army. And in November of the same year the British Government made this history-making, world-renowned Declaration, which has not only sent the greatest thrill of joy that has run through the heart of the Jew for more than twenty centuries, but has given him a hope of personal freedom and of national importance, such as they have not felt since Nebuchadnezzar defeated Jehoiakim, King of Judah, and made Judea a Baby-

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lonish province. This occurred in the eighth year of the reign of Nebuchadnezzar, but the final defeat and captivity of Judah did not occur until the nineteenth year of Nebuchadnezzar's reign when Zedekiah was king of Judah. Concerning this nation it is recorded (II Kings 24:3): "Surely at the commandment of the LORD came this upon Judah, to remove them out of his sight." And the record continues: "For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his presence, that Zedekiah rebelled against the king of Babylon."

This was the beginning of the end of Judah as an independent kingdom or nation, as the outcome of that war resulted in the destruction of the temple, the burning of Jerusalem, the capture of the royal family, the slaying of the sons of Zedekiah, the putting out of his eyes, and the taking of the king and the people to Baby-

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lon. It was through the edict of Cyrus, that the liberation came which was the official and political cause of the return of the Jews from their captivity.

They returned, however, only to become an autonomous government under the overlordship of Rome — Zedekiah having been the last king of the Judo-Davidic royal line to hold the sceptre of Judah *over the Jews* from that day to this. This was about 500 years before Christ, and the promise that the sceptre should not depart from Judah (the royal family line) until Shiloh come would have been invalidated if only the Jews were Israelites of the seed of Abraham, Isaac, and Jacob. It would also have made invalid the reiterated sceptre promise that David should never lack a seed to sit on the throne ruling over Israel, if there were no house, no nation, no kingdom of Israel exclusive of the Jews. But there was then, and still is, such a king-

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dom,* to which Jeremiah, the father of
Zedekiah's wife, escaped with the young
princess, after the king's sons were slain
before his eyes and his eyes put out. Thus
the ten-tribed kingdom of Israel to which
Jeremiah, the prophet, made his way was
located, according to the prophets Jere-
miah, Ezekiel, and Isaiah, in the "islands
of the sea."

Therefore, after the return from Baby-
lon, of the three full tribes of Judah, Ben-
jamin and Levi together with some out
of all the tribes of Israel, they lived in
Palestine under the dominion of Rome,
until they were finally, according to
prophecy, scattered into all the kingdoms
of the earth. Now, under the impetus of
Zionism and the renewed inspiration of
this momentous Declaration of His
Majesty's Government, their highest am-
bition, their greatest hope, their brightest
dream — according to the statements

* See *Judah's Sceptre and Joseph's Birth-
right*.

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above quoted — is to return again under an autonomy. This is just what the prophecies of Zechariah declare that the re-organized house of Judah shall be at the beginning of its renewed existence, but the outcome of that national rebirth shall be something far better, greater, higher, and more glorious than that, even the re-establishment of the divine theocracy.

CHAPTER III

THE BRITISH, THE ARAB, AND THE JEW

THE hiatus in the prophetic history of Judah as found in the prophet Zechariah comes as a surprise to the student who naturally expects the events to continue in their natural sequence without a break. One would suppose that, if there were a gap, there would be, at least, a hint which would lead one to expect it. But such is not the case here nor where Jesus read from the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Whereupon he closed the

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book, sat down and said unto the assembly in the synagogue, "This day is this scripture fulfilled in your ears." By turning to the sixty-first chapter of Isaiah we find that when our Lord ceased to read and closed the book he had not finished the sentence but stopped at a comma. If he had not done this he could not have said, "This day is this scripture fulfilled in your ears," for the prophecy says; "to proclaim the acceptable year of the LORD, and the day of vengeance of our God." The fulfillment of this "day of vengeance of our God," still in the future, belongs to the closing days of the Gospel Age or Dispensation, and synchronizes with "the year of my redeemed." Thus he placed the entire Gospel Dispensation in the punctuation.

In further evidence that this is the manner of the God of Israel, notice the following points of the prophecy given to the Virgin Mary by Gabriel:

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1. "Thou shalt conceive." She did.
2. "And bring forth a son." She did.
3. "And shalt call his name JESUS." That was his name.
4. "He shall be great." His fame is world-wide.
5. "And shall be called the Son of the Highest." After his baptism, as he stood on the banks of Jordan, "lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3: 16, 17.)
6. "And the Lord God shall give unto him the throne of his father David." He has not yet sat on that Davidic throne.
7. "And he shall reign over the house of Jacob [Israel and Judah — the Jews and the Ten Tribes re-united] for ever." He did not reign over them at this first coming, no, not even over the Jews, for they rejected him.
- 8 "And of his kingdom there shall be no end."

Thus we find five points of the great fundamental prophecy of Christianity ful-

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filled, and three points yet to be fulfilled, the fulfilling of which demands the manifested presence of the Lord. Again we find the entire Gospel Dispensation in the punctuation point — a period of time, unto the twentieth century of which we are now come.

But both the day of vengeance and its synchronous year of the redeemed of the Lord are just at the door; and when that day of vengeance comes it must fall first on the head of Edom, i.e., the house of Esau, the great bulk of which compose the Ottoman Empire. The present day house of Israel, located by the Prophets in the "islands of the sea" northwest of Palestine, are for the most part ignorant of this which would seem to be recognized by the house of Judah, judging by the numerous statements to that effect, which were uttered at the great Zionist Demonstration meeting in London and Manchester. For, at the London Thanksgiving meeting held over the Declaration of His

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Majesty's Government, Mr. Nahum Sokolow said, "We look forward with confidence to a future of intellectual, social, and economic co-operation; we are one with the Arabs and Armenians."*

These words taken alone might not be understood as having reference to racial oneness, but later this same speaker under the warming influence of the enthusiastic occasion said, "We look with fraternal love at the creation of the Arab kingdom, re-establishing Semitic nationality in its glory and freedom." These words are reported as having been received with "cheers" and "loud applause." But at the Manchester meeting, evidently encouraged by those cheers and demonstrations, together with the hearty concurrence and congratulations in the interim both from the Arabs and from his own joy-enthused people, the Jews, Mr. Sokolow said, "*If racial kinship really counts, if*

*Some claim that the Armenians are one of the lost tribes of Israel.

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great associations exist which must serve as a foundation for the future, these associations exist between *us* and the Arabs. I believe in the logic of these facts. In the principle of nationality lies the certainty of our justice. There lies also the certainty of our brotherhood with the Arabs and the Armenians.”

The Turks claim that they are the descendants of Abraham through Ishmael and Esau-Edom.* Now, since the Ottoman empire is composed of the posterity of these alien sons of the house of Abraham, the kingdom represented by the feet and toes, the fourth kingdom of Daniel’s image, having dominion over Palestine and treading down Jerusalem, is said to be “part of potter’s clay and part of iron.” “The kingdom [singular] shall be divided; but there shall be in it [not them, as some would have it who try to make ten toes] of the strength of the iron,

* This subject I have treated in detail in *Our Invincible Race*.

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forasmuch as thou sawest the iron mixed with miry clay." (Dan. 2: 41.) Because of this unstable condition, it is further declared of this kingdom: "They shall not cleave one to another." This foretold division or disintegration is to-day in process of fulfillment, and is one of the unexpected results of the recent great European war. For the Arabs are now, like the Zionist Jews and the Armenians, forming into an independent nation, which is also to be autonomous. One of their representatives, Shahk Ismail Abdul-al-Akki (speaking in Arabic), addressed the great London Thanksgiving meeting of the Jews. In this address he appealed to the assembled Jews not to forget in the days of their happiness that the sons of Ishmael have suffered also.

This is in perfect harmony with what we have held for years; i.e., that the Arabian element in the Turkish empire were the posterity of Ishmael, who, unlike the Turks (Edomites), are not to be de-

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stroyed, but are the ones concerning whom it is declared that, after the whole house of Israel is brought up out of their graves, taken back to their land, and the house of Israel and the house of Judah are put together into one nation, "he [Ishmael] shall dwell in the presence of all his brethren."

The report of Sir Mark Sykes' address before the Manchester meeting contains the following reference to the Arab: "When he spoke of the Arabs he entered into no nice distinctions. . . . Eighty-five per cent of the stock was Semitic. For 800 years the Arabs had been under Turkish dynasties. Their canals of Mesopotamia had been ruined, and when Vasco da Gama rounded the Cape he cut them off from European commerce. They were bound, impoverished, divided by Turkish intrigue, and isolated by events. Were they dead? Never." "You know," he said, "the Semite sleeps but never dies." This was followed by loud cheers.

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M. H. N. Mostditchian, a member of the Armenian Delegation to this great assembly in London said that one thousand two hundred years ago there had reigned a dynasty of Armenian kings who had in their veins a good deal of Jewish blood, and he made comparisons of the two nations who had gone through the same persecutions, but who, notwithstanding, were not willing to die and had not died. Cheers again.

In his reply to the above, Mr. Sokolow said, "We believe that the present hour of crisis and the opening of a large perspective for epoch-making developments offer a fruitful opportunity for a broad basis of permanent cordial relations between two peoples who are inspired by a common purpose. We mean a real *entente cordiale* between Jews, Arabs, and Armenians, such an *entente cordiale* having already been accepted in principle by leading representatives of these three nations." Note this: "*three nations*" but

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only "*two peoples*"; i.e., Armenians one people, Jews and Arabs one people, but three nations out of the two peoples, an Arabian nation and a Jewish nation out of one of the "peoples," and an Armenian nation out of the other.

Furthermore, as soon as the Declaration of the British Government was given to the world it was immediately endorsed and backed by the highest governmental authorities in the United States. In an account of a great mass meeting of the Jews at the Central High School in Washington, D.C., the *Washington Post* tells of the visit of two of the delegates from the American Jewish Congress to President Wilson: namely, Dr. Stephen S. Wise of New York and Judge Julian Mack of Chicago. These delegates first visited the President and then carried the report of his avowed sympathy, purpose and attitude to the mass meeting assembled. The delegates declared that they found the President in full sympathy

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with the "incontestable principle of the right of the Jewish people everywhere to an equality of status," and they said he told them that he was persuaded that the United States and the allied nations were agreed that the foundations of a Jewish commonwealth should be laid in Palestine.

✓ In commenting on these momentous facts the *American Jewish Chronicle* of New York said, "It is by no means pure accident that two mighty Anglo-Saxon nations and governments, Great Britain and the United States of America, should be the first among the Great Powers to recognize the right of the Jews to a national homeland of their own, and thus publicly to recognize the nationality of the Jews. If the ancient Jewish mind, as it expressed itself in the Bible, ever influenced a great race and helped to shape its destinies and policies, it was the Anglo-Saxon race. For the past four hundred years the greatest production of Jewish

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genius, the Bible, has been a powerful factor in the life of the Anglo-Saxon race."

The strange part of all this lies in the fact that the Jews, the denationalized house of Judah, should be snuggling up to the house of Ishmael, one of the alien houses of Abrahamic seed, hunting for what scientists would call "*a trace*" of racial blood in the Armenians as a foundation for national fraternity and brotherhood with the very nations whose praises they were then sounding, and to whom they were then unspeakably grateful and thankful. At the great Thanksgiving meeting in London, Mr. Israel Zangwill said: "It is not surprising that the nation whose noble version of our Scriptures has made the Bible almost a British possession should vibrate to Jewish national aspirations." Another member of the house of Judah in order to conciliate any British objector said no British Jew would be less British because he could look at the cradle of his race with pride and at the religious

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centre of his faith with happiness and reverence. He said when the spiritual citizenship was clearly and nobly defined the civic citizenship would be higher than ever before.

At the great Jewish Thanksgiving meeting in London, of which we have had much to say, Israel Zangwill said: "Unless the Palestine colonization is so planned that it must eventually produce the national autonomous home, I for one will not devote my limited strength to such a mockery of Jewish aspirations. The times are too serious and tragic for such trifling."

In these references, we notice the close proximity and use of the names B'nai B'rith (contracted form of Ben nai B'rth), British and Jewish. As hitherto stated the name *Jew* is a corruption of the name *Judah* — or rather a corruption of its derivations, the evolution of which would be as follows: *Judah*, *Judas*, *Juda*, *Jude*, *Jew*. Since *ish* is the Hebrew for *man*, the adjective *Jew-ish* means a Jew-

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man. The name of the Jewish order “Ben nai B’rith” means “sons of the covenant” — the word *Ben* meaning Son and *B’rith* is Hebrew for covenant. Hence Brit(h)-ish in Hebrew means the covenant-man. Therefore, in reply to that conciliatory query, “Would a British Jew be less British by loving the cradle of his race?” we will answer by asking another: How can a British Jew be less British by being British? Or, in other words: How can a covenant-man Jew be less a covenant-man by being a covenant-man?

A British Member of Parliament once said, “As a British subject who has no Jewish connections, I stand here this afternoon the personal friend of the Zionist leaders.” How can it be possible for a British (covenant-man) subject to be British (covenant-man) and not be a connection (relation) of the Jew-man who is racially a covenant-man (British) of the seed of Abraham the covenant holder? Oh, the irony of it all!

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Again, from another Jewish fraternity the following resolution was adopted: "That the First Lodge of England of the Independent Order of B'nai B'rith (Sons of the Covenant) conveys to His Majesty's Government an expression of heartfelt gratitude for their Déclaration in favor of the establishment in Palestine of a national home for the Jewish people, and assures His Majesty's Government that their historic action has been received with profound appreciation by all sections of the Jewish community as the crowning evidence of the goodwill entertained by Britain toward the Jewish people."

In the word "Britain," we have the Hebrew *Brith, covenant*, combined with the Hebrew *ai*, which is translated "isle," "island," and "isles," in the King James version of the Hebrew Scriptures, and means the covenant island.

It is also pertinent to say that the Council of the Anglo-Jewish Association sent expressions of gratitude, etc. According

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to Totten the word "Anglo" is derived from the Hebrew *ga-el*, son of God, and the indefinite article *a* or *an*. An-ga-el then becomes Anglo. Thus Anglo-Jewish means, Son-of-God-Jew-man, while the name of his brother nation, which neither he nor his big generous brother seems to recognize, is Anglo-Saxon meaning the Son-of-God-sons of Isaac. These latter people Isaiah said were to be called by another name and were to be located in the "islands of the sea."

This prophecy has had a threefold fulfillment, as they are now called British, Anglo-Saxon, and Christian, for they are the Christianized Israel of the last twenty-five chapters of Isaiah. These last twenty-five chapters of Isaiah some earnest, zealous, and spiritually-minded students of the Bible call Second Isaiah because of the very apparent change in tone of the prophet concerning the *people* of the *Book*. But they do not recognize even with the unmistakable waymarks found in

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prophetic history that the people upon whom the glory of the Lord has risen, the great Anglo-Saxon race, is Israel — the Israel of to-day. While the great mass of the English-speaking peoples do not fully realize how great a God is their God, nor how rich an inheritance is theirs spiritually and materially, yet they do believe that the Christ is the Son of God, and the Redeemer of the world, and that some day and some how *God* will be the King of kings and Lord of lords. This faith in itself ratifies their inheritance.

“Mount Zion,” says Mr. Zangwill, “is in labour. Shall it produce a mouse? No, it must produce a lion — the lion of Judah.”

It is the coming of the “Lion of the tribe of Juda,” to which all this trend of events is leading. And who is the “Lion of the tribe of Juda”? Even the Christ, the Messiah for whom the orthodox Jews have been looking all down the ages.

CHAPTER IV

NOT JUDAH ALONE

GENERAL ALLENBY'S marvelously thrilling and seemingly supernatural capture of Jerusalem and conquest of the Holy Land, the pledge of the British Cabinet to restore Palestine to the Jews, together with the full sympathy of the administration of the United States and their willingness to assist in the furtherance of that pledge, are big with prophetic meaning. But one can neither understand the import of these tremendous events nor read the daily newspaper aright unless one keeps well in mind the distinction between the house of Judah and the house of Israel. The two houses are kept separate by the inspired prophets until the full end of the present dispensation.

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For instance, the prophets are teeming with such prophecies as these: "I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first." "As at the first" does not mean an autonomy for they were ruled over by kings of their own. Also "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. And these are the words that the LORD spake concerning Israel and concerning Judah."

Hosea, also, after giving a prophecy which concerned the house of Israel only, says, "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (Hosea 1:11.) Concerning this event, Jeremiah further declares, "In those days,

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and in that time, saith the LORD, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the LORD their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the LORD in a perpetual covenant that shall not be forgotten." The word which is here translated "way" means not only a trodden road but a mode or custom of action, a manner of procedure.

In these initial steps *both the houses of Israel* are concerned. The preliminary inquiries as to the return of the Jews — Judah — back to Zion is engaging the interest of both the Jews and the two great Anglo-Saxon nations in the Zionist movement. But, as we have already shown, the commonwealth to be formed out of the Jews can only involve, at least in its beginning, a remnant of Judah. The great bulk of Judah must return with Israel — the Ten Tribes, to whom according to the

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31st chapter of Jeremiah the LORD says, "Thou shalt yet plant vines upon the mountains of Samaria [the name of their former territorial home in Palestine and of its capital city]. . . . For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the LORD our God. . . . 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 [the many nations promised to Ephraim — Gen. 48: 14–19], and declare it in the isles afar off [where they are now], and say, He that scattered Israel will gather him." Israel, the non-Jewish house of Abrahamic seed, was scattered and dispersed and sifted through the nations as corn is sifted through a sieve, without the loss of a single

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grain or stone (see Amos 9:9 — marg. ref.), because the non-Jewish Israelites, the birthright people, the house of Joseph, is the stone kingdom. Thus did the dying Jacob prophesy: "From thence [the house of Joseph] is the shepherd, the stone of Israel," i.e., Jacob's Pillow-Pillar stone, on which every king and queen of Great Britain has been crowned for all these centuries, and it is the unimpeachable testimony of history that the United States is one nation out of the many-nationed empire whose seat of government is in the "islands of the sea."

Therefore, as the editor of the *American Jewish Chronicle* says, "It is by no means pure accident that two mighty Anglo-Saxon [sons of Isaac] nations and Governments, Great Britain [covenant-isle] and the United States of America, should be the first among the Great Powers to recognize the right of the Jews to a national homeland." This suggests another question: if the

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above fact is "by no means accident," what is it?

The Jewish writer thus quoted seems to think it is because, as he says, "For the past four hundred years the greatest production of Jewish genius, the Bible, has been a powerful factor in the life of the Anglo-Saxon race." Another Jewish speaker at the Manchester demonstration, claiming that the influence of the Bible on the Saxons was responsible for England's action in regard to Zionism, said, "Now, by this Declaration England has played a rôle that is truly Biblical."

Just here truth and loyalty to God compels us to take time to say: *we never will admit that the Bible is solely a product of Jewish genius.* Some of those holy men who spake as they were moved by the Holy Spirit were indeed of the house of Judah — Jewish — while others belonged to the house of Israel — the Ten Tribes. We further know that the Anglo-Saxons, together with all other Saxons on the earth

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outside of the Jewish Saxons (sons of Isaac), belong to the Israel upon whom the Heaven-sent Word lighted.*

We also know that reasons why these Anglo-Saxon nations are contending for the "incontestable right" of the Jews to a homeland in Palestine, are contained in the teachings of the Bible, that Bible referred to by some of the Jewish speakers as "our Scripture" and the "Jewish Bible," which shows that Judah must yet return to Judea. Whether these teachings have penetrated the nation's administration or not a stand has been taken "that is truly Biblical."

Surely the spirit of the day when "Ephraim shall not envy Judah, and Judah shall not vex Ephraim," is in the air. "Mr. James de Rothschild, who was received with great enthusiasm," says the report of the great Thanksgiving meeting, "said he stood there as the son of one

* See *Our Invincible Race*.

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who had spent his life in endeavouring to bring about what they were celebrating that day. Jewish ideals up to that time had been met at the gate, but they could not get through. With one stroke of the pen the English Government had flung open those gates. Therefore in every Jewish heart gratitude was overflowing, and they must not forget that all their aims of the future had been strengthened by the country whose Government had framed the generous and just Declaration."

Again, when the question of a name for the reorganized autonomous government of Judah was under consideration, Mr. Israel Zangwill said, "To diminish the risk of confusion, let Palestine be called what Lord Robert Cecil called it, Judaea, and let the Jews who adopted its citizenship be called Judaeans." Here again, wittingly or unwittingly, the leading spirits of Judah are plumbing the line of divine prophecy, for the Lord declares,

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“I will bring them again to place them [settle them — as at the first].” They were Judeans, they lived in Judea — Jewry; their national name was Judah and they will again be *Judeans*. Israel on the other hand, called by Jeremiah “the chief of the nations” dwelling in the isles of the sea,” the “mart of nations,” which shall yet “plant vines upon the mountains of Samaria,” is already in possession of the land by conquest.

Thus, the trend of affairs both with Israel and Judah is toward the fulfilling of the following forecast by Moses: “Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies.”

Furthermore, in an advertisement in the form of a circular letter issued by the *Sunday School Times* we find the following: “*Keep your eyes on the Jews!* — Did you know that the most sensational sphere of events in the World War was not the

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Kaiser's 'frightfulness' nor the sufferings of Belgium or Armenia, nor even the victory of the Allies? It is none of these; for the *awakening of the Jews* exceeds every other event of the past five years in world-shaking significance." In our opinion, however, the exceeding great events of the World War, were the capture of the Holy City and the conquest of Palestine by the British, the covenant people, because it put the land in possession of the prophetically foretold Christianized house of Israel. This fact made it possible for that house — the British — to make the Declaration that has been the instrument of thus awakening the Jews, and there is no denying the fact that this present Zionistic awakening is the most marvelous thing that has occurred in Judah for nearly nineteen centuries.

Another important prophecy which deals with this special reassembling of the Jews, the house of Judah, to Judea, and

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which is a preparatory event toward setting up the millennial kingdom, but which belongs to the final outcome of the national rebirth of Judah, is the following: "And they shall bring all your brethren for an offering unto the LORD out of all nations." The rest of this prophecy deals with the manner of getting them there and other features which show its premillennial character, but which we have not quoted because our present subject does not deal with this phase of it. It is important to say that the subject "they," as used above, has for its antecedent the non-Israelitish nations mentioned in the context, while the pronoun "your" has reference to Israel, — the Ten Tribes to whom the prophet is speaking, and whom this same prophet locates in the "isles of the sea" northwest of Palestine. Hence, "they [the nations] shall bring all your [Israel's] brethren [the Jews], for an offering [present] unto the LORD, out of all nations [where they have been scat-

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tered],” “to my holy mountain Jerusalem,” as he further says.

At this juncture in the history of the world “the nations” have been contemplating the formation of a “League.” At the sittings of this formative body, among other things which were discussed was the future of Palestine which was formerly governed by one of the recently defeated Central Powers. In this company of assembled nations the reorganization of the Jews as an autonomy was seriously considered. Both Great Britain and the United States have been mentioned as most fitted to be the mandator of Palestine.

Isaiah, the prophet who deals with the Israel in the isles and the nations which have been born of her, prophesies further in the eighteenth chapter of Isaiah in regard to the Jews being brought to the Lord as an offering or present. “Ho,” not *woe*, if you please (see marg. ref.), “to the land shadowing with wings [spread

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out wings] which is beyond the rivers of Ethiopia [and included the entire continent of Africa]: That sendeth ambassadors by the sea [across the Atlantic ocean], even in vessels of bulrushes [whirling things, water-drawing things, i.e., steam machinery] upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out [measured by a time prophecy] and trodden down, whose land [ancient home] the rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, see ye, when he [the representative nation sending ambassadors in vessels by the sea] lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. . . . In that time shall the present [the offering] be brought unto the LORD of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden

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underfoot, whose land the rivers have spoiled [desolated], to the place of the name of the Lord of hosts, the mount Zion.”

First, to make it clearer, we must examine the parts which are herein given twice, a people or a nation “scattered and peeled,” “a nation meted out and trodden” down or under foot. By this reading we find that a present, an offering, is to be brought to the Lord of hosts and to the place of his *name* — Mt. Zion. This present is to consist of a nation, a people, scattered, peeled, meted out, and trodden down, from a nation terrible from their beginning, i.e., a people never conquered in war, whose national ensign is shadowing wings, i.e., the flying eagle, one of the ensigns of Israel (see Rev. 4:7). The land over which this ensign hovers is so far away from the homeland of the scattered and peeled nation that it must send ambassadors across the sea (the great waters). But when this man-child nation

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mentioned in Isaiah 66:7, 8, bloweth a trumpet there is an urgent call for all the inhabitants of the earth to hear.

In the Hebrew lexicon, the word translated *trumpet* is spoken of as follows: "In the original sense as the giving of a clear sound." Now, the facts are that in the effort (1919) to organize a world League of Nations, the voice of the United States of America was heard and *heeded* in the fourteen propositions presented to the Central Powers by the representative of this wing-shadowed country, before an armistice was called, afterward at the peace parley, and before the assembled nations of the world, at the greatest history-making conference and assembly ever held. Before this assembly President Wilson promised the assembled representatives of Judah that they should have a day in court, before which they should lay their Palestinian, Zionist, autonomous claims.

CHAPTER V

THE SONG IN THE LAND OF JUDAH

THIS study would indeed be incomplete if we were to deal only with the national and political side of the rebirth of the nation of Judah, for the ultimate spiritual salvation and restoration is, if anything, more clearly dealt with by the prophets, than is national restoration. "In that day shall this song be sung in the land of Judah; We have a strong city; salvation will God appoint for walls and bulwarks." (Isa. 26: 1.)

This salvation of Judah is the revelation of their crucified Lord as foretold both by himself and the prophets. For as we have previously stated, his last recorded message to them was coupled with the following prophecy: "O Jerusalem, Jerusalem [O Judah, Judah], thou

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that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord [Jehovah].” For the details of this prophecy we must turn to Zechariah, who not only gives the facts concerning the re-organization of the house of Judah “in that day,” but also gives the details of their individual salvation through the Christ whom they rejected.

10. 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 first-born.

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11. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
12. And the [whole] land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;
13. The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;
14. All the families that remain, every family apart, and their wives apart. (Zech. 12.)
15. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. (Zech. 13.)

The appellation "house of David" was the first name given to the kingdom of Judah after the revolt of the Ten Tribes, and is used in the following bit of history found in I Kings 12:19: "So Israel rebelled against the house of David unto this day." When the Lord told Solomon that

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He was going to rend the kingdom away from him He said, "Howbeit I will not rend away all the kingdom; but will give [or lend, ascribe, appoint, let out, etc.] one tribe to thy son for David my servant's sake." So it is written, "When Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and four-score thousand chosen men, which were warriors, to fight against the house of Israel," — the revolting ten tribes. Later, as we have previously shown, the Levites resorted unto Judah with some out of all the tribes thus making the kingdom of Judah strong. These then composed the kingdom of Judah, and are the only people on this earth whom the Bible has called Jews. They are the same Jews who during the period of their first autonomous government, crucified their heaven-sent Saviour and King, concerning whom the prophet Zechariah said to Judah, "Rejoice greatly, O daughter of Zion; shout,

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O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass." At the fulfillment of this, the Jewish people spread their garments in the way, cut branches from the wayside trees, strewed them in the way, and a very great multitude followed, crying, "Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest."

But the hiatus in the prophecy is now passed, the chasm bridged, and Judah is "*again*" reorganizing under an overlordship, preparatory to saying "*again*," "Blessed is he that cometh in the name of the Lord." But this time they shall look upon him whom they pierced, and mourn, yea, mourn with great mourning every family apart.

The prophecy that they shall look on him whom they pierced as it is then and plied to the house of Judah — to the Jews

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alone, because the house of Israel, the non-Jewish seed of Abraham, were taken into captivity by Shalmaneser, King of Assyria, and placed in the head waters of the Euphrates 720 years B.C. It is recorded by Ezra that from there they went, as Jeremiah had foretold, into a far country wherein mankind had never dwelt. According to Ezra (Esdras) they went there professedly, to keep the commandments of their God which they had not done, while dwelling in their own land, and it is said of them they "found grace in the wilderness."

But now upon Judah, after being re-established in her homeland, is to be poured the spirit of grace and humble supplications, because the long promised fulfillment of the outcome of the Christian era is at hand — they must look upon him whom they pierced as it is then and only then that the house of Judah can again say: "Blessed is he that cometh in the name of the Lord."

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Paul the apostle declared before King Agrippa: "And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, King Agrippa, I am accused of the Jews. Why should it be thought a thing incredible with you, that God should raise the dead?"

This cannot mean the resurrection of either Israel or Judah — the two houses of Israel — to a national life, as some vainly teach. For the resurrection, as promised to the fathers of Israel, refers to individuals when it declares, "O my people, I will open your graves, and cause you to come up out of your graves, and [then] bring you into the land of Israel. And ye shall know that I am the LORD, when I have opened your graves, O my people, and brought you up out of your graves." Later he says, "I will make them one nation in the land upon the

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mountains of Israel; and one king shall be king to them all: and they shall be no more two nations [Israel and Judah], neither shall they be divided into two kingdoms [the kingdom of Israel and the kingdom of Judah] any more at all." (Ezek. 37:22.)

Now, if all this could be so perverted as to mean only a reorganized national life for the seed of Jacob, there must of necessity be two such national resurrections, one for Israel, the ten tribes, and one for Judah (the Jews), the three tribes. But Israel already has a national life and Ephraim, a company of nations located in the "isles of the sea" and Manasseh, a great nation whose land is shadowed with wings, are united in bringing their brother nation — the Jews — back to the land where they shall yet experience the great awakening for which the saints of God all down the ages have looked, the resurrection of the dead. Then shall the Jews look upon him whom they pierced and

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mourn in great bitterness as one mourneth for his first-born. But in those trying, soul-racking troublous times is the spirit of *grace* and supplication to be poured upon the Judo-Davidic house and upon the inhabitants of Jerusalem.

1. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.
4. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:
6. And one shall say unto him, What are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends.
9. 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. (Zech. 13.)

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Israel repented and found grace in the wilderness. Judah must yet repent and find grace among the scenes of her great national crime — in Jerusalem. For there in Jerusalem must the Jews see “the Lamb of God, which taketh away the sin of the world” and fully understand the meaning of that atonement symbolized by their slain paschal lamb.

Then it is that the Lord God shall have made the new covenant with the house of Judah as foretold by Jeremiah and restated by the writer of the book of Hebrews. Both in the prophecy and as restated we have the following: “Behold, the days come, saith the Lord [Jehovah], when I will make a new covenant with the house of Israel, and with the house of Judah.” This covenant could have been made nineteen centuries ago had Judah not rejected her own. “He came unto his own” — the house of Judah (“For,” says Paul, “it is evident that our Lord sprang out of Juda”) — “and his own

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received him not." Jesus said: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," and he commanded his disciples to begin at Jerusalem. After his death and resurrection, and the descent of the Holy Ghost, Peter, in the excitement raised by the healing of the man at the gate Beautiful, said to them, "Ye are the children of the prophets, and of the covenant. . . . Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." (Acts 3: 25, 26.)

Finally, Paul and Barnabas at Athens, said to the Jews, then envious, contradicting and blaspheming, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts 13: 46.) The word here translated "Gentiles" means

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“nations” and refers to “the many nations” promised to Abraham. For, in the very next verse, in which Paul tells the Jews that the Lord had commanded them to go to the Gentiles, is a quotation from the prophet Isaiah concerning Israel in the isles of the sea (see Isa. 49: 6).

Prophecies which deal with the rejection of the Heaven-sent Word by the house of Judah we have dealt with in *Our Invincible Race*. This Word was eventually to light upon Ephraim and Samaria and the Lord prepared Israel to receive Him. Hence, concerning the covenant which He was to make with Israel it is declared both in Jeremiah and in the Book of Hebrews: “This shall be the covenant that I will make with the house of Israel; After these days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.” (Jer. 31:33.)

To the church which is made up of

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either home-born Israelites or spiritually adopted Gentiles denationalized as Gentiles renationalized as spiritual and naturalized citizens of the commonwealth of Israel, Paul writes, setting forth the following new covenant fact: “Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone [as was the law], but in fleshy tables of the heart.” This is also why Isaiah in his prophecies concerning the Word — the “Word that was made flesh” says, “Hearken to me, ye that follow after righteousness, ye that seek the LORD. . . . Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him. . . . Hearken unto me, my people; and give ear unto me, O my nation: for a law shall proceed from me. . . . My righteousness is near; my salvation is gone forth. . . . Hearken unto me, ye that

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know righteousness, the people in whose heart is my law. . . . Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy shall be upon their head.” (Isa. 51.) But Judah is to return to face the rejected and crucified one, and make their belated covenant. And it is because they failed to make the covenant when he came to them, that Paul declares: “Blindness in part is happened to Israel, until the fulness of the Gentiles [nations] be come in. . . as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob [the unconverted name of Israel — sometimes used prophetically both of Judah and Israel]: For this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they [the Jews] are enemies for your sakes: but as touching the election [race election], they are beloved for their fathers’ sakes.” Thus as

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the apostle declares "All Israel [both houses] shall be saved" — i.e., have the gospel of salvation.

Consequently after both houses have received the gospel of grace which can only come by Jesus Christ, then will follow the fulfilling of the rest of the covenant promises which continues as follows: "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (Heb. 8: 11.) During this millennial period, righteousness shall cover the earth as the waters cover the sea. And it is declared that Israel, reunited, shall then be one nation — one kingdom, with one king over them all, and shall bud and blossom and fill the whole earth with fruit. Furthermore it was said: "These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates: And let none of you imagine evil in your

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hearts against his neighbour; and love no false oath."

During this period of the "thousand years" will be fulfilled the type of Jacob's ladder as foretold by the Lord himself talking to Nathanael: "Because I said unto thee, I saw thee under the fig tree [which was over the hills and out of sight], believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon [or unto] the Son of man."

Thus all Israel shall be saved — restored.

CHAPTER VI

THE REBUILDING OF ZION

SOMEWHAT early in the general agitation concerning the proposed League of Nations, there appeared on the editorial page of one of our daily papers the following pertinent statement, "The British Empire is, in effect, a league of nations."

Great Britain is indeed "a company of nations," a federated government of "many nations." This, as we know, was foretold concerning the birthright people of the seed of Abraham and of the house of Joseph. It is one evidence that the British are the Israel or covenant men of prophecy whom the three greater prophets locate in the isles of the sea.

Another convincing evidence is that the United States of America was, as a na-

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tion, born out of, separated from, this same British, or covenant people, whose seat of empire is, and has been in the isles of the sea, ever since its known existence. We say known existence, because first in Ireland, then in Scotland and then in England, the present dynasty has been on the throne and held the sceptre of that growing empire, ever since those isles of the sea have been known.

Again, according to prophecy David was never to lack a seed to sit on his throne and hold the royal sceptre over Israel — not Judah — so long as the sun and moon were in the heavens. Now it is well known among scholars and students of antiquity that the authorities on royal genealogies trace the lineage of the present ruling house back to David and Judah.

According to the prophecies of the Bible the two sons of Joseph, Ephraim and Manasseh, inherited the birthright promises recorded in the twenty-second chapter of Genesis: “By myself have I

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sworn, saith the LORD. . . . That in . . . multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." These two sons of Joseph were to grow together into a multitude in the midst of the earth. Manasseh the older one was to separate from his brother Ephraim and develop into a great nation — a great people. This separation took place when the original thirteen colonies broke allegiance to the mother country and became a separate nation. It was a nation born in one day, July 4th, 1776 — born of the covenant people, the British, dwelling in the "islands of the sea." Does this not forever settle the question that this country, this commonwealth known as the United States of America, is Manasseh, the joint holder with Ephraim — Great Britain — of the Abrahamic national birthright, and the exclusive holder of the tribal or family birthright of the house of Joseph? For, Biblically speaking, no nation not born

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out of, and separated from the Israel in the isles of the sea can be nationally the house of Manasseh, the sole inheritor of the double portion of Joseph.

Now, just a word in regard to the constant growth and enlarging of the British empire. Speaking to the Israel in the isles, Isaiah says, "Enlarge the place of thy tent [dwelling place], and let them stretch forth the curtains [borders] of thine habitations: spare not [the aborigines], lengthen thy cords, and strengthen thy stakes; For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles [nations, heathen], and make the desolate cities to be inhabited."

This prophetic forecast has been the well-authenticated history of the British Isles. And since the United States was born out of the British Empire, we too are British — covenant men — racially speaking, and the glorious destiny of Israel is the final destiny of the empire

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race. Now the connection of all this to the national rebirth of Judah, is found in the following declaration made to Israel: "They that shall be of thee shall build the old waste places: thou shalt rise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." (Isa. 58:12.) Isaiah emphasizes the location of this Israel by referring seventeen times to the islands of the sea.

In view of the above, one of the statements of the Chief Rabbi at the great London Thanksgiving meeting of the Jews, is significant. The British Government, he said, had now made itself the champion of reparation to the Jewish people for the wrongs done to them by the world. It had made itself a champion too of the restitution of the land to our nation, for whom it is the old inheritance, and it had given them a guarantee — security of tenure, independence, a right

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and freedom of action as a people in their ancient land.

With this we must couple the following by Leopold Cohn in the *Chosen People*: “Dr. Weizman, President of the English Federation and Head of the British Commission to Jerusalem, reports that he noted President Wilson’s attitude toward Jewish aspirations in Palestine — the President, as well as the other American peace delegates, including Col. House, displayed much interest in the matter. Dr. Weizman also stated that President Wilson promised a Zionist day in court and that the Jewish claim to national rights will have the most ample opportunity of being heard and considered by the Peace Conference.”

The attitude of these two nations of British-Saxons, covenant sons of Isaac, in relation to the Zionist movement indicates the near fulfillment of the prophecy that Israel shall become the repairer of the breach and build the old waste places and

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raise up the foundations of many generations.

In the *London Observer* of January 26, 1919, was the following heading: "Jerusalem To-Day. Interview with the Civic Adviser. *Repairing the Havoc of Ages.*" In the article which followed it was stated that already by the direction of the British Army under the command of Gen. Allenby, a civic adviser had been appointed whose especial business was to make Jerusalem a product of the most modern civilization. All things possible to redeem it from the desolating neglect and abuse of the past were to be done. All of its memorials of the past were to be protected. Modern improvements in regard to a water system, gas and electric lighting were to be established and the city to be developed and beautified. Among other things the nationally appointed civic adviser, Mr. C. R. Ashbee, said: "There is the old Jerusalem, the city within the walls, to preserve, and there is

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the growth and development of the new city to regulate. A number of us are busy on different branches of the work. Mr. Ernest Richmond, for instance, is general director of Public Monuments; Mr. Maclean is in charge of town planning in the new city; and Dr. Betts has come from Egypt (which is now English territory) to help in the work of the municipality. We have to deal with the consequences of the years of Turkish misrule, and with the results of the bitter jealousies of the nations, where there has not been actual ill-treatment of the buildings there has been neglect." In harmony with divine prophecy these men are there to build the old (ancient) waste places, to raise the foundations destroyed for many generations, and to begin the work of British-Covenant-Israel, the repairer of the breach. Also in harmony with prophecy is the land shadowed with wings, which sendeth ambassadors by the sea, now represented by its chief citizen and repre-

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sentative lifting up his trumpet voice, to whom all the inhabitants of the earth have been giving heed, as their representatives have been gathered in the most notable, and never-before-heard-of assembly on earth.

The fact that the British are at present in possession of Palestine and that they are thus arranging its rebuilding, preservation, beautifying and upbuilding from its Gentile downtreading of centuries, is remarkably significant. First, Israel — Covenant-Israel — is again in possession of the homeland of Israel and Judah. Second, the time of the Gentile dominion is virtually over. This dominion according to the prophets was to last 2,520 years and according to some of our foremost chronologists has run its course having ended in the fall of 1917 — that is if one begins the count with Nebuchadnezzar's insanity. Third, the plans of the new city outside the walls of the old city, mentioned by the civic adviser, shows that the

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city is being built according to the following prophecy: "Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line [the surveyor's chain] shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath." (Jer. 31:38, 39.) We are told by one who has seen for himself that this description tallies exactly with the lines and directions of the new city now being built outside the old walled city of Jerusalem. Zechariah, while giving a prophecy which is nearly parallel to that of Jeremiah after using the phrase "unto the corner gate" adds: "And from the tower of Hananeel unto the king's winepresses." More than a decade ago in making excavations in this vicinity for building purposes a group of winepresses were unearthed, supposed because of their size to be the king's winepresses to which this prophecy refers.

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Furthermore the Psalmist says: "Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time [end of Gentile dominion * over Palestine] is come. For thy servants take pleasure in her stones, and favour the dust [land] thereof." (Ps. 102:13, 14.) The word "servants" means here the people of Israel, the chosen seed, for the last verse of this Psalm reads: "The children of thy servants [both Israel and Judah] shall continue, and their seed shall be established before thee" — that is, when the people are gathered together and the kingdoms [the two kingdoms — Israel and Judah] do serve the Lord.

Peter declares: "But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled." Thus, Jesus came the first time to suffer, but at

* See *Our Invincible Race* on the meaning and length of Gentile Times.

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the second appearing the Christ is to reign in glory.

The prophecy in Psalms 102, from which we have quoted continues, "When the LORD shall build up Zion, he shall appear in his glory." The building is now in process, the coming "in glory" should appear even according to the words of the Psalmist.

The fact that Egypt is now British territory is pertinently related to these age-closing events, because it makes Great Britain the "king of the south" in preparation for the final disintegration of the Turkish empire. The subjects of this empire are the seed of Esau-Edom, among whom the house of Joseph — Ephraim and Manasseh — are to be as a flame, before which this alien house of Abraham is to be as stubble, in which the metaphorical flame "shall kindle and devour."

Concerning the destruction of this alien house we read the following:

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1. Who is this that cometh from Edom, with dyed garments from Bozrah [the ancient capital of the O-Teman empire]? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save.
2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?
3. I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood [not his] shall be sprinkled upon my garments, and I will stain all my raiment.
4. For the day of vengeance is in mine heart, and the year of my redeemed is come. (Isa. 63.)

This is one of the features of Armageddon, as the "day of vengeance" and the year of the Lord's redeemed are synchronous periods; the time of Jacob's trouble and the great tribulation spoken of in the Revelation of Jesus Christ are synchro-

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nous. But Judah is to be saved out of that awful day of visitation though passing through the refining fires.

1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen:
3. For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. (Isa. 44.)
9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the LORD hath blessed.
10. I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation. (Isa. 61.)

Consequently, when the nation comes into tribulation, the Lord says to them: "According to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not." (Haggai 2: 5).

Following these comforting words,

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comes the prophecy concerning the shaking of all nations: "And I will shake all nations, and the desire of all nations shall come." Reference is made to this in the Book of Hebrews, in speaking to Christianized Israel: "Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain."

CHAPTER VII

JERUSALEM, THE HOLY CITY

IN both *Judah's Sceptre and Joseph's Birthright* and *Our Invincible Race*, we have shown conclusively that Ephraim and Manasseh, the two half Egyptian sons of Joseph were the joint inheritors of the national birthright of the Abrahamic covenant promises pertaining to the promised "many nations," since Joseph their father, after the deflection of Reuben, as the first-born of Jacob and Rachel was the legal heir to the birthright, as was stated in the words, "The birthright was Joseph's." We have shown too, how Great Britain and the now great nation which came out of her — the United States of America, are Ephraim and Manasseh and it has also been seen that the flying eagle, was one of the latter day

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ensigns of reassembled Israel. Therefore, it is no possible contortion of the prophecy to say that the land shadowed with wings, over the sea, beyond the continent of Africa (called in Biblical history and prophecy Ethiopia) sending ambassadors by the sea, is the land of Manasseh the holder of the family birth-right of Joseph, the brother to feed those in the old country and in the homeland — as the U.S.A. is doing now, even feeding his brethren in Palestine. But they, like Joseph, do not know that he is their brother. In fact, both houses are blind to this truth.

Soon, there will be another revelation of racial brotherhood which will not only startle the world, of which Egypt was a type, but the entire Palestinean brotherhood as well. And as there came a time when Joseph spoke, so it is now. Ephraim-England spoke in the Declaration, with which we have been dealing in these pages, and the land shadowed with wings

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spoke also, not in any uncertain tone, but as the voice of a trumpet. Her representative to the committee of the American Jewish Congress said, "As for your representations touching Palestine, I have before this expressed my personal approval of the declaration of the British government regarding the aspirations and historic claims of the Jewish people. I am moreover persuaded that the allied nation, with the fullest concurrence of our own government and people, are agreed that in Palestine shall be laid the foundations of a Jewish commonwealth."

With the attention of all the inhabitants of the world brought to the trumpet-voiced, wing-shadowed nation, at a momentous time when universal interest was aroused, the word of the prophet could again be heard saying: "See ye when he lifteth up an ensign" [standard]; and when he bloweth a trumpet, the divine command to the inhabited world is "*Hear ye.*"

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Then, in harmony with the prophetic forecast, given two thousand and six hundred years ago, this United States of America through her representative, President Wilson, lifted up a standard, an ethical standard, a standard of ideals, of moral rights — laying down fourteen propositions as a basis of peace to the warring nations of the world.

This basis at the time of its issuance seemed not only to contain the impossible, but that which could only arouse the most violent protests and antagonism on the part of both the Central Powers and the *Entente*. Yet in a few short months an armistice was called and those fourteen points — mostly idealistic — were made the foundation of the peace parley. Prior to this, and seemingly in preparation for it, the idea of the League of Nations had been born in this selfsame land of the shadowing wings and for the proposed league a call to all the nations of the world was duly issued — to which they

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did give heed. Then was considered the question of an autonomous government for Judah.

Hence, the Lord, who declares that he has girded Israel about, had seemingly caused our Monroe doctrine to be promulgated and held so strenuously among us in the past, as to hold this country back from using her growing power, wealth and authoritative voice in world-wide diplomatic matters, until the time should be ripe for it to speak, and thus, at the right moment, be heeded by all the world. This sets this country not only among the great world powers, but makes it now one of the two greatest powers on earth, thus causing Manasseh to come into his own as a "great nation," — a "great people."

Now, in regard to the League of Nations, as to what it means prophetically, and as to its accomplishments, other than being the means of settling Judah in Palestine and naming its mandate or over-

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lord, and as regards its final outcome, we have several things to say:

In the first place, it will never be a world-wide league embracing all nations, such as has been the Utopian dream of some of its most enthusiastic promoters.

Secondly, it will never reach its ultimate and universally proclaimed object, i.e., a league to enforce world-wide peace, — a league to prevent war.

Moreover, the nations of the world will never unlearn war nor submit to disarmament until the Lord shall reign in Mt. Zion gloriously before His ancient (everlasting) people. Then, it is declared: "He shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks [disarmament]: nation shall not lift up sword against nation, neither shall they learn war any more." (Mic. 4:3.)

That Israel should enter into an alliance was foretold in Isaiah 56:8 which

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according to Leeser's translation reads as follows: "I will yet gather (others) to him [Israel] beside his own gathered. Now, history is proving that this group of Allies are formed into a League of Nations.

In harmony with this we find the following in an editorial of one of our largest eastern dailies. "The great allied nations already form a league of nations. They intend to maintain this league first for their own safety and secondly for the safety of small nations. If governments or individuals preach a policy toward the enemy which would leave the allied nations suffering from injustices or danger, the allies will disregard such preaching and proceed to bind the enemy hard and fast. The terms of the general act of the Versailles conference will be such as to keep the allied powers in a league, all of them obligated to perform some duty in connection with the maintenance of peace and the protection of weak states."

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Another statement with just such assertions appeared in a great western daily, which is as follows: "The League of Nations is already born. Five great powers have effected a league, and have united their powers and influence to consummate a just and honorable peace and to make favorable to the perpetuation of that peace. But it is not born as was the mythical Minerva — full-size and full-panoplied. It must pass through the infantile state of existence. It may walk a bit wobbly at first, and its step may have to be guided carefully," etc.

Therefore, in view of the facts as they now stand, together with the facts of prophecy as given above, we are inclined to the opinion that the League of Nations will stand, making some little further progress, but will virtually be dominated by the Saxon element of which it is, and will ever be, largely composed. Its chief purpose, from the Biblical standpoint, being to overthrow the Ottoman empire,

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settle Judah in her own place — Judea and Jerusalem — and either act as a whole or furnish the protectorate over the temporary nations to be formed therein. When accomplished this will be the realization of one of the two greatest problems of the world, namely, the complete deliverance and liberation of the most oppressed nation the world has ever known — the Jews.

The other great world problem which the League of Nations will be forced to confront, after the disposition of the Jewish commonwealth will be the much mooted question, which the secular world names the “Eastern question,” but which is called in the Bible the “controversy of Zion,” the controversy over the possession of the holy places, the Holy City with all that is sacred within it. The very settlement of Judah “again” in her own place, will compel the Anglo-Saxon nations to settle this question forever.

As this matter now stands, Russia

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wants the land of sacred antiquities, Germany wants it, Rome wants it, Mohammedans want it, the great Saxon nations want it, and the Jews want it. Now Judea is not only the land of the origin of Judaism but of Christianity and Mohammedanism as well. But in the Scriptures it is promised to Israel alone as an everlasting possession, and the very fact that the Jews, who now claim to be the entire Israel of God, are there in possession of that which the other nations of the world want will soon create a cause of trouble. The fact that Armenians (Christians) and Arabs (Mohammedans) may each be given autonomous states in other parts of Palestine will only furnish a reason to precipitate matters.

Then it has been prophesied that there will come a final war, concerning which there are numerous prophecies from various standpoints. Of these we will only give the following from Zechariah, which

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is associated with the national rebirth of Judah:

2. Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.
3. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.
4. In that day, saith the LORD, I . . . will smite every horse of the people with blindness.
6. In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem [Judah] shall be inhabited [settled] again in her own place, even in Jerusalem.
7. The LORD also shall save the tents of Judah [the Jews] first, that the glory

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of the house of David [the royal line which is now holding the sceptre over Great Britain] and the glory of the inhabitants of Jerusalem [the mandatory power and those who conquered it in war] do not magnify themselves against Judah [the Jewish autonomy].

8. In that day shall the LORD defend the inhabitants of Jerusalem both Judah and the mandatory government; and he that is feeble among them at that day shall be as David [before Goliath]; and the house of David shall be as God, as the angel of the LORD before them.
9. And it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. (Zech. 12.)

Following this comes the revelation of him whom they pierced, the mourning of each Jewish family apart, and the pouring out upon them of the spirit of supplication and grace.

There is no question in our mind, that the reason why mention was made of the house of David magnifying itself against

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Judah was because there was not to be a king of the racial royal line reigning over the Jews after the overthrow of Zedekiah, the putting out of his eyes after slaying his sons, and the taking of Judah into captivity by the king of Babylon. After this captivity Jeremiah took "the king's daughters" and, according to the divine command took them to the house of Israel — the Ten Tribes — and put one of them, Tea Tephi, on the throne of Israel in the isles of the sea.* Consequently since that kingdom has reconquered the land and issued a declaration which is to Jewish Israel the most important pronouncement since the day of Cyrus, there might be a temptation on the part of British Israel to "magnify themselves against the house of Judah" but this tendency would be offset by the saving of the house of Judah first. The importance of the outcome of Jewish

* See *Judah's Sceptre and Joseph's Birth-right*.

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affairs was indicated when for the first time in the history of diplomatic affairs of Europe the chief representative of this country spoke in regard to this matter at that momentous time in the history of the world when he held the attention of the world. Surely this is the time for Israel to pray for her rulers, and for all in authority. Let us pray, that wittingly or unwittingly, they may do only that which is in the divine order.

Just here, we must lift up a warning voice, for already, even now, just on the eve of our God-given victory in the recent war, there has started a subtle and devilish propaganda disparaging to the sincerity of the friendship and brotherly fellowship of Great Britain and the United States. Beware of it, give it no place, disparage it, legislate against it, and make strenuous efforts to trample it out. Let all clean and high-minded men use every legitimate effort to sweep it into the pit from whence it came together with

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all jealousies, impeachment of motives, and untrustworthy insinuations.

The third chapter of Joel dealing with this same subject treated by Zechariah and almost parallel with it, begins with the following: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat [the plains of Esdralon, Megiddo, Armageddon, which lies west of Jerusalem], and will plead with them there for my people [Judah] and for my heritage Israel." Then the Lord tells the assembled nations just what they have done to the children of Judah, and says "I will . . . return your recompense upon your own head," and then issues a call to war, saying, "Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw near; let them come up."

Following this comes the command,

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“Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great.” The very last statements of this chapter are, “Edom shall be a desolate wilderness, [because by this time the house of Joseph-Israel has been as a flame among them] for the violence against the children of Judah, because they have shed innocent blood in their land [the Turks are the descendants of Esau]. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the LORD dwelleth in Zion.”

We read in the Book of Revelation “Blessed are they that do his commandments that they may have right to the tree of life, and may enter in through the gates into the city.”

In the 21st chapter of Revelation, John says that he was carried away in the spirit to a “great and high mountain and

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shewed" that great city, the holy Jerusalem, descending out of heaven from God.

25. And the gates of it shall not be shut at all by day: for there shall be no night there.
26. And they shall bring the glory and honour of the nations into it. [This word "nations" in the original is the same word elsewhere used to designate the nations of Israel.]
27. And there shall in no wise enter into it any thing that defleth, neither whatsoever worketh abomination or maketh a lie: but they which are written in the Lamb's book of life.

And it is written that the city had a "wall great and high" and "twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

So shall all Israel and all Judah be saved!

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