

THE ABRAHAMIC COVENANT



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THE ABRAHAMIC COVENANT
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CHAPTER ONE
THE ABRAHAMIC COVENANT

In God's dear book many wonderful things have been written which are seldom taught or even mentioned among the Christian congregations of our day. Truths, which are pointed, plain, and tremendously vital to spiritual understanding, are passed by unnoticed and unmentioned as things irrelevant and inconsequential. Promises, prophecies, covenants and facts which are vital to the age in which we live fill the pages of Holy Writ, yet they go totally ignored by professing multitudes, counted as inapplicable old wives fables and rejected out of hand without a pretext of sincere investigation. It is with regret that I myself confess that in bygone days, while still in bondage to the sectarian systems, I rejected without thorough investigation truth, which I now know to be pertinent to all spiritual growth and understanding. Like so many others, I was quick to respond with accredited answers to the questions raised, vainly imagining that such eternal verities could be disposed of by the threadbare answers of tradition.

All of God's word is intended to be understood, and though truth is usually presented in such a way that it is foolishness to the natural man and he cannot understand it, that same truth blazes as the noonday sun upon the path of him who with an open and contrite heart cries continually, "Open mine eyes that I may behold wondrous things out of Thy law." Only then do we know that the invisible things of Him from the foundation of the world are clearly seen. Truth so vital to us all has been ignored and prejudiced against by the abstruse and slanted minds of those who believe not. So plain, in fact, has God made these blessed truths that, had not scholars and churchmen turned them completely upside down and inside out, they would have been seen and recognized by the multitudes of mankind centuries ago.

In these days, when multitudes are turning away from the truth and their minds are being turned to fables, we would do well to remember that the Bible is forever the word of God. It does not simply contain the word of God; it is the word of God, and if it be believed, we will find within its sacred records all the truth necessary for us to lay firm hold on God's promises and the hopes that are clearly set before us.

The Christian church as we know it has been living in a fools' paradise, propounding pet doctrines, arguing the pros and cons of theories, but almost completely overlooking the eternal purpose of Him who from the foundations of the ages "worketh all things after the counsel of His own will." Oh, for the hour when all creation will grasp the eternal message, "From Him everything comes, by Him everything exists, and in Him everything ends!" It will be a blissful day for you, my brother, my sister, when first your soul becomes thrilled with the revelation that God, before ever the world began or ever the ages were formed, looked forth from His temple of wisdom and understanding to chart with infinite care the course and purpose of every age. With omnipotent power He guides and sustains them according to the purpose of His own will. No purpose ordained by God from the beginning can possibly go astray or be hindered by the efforts of devil or man. All comes from Him, all exists by Him, and all ends in Him.

If you in spirit will stand as "in the beginning" with your all-wise heavenly Father, you will behold the unfolding of an infinite purpose. You will see the unveiling of God's divine intention in Eden's lovely garden. Your heart will throb as you hear Him say, "The creature was made subject to vanity, not willingly, but by reason of Him, who hath subjected the same in hope." **Rom. 8:20** From the lips of God you will be assured that through the anguish and night of the fall His hope was to bring to manifestation a vast family of sons of God, every one in the image of Christ. Rom. 8: 18-29 The creation itself shall be delivered from the bondage of corruption into the glorious freedom of the sons of God. Verse 21. You will see, as you stand with Him, that the tragedy of Eden was not a tragedy in the sight of God, but an aionian purpose. You will see with unspeakable joy that the subjecting of the creation (verse 20) to the bondage of corruption was neither a mistake nor an accident, but the purpose of Him who worketh all things after the counsel of His own will. You will look upon the agonies of Calvary and see, not a stark calamity, but a purpose clearly defined and ordained before the ages began - a purpose by which sin will be forever eliminated from all the universe when God's plan is complete and all creation everywhere is lifted from the thralldom of bondage, corruption, and decay into the glorious freedom of the sons of God.

If you will stand with God in the midst of the ages, you will see the immutable and unerring progress of each and every covenant He made with man and behold with wonder and admiration His faithfulness in keeping them unto a thousand generations. With the revelation of the Almighty flooding your soul you will see Him raise up evil men to oppose and resist His will even as He raised up Pharaoh that His name might be known in all the earth. Exod. 9:16. You will see Him raise up both men and nations who are destined to be His bitter opponents that the righteous might come to maturity, having fully come to the knowledge of good and evil.

It is high time that the people of God began to investigate the Bible for themselves. The word of God was written for you to read and believe. It was never intended to be interpreted for you by men who have a denominational axe to grind or a sectarian viewpoint to defend. Let God's people come out from among them and begin to search the scriptures for themselves, and God will be their Father and they will sup with Him and He with them. Let us ask the guidance of the Holy Spirit, and before we realize it we will find ourselves digging deep in a blessed gold mine of truth. Truth was intended to transform men, to make them love God and lay hold upon His eternal purposes. Truth was never intended to force mankind into the narrow confines of some sectarian prison cell. Christ Himself is the truth, the light and the way, and He came declaring that the truth would make us free. Bright is the shining of the sun, yet it is useless to seek its face if we cover our eyes with a dark veil or throw a blanket over our head. In all the ages of time no heavier veil ever existed than the veil of human tradition, by which religious men make the commandment of God of none effect. Matt. 15:6 It is only when this darkling veil is cast away from us that the divine purpose of the ages unfolds before our wondering eyes.

Upon your desk today there is or should be that book we call the Bible. This book alone reveals God's secret plan of the ages. It unfolds with unerring accuracy the mysteries of eons yet to come. It reveals the purpose of the present fearful turmoil which now on every hand encompasses the world. It points with unerring finger the way the saints must walk and tells us what the end will be of the world wide distress and tribulation that is consuming us like a fire. These enlightening discoveries will all be made by those who believe the word of God and not by those who disbelieve it. The secret of the Lord is with them that fear Him and He will not disclose His mysteries to the unbelieving minds of those who hate Him. "Whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that that he hath." **Matt. 13:12**

The reader of this message does not need to be told that we are living in the closing days of this dispensation of grace. The rapidly multiplying signs, which everywhere give forth their lurid light, are shouting from the house tops that the kingdom of God is at hand. The coming of the Lord draweth nigh. The evil shadows of the great tribulation hang like a gloom all over the world. Soon, very soon, will the armies of the antichrist challenge the armies of the Son of God, whose eyes are a flame of fire and from whose mouth goes forth a sharp, two-edged sword with which He will smite the nations. With this great battle, described in Rev. 19: 11-21, the six days of man's labor and misrule will end and the kingdom of God will follow to fill the earth with righteousness for a thousand years. Rev. 20 "Of the increase of His government and peace there shall be no end, upon the throne of David, and upon His kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this." **Isa. 9:7**

For many years I have felt that the day would come when it would be my God given task to unfold, at least in part, some of the hidden mysteries concerning God's chosen people, who are he seed of Abraham. Not many people now reading this message are fully aware that the entire Old Testament from Genesis, chapter twelve and verse one, to Malachi, chapter four and verse six, together with much of the New Testament concerns itself with that chosen people - all twelve tribes of them, who are the seed of Abraham, Isaac, and Jacob. This fact in itself should be enough to demonstrate the vast importance connected with the subject. In God's holy word this chosen race is described in such endearing terms as these:

| | |
|-------------------|--------------|
| My people Israel. | Ezek. 39:7. |
| Mine inheritance. | Isa. 19: 25. |
| My heritage. | Joel 2:3. |
| My glory. | Isa. 46: 13. |
| My servant. | Isa. 41: 8. |
| My witnesses. | Isa. 43: 10. |
| My called. | Isa. 48: 12. |
| My nation. | Isa. 51: 4. |
| Mine elect. | Isa. 45: 4. |
| My redeemed. | Isa. 43: 4. |
| My firstborn. | Jer. 31: 9. |

In all the above instances the speaker and declarer is God Himself and the nation concerned is the seed of Abraham through Isaac and Jacob.

To every thinking person or any Christian with a spiritual mind and an understanding heart it must be extremely obvious that a nation spoken of in such terms as these, whose history and promise of future glory is the topic of the entire Old Testament and much of the New Testament, cannot be carelessly set aside or lightly discarded to suit the whims and fancies of blind leaders of the blind who love to spiritualize or consign to the past any truth that may upset their established tradition, and so they commit to the garbage any truth that appears to demand a greater understanding on their part. It is very clear in God's word that the Israel nations were declared and ordained by God to be the head and not the tail among the nations of the earth. Deut. 28: 13. According to the prophecies and covenants of the Old Testament, the Israel nations were to be the leading and greatest nations of the earth in the latter days, enjoying the blessings of heaven above, the earth beneath, and the wealth under the earth. They were to be a blessing to all other nations, lending to all but borrowing from none. Deut. 28:12

As God may help me, I shall endeavor to explain the purpose of God for these people, both for the present age and the ages that are yet to come. As God's inspired word opens before us, we will behold with rejoicing the unfolding of the words, "In thee and in thy seed shall all the nations of the earth be blessed." I am fully aware that many will disagree with and even oppose the message I bring, but my sincere prayer and hope before God is that all who read these lines will become seekers after truth, unafraid to have their understanding stirred by the unfolding of the truth kept hidden through much of this present age, but ready to be revealed in the last time. May the Spirit of the Lord open the eyes of all who read to give light and understanding in the knowledge of His will.

THE ABRAHAMIC COVENANT

In the twelfth chapter of Genesis an entirely new era in God's dealings with mankind is revealed with the calling of Abram and his descendants to be a special people, a chosen nation for God's service, that through Abram and his seed all the families of the earth would be blessed. These descendants of Abram were to be a distinct and separate people unto God, peculiarly His forever. From them Christ the Saviour and Redeemer would eventually come. From the seed of Abraham - as I will show you later - the sons of God, the body of Christ, would come, and from his seed also in that glad millennial day, when "all Israel shall be saved," (Rom. 11:26), the bride of Christ will come. "To Abraham and his seed were the promises made." Gal. 3:16. Thus we must conclude that even Gentiles, believing on the Lord Jesus Christ, become the children of Abraham by faith, as it is written, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Gal. 3:29

"Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed." **Gen. 12:1-3** It would be difficult to conceive of any more sweeping and all-inclusive statement than this. Though we will not stop now to analyze its depths, in these simple but remarkable sentences we have an incredibly sweeping, far-reaching statement that will take the thousand generations of 1 Chron. 16:15-17 and Psa. 105:8 to fulfill.

- (1) Get thee out of thy country.
- (2) Unto a land that I will shew thee.
- (3) I will make of thee a great nation.
- (4) I will bless thee.
- (5) I will make thy name great.
- (6) Thou shalt be a blessing.
- (7) I will bless him that blesseth thee and curse him that curseth thee.
- (8) In thee shall all the families of the earth be blessed.

It is extremely important that we grasp the fact here and now that God's promise and covenant with Abraham is wholly, entirely, and completely unconditional. It is an indisputable fact that no choice was given to Abraham either here or in any other place, or were there any conditions attached or demanded of him. God omnipotent, immutable, eternal commanded this man Abram to get out of his country unto a land that he would later be shown, and the same immutable, eternal Father tells him what He intends to do with him and his seed after him. There were absolutely no conditions whatsoever attached. No words were ever spoken to Abram in which it was inferred that God would bring these blessings upon him in reward for faithfulness, or for works, or for anything else. Everywhere in connection with this covenant we hear the immutable words of the immutable Lord, saying, "I will shew thee. I will bless thee. I will make thee a great nation. I will bless them that bless thee. I will curse them that curse thee. In thee shall all nations of the earth be blessed." If ever a covenant was made in which God was supreme and man had nothing whatever to say, it is the covenant the Lord God Almighty made with his servant Abraham.

The all-wise and eternal God, looking with unerring accuracy through the vista of the ages, was not in the least ignorant of all the rebellion, the stiff-necked obstinacy, the idolatry and failure of the seed of Abraham, yet He and He alone made His definite choice. Though now we see through a glass darkly, in that wonderful day, when the loose ends of all the ages are tied together, we will see all things as plain and clear as God saw them in the long ago and we will rejoice in the wisdom of Him who made such an immutable covenant with Abraham and his seed forever.

How good it would be if all God's people would take time to consider who God really is. In all probability throughout your life you have honored Him as the Lord God, the Maker of all, omnipotent, immutable, omniscient, eternal, holy, righteous and good, full of compassion and longsuffering, and abounding in tender mercies, yet for all that God's people have by their tradition made this Almighty One appear to be a weak, insipid being so changeable in His ways and unwise in His purposes that one would surely think the Lord of glory to be little more than an idol of wood or stone. My friend, when you are contemplating God, you are pondering Him who is the omnipotent creator of heaven and earth, the eternal, who is the beginning and the end of all things. You are considering Him who speaks and it is done, who commands and immediately all the powers of the universe, whether good or evil, begin working together for good that His eternal will might be fulfilled. Thus then we must conclude that, when He, the all-wise, almighty, begins a good work, He will

complete it, and in the end we will make the great discovery that even the most violent oppositions of Satan were part of the infinite plan whereby the Lord worked out His perfect will. For no other reason does the scripture declare that all things work together for good to them that love God. All things simply means all things, and nothing can possibly hinder or prevent omnipotence.

When men make agreements and covenants with each other, we often encounter what is commonly known as small print. Statements are made in ambiguous terms purposely intended to be deceptive. But in God's great covenant with Abram there was no fine print nor ambiguous term, neither were there any conditions demanded of him, because the man had no voice whatever in making the covenant. Abram knew nothing of the future devised for him. He was not so much as told unto what land he should go. That was to be shown to him later. But the Lord knew every detail the future would hold. He did not see the children of Abraham as an obedient people, continually loving and serving God with a pure heart, but looking down the corridor of the years, he saw a rebellious and stiff-necked people, always prone to wander away from Him, continually digressing to the worship of some other god, forever breaking the commandments of the Lord. From the beginning, before ever He made His covenant with them, He saw this people as a people who would be so rebellious against Him that they would eventually have to be torn from their beautiful land of promise to be carried to captivity and bondage among godless Gentile nations; yet for all this they were to be forever His people, His heritage, and His nation.

In the final chapters of the book of Deuteronomy Moses, the servant of the Lord, solemnly warned the nation Israel as to their calling and responsibility before God. After pronouncing upon them almost indescribable blessings that would follow their devotion to Him, he warned them of the awful desolation that awaited them for their disobedience. This is what he said: "For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke Him to anger through the work of your hands." **Deut. 31:29** Yet this same Moses, even while telling them of their abominations for which they would be scattered among the nations, saw them still as the children of His immutable covenant and continued thus: "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee." Deut. 30:1-3. One would certainly be inclined to suspect that God would cast off this rebellious nation that they might be forgotten before Him. But this is never so. Israel is a chosen race forever, sealed with an everlasting covenant, always bearing the judgment of their iniquities but always through God's judgment being returned to Him. With the certain knowledge that these chosen people, inheritors of the covenant made with Abraham, are forever peculiarly the Lord's, give ear to the triumphant words of the apostle Paul, sounding like a mighty fiat for ages past and ages yet unborn. "Has God cast away His people? God forbid! ...God hath not cast away His people which He foreknew." **Rom. 11:1-2** Then with triumphant understanding of God's plan, Paul writes again, "If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" **Rom. 11:15**

So everlasting was the covenant made with Abraham that no subsequent failure on his part or on the part of his seed at any future time could possibly annul the agreement. The only responsibility Abram had was to obey, and everything else unto the ages of the ages, as we shall see, was in the hands of the Lord. Because the covenant was made by God and not by Abram, no sin or disobedience on his part could ever possibly absolve God of His unconditional promises. Because it was God's promise and not Abram's, therefore the carrying out and fulfilling of that promise was the responsibility of God and not of Abram. This fact, I think, was proved over and over again in the later years of Abram's life. God made the plans and Abram obeyed them. When he made mistakes, the Lord corrected him, but the covenant itself was unaltered and unchanged, as immutable as before.

Henry D. Houghton has most ably pointed out that in most, if not all, human covenants there are five distinct and essential points, as follows:

- (1) The date of the agreement.
- (2) The parties between whom the covenant is made.
- (3) The subject and scope of the covenant.
- (4) The time and operation of the agreement, limited or otherwise.
- (5) The signature.

It will be noticed now that all these five articles of agreement are distinctly visible in this covenant between God and Abram. Let us note them well and neither detract from them nor add to them, but let us rather accept them as they are, for that is faith.

It may be well to mention that not all the promises of the covenant are recorded in Genesis, chapter twelve. In Genesis twelve we have God's irrevocable promise to Abram, but in Genesis seventeen the terms of the covenant are laid out in greater detail. This is what it says: "And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before Me, and be thou perfect. And I will make My covenant between Me and thee, and will multiply thee exceedingly. And Abram fell on his face; and God talked with him, saying, As for Me, behold My covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish My covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." **Gen. 17:1-8**

Let us now apply to this statement the five essential points we have outlined above and we will see how genuine and binding the covenant really is.

First. The date of the covenant is clearly stated as being in the ninety-ninth year of Abraham, or 1898 B.C. (Usser).

Second. In verse two and verse seven the parties to the covenant are clearly stated and set out: "Between Me and thee and thy seed after thee."

Third: The subject and scope of the covenant is clearly stated in verses two, four, five, six, seven and eight. "I will multiply thee exceedingly. Thou shalt be a father of many nations. I will make thee exceedingly fruitful. . .and will make nations of thee... and kings shall come out of thee. I will establish My covenant between Me and thee and thy seed after thee... to be a God unto thee. And / will give unto thee the land wherein thou art a stranger."

Fourth. The time and length of the agreement is given in verse seven. "...to thee and to thy seed in their generations for an everlasting covenant." The agreement is perpetual and endures as long as the ages endure. I will greatly enlarge on this fourth point later on.

Fifth, and perhaps most important of all, is the signature to the agreement. This is found in verse one. "I am the Almighty God." This covenant was made by God. All its promises are of and from God. The covenant is signed by God. Abram made no promises at all, nor did he sign the agreement. Therefore it is wholly unconditional in all its aspects and leans hard on the eternal faithfulness of Almighty God.

My soul sings a thousand hallelujahs at the glory of the thing, for I know that He who promised is able to perform. Salvation is not of man. The promises are not of man. The plan is not of man. The eternal purposes are not of man. It is God who is the author and the finisher, the beginning and the ending, the first and the last in every sense of the word. From Him everything comes, by Him everything exists, and in Him everything ends. Glory to Him forever and ever, unto the ages of the ages, and for eternity as well!

In the words of this wonderful covenant the Almighty God makes the irrevocable decision that from Abraham He will create and produce an entirely new race. That race will be His people and His special heritage forever that through this nation and its seed every family of the earth shall eventually be blessed. I declare without hesitation that our Lord Jesus Christ came from this race. First He was the seed of Abraham according to the flesh and declared to be the Son of God with power by the Spirit of holiness and the resurrection from the dead. Furthermore, the church had its beginning with this race on the day of Pentecost, and it is of tremendous importance that we see that the one hundred and forty-four thousand sons of God, sealed and chosen as we read in the book of Revelation, chapter 7:4-8, are from the twelve tribes of this same race. When all Israel shall be saved, as is clearly stated by Paul and Isaiah in Romans 11:26 and Isaiah 66:8, this race, the seed of Abraham, will be the principal nation of the millennial kingdom, judged by Christ and those who have followed Him. Matt. 19:28. This race, saved and washed and forever freed from sin, will be the New Jerusalem, descending from God out of heaven at the end of the millennial kingdom as a bride adorned for her husband.

"Hath God cast away his people? God forbid. God hath not cast away His people which He foreknew." **Rom. 11:1-2** But their eyes at present are darkened that they may not see and their backs are bowed down for an age. **Verse 10** "Have they stumbled that they might fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness! For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" **Rom. 11:11-12, 15.** "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part (not total, please note; only in part) is happened to Israel, until the fullness (full number) of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungoldiness from Jacob. For this is My covenant unto them, when I shall take away their sins. Concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes." **Rom. 11:25-28.** (The fathers here are Abraham, Isaac, and Jacob.) Please notice with care that Paul here definitely shows that their restoration is in fulfillment of the covenant made with Abraham.

From the day God made His covenant with Abraham, throughout the book of God, all through the intervening centuries to this very day and the ages yet to come, God's choice is certain and irrevocable. Certainly there has been anger, wrath, rebuke, judgment and punishment sore and terrible upon all the seed of Abraham - so much so that one might think God's mercy had departed from them for ever, but that can never be, for above all the turmoil that has resulted from their abounding iniquities God's attitude has never changed toward them and His mercy is ever extended unto them because of the certainty of a covenant made unto a thousand generations.

Wonderful as was the promise made by God to Abram at the first, I think it correct to say that here and there along the way the dear Lord added more extensive promises, which may rightfully be included in the covenant. For instance, Genesis seventeen records deeper promises than Genesis twelve, and then again, when Abraham was called upon to offer His son Isaac as a sacrifice to God and refused not to obey, the Lord adds the promise of another seed - a seed that hitherto had not been mentioned, saying, "By Myself have I sworn, saith the Lord, for because thou has done this thing, and hast not withheld thy son, thine only son; that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed My voice." **Gen. 22:16-18.** The Lord did not say to Abraham in this passage, "If you do this I will do this," but, "Because thou hast done this thing, I will do." Abraham had no more to do than that which he had already done. Thus I declare that no circumstances anywhere or at any time can possibly release God from His immutable promise. And who is that man anywhere in the world who is so vain as to imagine that the Almighty God has any wish to be absolved from His promise?

A most significant statement is made by the apostle Paul in the book of Hebrews, chapter six, verses thirteen to eighteen. "When God made promise to Abraham, because He could swear by no greater, He swore by Himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so, after he had patiently endured, he obtained the promise. For men verily swear by the greater: and an oath for confirmation

is to them an end of all strife. Wherein God, willing more abundantly to shew onto the heirs of promise the immutability of His counsel, confirmed it by an oath: that by two immutable things (God's promise and God's oath), in which it was impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." God's promise is immutable and His oath is immutable. Thus His promise to Abraham and his seed is immutable and is confirmed by God's immutable oath. Hence the promise is made doubly sure, for He who promised and He who swore is God, who cannot lie. What I am saying here is so revolutionary in its scope that it demands a complete new understanding of the unchanging purposes of Him who swore and never repents, who declares and His word stands forever. When the great apostle Paul declared, "The gifts and callings of God are without repentance," he was speaking of God's covenant with Israel. Surely no one would be hardy enough to deny that, for he says, "As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." **Rom. 11:28, 29.**

This wonderful covenant with Abraham and his seed forever was not only a covenant with an individual, but it was most certainly a covenant made with the nation that sprang from that one individual. That nation is Israel. That nation has twelve heads and, though Israel is but one nation, each of the twelve sons of Jacob was to become a nation in his own right, or a tribe of one nation. These Israelitish nations may be clearly defined in our day as "the head and not the tail." They are without doubt the leading nations of the earth, just as it was promised to our father Abraham that great nations would come from him and that his name would be great.

It is of utmost importance that we point out that it was not Abraham who sought out God to make a covenant with Him. It was God who sought out Abram to make a covenant with him. The covenant was sought by God, and proposed by God, and instituted by Him. The whole intention of the covenant was the inauguration of a special relationship between God and Abraham and his seed forever. Ages and ages were to pass by, but the covenant could never be annulled. Dispensations and millenniums were to wax and wane, but the covenant was to remain absolutely unaltered. Oh, what a wonderful thing that really is! How inexhaustible God's resources, wisdom and knowledge are! How unfathomable His decisions are! How untraceable His ways! Who has ever known the Lord's thoughts or advised Him? Who has advanced Him anything for which he will have to be repaid? For of Him and through Him and to Him are all things. Blessed be His name for ever more.

The whole wonderful book called the Bible is the history of Abraham's race. It does not merely mention the nation Israel, but the actual history of Abraham and his seed, both natural and spiritual, fills its inspired pages from Genesis, chapter twelve, to the last chapter of the book of Revelation. And, if I may make so bold as to say so, I am certain that beyond the millennial kingdom the seed of Abraham, by then all redeemed by the blood of Christ never to wander or sin any more, will be the blessing and light of those ages in which it is God's purpose to gather together in one all things in Christ. Eph. 1:10

In Old Testament times the making of a covenant was always considered a very serious and sacred matter. None of the parties to the covenant entered lightly into the agreement. So sacred was the covenant in the eyes of those who made it that it was often sealed by an act of death. As long as a man lives there always exists the possibility of his breaking a covenant, but after he is dead, there is no longer such possibility. It was therefore the custom in the Old Testament times, when a covenant was made between two parties, that death should be implied in the following manner. An animal was killed and the carcass divided in two. The two halves were then separated a short distance apart. The party making the covenant would then walk between the two halves of the dead animal. Thus in figure he was walking in the midst of death, and so in the presence of witnesses the covenant was made irrevocable by the symbol of death.

Now Paul, writing to the Hebrew Christians and speaking of the covenant made by Jesus Christ - that by the shedding of His blood we should be forgiven of our sins and justified in His sight - made this remarkable statement: "Where a testament (covenant) is, there must also of necessity be the death of the testator (covenanter). For a testament (covenant) is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Whereupon neither the first testament (covenant) was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying, This

is the blood of the testament (covenant) which God hath enjoined unto you. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without the shedding of blood there is no remission." **Heb. 9:16-22** From this passage we not only gain a better understanding of the meaning of the all-essential shedding of the blood of Jesus Christ, but we also understand more fully why death, either in actuality or in symbol, was necessary to guarantee that a covenant should be unalterable.

When the Lord made His great covenant with Abram, He made it unchangeable by doing two immutable things. First, God, who cannot lie, gave His promise to Abram. Second, because He could swear by no greater, He swore by Himself that blessing He would bless him. But, though additional witness was not needed, the Lord God Almighty, who cannot lie nor die, added the further assurance of the death symbol as follows: In Genesis, chapter fifteen and verses one to eight, we have the account of the Lord's renewing His covenant promises to Abraham and actually showing him the vast scope of the land he was to possess. In verse six we are told that Abraham believed in the Lord and He counted it to him for righteousness, but in verse eight Abraham asked the Lord this one very important question, "Lord God, whereby shall I know that I shall inherit it?" It is very apparent that the Lord considered Abraham's question to be a very logical one, and without a moment's hesitation or a word of rebuke the Lord gave him the one and only absolute answer that could be given. Behold the wonder of the following words: "And He (God) said unto him, Take Me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove and a young pigeon. And he took unto Him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not." **Verses 9-10** Here we see the Lord carrying out in every detail the vital act of confirming a covenant by death. Now notice what happened. The animals were killed and the halves divided, the heifer, the goat, and the ram. The birds were not divided, but laid apart on either side. As Abraham carefully watched to see what God would do, a deep sleep fell upon him and an horror of great darkness, and he heard the voice of the Lord speaking to him. Then as he watched, "it came to pass that, when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between the pieces." **Verse 17** Then we are told, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," **Verse 18**. What was the burning lamp that passed between the sections of those slain beasts? Or should I enquire who was it? It was none other than the Lord Himself, walking amid death as the custom was, sealing His own covenant with death that it might be unalterable and it might be everlastingly sure to Abram and his seed forever.

There is no possible way by which such a covenant can be suspended. It was made to Abram and his seed forever and sealed with the blood of death, the Lord Himself walking between the divided carcasses of the beasts that were slain. We will further notice that it was the Lord and not Abram who said, "Take Me an heifer, a goat, a ram, a turtledove and a young pigeon." And it was the Lord, not Abram, who sealed the covenant by walking in the midst of death that not even the Almighty could ever make the covenant of none effect. The worth of this covenant lies in the fact that it cannot be broken. No power on earth can break it, for He has promised, He has sworn by Himself, and He has walked through the symbol of death. Man cannot change it. Unbelief cannot change it. Parents cannot change it, for each generation inherits its promise from God because the promise was made to Abram and his seed forever. Even the mighty thunderings of the law at Sinai, which was four hundred and thirty years after the covenant, could not disannul or make the promise of none effect, for God gave it to Abraham and his seed forever by His immutable promise.

CHAPTER TWO THE WITNESSES TO THE COVENANT

Two little clouds one summer's day
Went flying through the sky;
They went so fast they bumped their heads,
And both began to cry.

Old Father Sun looked out and said,
"Oh, never mind, my dears;
I'll send my little fairy folk

To dry your falling tears."

One fairy came in violet,
And one in indigo;
In blue, green, yellow, orange, red
They made a pretty row.

They wiped the cloud tears all away,
And then from out the sky
Upon a line the sunbeams made
They hung their gowns to dry.

It was almost sixty years ago that our teacher, Miss Robinson, taught our grade two class to recite those pretty words. Many times as little children we had seen the beautiful rainbow, thrown like a mantle around the shoulders of a passing storm, but little did we realize that every appearance of its magnificent beauty was confirmation of the everlasting covenant which God, who cannot lie, made with His beloved servant Noah.

The history of the flood of Noah's day is not a fable to be believed by some and ridiculed by others. Evidence of its devastation is found almost everywhere on earth and people who have traveled much throughout the world testify continually that the tradition of a great flood which once inundated and ravished the earth that then was is to be found with every tribe and nation of the world. As to the pure all things are pure and to the unholy and defiled nothing is pure, so to the faithful believer all that God has spoken is true, but to the unbeliever the gloom of doubt casts its sickening shadow over all God has spoken, even making uncertain the Lord God Himself.

There is no greater certainty than that there will never be another flood. It was God who opened the windows of heaven and loosed the fountains of the mighty deep, sending upon the earth a flood to destroy the world and all its wickedness in the days of Noah, but it was the selfsame Lord who, after the fearful flood of waters was assuaged, made this covenant with Noah and his seed: "And I, behold, I establish My covenant with you, and with your seed after you; and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you; from all that go out of the ark, to every beast of the earth. And I will establish My covenant with you; neither shall all flesh be cut off any more by the waters of a flood; neither shall there any more be a flood to destroy the earth. And God said, This is the token of the covenant which I make between Me and you and every living creature that is with you, for perpetual generations. I do set My bow in the cloud, and it shall be for a token of a covenant between Me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth."

Gen. 9:9-17

It is not the covenant God made with Noah with which we wish to deal, but the covenant He made with Abraham. We refer here to the Noahic covenant only that our faith may be greatly inspired to trust the word of the living and immutable God and that we may be certain that all He has promised He will perform, even to every jot and tittle, and nothing can let or hinder His faithfulness and power. As God's covenant with Noah was unconditional, so also was His covenant with Abraham. Noah had nothing to do and nothing to say about the terms of the covenant. It was as certain and sovereign as any will that could possibly be made. Though that covenant was made with all mankind forever and with the beasts and the birds and the earth itself and though none of these had one word to say about the covenant or its terms, they can enjoy its promise and live in the knowledge that, however great a storm may threaten the world, never again will the earth or the people in it, regardless of their sin or wickedness, be destroyed by the waters of a flood. That covenant is just as certain as God is certain, and it is in His great love and mercy that year after year, storm after storm, He hangs His bow of sevenfold witness in the cloud that we may know He has not forgotten His promise or in any way altered the terms of it. Would God that all men and women, boys and girls, would look up to God when the rainbow

appears in the sky and give thanks to Him whose promises never fail, for all He has promised will surely be fulfilled.

There is something entrancingly wonderful about a rainbow. It is beyond my understanding. Though its appearance in the cloud may have a simple scientific explanation that readily satisfies the unbelieving and unconcerned, when by the eye of faith and trust we look beyond its excellent beauty, we find God and see a glory that causes believers to worship at His feet. Thus did Ezekiel worship when, clothed by the glory of the Holy Spirit, he beheld a vision of God so sublime that no man has ever yet been able to fathom its depths or explain its meaning. "Above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord. And when I saw it, I fell upon my face, and I heard a voice of one that spake." **Ezek.**

1:26-28

John the beloved was on the Isle of Patmos for the word of God and the testimony of the Lord when he was caught away in the Spirit. In spirit he saw the glory of the Lord and the fullness of Christ in both the Head and the body together. Then, in chapter four, he heard a voice like a trumpet calling to him, "Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald." **Rev. 4:1-3** I cannot explain the meaning of it. No doubt there are some who can, but in view of the desolation, which John was to behold from this heavenly vantage point, it is a thing of exceeding wonder that the rainbow of promise was over God's throne. The earth and its inhabitants would not be destroyed by the tribulation of water and neither will they be totally destroyed by the dreadful fires of tribulation that even now are devouring far and near among the hosts of mankind.

Again in Revelation, chapter ten, the rainbow appears. Six of the seven trumpets of the Lord had sounded and, following the first of those dreadful blasts, the third part of the trees and the grass were burned up. Following the second, a mountain burning with fire had fallen into the sea and the third part of the sea had turned to blood, and a third part of the creatures which were in the sea died, and the third part of the ships were destroyed. When the third trumpet sounded, a star fell upon the rivers and fountains of water and they became bitter, and men died of the water. The fourth angel sounded and a third part of the moon and the sun and the stars were darkened, and an angel flew through heaven proclaiming woe to the inhibitors of the earth. The fifth angel sounded and a noisome smoke appeared from the bottomless pit, and dire calamities fell upon all who had not the seal of God in their foreheads. And when the sixth angel sounded, the great river Euphrates was dried up that the way of the kings of the east might be prepared for the battle in which two hundred million men would be locked in the final conflict of the age.

But, before the seventh angel sounded, John said, "And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire." When the seventh angel sounded, the mystery of God was to be finished for this age, and there at the close of that dread tribulation was the rainbow of God's hope and promise just as it had appeared after the fearful flood in the long, long ago. God is faithful and He cannot lie. He gives His assurance to man that he might know that beyond the dreadful storm clouds that gather on every horizon there is promise — a promise that is fulfilled in God's wonderful Christ.

We have spoken briefly of the covenant, which God made with Noah and we have seen the Almighty confirm that covenant by the sevenfold witness of the rainbow. I may be wrong, but it would appear that the seven colors of the rainbow represent the seven Spirits that are before His throne. Rev. 1:4. These are mentioned in Isa. 11:2 as the spirit of the Lord, the spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of might, the spirit of knowledge, and the spirit of reverence, or fear. If these be the seven witnesses who notarized the agreement God Almighty made with Noah, his seed, and all the earth, then do you not think it is a

most wonderful thing that the prophet Isaiah, speaking to the rebellious house of Judah on the very eve of her Babylonian captivity, raised his prophetic voice in these words, which without doubt have definite reference to God's covenant with Abraham and his seed after him? Listen to these words of promise to that wicked and rebellious generation of Israel's seed. "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee; saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee; neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee." **Isa. 54: 7-10** As God has sworn that the waters of Noah shall never more go over the earth and has confirmed that covenant by the continual miracle of the rainbow, so has He sworn that His kindness shall never depart from Israel, nor can His covenant with them be annulled or broken. This, we must all admit, is an exceedingly wonderful promise and I am sure every reader will heartily agree.

Every covenant to be effective must have one or more witnesses. Thus when God made His covenant with Noah, He gave a sure, certain and unchanging witness that He would never break His promise. The rainbow every time it appears is God's unalterable signature to the agreement. Every time the storm clouds release their waters upon the earth, God's signature appears in the beauty of a rainbow to assure us that He has remembered His ancient covenant and will never flood the world again. What need has God to be reminded of His covenant? How could He who is omniscient ever forget? Yet listen to what He says regarding the sign of the rainbow: "The bow shall be seen in the cloud: and / will remember My covenant, which is between Me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth." **Gen. 9:14-16** "I will look upon it and I will remember My covenant." What wonderful words of assurance are these and what a steadfast assurance of His faithfulness!

As God has sworn that the waters of Noah shall no more go over the earth, so has He sworn that He will remember His covenant with Abraham and Israel, his seed, and that His kindness will never, ever depart from them. (Please read again Isa. 54: 8-10) **When the Lord swore to Abraham that (1) he would be a great nation, (2) He (God) would bless him, (3) He would make his name great, (4) he (Abraham) would be a blessing, (5) He would bless him that blessed Abraham, (6) and curse him that cursed him, and (8) in him and in his seed should all the families of the earth be blessed, because He could swear by no greater, He swore by Himself (Heb. 6:13) that by two immutable things (God's promise and God's oath) we might have strong confidence, who have fled for refuge to lay hold on the hope that is set before us. Verse 18. Just as the Lord gave the rainbow as a witness to Noah and his seed, so also He gave an ever abiding witness to Abraham and his seed forever.**

It will now be to our eternal edification to examine the eight ever present, ever abiding witnesses, which God has given to assure us that His covenant with the twelve tribes of Israel cannot and will not ever be broken. An everlasting covenant has need of everlasting witnesses, witnesses that ever live, and signatures that cannot be erased. It would not have been like God to call upon frail men to witness His agreement. It would not have seemed fit for the Eternal to have called upon Lot or Chedorlaomer or Sarah to witness the agreement, for they were only frail mortals, creatures of time that would soon pass from the horizon of all earthly activity and be no more. Men in future ages might argue as to whether such persons ever really existed, as indeed in our day they carelessly do. But when God calls upon witnesses to His everlasting covenant, He must have a more sure witness than the signatures of men. Centuries after the agreement with Abraham and his seed was made, the prophet Jeremiah told us what those everlasting witnesses were. These witnesses, though silent in their eternal spheres, shout aloud their witness every morning and hymn their message every night that God has not cast away His people whom He foreknew. The sound of their witness reaches into all the world, bearing witness to the extravagant claims of the apostle Paul that **"all Israel shall be saved." Rom. 11: 26**

Though God is ever faithful and all mankind should believe His word, yet, alas, alas, men do not believe Him; neither do they trust His faithfulness. I terribly fear that we shall find the greatest offenders to be those blind leaders of the blind who profess to be shepherds of God's flock and keepers of His promise. Not only are these

an offence unto themselves, but they diligently plant the seeds of doubt and unbelief in the hearts of the unsuspecting millions who listen to them. In the mouth of two or three witnesses shall every word be established, the Lord declares. But the Lord has added more than two or three witnesses as we shall see - witnesses that do not die, witnesses that do not lie, witnesses that cannot change their minds with the passage of time or the turn of events, witnesses that silently and continually declare that all is well, that God is in His heaven keeping diligent watch over His chosen nation, fulfilling His word, and carrying out His promises toward them and His purpose in them.

The ten tribes of the house of Israel had been carried away into their Assyrian captivity more than one hundred years when Jeremiah gave the prophecy I shall now quote. The two tribes of the house of Judah were on the very eve of their Babylonian captivity when the weeping prophet Jeremiah called on eight everlasting witnesses to attest God's faithfulness to His covenant; "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel shall also cease from being a nation before Me forever. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord." **Jer. 31:35-37** Then in **Chapter 33:23** he continues with these words: "Moreover the word of the Lord came to Jeremiah, saying," Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them. Thus saith the Lord; If My covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David My servant, so that I will not take any of his seed to be the rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." **Jer. 33: 23-26**

Eight unimpeachable witnesses to God's covenant with His earthly people are called upon here to bear witness - the sun, the moon, the stars, the heavens, the earth, the sea, the day and the night. As long as these continue, the Almighty declares, so also will His covenant continue which He made with Abraham and with His seed, which Jeremiah identifies as the two families, which the Lord has chosen. Verse 24 The two families are the house of Israel, consisting of the ten tribes, and the house of Judah, consisting of the two tribes, Judah and Benjamin.

If the rainbow, appearing occasionally in the cloud was to be an everlasting witness that the earth would never more be destroyed by a flood, what shall we say of these eight ever, present witnesses that are about us, reminding us continually, both by day and by night, that His covenant with the seed of Abraham can never fail. Cast your eyes heavenward by day, O man, and you will see the fiery witness of the sun as he smiles the message: "God will never forget His covenant with His people." Lift up your eyes to behold the magnificent heavens at night, for her innumerable lights give the assurance, "The Lord has remembered His covenant with Abraham and his seed forever." Praise Him, oh ye sun and moon! Praise Him, all ye stars of light! Praise Him, oh ye heavens above, that His promise shall endure while lights do shine and be steadfast while they remain unaltered and unhindered. His promises abide unswayed and unsullied by the failures of carnal man, whose unbelief momentarily hides His face from theirs. Let him that rideth upon the sea remember forever that her mighty waves, crashing with violence upon rock and shore, call with their every rising and falling that, while her waters fill the seas, God's covenant with His people abideth sure. Let every farmer who plows the earth and every miner who digs for treasure in the bowels thereof remember the covenant of the Lord, for every plowing, each lump of coal or nugget of gold that comes from the miner's digging, bears witness with its silent voice that God's covenant with Abraham and his seed is standing sure, and while earth and things therein endure, so also will His covenant endure. Thus saith God, "While sun and moon and stars endure, my covenant shall endure." When these shall be no more, covenants will be needed no more at all.

Great is Thy faithfulness, O God, my Father!
There is no shadow of turning with Thee.
Thou changest not; Thy compassions they fail not;
As Thou hast been Thou forever wilt be.
Summer and winter and spring time and harvest,

Sun, moon, and stars in their courses above
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.

Jeremiah did not stop here, however, even with so great promises as these. His heart, though crushed beneath the load of judgment that had befallen his people, was yet overflowing with the knowledge of the faithfulness of God. Lifting up his prophetic voice with tears and triumph blending, he cried aloud this assurance: "Thus saith the Lord; If ye can break My covenant of the day, and My covenant of the night, and that there should not be day and night in their season; then may also my covenant be broken with David, My servant, that he should not have a son to reign upon his throne; and with the Levites the priests, My ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David My servant, and the Levites that minister unto Me." **Jer. 33: 20-23**

Somewhere upon the earth today the families of God's chosen people exist, both the unbelieving house of Judah and the rebellious house of Israel. So also must exist the seed of David and his throne, reserved until He comes whose right it is to reign, and until the day comes when man has opened the earth and measured its depths, and stretched out his line to measure the expanse of the heavens, he must stop his vain imagining that God has forgotten his covenant with Israel. When the sun and the moon, the stars and the heavens and the earth and the sea are all removed, then and not until then may the covenant with Abraham and his seed be done away. Even then the covenant shall endure but, the promise being fulfilled, will have no further need of witnesses. Powers of earth, powers of heaven, and powers of hell are impotent in the light of God's promises. His promises are sure. None of His words are ambiguous. His covenants are positive, definite and reliable. All are aionian and as durable as the sun, the moon, the stars, the seas, the earth, and the heaven above.

"If I forget thee, O Jerusalem, let my right hand forget her cunning," saith the Lord. "If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." God can never cast off His people - not for all their horrible sins, their unbelief, and their turning to other gods. His covenant to Abraham is certain and sure, and when He has brought them by the way which we humans cannot fully understand and their learning is complete, they will be re-gathered according to the word of the Lord.

Hear the word of the Lord as the great prophet Isaiah foretells the days of Israel's captivity and feel the glory of the promises and the assurance of their regathering. See how beautifully he looks beyond the shadows of the dark days that lay before them unto the blessed day when the Lord shall say of them, "Their righteousness is of Me." "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords and strengthen thy stakes; for thou shall break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. Fear not; for thou shall not be ashamed: neither be thou confounded; for thou shalt not be put to shame; for thou shalt forget the shame of thy youth; and shall not remember the reproach of thy widowhood any more. For thy maker is thine husband; the Lord of hosts is His name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall He be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid My face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah unto Me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee. O thou afflicted, tossed with tempest, and not comforted, behold. I will lay thy stones with fair colors, and lay thy foundations with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. In righteousness shalt thou be established: thou shall be far from oppression; for thou shalt not fear; and from terror, for it shall not come near thee. Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. No weapon that is formed

against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of Me, saith the Lord." **Isa. 54: 1-17**

I trust that, as my story unfolds, every devout reader will discover for himself the infinite purpose the Lord had in mind when He made such an everlasting covenant as this with Abraham His servant and Israel His heritage. We poor humans with our dull lowland ears and heavy hearts so filled with doubt and misunderstanding are inclined to think the Lord of heaven and earth could be as changeable and vacillating as we are. Men and nations, sad to say, willingly enter into solemn covenants only to forget all about them in the first moments of inconvenience. I wonder how many solemn covenants have been made and broken by men and nations since that fateful day in 1914 when Kaiser Wilhelm of Germany discarded as a "scrap of paper" his solemn agreement with England? Men and nations are seldom worthy of trust. Their solemn agreements crumble and are discarded on every hand. He whose name is faithful and true calls heaven and earth to witness that His word to men and nations is sure and changeless unto a thousand generations. Deut. 7:9

Now if in our deliberations concerning the Lord and His faithful covenant with Israel we come to the childish conclusion that the Lord was doing no more than making favorites among nations as some unwise parents do among their children, then we would have reason to question His wisdom; but when with the eye of faith we see in this relationship the unfolding of the purpose of the ages, then our spiritual eyes are enlightened and understanding floods our path way. Who dare challenge the wise Creator if He be willing to plant the seed of universal blessing and restoration first in one man and then more abundantly to show unto his heirs the immutability of His promise by confirming it with an oath, that by those two immutable things - God's promise and God's oath - we might have strong confidence to lay hold on the promise before us? If God could possibly fail in His unconditional promise to Abraham and his seed, then who could ever trust Him? How could we be certain that His promise to us could not fail? But He is faithful who promised. Five hundred years after Abraham was dead, He renewed His oath to Abraham's seed in the Promised Land, saying, "**I will never break My covenant with you.**" **Judges 2:1**

It is through Israel - all twelve tribes of them - that all the families of the earth shall be blessed. Gen. 12:3 All the families of the earth! How vast and all-inclusive is that mighty promise! The millions; yea, billions, that have lived and died through ages and dispensations, never once having heard the name of Abraham or his seed, which is Christ, shall in eons yet unborn receive the blessing of God, for He is faithful who promised, who also will do it. I cannot believe that the Lord was lacking an eternal purpose when He made man in the beginning, for He has spoken of the restitution of all things and clearly announces a time when every knee shall bow to Christ and every creature in heaven and in earth and under the earth will be heard confessing with joy that Jesus Christ is Lord to the glory of God the Father. I read in God's word of a vision John saw on the Isle of Patmos, a scene wherein every creature in heaven and in earth and under the earth and in the sea was heard glorifying the name of the Lord, saying, "**Blessing and honor and glory and power be unto Him that sitteth upon the throne and unto the Lamb forever and ever.**" **Rev. 5:13** And Paul, writing by the wisdom of God, spoke of that redemption wrought by Christ, saying that God by Him has reconciled all things unto Himself. "**And having made peace by the blood of His cross, by Him to reconcile all things unto Himself; by Him, I say, whether they be things in earth or things in heaven.**" **Col. 1:20** What a glorious plan God has designed! There is coming a season in the dispensation of the fullness of times in which our heavenly Father has decreed that He will gather together all things into His Christ (Eph. 1:10), which Christ is the seed of Abraham as I shall later show.

At this present moment blindness in part has happened unto all the twelve tribes of Israel. The house of Judah is in great blindness, for, while thousands of them know that they are the seed of Abraham and heirs of the promises of God, they have rejected their Messiah and believed not on the Lord Jesus Christ. How clearly the word of God describes their blindness and unbelief when the Holy Spirit said, "**He came unto His own, and His own received Him not.**" **John 1:11** The house of Judah was especially His own - more, in a sense, than the ten tribes of Israel - because it was of Judah that Christ would come. It is written: "**The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come,**" **Gen. 49:10** Jesus Christ is the Lion of the tribe of Judah. He is the root and offspring of David (Rev. 5:5), who also was of Judah. The house of Judah should have known their Lord, but they knew Him not. "Away with such a fellow from the earth," was the malevolent cry of their unbelief. "We will not have this man to reign over us. We have no king but Caesar." "His blood be upon us and our children," they demanded; and truly His blood has been upon them and their

children, but in spite of their blindness and unbelief they are still "heirs according to the promise," and the Lord has not forgotten them.

In God's holy word the house of Judah is likened unto a fig tree. Jer. 24:1-8, The Jews understood this symbol in their day as clearly as though the Lord had called them by name. The account of the cursing of the fig tree (Matt. 21:19) is vivid in the mind of every student of scripture. The story records that Jesus, being hungry and ready to eat, saw a fig tree afar off having leaves upon it, but, upon coming to the tree, He found to His surprise that there was no fruit upon it. Though the time of figs was not yet, this strange instance is explained by the simple fact that, unlike other trees, it is the nature of the fig tree to bear her fruit first and the leaves afterward. Therefore, since there were leaves, the Lord was right to expect fruit also. What a picture this is of the house of Judah! Plenty of leaves! All manner of outward show! But no fruit. The children of Abraham on the outside, but the children of the devil within! So Jesus pronounced a curse upon the fig tree, which is symbolic of the house of Judah, commonly known as the Jews, saying, 'May no fruit grow on thee to the age.' Matt. 21: 19 (Diaglott). And when they returned and saw the tree the next day, it was dried up. In cursing the fig tree, He was symbolically cursing the house of Judah unto the age, that is to say, unto the kingdom age. It is not correct to use the word forever here as in the common version, for Judah will be restored in the kingdom. True to God's word the entire age of grace has come and gone, but nationally the Jews are as blind and fruitless as they were in that day when the Lord pronounced the curse upon them. They rejected God's Christ and God has rejected them for this entire age of grace. As a result they have wandered homeless throughout the whole earth as foretold by Jeremiah. Jer. 24:9-10 Only now are they being gathered in darkness, blindness and unbelief according to the word of the Lord, for He can never break His covenant with them.

Even the apostle Paul, who upon several occasions, clearly stated that he was a Jew, for the tribe of Benjamin belonged to the house of Judah, made the significant statement that he was as one "born out of due time." **1 Cor. 15:8** In other words it was not yet time for Judah to be reborn nationally, but because the Lord elected him to salvation, his eyes had been opened by Christ in spite of the curse that had been pronounced on the nation as a whole. This is the clearest possible evidence of the power of election.

Now the ten tribes of the house of Israel, to whom we will make only a passing reference here, have a completely different story to tell. The house of Judah, blind as they are to Christ, are very much aware that they are Israelites, of the seed of Abraham and heirs of the covenant. The house of Israel on the other hand is exactly opposite to this. They know who Christ is, for Christ is the glory of His people Israel (Matt. 2: 32), but the so called lost ten tribes of the house of Israel are blind as to who they are. They have lost their own identity and imagine that they are Gentiles. Thus blindness in part afflicts them. The house of Judah is blind to God's Christ and knows Him not. The house of Israel is blind to her national identity, knowing not that they are the children of Abraham and heirs according to the promise. In short Judah knows her own identity but is blind to who Christ is. Israel knows who Christ is but is blind to her own identity.

The word of the Lord clearly shows that in the end of the age "all will know Him from the least to the greatest" and all will understand God's secret purpose for the nation, for it will come to pass that in the same place in which God said to them, "Ye are not My people," in that place shall He say unto them, "Ye are the sons of the living God." **Hosea 1:10** To those who have believed in Christ Jesus our Lord the darkness is past and the true light now shineth, but it will come to pass that all shall know Him from the least to the greatest, for it is written: "And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." **Jer. 31:34**

Christians who permit themselves to see in Israel nothing more than that handful of unbelieving Jews now returning to Palestine are allowing their spiritual minds to be blinded to one of the most important truths of the age. The Bible gives more than seventy identification marks by which we may identify the house of Israel in our day and it is a most remarkable fact that the house of Judah possesses practically none of these identifying marks. Simeon prophesied, saying that Jesus would be "a light to lighten the Gentiles and the glory of Thy (God's) people Israel." Jesus has certainly not been the glory of the Jews, so we must look elsewhere for nations who glory in Him. Ask any man in the Anglo-Saxon world, whether he be saint or sinner, and he knows who Jesus Christ is and, except in the case of some professed atheist, he will tell you plainly that Jesus Christ

is the Son of God. "He shall be the glory of Thy people Israel;" said the anointed Simeon, and all over the Anglo-Saxon world every day, week after week, year after year, and century after century millions of people, both saved and unsaved, lift their voices to sing aloud.

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers round His head sublime."

And again we hear them sing:

When I survey the wondrous cross
On which the Prince of glory died,
My richest gain I count but loss
And pour contempt on all my pride.

We love to sing:

My hope is built on nothing less
Than Jesus blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name.
On Christ the solid rock I stand;
All other ground is sinking sand.

Do you not think it is a singularly wonderful thing that all over the Anglo-Saxon world we sing:

Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all.

Certainly these words, though spoken in our blindness, bear witness that Christ is indeed the glory of His people Israel. Do you not think it is a most wonderful thing that all our lawyers and our statesmen sign their documents, "In the year of our Lord, nineteen hundred and such and such," and even the anti-Christian Jews among us must of necessity date their documents from Jesus Christ. Letters written by the humblest citizen in our land are dated from the birth of Christ, who is the glory of God's people, Israel.

Who we are is not the theme of my message in this Chapter. Therefore I shall speak no more of it. My whole purpose in these two Chapters has been to show that God has chosen a special race from the hosts of all mankind. These are the descendants of Abraham through his sons Isaac and Jacob. This is the seed through whom all the nations of the earth shall be blessed. They are the people through whom the promised Redeemer came. Furthermore, from these covenant people the great host of the body of Christ will come, and in that great millennial kingdom the remainder of this same people will be purified and prepared as the New Jerusalem bride of Christ. The twelve tribes of the children of Israel will be the principal peoples during the millennial kingdom. This, I think, seems clear from the words of Jesus when He said, "Verily I say unto you, That ye which have followed Me, in the regeneration (that is, the kingdom) when the Son of man shall sit upon the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." It is during the millennial kingdom that the bride of Christ is prepared. For this reason Israel comes in for special judgment during the kingdom age, and at the end of that wonderful age the apostle John was shown the glory of the New Jerusalem bride descending from heaven, adorned for her husband.

During this present age of grace the body of Christ is being prepared. The body of Christ is composed of the sons of God. The whole creation is now groaning for their manifestation. The bride of Christ is nowhere in evidence in this present age. Only the sons of God are being prepared now. The whole millennial kingdom is for the preparation of the bride of Christ. During that marvelous age "all Israel will be saved." During the Old Testament period the Head was being prepared. During the present age of grace the body is being prepared. During the millennial kingdom Christ the bride is being prepared. The head, the body, and the bride, when

united, will form one glorious Christ, male and female in one as Adam before the fall. No wonder Paul says the marriage union is symbolic of Christ and the church!

Following the preparation and presentation of the bride at the end of the millennial reign (Rev. 21:9-27) the wonder of all ages appears. The twelve gates of the New Jerusalem are swung wide open for all races of mankind to enter freely, and with the opening of those twelve gates goes forth the message never before heard in the history of the world: "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." **Rev. 22:17**. The opening of the twelve gates of the New Jerusalem bride of Christ at the beginning of the dispensation of the fullness of times and the going forth of the message, "The Spirit and the bride say, Come," will result in the restitution of all things and the fulfillment of God's covenant to Abraham, 'In thee and in thy seed shall all the families of the earth be blessed."

I am well aware that what I am saying is not the thing that has been generally taught and accepted, but must truth lie forever concealed because we fear tradition? Must the eternal working of the purpose of the ages be nothing but a conundrum in our minds because of our unwillingness to see the unfolding of God's purpose in the covenant He made to Abraham, a covenant that was to endure as long as the sun and moon and stars endured, a covenant that could not fail while summer and winter, day and night, seed time and harvest and ocean still remain as witnesses to it? No! Let God be true and every man a liar. We have only to consider the nations of the earth who from time immemorial have always sat in heathen darkness and the shadow of death and we will see that the promises of the Abrahamic covenant never belonged to them nor were the promises at work among them. The time for the enlightenment of the heathen nations has not yet come and all the missionary efforts of this present age cannot convert a heathen nation to Christ. It is true that an elect number will come in from every kindred of the earth, but the time of their national enlightenment will come when the gates of the New Jerusalem bride are open wide, never to be closed again. Then and only then will the nations bring their glory and honor into that holy city and the restitution of all things will be on the way. The purpose of God overwhelms my spirit and my soul rejoices in His unchanging purpose!

Summer and winter, spring time and harvest,
Sun, moon, and stars in their courses above,
Join with all nature in manifold witness
To Thy great faithfulness, mercy and love.
Hallelujah!

CHAPTER THREE THY SEED WHICH IS CHRIST

When God made His immutable covenant with Abraham, He made him to know by some very definite promises that his seed would increase to be an innumerable multitude. They would become as the dust of the earth, the sand of the sea, and the stars of the heaven in numbers. The dust of the earth signifies a purely earthly seed, which was to come through Ishmael and Esau and through the offspring of Abraham's marriage to Keturah. None of these children were children of promise nor were they included in the Abrahamic covenant. When the apostle Paul wrote his letter to the Romans, he revealed a truth that had hitherto been somewhat obscure. Paul explained that the blessing of Abraham was not to come through Ishmael nor any of the sons of Keturah nor through Esau, "For," said he, "they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; But in Isaac shall thy seed be called." Rom. 9:6-7 See also Heb. 11:18 and Gen. 21:12 Therefore we must conclude that, though the descendants of Abraham through Ishmael and the sons of Keturah have become as the dust of the earth for multitude, these nations are not to be accounted as the seed through whom God's blessing is to come upon the races and nations of the earth. I have already pointed out that three kinds of seed came from Abraham - the dust, which represents Abraham's purely earthly seed who have no part in the promise, these being the children of Ishmael, Keturah, and Esau; the sand seed, which I suggest represents the countless millions of those who have descended from the twelve tribes of Israel, all of whom are heirs of the promise made to Abraham, for the promise was "to thee and thy seed;" and beyond this again the promise, "Thy seed shall be as the stars of heaven." This is a spiritual seed and includes all those who are born again by faith in Christ Jesus whether Israelites or Gentiles or heathen, for it is written, "If ye be Christ's, then are ye Abraham's seed and heirs according to the promise."

It was not Paul alone, of course, who signified that the blessing of God would come upon the nations through Isaac. This truth we find very early in scripture. Though Abraham had produced a son through his handmaiden Hagar (Gen. 16:15) and had actually pleaded with God to establish Ishmael as his heir, saying, "O that Ishmael might live before me," (**Gen. 17:18**), the Lord replied, "Sarah thy wife shall bear thee a son indeed; and thou shall call his name Isaac: and I will establish My covenant with him for an everlasting covenant, and with his seed after him. And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But My covenant will I establish with Isaac..." **Gen. 17:18-21** This last statement is tremendously important. When Sarah, after Isaac was born, saw Ishmael mocking her son Isaac, she said to Abraham, "Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even Isaac." **Gen. 21:10** This demand was very grievous to Abraham (verse 12), but the Lord said unto Abraham, "Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee, hearken unto her voice; for in Isaac shall thy seed be called."

All these things are very significant. Indeed, they are an important allegory (Gal. 4:24). Ishmael, being born of a bondwoman, is typical of those who are under the bondage of the law and have not come into the freedom of faith and redemption in Christ Jesus. Isaac, being born of a free woman, not by works but by promise alone, is typical of those who through faith in Christ become the children of God and thus inherit the promises to Abraham. These of whatsoever race they be become heirs of God's covenant with Abraham and joint heirs with the Lord Jesus Christ. They become inheritors of every blessing of Abraham. As Abraham "believed" and it was accounted to him for righteousness, so these also believe and inherit "all things."

We must now notice how the Holy Spirit, speaking by Paul, spoke of the promise made to Abraham and his seed. In a most remarkable way Paul emphasizes one particular seed, which was to become prominent above all other. We read: "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." **Gal. 3:16**

There is one particularly vital lesson that must be learned by all mankind whether they be of the seed of Abraham according to the promise or whether they be heathen, aliens from the commonwealth of Israel and strangers according to the promise. The lesson is this: Salvation is by faith unto all and upon all who believe, for there is no difference. The covenant made with Abraham was by promise, without any conditions attached. Furthermore these promises were made four hundred and thirty years before the Law of Moses was given or put into effect. Therefore the apostle gives this clear understanding of the meaning of the allegory by saying, "And this I say, that the covenant, (that is, the Abrahamic covenant), that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise." **Gal. 3:17-18**

The law is very necessary, for it portrays the nature of almighty God, and we sinful men, seeing our inability to keep it, are persuaded to flee to Christ. "By the law is the knowledge of sin." How then can a man ever come under true conviction of sin if he does not know and heed the law? The law is the very nature of God Himself. The scripture describes it as holy and just and good. O that in our day men knew that God has said, "Thou shall not steal. Thou shall not kill. Thou shall not bear false witness. Thou shall not covet. Honor thy father and thy mother." Thus the law becomes our schoolmaster (pedagogue) to bring us to Christ. The Roman pedagogue did not leach, but was a slave whose duty it was to escort the children to school. This is what the law is for - to bring us to Christ. Can any among us imagine what good effect would come upon our society if our nations and people kept even so much as one of these wonderful commands? What a tremendous drop would come in the prices of consumer goods if America kept the law, "Thou shall not steal." It is estimated that two hundred and fifty million dollars worth of grocery carts are stolen from the supermarkets each year. Add this to the other billions that are pilfered by shoplifting and open robbery and we may have found one of the greatest reasons for the dreadful upswing in prices. Can we imagine the impact upon our nation if everyone kept the command, "Thou shalt not commit adultery." What a revolution would take place in the homes of the nation! What a reuniting of families, of parents and children! What an emptying of divorce courts and what peace and tranquility would follow! Can we think how blessed it would be if in this day of rebellion children

knew the commandment, "Honor thy father and thy mother" and were made aware of the promise that attends this command - "that it may be well with thee and thou mayest live long in the land"? Can we begin to imagine what tranquility would result if the commandment, "Thou shalt have no other god's before Me," and "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself," were obeyed? These laws, beloved, are more than the commandments of the Lord. They are a revelation of God's great heart, a manifestation of His very character and nature. When the kingdom of God comes to spread its glory over all the earth in righteousness and truth, these holy laws will be the law of the kingdom, written and engraven in the hearts of all mankind. These laws in Moses' day were written on tables of stone that rebellious and carnal men might read. It does much good to read the law, but the law itself has no power to change the sinful heart. That is why Paul said, 'The law was weak through the flesh.' The great benefit comes when the law is written in our hearts. A new spirit is given to us and a new heart.

The prophet Ezekiel, even while warning of the awful calamities which were to come upon all Israel during the terrible night of their captivity, spoke of a better day - a day when they would have learned their lesson and repented of their sins. Therefore he says, "Thus saith the Lord God; I will even gather you from the people, and assemble you out of the countries where ye have been scattered, and I will give you the land of Israel. And they shall come thither, and they shall take away all the detestable things thereof and all the abominations thereof from thence. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh: that they may walk in My statutes, and keep Mine ordinances, and do them: and they shall be My people, and I will be their God." **Ezek. 11:17-20** This great change of heart comes when we repent of our sins. This change is evidence of the new birth. It was of this that Jesus spoke when He said, "Except a man be born again, he cannot see the kingdom of God." **John 3:3**. Jeremiah adds much to this truth by saying, "This shall be the covenant that I will make with the house of Israel; After those 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**

The crude notion propagated by many who call themselves theologians, teaching that God has done away with the law, is not the truth or the teaching of scripture. If God ever did away with the law, He would have to do away with His own holy nature. God has not done away with the law. He fulfilled it in Jesus Christ and we are "in Him." Every man in Christ joyfully fulfills every letter of the law by the power of his new nature. The Lord by the regenerating power of the new birth transferred the law from the tables of stone to the tables of our hearts. He has taken away the nature that rebels against and hates God and His law and has given in its place the Spirit of Jesus Christ, who came to fulfill the law - every jot and tittle of it. The law of God brings sinners to Christ. Paul says this is a pedagogue to bring us to the Saviour. **Gal. 3:24** The law proves to the carnal man that he can never hope to keep its precepts while he remains a natural man, unregenerate and dead in sins. The fiery law of God points with unerring finger to Jesus Christ, our Lord, who fulfilled every jot and tittle of it, as it is written, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." **Matt. 5:18** And Christ, having fulfilled all the law, bowed His head on Calvary's cross and cried that heaven and earth, angel and sinner might hear, 'It is finished.' The law had been perfectly kept in Him. The work of redemption from the curse was complete. Not one soul in the universe could convince Him of sin, for he had none. And now, having bowed His head in death, He sealed the new covenant with His own blood, thus making it an unbreakable covenant. By death He released His own Spirit that we who believe might freely partake of His Spirit that Christ, the giver of the law, might henceforth live in the hearts of all who believe the promise long before given to Abraham, "In thee and in thy seed shall all nations be blessed." The first true blessing of Abraham is justification by faith, for all who believe in Christ are justified from all things, from which we could not be justified by the Law of Moses. **Acts 13:39** Man cannot be justified by the law of Moses because sinful man cannot keep such a holy law, but when we come to Christ in repentance and His Spirit comes into our hearts, then the law-giver Himself has come to dwell within, filling the heart with His life and joy and holiness, as it is written, "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of their flesh and I will give them a heart of flesh." **Ezek. 36:26**

"In Isaac shall thy seed be called," He said. Not "seeds" as of many, but "thy seed, which is Christ." Jesus Christ is the most important of all the seed of Abraham, because from this seed comes the true church, the sons of God, and the bride of Christ. Christ is the Redeemer of Israel and the Saviour of the world. He came unto His own and His own received Him not, but as many as received Him, to them gave He power to become

the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." **John 1:12-13** Jesus Christ, our Lord, is of the seed of Abraham. With His coming into the world there comes an entirely new revelation and fresh understanding of the immutable purposes of God. With Him begins the unfolding of the promise, "Thy seed shall be as the stars of the heaven for the multitude." From the Christ seed comes the church of the living God, from whose multitudes will arise the glorified ranks of the sons of God. These in the age to come will reign with Christ in glory over all the earth. They will sit upon thrones judging the twelve tribes of Israel, from whom will come the New Jerusalem bride in all her heavenly glory. We will consider the bride in a later article.

Do you see them coming, brother,
Thronging up the steeps of light
Clad in glorious, shining garments;
Blood-washed garments pure and white?
'Tis a glorious church without spot or wrinkle,
Washed in the blood of the Lamb.
'Tis a glorious church without spot or wrinkle,
Washed in the blood of the Lamb.

That Jesus Christ, who is Lord and Head of the Christ body, was of the seed of Abraham the first verse of the New Testament is quick to point out with these inspired words: "The book of the generation of Jesus Christ, the son of David, the son of Abraham." **Matt. 1:1** This first verse of the New Testament is one of the most important verses in the entire Bible, for if Jesus of Nazareth was not both son of David the king and son of Abraham, with whom God's covenant was made, then He is not the promised seed at all and could not possibly be accepted as the Christ. The evangelist Matthew was well aware that his gospel would mean less than nothing to his Jewish readers if the Jesus of whom he wrote with such exquisite detail should prove to be of other than the seed of Abraham. Upon that first verse of the New Testament hangs the proof of who Jesus actually is and even we who believe in Him would be forced to reject Him if it could be proved that He was not that very Son who was promised to Abraham, descended not through Ishmael, but through Isaac, for in saying, "In Isaac shall thy seed be called," God was speaking of one special seed and that seed was Christ.

I have always found genealogies to be dull reading and so they really are, but that does not detract one iota from their vast importance. Thus does Matthew with infinite care link by link forge the chain of Christ's genealogy from Abraham forward to Jesus, the Christ, while Luke with care just as infinite traces His genealogy through His mother Mary, who was the daughter of Heli, right back to Adam in Eden's garden, of whom it is recorded that he was the son of God. Luke 3:23-36 We may be inclined, when reading the first chapter of Matthew, to skip over verses one to seventeen as nothing but dry and almost meaningless genealogy. And we may have the same feeling about the long genealogy contained in Luke, chapter three, verses twenty-three to thirty-six, but these verses are full of inspiration and assurance. Without them we would not have known that Jesus was the seed promised in Eden's garden when after their transgression the Lord said the seed of the woman should bruise the head of the serpent. "It shall bruise thy head, and thou shalt bruise his heel." **Gen. 3:15** Nor would we have known that Jesus was the special seed promised to our father Abraham had not both Matthew and Luke showed us in such a positive manner that Jesus the Christ was a direct descendant of these two men, David and Abraham. To Abraham was this promise made: "In thee and thy seed shall all the nations of the earth be blessed." To David it was promised: "There shall not fail thee a man on the throne of Israel." **1 Kings 2:4** It is essential that the genealogies show that the promised Christ must come from the tribe of Judah, for the patriarch Jacob prophesied on his death bed, saying, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." **Gen. 49:10** This latter prophecy, in my opinion at least, actually declares that the throne of David should continue to exist as a throne down through the church age until at last at the coming of the Lord He shall come whose right it is, and God will give it to Him.

I take great exception to those unwise and unholy statements that would attempt to make Jesus Christ to be other than an Israelite. If Jesus was not of the stock of Israel, then He must be rejected as an imposter, because He is not the promised Messiah. Furthermore, I declare with great boldness that it was not enough that He should be merely an Israelite, but He must come from one particular tribe in Israel and that tribe is the

tribe of Judah. It was not sufficient that He be merely of the house of Judah, for had He been a Benjamite or a Levite, He would not have been the promised Christ. The scepter of kingship was given to Judah and to him alone. Therefore it is of great importance that Christ be of this tribe, as indeed He most definitely is.

In my opinion the statement that Jesus Christ may have been a Negro is not only erroneous; it is blasphemous. Jesus could not have been a Negro, or a Chinaman or an Indian or a Frenchman or an Englishman. He must be of the tribe of Judah and of Judah alone. Neither was Jesus a man of mixed blood, as one of America's most famous evangelists stated. It is a matter of great concern and tragedy that after all these years the church system has been so slack in setting forth true priorities. Is it any wonder that thousands of people go astray after false Christs who spring from other races and other tribes?

The promise of the ruling scepter was given to Judah. Gen. 49:10 But the tremendously important birthright promise was given to the sons of Joseph. It is clearly written: "Now the sons of Reuben the firstborn of Israel, for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel (that is, Ephraim and Manasseh), and the genealogy is not to be reckoned after the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's." **1. Chron. 5:1-2** Please read Jer. 31:9 where Joseph's son Ephraim is called "My firstborn." In actuality he was the youngest of them all, but God gave him the birthright. Therefore he becomes heir.

Assuring as is the record of Christ's genealogy in the books of Matthew and Luke, it must be remembered that Jesus was much more than a mere descendant of Adam, Abraham, Judah, and David. Paul declares that Jesus was "made of the seed of David according to the flesh," but that He was declared to be the Son of God with power according to the Spirit of holiness (the Holy Spirit) and by the resurrection of the dead." **Rom. 1:3-4** Though we may prove that He is a true man of the Adamic race by showing that He is the seed of Adam and that He is the covenant seed by showing that He is a descendant of Abraham, that He is the true possessor of the reigning scepter promised to Judah, and that He is the promised son of David and heir to his throne who will reign over the house of Israel, Jesus Christ is something vastly more than the descendant of men. The Messiah, according to the promise, must be not only the Son of man, but the Son of God as well. This fact is brought out in various ways in Old Testament scripture, a truth too extensive to deal with at this point. Nevertheless, of the Messiah it is written: "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel" (**Isa. 7:14**), the meaning of which is God with us. This birth of the Son of God necessitated a virgin birth as a matter of course. Therefore it is written, "Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel." **Matt. 1:23**. Jesus Christ was in fact and in truth both the Son of man and the Son of God.

A favorite pastime among unbelievers of all ages and of our day in particular is to try to prove that Jesus of Nazareth was nothing more than the healthy son of two normal parents named Joseph and Mary. Not only do the ungodly and unbelieving present their arguments of unbelief, but an ever increasing number of church people are willing to embrace the same error. Let the ungodly believe as they choose, but the faithful believer should be able to see that, if Jesus was not born of a virgin, then He did not come according to the prophecy of Isa. 7:14 - "Behold, a virgin shall conceive, and bear a son." If He was not born of a virgin as some suppose, then the accounts given in the gospels of Matthew and Luke, declaring emphatically that Mary was a virgin, are indeed a sordid deception, a misrepresentation, and a lie from the devil's mouth. Nothing in the New Testament is more definite and clear than the statement of the word of God declaring that Mary was a virgin when she was found to be with child of the Holy Ghost. **Matt. 1:18** And we are definitely assured that Joseph knew her not until after she had brought forth her firstborn son and laid Him in a manger. **Matt. 1:25** If these things are not so, then God's word cannot be depended upon as truth in anything, and if God's word cannot be trusted, then are our harbors whirlpools and all our mighty rocks are clouds.

When the apostle John wrote his gospel, he did not concern himself with the human genealogy of Jesus Christ. Matthew and Luke had already proven that fact in great detail, but John by the wisdom of God gave us an inkling of His existence in the eternal realm long before Adam and Eden existed. In the following words John gives a genealogy nothing short of divine. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God." **John 1:1-2** Jesus Christ was the Son of God as well as the Son of man and the words quoted above are nothing less than His genealogy as God. The scripture

continues. "All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." **Verses 3-5** The truth continues in **verse 9** "That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth." **Verses 9-14** Nothing is more certain than that He was the promised Son, the Lamb slain before the foundation of the world. He is the promised Saviour of the world and the Redeemer of God's people Israel.

If we require further evidence of His genealogy as the true Son of God, we will find it in verses one and two of John's first epistle. "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us.)" **1 John 1:1-2** I would be very remiss if I did not point out here that such knowledge, faith, and assurance becomes an absolute necessity for true fellowship with God and with His blessed saints. John makes this fact abundantly clear by saying, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." **Verse 3**. There is not one possibility in time or eternity that we might ever become sons of God if Jesus, who is our Savior, was not Himself a Son, born not only of Mary but of God.

Genealogies are very necessary, but genealogy alone is not sufficient. There must be evidence more abundant than these if we are to have full assurance that Jesus of Nazareth was the promised Son in whom all the world would be blessed. Such evidence is convincingly given in God's word. There came a day in the long ago when from his prison cell John the Baptist sent a messenger to Jesus with this earnest plea: "Art Thou He that should come, or look we for another?" The man who had borne faithful witness that Jesus was the Lamb of God now sought new assurance in his hour of distress. In His reply to John's question our Lord made no reference to His genealogy. He made no reference to that long line of forefathers back through David, Judah, Abraham and Adam, but He made reference to something even more sure than this. We may be sure that John was aware of His genealogy, but Jesus said, "Go and tell John the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them, and blessed is he, whosoever shall not be offended in Me." **Matt. 11:5-6** Why did our Lord reply in this manner? The reason is simple. Peter spoke of the "more sure word of prophecy" (**2 Pet. 1:19**), and the miracles being wrought by Christ were being done in fulfillment of many prophetic scriptures given concerning Himself. The prophets long ago had spoken of the coming of the Just One, who would heal the sick, cleanse the lepers, and preach the gospel to the poor. No other man had ever appeared on the earthly scene who performed such mighty deeds or spoke with such authority and power. If the prophets have spoken such things of the coming Messiah, then it is absolutely necessary that the Messiah must fulfill those prophecies to the letter or be rejected by all. Through His life of authority and power we have abundant evidence that He did come according to the prophecies of the Old Testament, most of which were given hundreds of years before Jesus came to fulfill them. Though His genealogy could be proved beyond question, yet if He came not in exact harmony with the prophecies concerning Him, He cannot be accepted as the Messiah. Though Jesus was declared to be the Son of man by genealogy, Paul makes it plain that He was declared to be the Son of God with power (Rom. 1:4), and this according to the Spirit of holiness, guaranteed by the resurrection from the dead. Oh what a world of convincing truth is packed into those first four verses of Paul's epistle to the Romans!

Let us continue with this thought and see further how this important point is stressed by the Spirit of holiness. Our Lord at age thirty was declared to be the Lamb of God. John the Baptist, upon seeing Him, had cried aloud, "Behold the Lamb of God that taketh away the sin of the world." **John 1:29** For the Lord had said to John, "Upon whom thou shall see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I (John) saw and bear record that this is the Son of God." **John 1:33-34** Jesus also and all who stood nearby at His baptism heard the voice of the Lord from heaven, proclaiming, "This is My beloved Son, in whom I am well pleased." Then was Jesus led into the wilderness to be tempted of

the devil, and, having overcome in all His temptations, He returned from the wilderness in the power of the Holy Spirit and entered into the synagogue at Nazareth and stood up to read the scriptures. "And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, 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. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears." **Luke 3:16-21** See also Isaiah 61. This was the second time that Jesus had called upon the Old Testament prophecies to confirm His sonship. Never once to my knowledge did He ever make reference to His genealogy to prove His sonship or His Messiahship. In His one brief reference to Abraham He clearly stated, "Before Abraham was, I AM."

Though we may not fully know the Old Testament prophecies relating to the first coming of Jesus Christ, there are well over two hundred such prophecies, every one of which was completely fulfilled in Him, including His genealogy. Every Old Testament prophecy concerning His coming as a suffering Messiah was fulfilled to the letter in His lifetime and, this being so, there is not one possibility in a trillion that Jesus was other than the promised Redeemer or that we need to look for another. Yet had even one of those prophecies gone unfulfilled, we could not have accepted Him as the Messiah.

Perhaps the reader may not realize the import of two hundred prophecies that must be fulfilled. Two hundred prophecies that must be fulfilled give two hundred marks of identification. It is commonly known that our fingerprints differ from every other person's on earth. Yet in law six identical marks are sufficient to identify any man, since no other man in the world has the same six identical marks. You have probably heard of the law of compound probabilities. It works in this manner: Every probability added multiplies the possibility of error. For instance, if the weatherman predicts, "We will have sunshine all day," he has one chance in two of being correct - first, we may have sunshine all day, and second, we may not. If he says, 'We will have snow in the morning and sunshiny in the afternoon," he has only one chance in four of being right. We may have sunshine and snow as he predicted. Then again we may have neither. Again we may have sunshine without snow or we may have snow without sunshine. Should he add a third probability and say we will have sunshine and snow and wind, he again multiplies his chances of being wrong, for we now have eight probabilities. (1) We may have sun, snow and wind. (2) We may have none of these. (3) We may have sun, but not wind or snow. (4) We may have snow, but not sun or wind. (5) We may have wind, but not sun or snow. (6) We may have sun and wind, but no snow. (7) We may have sun and snow, but no wind, and (8) we may have wind and snow, but no sun. Thus you see that with three probabilities there are eight possibilities of being wrong. If you add one more condition, you will find you have sixteen possibilities of being wrong. If you add a fifth probability then you have thirty-two possibilities. Add one more and you have sixty-four possibilities, and so on it goes. Thus, since there were over two hundred identification marks that had to be fulfilled in the Messiah, it would take a large computer to discover the number of possibilities of error there would be or how small would be the possibility that anyone could qualify for Messiahship who was not in fact the Messiah. The infinitesimal possibility would be less than one in many trillions.

To assure us fully that Jesus was He that should come and not another, God has given a vast array of prophecies concerning Him, all of which must of necessity be fulfilled to the letter in the coming Saviour. The Old Testament prophets, speaking by the Spirit, continued to add without hesitation one prophecy upon another with the sure knowledge that every word that God had spoken would be fulfilled to the letter. In only one chapter of the book of Isaiah (chapter 53) **we have these twenty-seven conditions laid down as characteristic identification marks of the coming Messiah.** (1) The unbelief of the people. "Who hath believed our report and to whom is the arm of the Lord revealed?" (2) He shall grow up as a tender plant and as a root out of a dry ground. (3) He has no form or comeliness, and when we should see Him, there is no beauty that we should desire Him. (4) He is despised and rejected of men. (5) a man of sorrows and (7) acquainted with grief. (8) We hid as it were our faces from Him. (9) He was despised and we esteemed Him not. (10) He hath borne our grief and (11) carried our sorrows. (12) We did esteem Him stricken of God and afflicted. (13) He was wounded for our transgressions. (14) He was bruised for our iniquities. (15) He was oppressed and afflicted, yet He opened not His mouth. (16) He was led as a lamb to the slaughter. (17) As a

sheep before her shearers is dumb, so he opened not His mouth. (18) He was taken from prison and judgment, or He was deprived of just judgment. (19) Who shall declare His generation? (20) He was cut off from the land of the living. (21) For the transgression of My people was He stricken. (22) He made His grave with the wicked and (23) with the rich in His death. (24) He had done no violence, (25) neither was deceit found in His mouth. (26) It pleased the Lord to bruise Him. (27) He hath put Him to grief.

These prophecies, found in just one chapter, are but a few of the many concerning the coming of the Just One, all of which had to be fulfilled to the letter at His first coming. The remaining verses of this fifty-third chapter concern themselves with the millennial day when He shall see the travail of His soul and be satisfied. All the prophecies concerning the kingdom have yet to be fulfilled at His second coming.

There was an occasion when an Ethiopian eunuch, who had been to Jerusalem to worship, was returning home and, sitting in his carriage, he read Isaiah the prophet. The Spirit of the Lord had said to Philip, "Go near, and join thyself to this chariot." And Philip ran thither to him and heard him read the prophet Esaias. "Understandest thou what thou reddest?" Philip asked. He replied, "How can I except some man should guide me? And he desired Philip that he would come up and sit with him. The place of the scripture which he read was this, He was led as a sheep to the slaughter, and as a lamb before his shearer, so opened He not His mouth: in His humiliation His judgment was taken away: and who shall declare His generation? for His life is taken from the earth. And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself or of some other man? Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." **Acts 8:27-35**

Oh, with what heavenly assurance can the church of the living God open its mouth and preach that this man, Jesus of Nazareth, is He who has come according to hundreds of Old Testament prophecies to redeem from sin, save a world, and restore all things to their rightful owner! We might well fill the rest of the book with prophecies such as these and show in greater detail that our Lord came to fulfill them one and all, but we must turn briefly to other things.

JESUS, THE SEED OF ABRAHAM

Now this Lord Jesus Christ, who came of the seed of Abraham through his son Isaac, is Himself a seed. Abraham was the seed from whom sprang vast multitudes as the dust of the earth, the sands of the sea, and the stars of heaven in number. But Paul, in teaching this great truth, fastens the hope of the universe on one particular seed, and that seed is Christ. This he does in **Gal. 3:16** by saying, "He saith not seeds, as of many; but as of one, And to thy seed, which is Christ." Therefore of all the millions, perhaps billions, who have sprung from Abraham the one seed of greatest importance is Jesus Christ.

It seems a most singular thing that the word seed is used at all. Why did the Lord tell our mother Eve that the seed of the woman (her seed) would bruise the head of the serpent? Why did He use the word seed? Why did He not say that the man that should come from the woman should bruise the head of the serpent? But it was to be "thy seed," the seed of the woman. The truth is that seed is not only the product of some other life before it but seed is also that which reproduces itself and its kind many thousand fold from generation to generation. In the twelfth chapter of the gospel of John certain Greeks came to Jesus with the request, "Sirs, we would see Jesus." Philip and Andrew brought the request to Jesus, who made this strange and very remarkable reply: "The hour is come that the Son of man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." **John 12: 20-24** In this passage our Lord likened Himself to a seed, a grain of wheat, which was to fall into the ground and die. He was to be planted as a seed in the earth and be raised again. Not only was He to be raised in glorification, but in centuries yet to come this seed, which was Jesus Christ, would produce a vast company of sons of God in His exact image and likeness. After the seed is implanted in the ground, the process of growth is "first the blade, then the ear, then the ear of corn in the ear." While only one seed was planted in the earth, the multitude that will appear in the time of harvest will be as the stars of heaven in number, every one bearing the image and likeness of that Christ seed which was planted in death.

It may seem to be a puzzle to some that Philip and Andrew, who came bearing the earnest request of these Greeks, "Sirs, we would see Jesus," should be given what appears to be such an oblique reply. In fact, the passage does not indicate that Jesus ever consented to have these Greeks interview Him, though of course

He may have done, but in answer to their request He made this strange affirmation, "Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." What He really was telling them is this: If they saw Jesus at that time, they would have seen only Jesus the Christ, but He knew there was more, much more to Christ than what they could now see. A multitude as the stars of heaven was to follow in His likeness, born of the same seed, raised in the same resurrection, who would at last be "sons of God" even as He is a Son of God, and these would not be merely many sons, but many sons to form one Christ, each one having the seed of life in himself.

Our Lord Jesus Christ, the seed of Abraham, appeared as the firstborn of many brethren. "For whom He did foreknow He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." **Rom. 8:29** Weymouth in his translation of this passage says, ' Those He has foreknown He has also predestined to share the likeness of His Son, that He might be the Eldest in a vast family of brothers." The seed that was sown in the ground that afternoon of Calvary and its cross and which arose as a tender blade on the resurrection morning will appear in the end of the age as the full corn in the ear, and Jesus the Christ, the Lamb of Calvary, will be heard triumphantly saying, "Here am I and the sons which Thou hast given Me." **Heb. 2:13** This the prophet Isaiah saw in spirit in the sad and desolate hour when the tribes of Israel were being carried away into captivity. He prophesied, saying, "Bind up the testimony, seal the law among My disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in mount Zion." **Isa. 8:16-18**

The phrase, "Thy seed, which is Christ," is too great and too important for the mind of man to comprehend. We must therefore diligently seek the spirit of revelation that we may know the things that are freely given us of God. It is when men try to understand with their natural minds that they conclude that others who see and understand the deeper things are blasphemers and deceivers, but when the Holy Spirit takes the things of God and reveals them unto us, then the invisible things of Him from the foundation of the world are clearly seen and we accept them and know them and make them our own.

Though the world itself could not contain the books that should be written of all that Jesus is and all He taught, it will be necessary for us now to leave this part of the truth to the holy minds of saints who believe that each one may seek the mind of Christ for the revelation by the Spirit of the deep things of God to his searching heart.

In this Chapter we have been speaking of God's first perfected and first manifested Son, Jesus of Nazareth, the Christ-Head. It is my hope now by God's help to unfold the truth concerning the Christ-Body and the Christ-Bride, Christ the Head, Christ the body, and Christ the bride. These terms may be unfamiliar to almost all the saints and I use them only with bowed head and godly fear and trembling. Holy and reverend as they are, they are in truth God's covenant to Abraham, "In thee and in thy seed shall all the families of the earth be blest."

Oh, how good it is to know that in this hour of world-wide sorrow, disorder, and distress the immutable promises and covenants of God are progressing toward their final fulfillment and from them will come that order, interdependence, and unity for which we so earnestly pray!

CHAPTER FOUR

THY SEED WHICH IS THE BODY OF CHRIST

"Now ye are the body of Christ, and members in particular." **1 Cor. 12:27** All natural things have spiritual counterparts. The visible things with which we are familiar, which we see about us every day, are all proclaiming some great spiritual lesson. The truth of this statement is set forth in the words of inspiration found in **Rom. 1:20** "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

Though our subject here concerns the body of Christ, which we will speak of as the Christ body, which is a great mystery, we will find much truth concerning our identification with that body by observing the human body, with which we are familiar. I have no hesitation in stating that the human physical body is the greatest

and best visible portrait of the body of Christ that has ever been devised. Paul calls upon it on several occasions to unfold to the hearts of believers that far greater truth concerning the body of Christ, which is the true Christ body.

We have studied the mystery of Christ and our identification with Him, but, though we have written much concerning this and have tried to the best of our ability to explain it, we are certain to fall short in our understanding unless the Holy Spirit opens our spiritual minds and makes us see that the Head, which is Christ, and the body, which we are, together form one Christ. Here we shall call upon that which is natural and visible to explain that which is spiritual and invisible. What person among us has not seen or considered the physical form of a man? Even the blind have an understanding of this. Looking upon the physical form of man, we immediately perceive that he is composed of a head and a body. A head alone is not a man, but the head and the body together form a perfect man. It is not that makes a man. It is the head and body together that forms a man. If the body is without the head, then there is no man, and if the head is without the body, there is no man.

With all the reverence and respect of my ransomed soul I must tell you that the fullness of God's wonderful Christ does not consist of the Head alone or of the body alone, but the Head and the body together make the fullness and completeness of Christ. The saints of God have yet to discover the full spiritual meaning of the words, "Now ye are the body of Christ and members in particular." There has been far too much talk about the body but far too little understanding. Christians have seen the Head, which is Jesus Christ, not as the Head of God's Christ, but as the fullness and completeness of Him. On the other hand they have spoken of the body of Christ, not as an integral part of God's Christ, but as something separate and different like the denominational church. They have seen the body of Christ as a church full of divisions and strifes, something that God was trying to save from hell and torment, something that He would take to heaven bye and bye, but which in reality had little or no relationship to Him other than the fact of its salvation.

O my brethren, if you have seen the body of Christ as no more than this tormented denominational thing that mankind is pleased to call the church, you have fallen far short in your understanding, for even nature shows you that the body of a man and the head of a man form one man, complete and perfect in every detail. So also the head of the Christ and the body of the Christ form one Christ, perfect and complete before God. Though I have prayed earnestly that this mystery may be revealed to the hearts of believing saints, I well know that it is not the grand oration or the glib tongue, breaking with eloquence and intonation upon the curious ear, that enlightens the heart and gives understanding of spiritual things, for eye hath not seen nor ear heard, neither have entered the heart of man the things which God has prepared for them that love Him; but He has revealed them to us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God. Pray, therefore, that the Holy Spirit, who was sent into the world to lead us into all truth, will teach us all things and bring all things to our remembrance. May He anoint our eyes and our hearts that we may behold wondrous things out of God's word.

When John wrote the immortal words, "The anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him," he well understood that it is quite impossible for a man to teach us any spiritual truth. Certainly a teacher may unfold the words of truth and revelation, but it is God who is light and who gives light. Only the Spirit of God can open the eyes of the blind and give them sight. As the invisible wind makes its presence known by moving the curtains of a tent or by letting us hear the sound thereof, so the Holy Spirit reveals Himself by shining His light into the dark recesses of our understanding, making us see the invisible, hear the inaudible, and comprehend the incomprehensible. "Except a man be born again, he cannot see the kingdom of God." That verse does not mean he cannot go to heaven. It means he cannot see, he cannot understand, he cannot know or discern any spiritual thing without a spiritual birth from above. There are many people in the world who talk incessantly about the kingdom of God, but they have never seen it by the Spirit. Many others talk about sonship, but are devoid of the spirit of sonship. A spiritual birth enables us to see and hear by the Spirit of God. This is a transforming thing that brings a believer into the very image and likeness of the thing he sees.

It is the Spirit that quickeneth; the flesh profiteth nothing. The spirit of man may know the things of a man, but the Spirit of God alone knows the things of God. Jesus marveled that Nicodemus was a teacher in Israel and

yet knew not these things, and with conviction He told him that he would never know spiritual things as long as he remained in the natural realm, striving to understand a higher realm with a natural mind. "If I have told you of earthly things, and ye believe not," He said, "how shall ye believe if I tell you of heavenly things?" It is when He, the Spirit of truth, is come that He guides us into all truth.

God's people make a serious and fatal mistake when they cling desperately to the tradition taught them at the beginning of their walk with God. When they do this, they shut the door for God to teach them anything. Their tradition at best is only a fragment of the whole. Tradition makes men into unbelievers, because it refuses to allow them to see greater light. Jesus understood this when He said, "Ye make the commandment of God of none effect by your tradition." Revelation modifies all tradition, delivering men from that which is in part and bringing them out into that which is full. "When I was a child, I thought as a child; I spoke as a child; I understood as a child: but when I became a man, I put away childish things. For now we see through a glass darkly; but then face to face: now I know in part; but then shall I know even as also I am known." **1 Cor. 13:11-12.**

The life of a Christian should be a continual progression in God, but he cannot progress without spiritual revelation, and revelation will greatly modify and often times completely break the chains of human tradition. While the boast of some men may be that they are just the same as they always were, let us rather glory in the fact that, as the light of His love grows brighter, we are being changed into that same image from glory to glory, even as by the Spirit of the Lord.

I have digressed a little from the subject of the Christ body, but only that we may grasp the truth that spiritual things must be spiritually understood. To see a spiritual truth with the natural mind leaves the beholder unchanged and cold. Our Lord Jesus Christ was called a blasphemer when He claimed to be the Son of God, not because He had no evidence to back His claim, but because the people that surrounded Him and opposed Him so were blind leaders of the blind, held captive by the traditions of the elders, men and women who had not so much as a spark of revelation or spiritual understanding. When Jesus claimed identity with His Father in heaven, they shouted, "Ye have heard His blasphemy!" When He stated the word of truth, "Before Abraham was, I AM," they believed not, but railing against Him in wrath and envy, they took up stones to stone Him.

Do you think, therefore, that carnal Christians will understand when revelation teaches us that we are members of His body, of His flesh, and of His bones? Will our faith be accepted or believed when we say we have been made to drink of His Spirit, been baptized into His body and made partakers of the divine nature? All these statements pass as acceptable theology except when they become a burning, transforming revelation to some believing heart. Certainly we may affirm that we are the body of Christ, but when revelation reveals the truth that the members of the body of Christ are in truth part of God's Christ, then men begin to take up stones to stone us. If they do not pick stones from the ground to throw, they certainly stone us with words of discredit and unbelief.

My dearly beloved brethren, we have been made partakers of the divine nature. We have all been made to drink of His Spirit. We have by one Spirit been baptized into one body, and that one body is the Christ body. And, because by such a divine ordinance we have become members of His body, partakers of His Spirit and His life, of a truth we are members of God's glorious Christ, the fullness and completeness of Him who everywhere fills the universe with Himself.

Hear now the inspired words of Paul on this great subject as again he likens the human body to the spiritual body of Christ. "For," says he, "as the body is one, and hath many members . . . so also is Christ." **Cor. 12:12.** We quote the text in part to show that it is the many members of the body, together with the Head that form the complete Christ. But, to quote the entire passage, Paul says, "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ." God's glorious Christ is not one member, but many — not the Head alone, but the Head and the body inseparably joined in one Spirit. Jesus of Nazareth is the Christ Head, but we, the members of His body, of His flesh, and of His bones, are the Christ body.

I know some will be ready to stone me for that statement; nevertheless, it is true. The age from Eden to Calvary was occupied with the preparation and presentation of Christ the Head. The age or dispensation from Pentecost to the resurrection of the just is occupied with one great, all-important work - the preparation and

presentation of the Christ body. The age which we know as the millennial kingdom will be occupied by the preparation and presentation of the bride of Christ, or the Christ bride, of which I will write more fully in the next Chapter. I fearlessly declare that the work of this age of grace is not the salvation of the world, but the preparation of the sons of God to form the true church or Christ body.

We have often heard of the manifestation of the sons of God. Indeed, the word of God reveals this truth with great care and fullness, and no wonder, for the whole creation is waiting on tiptoe for their manifestation. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature (that is, the whole creation) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies. For we have been saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." **Rom. 8:18, 25**

The words of the above passage, quoted below from Phillips translation, are a forceful assurance to all who are laying hold on this great message. "In my opinion whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited - yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God! It is plain to anyone with eyes to see that at the present time all created life groans in a sort of universal travail. And it is plain, too, that we who have a foretaste of the Spirit are in a state of painful tension, while we wait for that redemption of our bodies which will mean that at last we have realized our full sonship in Him. We are saved by this hope, but in our moments of impatience let us remember that hope always means waiting for something we haven't yet got. But if we hope for something we cannot see, then we must settle down to wait for it in patience."

What magnificent words these are, describing as they do the awaited glory of God's sons, men and women who are coming into Christ's image, the Christ likeness, to share the Christ body and the glory of Him who, through the fullness which He shall accomplish by adding to Himself these many, many sons, will fill the universe and we shall become the fullness of Him who filleth all in all. This, my beloved brethren, is the prize of the high calling of God in Christ Jesus. This is that for which Jesus travailed and, having done so, saw the travail of His soul and was satisfied, for of His fullness have we all received and grace for grace.

On a wonderful night in the long, long ago when Lot, seeing the abundant grass of the valley, had pitched his tent toward Sodom, Abraham, turning his face toward the hills, was led by God's hand out into the starlit evening. As he lifted his face toward the skies, the voice of the Lord told him to behold the stars and see if he could count them, and, knowing that Abraham could not do so, the Lord added yet one more promise to His eternal covenant - "So shall thy seed be." These uncounted stars of the heaven represent the sons of God, who are being prepared for the manifestation for which all creation groans. These are members of the Christ body, who will deliver the creation from the bondage of decay into the glorious freedom they themselves possess.

Almost two thousand years ago the apostle Paul basked in the sunshine of this very hope. Far out in the future he saw the prize which he called the prize of the high calling of God in Christ Jesus and, upon seeing its glory, gladly unloaded all his religious tradition, stripping himself for the race to press irresistibly toward that high calling in Christ of which I write today. "What things were gain to me, those I counted loss for Christ," he said. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know Him and the power of His resurrection, and the

fellowship of His sufferings, being made conformable unto His death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

Phil. 3:7-14

In Christ Jesus! What a transforming expression that is! Quoted and read by countless millions, but understood, I fear, by practically none. Instead of seeing the boundless wonder and infinite meaning of the words "in Christ Jesus," we have been content to pass over them as though they were practically meaningless, little more than nice, kind sayings that should be a comfort to the people of God. But oh, let me tell you the expressions in Christ, in Christ Jesus, and 2/2 Him proclaim that we are members of His body, of His flesh, and of His bones, and that we who believe are the completeness of Him who filleth all in all. We have all been baptized into His body. We have become one with His Spirit. As He dwells in the Father, so do we dwell in Him. These expressions, and many more like them, teach beyond a shadow of a doubt that God has but one Christ and that Christ consists of many thousands of members, all joined, welded and knit together by one Spirit into one body and one Christ. We said earlier that it took God four thousand years to prepare and present that first manifested Son, Jesus Christ, who was to be the eldest Son and the Head of the whole company of sons of God. Now the Lord has been occupied for the two thousand years of the day of grace in preparing that vast company of sons who will form the body of God's Christ, that the Head and the body may be manifest at the end of this age as one Christ - "My beloved Son in whom I am well pleased."

Let the reader visualize the form of a man, standing with his feet on the earth, so tall that his head reaches the heavens above and so broad that his form fills the universe all in all. Then let him examine the scene more closely and his wondering eyes will see that this gigantic man, God's anointed Christ, is a man of many members just as the human body is one body with many members. Look closer still and you will now see that each and every member in that mighty form is an individual man, a Son of God. The Head is the man Jesus of Nazareth. The arms, the fingers, the toes, the heart, the nerves, the blood vessels - every member of Him that filleth all in all is an individual man and every man is a son of God. And, if you will look still more closely, you will see an even greater wonder, for every man, every member, every son in that whole gigantic form is in the exact image of Jesus Christ, the Head, the first begotten Son of God. O, how I hope you can grasp the picture!

It is only when we see the plan and purpose of the Lord that we begin to be changed into the likeness of what we see in the Spirit. We lay aside every weight and the sin, which doth so easily beset us. We strip for the race. We put off anger, wrath, malice, jealousy, envy, pride, foolishness, and fixing our spiritual eyes on the glory of such a goal, we run with patience the race that is set before us. Forgetting our idle traditions, we press toward the mark. We will find ourselves delivering ourselves from hindering friends and obstructing occupations. We will begin to lay aside lusts and passions and turn our eyes away from those troublesome scenes of earth that force themselves upon us and crowd out the heavenly vision from our eyes. We are changed by His Spirit from glory to glory. We see a glory afar off in truth and, believing it, we are changed into the likeness of what we see. Our hearts grasp a revelation and it transforms us. We see a vision of Christ and the glory of the body He is preparing. We realize the possibility of our attaining to that body and, seeing, we lay aside everything that would hinder us from becoming one with it.

To see what I am saying you will have to go far beyond the edge of the crowd. You will need to go beyond the circle of that tired old thing men call the church. The word church has become sorely desecrated, so much so that the picture of what the true church really is has faded away until men can see in the church nothing but million dollar temples standing on street corners or multitudes of people who dwell behind the high walls which they call denominations. But this, my friend, is not the church. This has nothing to do with His mystical body. These denominations are only man made things, little self-appointed Christs who believe that they have the truth and wisdom will die with them. I do not believe that they are divisions in the church or divisions in the body of Christ. They are something altogether aside from the true church and something different from the body of Christ. The church which Jesus called "My church" has never had a division in it. It is the habitation of God through the Spirit, the house not made with hands, eternal in the heavens. It is that wonderful habitation Jesus spoke of as "My Father's house", saying, "In My Father's house are many mansions." The house, which

the Father is building is the true church, the mystical body of Christ. This buildings rising upon the foundation of the apostles and prophets. Jesus Christ, the first Son, is the corner stone or the cap stone of it. He is the Head of the body, the church, the head stone of the corner. All other stones are living stones (1 Pet. 2:5), built up into a spiritual house, a holy priesthood, to offer up spiritual sacrifices acceptable to God by Christ Jesus. Every living stone in the building is a living person, a son of God, coming into the image of that first Son, who is Jesus our Lord and Head.

Dearly beloved, I beseech you as strangers and pilgrims in such a high and holy calling, abstain from fleshly lusts that war against the soul. Have your conversation and manner of life honest before all men that they may by your exemplary conduct glorify God when He comes to be their judge. It is the will of God that by well doing we may put to silence the ignorance of foolish men. It is well pleasing in His sight if for your godly convictions you endure grief and suffer wrongfully, "for what glory is it if, when ye be buffeted for your faults, ye shall take it patiently? But if, when ye do well and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that we should follow in His steps." **1 Pet. 2:20-21**

The wilderness tabernacle, built by the instruction of the Lord, was a tabernacle made with hands. It was not intended to last forever or to be anything more than a type of the true tabernacle, which is the true church, the body of Christ. The tabernacle in the wilderness in its most minute detail was typical of the mystical body of Christ. Though it was a tabernacle of many parts, those many parts formed but one tabernacle. The temple, which God is building is a temple not made with hands. The tabernacle built by Moses and the temple built by Solomon were only temporary types of the true temple of His body, but the temple Christ is building is eternal in the heavens. It, too, has many parts and many members, yet it is but one temple, one body and one Christ.

Likewise the human body, the most perfect and commonly known of all types of the body of Christ, is one body with many members, each member having its own use and its own ministry. So do the members of the mystical body of Christ. The word of God confirms this truth in these words: "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." Rom. 12:4-5. "Now ye are the body of Christ, and members in particular," Paul says. **1 Cor. 12:27** Then going into greater detail concerning the many-membered Christ, he taught the truth in these words: "For as the body is one and hath many members, and all the members of that one body, being many, are one body: so also is Christ." (Please notice with much care these four words: So also is Christ.) "For by (in) one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many." **1 Cor. 12:12-14.**

O my brethren, can you not see the glory of what he is saying? Can you not see that Paul is telling us that God's Christ is not one member, but many? Can you not see that it is the head and the many-membered body together that forms the man, and that man is God's Christ?

Need we search any further for the answer to Paul's teaching when he taught that the body, which we are is the fullness of Him who filleth all in all? Eph. 1:23. Or, as Weymouth has so eloquently translated, that "God has put all things under His feet, and has appointed Him universal and supreme Head of the church, which is His body, the completeness of Him who everywhere fills the universe with Himself." **Eph. 1:23.** (Weymouth). When we consider that this great temple of His body, which is now being built during this age of grace, is the fullness of Him who everywhere fills the universe with Himself, then surely our mental vision of a man so tall that he reaches from earth to heaven and so wide that he fills the earth cannot be very far from the truth as God would have us see it.

The next time we read the words "in Christ", let us meditate deeply in the Spirit that God may reveal their true meaning and not pass over them as a statement to be quoted and forgotten. Our spiritual walk is cleansed by the truth we see. When we were sinners far off from God and first heard His voice calling us, little did we realize the glory He was preparing for those who would come to know Him and love Him. The unrighteous shall not inherit the kingdom of God. "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind (homosexuals), nor thieves, nor covetous, nor drunkards,

nor revilers, nor extortionists, shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God." **1 Cor. 6:9-11.** "Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is one body? for two, saith He, shall be one flesh. But he that is joined unto the Lord is one spirit." **Verses 15-17.** It is very wonderful to notice here how Paul, in using these rather crude illustrations, shows beyond any question that the redeemed are in actuality and in fact members of Christ. Twice in the above quotation the apostle distinctly declares that we are members of Christ. Then in verse 19 he crowns the glorious thought with these forceful words of assurance: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. These divine promises give us no room for pride, no room for sin, nor do they give us room to exalt ourselves, but, as for me, they cause me to bow in utter humility before God. As we view these awesome facts in the light of Holy Spirit, we fall as dead men before Him while our lips hymn the gratitude that rises from our grateful hearts. Holy, holy, holy is the Lord God almighty! Blessed be He who spoke to Abraham, saying, "In thee and thy seed shall all nations of the earth be blessed."

When our eyes begin to behold the magnificent glory of the temple which God is building, the sons whom He is preparing to be members of His Christ, the sons who a few short years hence He will make manifest to the whole creation, sons who on the day of adoption will hear the voice of the Father saying of Christ, the Head and the body joined together, "This is My beloved Son, in whom I am well pleased; hear Him," then, seeing these things, we begin to understand why it is that the whole creation is groaning and travailing in pain, waiting for the adoption, which means that at last we have attained full sonship in Him. "In my opinion, whatever we may have to go through now is less than nothing compared with the magnificent future God has planned for us. The whole creation is on tiptoe to see the wonderful sight of the sons of God coming into their own. The world of creation cannot as yet see reality, not because it chooses to be blind, but because in God's purpose it has been so limited — yet it has been given hope. And the hope is that in the end the whole of created life will be rescued from the tyranny of change and decay, and have its share in that magnificent liberty which can only belong to the children of God!" **Rom. 8:18-20** (Phillips)

Adoption in scripture was not an act by which a family adopts a fatherless child as we know it in our day. Adoption in scripture was a rite in which a father called his friends and neighbors together and in their presence bestowed upon one of his Sons recognition of his mature sonship and responsibility. We have a perfect example of such adoption given in scripture when at the baptism of Jesus the voice of God the Father proclaimed, "This is My beloved Son, in whom I am well pleased." **Matt. 3:17** That was God's recognition of Christ's full and mature sonship. It was this adoption proclamation that began His great ministry of deliverance. We younger sons have not as yet received our adoption, but we will do so at the time of the redemption of our bodies, which is the hour of resurrection. This is clearly stated in **Rom. 8:23:** "Ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The redemption of the body occurs at the resurrection of the just when the dead are raised and this corruptible puts on incorruption and this mortal immortality. 1 Cor. 15:52-53 This is the fullness of the adoption for which we groan and for which all creation sighs. Following it will come the mighty deliverance that comes after the manifestation of the sons of God. It is no wonder that we do not at present see the full functioning of the body of Christ, for a moment's consideration would tell us that the body is not yet completely formed; neither has it received the word of adoption from the Father, but when that great hour is reached, the words of Jesus will be fulfilled: "The works that I do shall ye do also; and greater works than these shall ye do, because I go to the Father." **John 14:12**

The Lord our God has not left us without Bible witness to the stupendous statements we have been making, as we shall now see. There comes a time when all things that are far off are brought nigh. In the fullness of time the invisible things become clearly seen. That which once we saw only by faith becomes a reality and the things for which we hoped we hope for no more, for what a man seeth why doth he yet hope for? The time must come when the vision of the seers, the proclamation of the prophets, and the hymns of the Psalmist are turned into reality. The moment comes when that which was far off on the distant horizon can be touched, it is

so nigh at hand. To Abraham God promised a seed which would come to bless the whole earth, a seed through whom all who have ever seen the light of day would be blessed and delivered. We saw that seed begin in the preparation of a nation, yea, a company of nations, who, as centuries passed by, spread themselves to the north, the south, the east, and the west to shine the light of Christ and His word over all the earth; for Simeon had prophesied that Jesus would be a light to lighten the Gentiles and the glory of God's people, Israel. Our eyes beheld Jesus of Nazareth come to Bethlehem. God's holy word declares Him to be the direct seed of Abraham according to the flesh, but the Son of God with power. We saw Him proclaimed as the Son of God, "Thy seed which is Christ." **Gal. 3:16** To Paul the revelation was given that he might reveal how we, the redeemed of this age, are members in particular of Christ in that we are the Christ body as He is the Christ Head, that the Head and the body together, indwelt by one Spirit, are one Christ, the temple of the Lord and the habitation of God. Paul in spirit clearly saw the day of manifestation of these younger sons of God, at which time the whole of creation would be lifted from the bondage and night of their corruption into the glorious freedom of children of God. Rom. 8:18-23

How wonderful are these things! They are far beyond our expression or the ability of the most eloquent to describe! We cannot stop here, however, for with John the beloved our eyes behold the awful fullness of these things. To John was the blessing given to stand in spirit at the end of this present age to see the incredible wonder of the fullness of Christ. The story is so familiar that we scarcely need to repeat it here, but because the truth it bears is so important, we will rehearse it again that we may be the more familiar with it.

The story begins with the apostle John's being exiled to the Isle of Patmos for the word of God and the testimony of Jesus Christ. "I John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And He had in His right hand seven stars: and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; i am the first and the last: I am He that liveth, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death." **Rev. 1:9-18**

It is my firm conviction that, when John was lifted into the realm of the Spirit on the Lord's day, he was actually carried across the years to the close of the dispensation of grace to behold things as they will be at the end of this age. He who had been so familiar with the lonely Galilean and had walked and talked with Jesus Christ was now to behold Him in a way he had never known Him before. John, who had known Jesus as He was at first, was now to behold Him as He will be at last. His ears would hear Him say, "I am the first and the last." Long he had known Jesus the Christ, the Beginning; now he was to know Him as the End. In Galilee and Judea he had walked and talked with the lowly Alpha; now his wondering eyes were to see the Omega. Long ago he had followed Jesus to Calvary where amid its pain and bloody sweat he had seen the single corn of wheat fall into the ground and die; now his eyes were to behold the full corn in the ear, the fullness of Christ in the harvest. O my brethren, can you not see it? There is a vast difference between Christ the beginning and Christ the end. There is a universe of development between the Alpha and the Omega. The smallness of the seed cannot be compared to the greatness of the harvest, and the voice of the lonely Galilean of the beginning cannot be compared to the voice as of many waters that is at the end.

John had seen God's beloved Son, Jesus Christ the Head of the body, but now at the end of the age he was beholding the glory of the Head joined to that vast family of sons that compose the mystical body of Christ. In spirit I seem to hear this firstborn of many brethren say, "Behold, I and the children (sons) which God hath given Me." **Heb. 2:13** "Here am I, the eldest in a vast family of brothers." **Rom. 8:29** (Weymouth). In the midst of the seven golden candlesticks stood one like unto the Son of man. So like Jesus was this mighty one that

the likeness was indistinguishable, yet this one like unto the Son of man was so much greater now - so much so that the extent of it can only be seen by comparing the harvest with the seed, greater now as the body joined to the Head is greater than the Head.

The vision John saw displayed one clothed with a garment down to the foot with what must have been a seamless robe of righteousness and unity, indicating as nothing else could that this vast family of sons, having all partaken of one Spirit, are one Christ - "My beloved Son, in whom I am well pleased." The glorious Head, which is Jesus the Christ, was white like wool, as white as snow, and His eyes were like a flame of fire. See also Dan. 10:6. His feet, the other extremity of His body, the sons which are last to be born, were like unto fine brass, as if they burned in a furnace, for judgment and the gospel of peace shall be given to them. His voice was as the sound of many waters. Many waters signify many people, for in Christ there are many sons. I know there are at least one hundred forty-four thousand, but there may be many more than that, for these may be only representative of a vastly greater throng. These one hundred forty-four thousand are all chosen from the twelve tribes of Israel, who are the seed of Abraham and heirs of the covenant God made with him.

Many years ago my wife and I attended the Warrior's Day parade in Toronto. The great grandstand held thirty thousand people. We sat for an hour or so waiting for the parade of old warriors to begin - soldiers from the Boer War, veterans from World War I, men from World War II, and one old warrior from the Northwest Rebellion of 1885. As we sat waiting, the multitudes in the grandstand conversed with each other, and while these thousands chatted, we listened. The sound of that multitude of voices was as the sound of many rushing waters like unto the pleasant roar of the great Niagara Falls as it pours its exhaustless waters into the terrible rapids below. We sat fascinated by the sound - a sound that could be described by nothing else than the sound of many waters. The musical harmony as the sound of many waters, falling upon the listening ear of the beloved John, was the myriad voices of the sons of God, all members of God's Christ, the Head and the body complete together, God's beloved Son, all speaking with one mind, all speaking with one authority. "This is My beloved Son. Hear Him!"

Our blessed Lord, when He was here on earth, gave us many beautiful illustrations of the oneness of Himself and His body. On one occasion He likened Himself and the body to a vine with fruit-bearing branches. Where may we find a greater unity than this? On another day He spoke of "My Father's house", which I am assured is none other than the body of Christ. This He likened to a house with many rooms (mansions). Likewise Paul, by the wisdom given unto him, likened the body to Christ to the many-membered human body, showing that, though the body has so many members in it and all members have a different office work, the body is but one. The hand cannot say to the foot, "I have no need of you." Nor can the eye say to the ear, "I have no need of you." Thus it shall ever be with God's glorious Christ. Though many sons form one Christ, the anointed of God, each in ages to come shall have his own office work, all in one Spirit working with that intricate harmony so wonderfully manifest in the human body, until at last through Abraham's seed, which is God's Christ, all the nations and families of the earth will be blessed. Abraham waited long years for Isaac to be born, but when Isaac was given a bride, then the great increase began. The blessing given to Rebecca was that she should be the mother of thousands of millions.

In closing this fourth chapter of the message concerning the Abrahamic covenant, perhaps it would be remiss if no mention was made of the sealing of the one hundred forty-four thousand sons of God from the twelve tribes of the children of Israel as is recorded in Rev. 7. From each of the tribes of Judah, Reuben, Gad, Asher, Nephthalim, Manasses, Simeon, Levi, Issachar, Zabulon, Joseph (Ephraim), and Benjamin twelve thousand sons were sealed. The stormy winds were restrained from hurting the earth or the sea or the trees until the sealing of the sons of God in their foreheads was fully accomplished. Rev. 7:3. In my opinion the seal of God in the forehead is the perfect identification of sonship. Jesus Himself was a sealed Son of God. This He revealed by saying, "**Labor not for the meat which perisheth, but for the meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed.**" **John 6:27** In like manner these one hundred forty-four thousand who were sealed in their foreheads are the sons of God, members of the Christ body. The point I wish to make in particular concerns the Abrahamic Covenant, "In thee and thy seed shall all the families of the earth be blessed." These one hundred forty-four thousand are all chosen from the seed of Abraham. These who are to shine as the stars of the heaven were all chosen from that earthly seed, numberless as the sands of the sea, who are the children of Abraham and the children of the covenant.

I am not intending any disrespect to the present State of Israel, which at present occupies a small portion of the land of Palestine, but we would be very misinformed, if not very ignorant, if we imagined even for a moment that this insignificant number of people represents the twelve tribes of Israel. The present State of Israel represents a small portion only of the house of Judah, but many among them are not Israelites at all, just as many in England are not Anglo-Saxons. The house of Judah consists of the tribes of Judah, Benjamin, and Levi, but the ten tribes of the house of Israel are not among the present inhabitants of the State of Israel. Neither are they Jews. The word Jew comes from the name Judah just as the name Jim is an abbreviation of James. The ten tribes of the house of Israel have become nations in the earth, even as Jacob prophesied they would when he called his sons to him and foretold their future for the last days. Gen. 44:49

In the twelfth chapter of Revelation we read of a great wonder that appeared in heaven, "a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." The twelve stars represent the twelve tribes of Israel. The sun and moon represent Jacob and his wives. This is very clear by reading Gen. 37:9,10. Joseph in this passage had dreamed a dream in which the sun and the moon and the eleven stars (Joseph was the twelfth) bowed down and did obeisance to him. When his father Jacob heard this dream, he understood immediately what the meaning of it was, and with the harsh sound of rebuke in his voice he replied, "What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth? And his brethren envied him; but his father observed the saying." Here the word of God is definitely its own interpreter, teaching us that the sun and the moon and the twelve stars represent none other than the twelve tribes of the children of Israel.

The woman in the wilderness of Revelation, chapter twelve, is Israel - all twelve tribes of them, including the house of Judah and the house of Israel. In her travail she brought forth a man child - first Christ the Head Son and, secondly, the one hundred forty-four thousand sons of the Christ body. I do not say that this is the complete number, for I do not know. In the human body there are many more than one hundred forty-four thousand members; but we may say with certainty that the ranks of the sons of God are not less than this great throng. These do not include the numberless throngs of the redeemed who stand before the throne with palms in their hands. The one hundred forty-four thousand represent the sons of the Christ body.

Israel has always been a woman of the wilderness. Abraham, Isaac and Jacob were all wilderness wanderers. After Israel departed from Egypt, they wandered for forty years in a wilderness until they entered their own land. Then the house of Israel was carried away to Assyria and were strangers in a strange land. From there they left to wander for centuries in the desolate places of Europe, moving out to the north, the south, the east and the west in exact accord with God's promise to Abraham. Gen. 28:14. Then they moved out into the uninhabited wilderness of new continents and the untamed islands of the seas, for Abraham was the heir of the world and was to be a blessing to the many nations of the world. We will not speak more of this wilderness aspect here except to say that during her wilderness journeys, while making the wilderness blossom as a rose, she had been bringing forth a man child, who will rule the whole earth in the near future with a rod of iron.

"And I looked, and lo, a Lamb stood on Mount Sion, and with Him an hundred and forty and four thousand, having His Father's name written in their foreheads. And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers, harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they, which are not defiled with women (denominations); for they are virgins. These are they, which follow the Lamb whithersoever He goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile; for they are without fault before the throne of God." **Rev. 14:1-5.**

"The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter?" **Lam. 4:2.** But "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away," (**Isa. 35:10**), because long centuries before the Lord had said to Abraham, "In thee and thy seed shall all the families of the earth be blessed."

INTRODUCTION TO CHAPTER FIVE

The next chapter will be a message concerning the bride of Christ. In it we will endeavor to show that, as Christ the Head and Christ the body come from the seed of Abraham, in like manner the bride of Christ, or Christ the bride, comes of the seed of Abraham. The term, Christ the bride, is doubtless unfamiliar to most of us. Indeed I have never heard the term used by any other; nevertheless the moment we grasp the significance of the statement, "For this cause shall a man leave his father and mother and be joined to his wife, and they two shall be one flesh," we grasp the vital unity between the Christ bridegroom and the Christ bride, for they two are also one in a spiritual union, of which the union of the flesh we now know as marriage can only be a frail type.

We should not deem it strange that we have not heard these truths before because God reveals truth only when the time is ripe for truth to be revealed. This Peter describes as present truth. 2 Pet. 1:12 It is also stated by Isaiah, "Behold, the former things are come to pass and new things do I declare: before they spring forth, I will tell you of them." Isa. 42:9 It is not strange therefore that practically no one has ever heard teaching concerning the bride of Christ - who she is, where she comes from, her relationship to the Bridegroom, or the magnificent purpose to which she is ordained. Should some think this to be an incorrect deduction, then one might ask himself the questions, "Who is the bride? For what purpose does Christ need a bride? What will be the glory of her ministry in the ages to come?" Upon asking ourselves these questions, we will realize that the truth concerning the bride of Christ has never been revealed nor has her existence been more than merely mentioned. It is deplorable, but true, that in our day, as in centuries past, the teaching has been that the present day church is the bride of Christ. This is a great error, which purposely hides the true bride and her ministry from our understanding.

It is necessary that all truth be revealed in its appointed time because, when truth grips our hearts and we comprehend the magnitude of God's eternal purposes, we are sanctified by the truth, for "Thy word is truth," and laying aside every weight and the sin which doth so easily beset us, we press toward the mark for the prize of the high calling of God in Christ Jesus.

It is my earnest and continual prayer that all who read these sacred truths will be seized upon by the spirit of revelation from on high that all may see the length and breadth and depth and height of God's grace and know the love of God, which passeth knowledge, that we may know how long and wide and deep and high God's grace and love must be that we, the seed of Abraham by covenant and by faith, should be included in God's glorious Christ, the Head and the body together forming one Christ and one anointed. Jesus the first born and the many sons who follow after, being baptized into one body and one Christ, therefore being one, will hear again from heaven those same words of adoption, "This is My beloved Son, in whom I am well pleased" This Christ in His fullness, the Head and the body in one together, will be united to the New Jerusalem bride that the last Adam in all His magnified and multiplied glory might be after the image of the first Adam before Eve, the bride, was separated from him. Thus the first man, who was of the earth earthy, is found to be a faint shadow of the last man, who is the Lord from heaven.

The entire dispensation of grace has been occupied by the ingathering and perfecting of the Christ body, or the bridegroom. The millennial age is appointed for the ingathering and perfecting of the bride of Christ, the hosts of the seed of Abraham reserved until now for that purpose. Then follows the dispensation of the fullness of times when through the twelve gates of the city all nations will enter that they might have the right to the tree of life, which is in the midst of the New Jerusalem, the city of God. The nations shall walk in the light of it and shall bring their glory and honor into it until every creature in earth and in Heaven and in the sea will be heard saying, "Glory and blessing and honor to Him that sitteth upon the throne and to the Lamb for ever and ever."

CHAPTER FIVE THY SEED WHICH IS THE BRIDE OF CHRIST

Studying truth so vast in scope as that which we have undertaken, I frankly admit that it is difficult to find either an appropriate place to begin or a suitable place to end. As God Himself is without beginning or end, so also His eternal truth must be.

When the Lord created the animals, the birds, the beasts of the field, and all other life on earth, He made them male and female; but when He formed Adam from the dust of the ground, this creation was radically different from all others. Whereas lower forms of animal creation were made male and female separately from the beginning, man was made male and female, united in one person, and that one person was called Adam. Thus when the Lord caused every beast of the field and bird of the air to pass before Adam to be named, from all this great host of created life, the scripture clearly states, "for Adam there was not found an help-meet for him." To provide a helpmeet and a wife for Adam the Lord did a wonderful thing. "And the Lord caused a deep sleep to fall upon Adam, and he slept: and He took one of his ribs, and closed up the flesh instead thereof; And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and mother, and shall cleave unto his wife: and they shall be one flesh." **Gen. 2:21-24** To emphasize a thought, which I wish to introduce later we should remember this notable scripture: "And Adam called his wife's name Eve; because she was the mother of all living." **Gen. 3:20** In 1 Cor. 11:12 Paul made this interesting statement: "For as the woman is of the man, even so is the man also by the woman: but all things of God." To the best of my understanding the meaning is this: The first woman who ever saw the light of day came forth out of man, but thenceforward forever every man who would come into the world would come by or from the woman. Herein is a most wonderful thing. None can deny the truth of it. Though the woman at first came forth from the man, yet from that day forth forever all mankind would be born of and come forth from the woman. The marvelous significance of the fact that Adam's wife was to become the mother of all living will never be fully appreciated until generations, dispensations, and ages pass in their procession and we stand at last on that great and high mountain with John, beholding the Holy City, the New Jerusalem, descending from heaven as a bride adorned for her husband, to become in truth the mother of all living. Rev. 21:9-21

Oh the unsearchable riches of Christ! Oh to perceive the irresistible unfolding of His immutable will! Oh to grasp the revelation of His purpose, the purpose that will never deviate from its original intention until at last all things return to God who gave them - not empty as they came out from God, but full of wisdom and knowledge as they will come in! Who hath known the mind of the Lord that he should instruct Him? Or who has been His counselor? For of Him and through Him and to Him are all things. Glory to His eternal name forevermore! It is not from the schools of this world's wisdom that we learn the ways of God. Eternal purposes are not unfolded by the lettered and polished scholars of this dark age. We do not discover the wisdom of the mind that is eternal by studying musty old volumes of church tradition, but we learn the purpose of the ages when in spirit we stand in Eden with the Eternal to look through His eyes down the vista of years to the end of time. Then and then only do we behold the infinite wisdom of the divine mind, the purpose of Him who worketh all things according to the counsel of His will.

*"Not Athen's blooms, but those of Calvary
And Gethsemane bring the victory
That causes sinners for home to pine
And turn their backs for aye on husks of swine."*

Our hearts have been thrilled and stirred beyond measure as we have mused concerning the covenant God made with Abraham. From it we have seen a nation and a company of nations rise, whose seed in our day is as numberless as the sands of the sea, a people who even in their unregenerate condition have been a blessing to all other nations on earth because they are the covenant people. From that nation we have seen the exalted Head come forth, Jesus Christ our Lord, the Son of God, the last man Adam, the seed of Abraham according to the flesh and that particular seed which we now know to be "thy seed which is Christ."

Upon a handful of Judean Jews, who were the seed of Abraham, the Holy Ghost was outpoured at Pentecost, the very beginning and foundation of the Christ body, the temple of the Lord. Then again in the Revelation John saw at the end of this age one hundred forty-four thousand sons of God of the seed of Abraham sealed in their foreheads. The sons of God in the extremity of this age complete the fullness of Christ. Wonderful as is the story of the fullness of Christ, it is by no means the end of the story we have to tell nor is it the climax of the covenant God made with Abraham. While Adam was complete as a man before Eve stood by his side, no seed of Adam could possibly have been born until God gave him a bride. Only then did the thousands of millions of

mankind begin to appear on the face of the earth. My heart sings a thousand hallelujahs when I consider the antitype of this great mystery. For six thousand years God has been bringing to fullness and completeness the last man Adam, the fullness of the Christ of God, the Head, which is God's first Son Jesus, together with the vast body of sons to follow, that Christ might stand at the end of this age in all His fullness as John beheld Him in Revelation, chapter one. "Here am I and the sons which God hath given me." **Heb. 2:13** (R.V.) One Lord and one Christ, all baptized in one Spirit into one body and one Christ. Here am I, the Man Christ Jesus, the last Adam, made in God's image, created in His likeness, standing in the end of the sixth day complete in Myself as Adam stood, but with no bride and no wife by My side!

Up to this present time Christian people have had practically no understanding concerning the bride of Christ. Of her very little revelation has been given. The bride has not yet appeared on the earth. Though Adam appeared on the sixth day, Eve did not appear until after the sixth day. How long after we do not know. Adam was revealed as a son of God at the end of the sixth day, and now at the end of the sixth dispensational day since man appeared on the earth the Father has brought the sons of God to fullness. By the ministry of these sons will come forth the many membered New Jerusalem bride of Christ.

During the centuries of the church age many wonderful revivals have taken place. Multitudes of mankind have wept in repentance and contrition at the feet of the Saviour and, being begotten of Him, they rose to walk in newness of life, justified by faith in His blood, but up to the present hour all we have seen has been the gathering of the elect, the sonship company, who at the end of the age stand complete in Christ awaiting only the redemption of the body before their complete manifestation. While these multitudes were being gathered into the fold, unnumbered millions, yea, even billions, have walked in outer darkness, living and dying without even once hearing the message of salvation or ever knowing that the true God existed or that He so loved the world that He gave His only begotten Son that whosoever believed on Him should not perish, but have everlasting life. But was not that to be expected? Most certainly it was, for had God intended to enlighten the heathen in this age, His omnipotent power could have done so ten thousand times over, opening their blind eyes and transforming their hearts in a moment of time. It was not until Eve was brought forth to stand by Adam's side that the human increase began. From that union billions have been born. Thus will it be in the end when the bride of Christ is presented to Him at the marriage of the Lamb. Then will the gates of the city be opened wide and the restitution of all the billions who once walked in darkness will begin. Never will the blessed program cease until every creature in heaven and earth and in the sea shall be heard saying, "Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." **Rev. 5:13**. Rejoice, O my soul, at the wonder of the thing!

Can we not see that all natural things have spiritual counterparts? Could God's command to Adam to multiply ever have been fulfilled had He not given Eve to be his bride? The Abrahamic covenant, which promised a seed as numberless as the stars of heaven, would have been but idle words had God not given Sarah to Abraham to be his wife. You sit today, oh man, with your children as olive plants about your table, but would they have been there at all had God not first given you a wife? But for her you would have been a dry and barren tree. Why then do we find it difficult to see the anti-type in Christ? Glorious as is our wonderful Christ in His completeness, even He would abide unproductive and alone were it not for the truth most glorious that from Himself will come forth a spiritual Eve, the bride of Christ, who in her time will be the mother of thousands of millions of reborn men, numberless as the stars of the universe.

There has been much misunderstanding concerning the sons of God and the bride. The sons of God now being prepared are the true body of Christ. They must not be confused with the bride. The sons of God compose the bridegroom. Jesus Christ with all the elect sons who have been prepared in this age constitute the bridegroom company. This is the fullness of Christ. Adam is the type; the sons of God are the antitype. Adam was first formed, then Eve. Let us not forget that order. To fulfill the type, Christ, the last Adam, is first formed in fullness, then the bride by Him. The first Adam was formed on the sixth day. The last man Adam is formed on the sixth dispensational day, the age of grace. Eve, the bride, was not formed on the sixth day. She was taken from Adam some time later. How much later I do not know. So also the bride of Christ is not formed on the sixth dispensational day. She first appears in all her glory descending from God out of heaven at the end of the millennial kingdom of God. Rev. 21:9-27 Our understanding of the whole plan of God for the reconciliation of all things becomes clearer once we understand that it is not until the woman, the bride,

appears that true fruitfulness begins. If through Adam and Eve the billions of natural men have been born, then the antitype is abundantly clear that through Christ and the bride all those billions who have been born will now be born again. That is not first which is spiritual but that which is natural, and afterward that which is spiritual. Once we grasp the significance of the natural, it is not difficult to follow God's purpose through into the spiritual. The saints may learn a great lesson by noticing that all God's works, both natural and spiritual, follow a distinct pattern. For instance, everything that lives, be it a tree, an insect, an animal, a man or a son of God, grows from a seed. Again, everything in creation travels in an orbit. "Dust thou art and to dust shalt thou return." The wind blows from the north to the south and turns about and blows back to the north again. All the rivers run into the sea, yet the sea is never full. From the place whence the waters came thither they return again. The sun rises in the east and sets in the west and hastens to the place where he arose. See Eccles. 1:4-9 Again, in all forms of life God has made male and female. All living creatures are male and female and not least among them is mankind. God Himself is male and female in one. He could not be perfect if it were not so. When the Lord made Adam in His own image, Adam was both male and female in one person. Thus he remained until the Lord separated the masculine from the feminine, making Adam and Eve, man and woman, to exist separately for the purpose of procreation. Certain as this is, inspiration declares both in the Old Testament and in the New that the man and his wife, though separate, are one flesh. Indeed, it was Adam who first uttered that truth when he said, "This is now bone of my bones and flesh of my flesh: she shall be called Woman because she was taken out of Man. Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh." **Gen. 2:23-24** Paul likewise knew this truth and added, "This is a great mystery; nevertheless, I speak concerning Christ and the church." Speaking of the church, he was probably referring to that part of the ecclesia which will eventually form the bride of Christ.

Throughout the works of God the pattern is clearly visible, teaching us that the male is fruitless until the female appears. The bachelor must abide alone until he receives a bride. Then and only then the increase begins. We may be reverently assured that this same pattern exists in the spiritual realm. The sons of God, who form the body of Christ and the bridegroom, will become fully fruitful only after the bride appears and is presented to Christ. I will deal more fully with this as we proceed and then I trust we will see the universal increase, which the Word declares with such assurance. Dear reader, I ask this one question of you before we proceed further. In your meditations concerning the bride of Christ have you discovered the purpose for her existence? Or have you thought of her as something romantically meaningless? On the other hand, have you seen the bride as vitally essential to God's plan for the restitution of all things? To me it seems particularly clear that the formation of the bride of Christ is a work completely necessary to the final rebirth and reconciliation of all things. Though God's word declares with assurance that Christ "hath reconciled all things to Himself, the final fulfillment of that work must await the sacred hour when the bride of Christ is complete and ready, as I shall clearly show in the final pages of this chapter.

A BRIDE FOR ISAAC

The Bible is the Word of God. Every jot and tittle of it from Genesis to Revelation is as true as God is true. No man anywhere has ever proved any of its statements to be in error or any of its history or prophecy inaccurate. Not only is the Bible the Word of God, but it is also the most intriguing story ever written. It gives the account of creation and the fall of man. It tells of battles, of shipwrecks, of faithfulness, of murder and betrayal, and it contains without doubt the most romantic love stories ever recorded.

The complete romance of Isaac and Rebekah is a bit too long to write in detail here, but if the reader will refresh himself by reading Genesis, chapter twenty-four, he will have the beautiful account in its fullness. It will, however, be necessary to quote some of that narrative here. As you read the tale, you will become aware that Abraham is a type of God the Father, Isaac is a type of the Son, Eliezer, the servant, represents the Holy Spirit seeking the bride, and Rebekah herself is the bride.

"And Abraham was old, and well stricken in age: and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all he had, Put, I pray thee, thy hand under my thigh: and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: But thou shalt go unto my country, and to my kindred, and take a wife unto my son Isaac. And the servant said unto him,

Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou earnest? And Abraham said unto him, Beware thou that thou bring not my son thither again. The Lord God of heaven, which took me from my father's house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, Unto thy seed will I give this land: He shall send His angel before thee, and thou shalt take a wife unto my son from thence." **Gen. 24:1-7**

Reading the above passage, we will be impressed by Abraham's definite command that a bride for Isaac must under no circumstances be sought from among the Canaanites or from among any of the Gentile people. Isaac's bride was not to be a Gentile bride as so many preachers have insisted, but she was to be a girl from Abraham's kindred and from his own country. Gen. 24:4 Abraham was not a Jew, because there was no such person as a Jew until many years after Judah was born. The word Jew derives from the word Judah as Ben is an abbreviation of Benjamin. Abraham was an Hebrew. He was called a Hebrew because he was a descendant of the household of Heber or Eber. Gen. 11:14 I wish here to strongly emphasize the fact that Abraham forbid his servant to seek a bride for Isaac from among any except his own kindred. She was to be an Hebrew of Abraham's own people, for Abraham was an Hebrew. Gen. 14:13 Investigation clearly shows that Rebekah was a second cousin of Isaac or a cousin once removed as some prefer to say.

The genealogy of Abraham is given in Gen. 11:10-30 Briefly stated, starting with Shem, the son of Noah, the genealogy is Shem, Arphaxad, Salah, Eber, Peleg, Reu, Serug, Nahor, Terah; and Terah begat three sons, Abram, Nahor, and Haran. Haran, before he died, left three children - Lot (verse 27), Milcah, a daughter, and Iscah. Verse 29. Abram married his half-sister Sarah (Gen. 20:12) and Nahor married Milcah (his niece), who was his brother Haran's daughter. (Verse 29) Please remember that intermarrying with close relatives was not forbidden until after the law of Moses.

When Abraham's servant Eliezer (Gen. 15:2) went seeking a bride for Isaac, he was led by the Holy Spirit to the house of his master's brethren. Gen. 24:27 The account of the journey he took to seek a bride for Isaac is recorded in these words: "And the servant took ten camels of the camels of his master, and departed; for all the goods of his master were in his hand: and he arose, and went to Mesopotamia, unto the city of Nahor (Nahor was Abraham's brother). And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray Thee, send me good speed this day, and shew kindness unto my master Abraham. Behold, I stand here by the well of water; and the daughters of the men of the city come out to draw water: and let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: let the same be she that Thou hast appointed for Thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master. And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher on her shoulder." **Gen. 24:10-15** This fifteenth verse tells us that Nahor and Milcah his wife had a son whose name was Bethuel, and Rebekah was Bethuel's daughter. Bethuel was therefore Isaac's first cousin and Rebekah was Isaac's second cousin.

I have emphasized this detail to establish the fact that Isaac's bride was not a Gentile bride, as preachers are so fond of declaring, She was an Hebrew just as certainly as Isaac was an Hebrew. Furthermore she could not have been much more closely related to Isaac than she was. This fact is important, because it is through Abraham and his seed that all other nations of the world are to be blessed. Abraham's wife was an Hebrew woman (his half-sister). Isaac's wife was also an Hebrew, and Jacob's wives, Rachel and Leah, were also Hebrew women, daughters of Laban, who himself was a son of Nahor, Abram's brother. Gen. 29:5 Now, since Rachel and Leah were the daughters of Laban, the son of Nahor, and Rebekah was the daughter of Bethuel, the son of Nahor, then Bethuel and Laban were brothers and Rachel and Leah were first cousins of Rebekah. I do not see any way to avoid this conclusion. Lot was the son of Haran, Abraham's brother. Therefore Lot was Abraham's nephew. How anyone can conclude that Rebekah was a Gentile bride in the face of this close relationship is more than I can imagine. She was definitely an Hebrew bride.

It is in Abraham and his seed that all the nations of the earth shall be blessed. We have already shown in Vol. 15 No. 3 that Jesus Christ, the Head of the body, was of the seed of Abraham according to His natural descent. In article four we showed that the body of Christ is of the seed of Abraham and heirs according to the

promise. Also the one hundred forty-four thousand who were sealed in their foreheads as sons of God were chosen from the twelve tribes of the children of Israel and every one of these sons is of the seed of Abraham according to God's eternal covenant with him. It will be our joy to see presently that the greatest ingathering of all time will be accomplished when the bride of Christ is complete and has made herself ready, for in that glad and holy day all the nations will bring their glory and honor into her. Therefore it is important now to show that the bride of Christ, when she appears in all her celestial glory, will also be of the seed of Abraham. As it is with the types, so must it be with the antitypes. Just as the brides of Isaac and Jacob were of the Abrahamic family, so also will the bride of Christ be of the seed of Abraham. Again we repeat the words of the covenant: "In thee and thy seed shall all the families of the earth be blessed."

It must be clearly understood that, when God speaks of the seed of Abraham, He is speaking of all the twelve tribes of the children of Israel and not merely of the Jews, who represent only a very small section of the tribes of Judah and Benjamin, who formed the house of Judah. Why is it that Christians universally insist that the Jewish nation, who for two thousand years has been anti-Christ in all its teaching and actions, is predestined to inherit a wonderful future glory, and at the same time insist that the other ten tribes, to whom Christ is a glory, (Luke 2:32), are washed up, rejected of God, and completely forgotten? There is something wrong with such faulty theology as that, for it is certain that far greater promises were given to the ten tribes of the house of Israel than were given to the two tribes of the house of Judah. We must conclude that these ten tribes are in the earth today, bringing forth fruit exactly as God determined before hand when Jacob called his sons and said, "**Gather yourselves together, that I may tell you that which shall befall you in the last days.**" **Gen. 49:1**

The apostle Paul said, "Blindness in part is happened to Israel, until the full number of the Gentiles be come in." Now this blindness is twofold. First the house of Judah is partially blind, for while they know they are Abraham's seed, they do not know that Jesus is the Christ, the Son of God and their promised Messiah. The house of Israel on the other hand is blind in exactly the opposite way, for they almost to a man know that Jesus is the Christ; yet they are totally blind as to who they are, supposing all the while that they are Gentiles when they are in fact the seed of Abraham. As this thought will be dealt with in our final chapter, we will leave it for the present with the prayer that God will open our eyes, which have suffered this blindness in part for so many years, that the house of Judah may see her Christ and the house of Israel may see her identity, her birthright and her calling.

REBEKAH'S BLESSING

The story of Rebekah, the bride of Isaac, is filled with romance and beauty. Read its narrative verse by verse and consider its progress thought by thought and you will discover a beautiful story full of types and instruction that will lead to understanding. You will see Abraham as a type of our heavenly Father, sending forth the servant, who represents the Holy Spirit, to seek out a bride for Isaac, the son. You will see the gifts with which she is adorned, the consecration she willingly made in response to the proposal, "Wilt thou go with this man," and she said, "I will go." You will hear the prophetic blessing pronounced upon her as she departed: "**Thou art our sister; be thou the mother of thousands of millions, and let thy seed possess the gate of those which hate them.**" **Gen. 24:60**

I trust the reader will not forget that Rebekah is a type of the New Jerusalem bride of Christ. She just may be the only type of the bride of Christ in all the scripture. Therefore I want to greatly emphasize these words of her blessing, "**Be thou the mother of thousands of millions.**" **Gen. 24:60** Rebekah has become the mother of thousands of millions through the centuries, but the wonderful blessing extends far beyond all natural generation, reaching forward to that glad day when the bride of Christ, the New Jerusalem, Rebekah's antitype, will open her twelve gates to become the mother of all the thousands of millions who have ever existed on the earth. A thousand million is a billion, but the blessing is not to a thousand million, but to thousands of millions. Numberless billions will enter through her wide open gates to partake of the water of life, flowing freely in the midst of the city of God. They will bring their glory and honor into her and she will be the mother of them all, and God Himself will be their Father and dwell among them. "Be thou the mother of thousands of millions" is a mighty prophetic blessing to be fulfilled in its completeness only in the New Jerusalem bride. Oh the knowledge of God as He speaks from eternity to eternity! How unsearchable is His wisdom and His ways past finding out!

"And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant (who represents the Holy Spirit) took Rebekah, and went his way. And Isaac came from the way of the well Lahai-roi; for he dwelt in the south country." **Gen. 24:61-62.** Isaac, as you already know, is a type of Christ in this story, that fullness of Christ of which we have spoken before. Isaac came from the way of the well Lahai-roi, which means, "The well of Him that liveth and seeth me." This was the well Hagar named before the birth of Ishmael when the angel of the Lord met her in the wilderness. Gen. 16:1-14. Thou, Lord seest me. "And Isaac went out to meditate in the field at the eventide; and he lifted up his eyes, and saw, and, behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant, What man is this that walketh in the field to meet us? And the servant had said, It is my master: therefore she took a vail, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife; and he loved her; and Isaac was comforted after his mother's death." **Gen. 24:63-67.**

The story of Isaac abounds in beautiful types. Abraham had waited many long and weary years for the birth of his promised son. All the promises and covenants God had made with him depended entirely upon the birth of this one son. Upon the birth of Isaac depended the promise that Abraham's seed would be as the sand of the sea shore and as the stars of heaven for number. Upon his birth rested the promise, "In thee and thy seed shall all the families of the earth be blessed." If this promised son were not born, then all the promises given and re-given through the years must fall to the ground and become utterly meaningless. But, blessed be God's faithfulness, Isaac was born and with him the promise of all things God had spoken is assured.

In the midst of the gladness this promised son had brought came the command of God that Isaac should be offered up as a sacrifice, for nothing we possess is of any value at all until it is offered in sacrifice to God. So Abraham, in obedience to God's command, took his son to offer him up for a burnt offering on one of the hills of Moriah. Gen. 22:2. (Possibly Calvary where Jesus died and where also, many believe, Adam had been buried.) Though God spared Isaac from death, in type he died, the ram caught in the thicket taking his place. Now, many years after Isaac had been received from death in a figure (Heb. 11:19), he was presented with a bride, through whom all the promises of God would be completely fulfilled. All else is but preparation for the bride, who will be the mother of thousands of millions.

There is so much to write and space seems always insufficient, but we must find place here to explain that man in himself is not complete. When God made man in the beginning, He created him male and female complete in one person, and that person was Adam. All other creatures were created male and female separately, but Adam was made male and female in one person. We cannot tell from the Genesis record how long he remained in that perfect state, but the day came when a deep sleep from God came upon him and from a part of his body, which the Bible calls a rib, the Lord formed a woman, who was presented to him as his wife. From that hour onward the man without the woman was incomplete and the woman without the man was incomplete also, and each without the other remained fruitless. Because both the male and the female are incomplete and fruitless without each other the apostle Paul in wisdom explained, "For this cause shall a man leave his father and mother and be joined to his wife, and they two shall be one flesh." Nothing proves more conclusively than this passage that the male without the female or the female without the male are both incomplete and fruitless, but when they two are joined together by the power of God, they two are one. After Paul explained this mystery, he proceeded to show how this wonder is itself a type of an even greater mystery, saying, "**This is a great mystery: but I speak concerning Christ and the church.**" **Eph. 5:32** The true church consists of the sonship company, which is the fullness of Christ in His many-membered body of sons, but the church of the millennial kingdom is the Israel bride - the bride of Christ, not a Gentile bride, but an Israelitish bride as we have before clearly shown.

The book of Hosea will always remain a dark mystery until the reader discovers that the wayward, adulterous, Baal-loving twelve tribes of the children of Israel, restored, redeemed, washed and cleansed by the blood of the Lamb, are in truth the bride of Christ. I frankly confess that, until the Spirit made it clear to my own heart that converted and restored Israel is the bride of Christ, the whole book of Hosea and most of the other prophetic books as well were a meaningless jumble that made no sense at all.

The prophet Hosea was told to go and marry two adulterous women (Hos. 1:3 and 3:1) vividly described as "a wife of whoredoms", "for the land hath committed great whoredoms in departing from the Lord." In response to this strange command Hosea took Gomer, who bore him a son, and the Lord said, "Call his named Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel." **Hos. 1:4** (For the sequel of this story of Jezreel please read **2 Kings 10:1-14.**) Then Gomer bare a daughter whom they named Lo-ruhamah, meaning unpitied (**verse 6**), for God said, "I will no more have mercy on the house of Israel, (that is, the ten tribes) but / will have mercy upon the house of Judah (the two tribes)."

When Gomer had weaned Lo-ruhamah, she bore a son and called his name Lo-ammi, which means "not my people," for the Lord said, "Ye are not My people and I will not be your God." **Verse 9** Now read **verses 10 and 11** and we will discover what the future holds for these people. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered: and it shall come to pass, that in the place where it was said unto them, Ye are not My people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel."

To me it is a most wonderful thing to hear the Lord in one verse condemn these people to the most awful judgment, utterly forsaking them, then in the next verse prove that they are still His beloved people by extending to them the most remarkable and unconditional promises. The day will come, indeed, when the house of Israel and the house of Judah will appoint themselves one head, and that head will be Christ, and Israel - all twelve tribes of them - will become the bride of Christ.

Please notice further that in **verse 10** the Lord distinctly says that it is during the time of their rejection that they will become as numberless as the sands of the sea. Furthermore, in the very place where the Lord had said, "Ye are not MY people," there shall they be called the sons of the living God.

It is a disconcerting conundrum to me to find that, when some anthropologist discovers a nomadic tribe of savages whom he foolishly imagines has some relationship to the lost ten tribes of Israel, all the Christians rejoice and hail his vain notion as a great discovery, though no such prophecy of miserable destitution was ever made of Israel. But, when the claim is made and backed with abundant scriptural evidence that these ten tribes are now a multitude in the earth as difficult to number as the sands of the sea and that they are the head and not the tail among nations and a blessing to all other peoples, having expanded to the north and south and east and west, then the claimant is regarded as a fanatic and a fool even though his claims are soundly based on the Word of God. The very fact that Simeon prophesied that Jesus Christ would be the glory of His people Israel (that is, the ten tribes of the house of Israel) should be enough to identify as Israel those nations who honor Christ as Lord. Since the one hundred forty-four thousand sons of God are chosen from the twelve tribes of Israel, and the bride is Israel, then the matter of who Israel is ceases to be a thing of paltry importance, but a thing of utmost concern, for the word of God still rings loud in our ears, "In thee and thy seed shall all the families of the earth be blessed." All blessing to all other nations must come through the seed of Abraham or not at all. Christ the Head, Christ the body, and Christ the bride must come of the seed of Abraham; otherwise the covenant is void.

Now in Hosea, chapter two, the story of Gomer continues. Please read it carefully, bearing these thoughts in mind. Much of the chapter is taken up with the corrective steps to be taken against the adulterous woman Israel. God will strip her naked (verse 3), make her a wilderness, set her in a dry land, slay her with thirst, hedge her about with thorns, make a wall that she shall not find her paths (**verse 6**) "She shall follow after her lovers, but shall not overtake them; she shall seek them, but shall not find them: then shall she say, I will go and return to my first husband; for then was it better with me than now." Verse 7. Her first husband is the Lord. We interrupt the chain of thought here to say that right in our day this same Israel is seeking lovers among the nations, but cannot find them. Britain goes awhoring after the nations in the Common Market, but the whole world knows she doesn't belong there. She is a square plug in a round hole. The more she embraces them the more they reject her. The whole Anglo-Saxon world joins in with the United Nations, going awhoring after Russia and China, but all the reward they get is to pay the bills and be kicked in the face by those they try to help or defend. But the day will come at the end of this age when they will say, "I will return to my first husband, for then it was better with me than now."

Has the Lord forgotten His covenant people? By no means! Listen to what He says: "Behold, I will allure her, and bring her into the wilderness (cf. Rev. 12:14), and speak comfortably unto her. And I will give her, her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there as in the days of her youth, and as in the day when she came up out of the land of Egypt." **Verses 14-15** Now comes the most wonderful verse of all! "And it shall be in that day, saith the Lord, that thou shalt call me Ishi (that is, my husband); and shall call me no more Baali (my lord)." Verse 16 Then follows **verse 19**: "And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to them which are not My people, Thou art My people; and they shall say, Thou art my God." **Hosea 2:19-23**

The prophecy of Hosea was written principally to the ten tribes of the house of Israel, but as Israel and Judah are both of the seed of Abraham, it was essential that the prophet speak also of them. This he did, saying, "The Lord hath also a controversy with Judah, and will punish Jacob according to his ways; according to his doings will He recompense him." **Hos. 12:2** The punishment of Judah has been very severe all through this past age. Great blindness and distress have been upon them, first, because of their disobedience and whoredoms and, above all else, because of their rejection of their Messiah, Jesus Christ. Judah above all others should have known that Shiloh, the Redeemer, would come through him, but "Who," said God, "is so blind as My servant?" We must not forget, however, that Judah's rejection of Christ and their present blindness was all part and parcel of the great aionian purpose ordained by God from the beginning. Until mankind is able to see that before all things God stands omniscient, immutable, almighty and eternal, they will fall far short in understanding, blundering along in the outer darkness of unbelief.

In the light of these few verses from Hosea the whole book with its curses, its promises and blessings, begins to unravel and unfold until at last we see the adulterous and repudiated wife of Jehovah return to her faithful Lord to become the repentant, restored, purified and prepared bride of Christ. The reader will discover to his delight that this line of thought pervades the messages of the prophets Isaiah, Jeremiah, and Ezekiel. All the prophets concentrate heavily on this line of thought. All foresaw both the house of Judah and the house of Israel carried away into captivity. All foresaw their whoredoms among the nations and all rejoiced in the knowledge of their final restoration. It is a beautiful though tragic story with a wonderful end, if indeed it can be said that there is an end at all. In every book of the Old Testament and almost every book of the New Testament Israel is always "God's people", whether abiding in obedience in the promised land or scattered in disobedience to the four corners of the earth. Always they are His chosen seed. Always amid their curse and judgment He blesses them, and always foremost is the final purpose to bring them to perfection that in the ages to come all nations who know not God will come to the blessedness of that knowledge through the seed of Abraham.

In the twenty-third chapter of Ezekiel we read the parable of Aholah and Aholibah, daughters of one mother who committed whoredom in Egypt. Verse 4 says, "Thus were their names; Samaria is Aholah, and Jerusalem is Aholibah." Jerusalem, of course, was the capital city of the House of Judah and Samaria was the capital city of the house of Israel. Both of these women (nations) played the harlot, Aholah going after the Assyrians and being eventually carried away by them, while Aholibah went after the Babylonians (verses 22, 23) and eventually was carried away captive by them. But always somewhere in the prophecy is the evidence of cleansing, repentance, a return, for God has not cast away His people which He foreknew; but in the place where He said, "Ye are not My people," there shall they be called the sons of the living God.

We stated before that Israel has always been a woman of the wilderness. As the multitudes of her people outgrew their surroundings, they moved out into the wilderness of new continents, making the land blossom and produce abundantly. Even those Jews who this century returned to the land of Israel after an absence of eighteen centuries found it to be a burning, unproductive wilderness. But today one flying across the country can see in an instant the boundaries between Israel and the Arab lands, because the Arab side is desert and the Israel side is a desert blossoming as a rose.

The end of the age is at hand. The dispensation which Paul calls the dispensation of the grace of God will soon be history. Not that grace will be history, but the dispensation will be passed away. When this age is complete, Christ in His body will also be complete. The trumpet will sound and the "in Christ" will rise first. Jesus Christ the Head will appear with all the sons whom God has given Him, as revealed to John in Rev. 1:9-18. With the defeat of the armies of the Antichrist the Son of God will begin His reign of righteousness. He will take the kingdom and that long awaited day of glory, spoken of by all the prophets, will have come. The wilderness and the solitary place will be glad of them and the desert shall blossom as a rose.

Have you considered how great was the truth Jesus uttered when He said, "Ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel?" **Matt. 19:28.** Judging the twelve tribes of the children of Israel! To what purpose will God in that wonderful age set His anointed sons to judge the twelve tribes of Israel? His purpose is to pursue to its ultimate fulfillment that original promise He made to Abraham: "In thee and thy seed shall all the families of the earth be blessed." From Israel He has already perfected Christ the Head. From Israel He has perfected Christ the body, and through judgment of this same Israel in the kingdom He will perfect Christ the bride, that she who once languished as the repudiated wife will henceforth call Him, "my husband." Hos. 2:16.

John on the Isle of Patmos, beholding these glories in the Spirit, wrote: "There came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the Holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had 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:" **Rev. 21:9-12** Can any picture show more clearly or words explain more definitely than these that the Bride of Christ is the twelve tribes of the children of Israel? Just as the sons of God, the one hundred forty-four thousand, are chosen from the twelve tribes of Israel, so also the bride is the twelve tribes of Israel. The sons of God are the Temple of the Lord, but the bride of Christ is the city of the Lord. The body of Christ is a temple not made with hands in which every stone is living stone, a person, a son of God. The same truth applies to the glorious holy city, the bride of Christ. It is not a metropolis as some evidently imagine, but every gate and wall and foundation in it is a living stone, persons and tribes blood-washed and redeemed, all of the seed of Abraham. The walls of the city were of jasper and the city was pure gold. Gold in scripture is symbolic of God and all that is priceless and precious. The gold of the city was like unto clear glass. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. (These same twelve stones represented the tribes of Israel in the breastplate of the high priest.) And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of the Lord did lighten it, and the Lamb is the light thereof. And the nations of them that are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life." **Rev. 21:19-27**

We see here the bride, redeemed Israel, adorned and prepared for her husband. It is not until the bride is joined to her husband that the Last Adam is complete, male and female in one Spirit as the first Adam was male and female in one flesh. When the bride appears, then the increase begins. When she is perfected, we hear the sweet strains of a new message, never heard before in all the history of the world. "The Spirit and the bride say, Come." Hitherto the Spirit of Christ has invited the elect to come. Henceforth the glorious New Jerusalem bride will join with Christ, saying, "Come," to all the nations of the world, and the restitution of all things will begin. The twelve gates of the city will be opened by day and never closed, for there is no night

there. In response to the message, "Come," proclaimed by the Spirit and the bride, the nations in glad procession will bring their glory and honor into the city, a procession which will never cease until every man who has ever lived or died has come in through the gates of the city back to God from whence he came.

No book could ever be written that could fully describe the glory of this thing. Only the Holy Spirit can carry us away and reveal it to our hearts. The resurrection of the dead will take place in which the millions and billions who never heard that God had a Son will hearken with awe to this beautiful bride of Christ speaking by the Spirit to all nations, saying, "Come." And come they will - by the billions - for the restitution of all things, spoken of by all the prophets since the world began, is the purpose for that final age, the dispensation of the fullness of times. Of the dispensation of the fullness of times Paul triumphantly wrote these immortal words: "Having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in Him: In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will." **Eph. 1:9-10** This great final gathering of all things into Christ will come to pass because centuries before the Lord made a covenant with Abraham that was to embrace His purpose for all time and eternity. "In thee and thy seed shall all the families of the earth be blessed."

I have sought in vain through the works of man to find if any had a spiritual understanding of the Holy City, the New Jerusalem bride of Christ, but alas, all seem intent upon calculating the expanse of the city in cubic miles as though it were nothing more than a huge metropolis slightly more wonderful than those at present on earth. One speaker pictured the New Jerusalem as a twelve-story hotel. Another waxed eloquent about the size of the mansion each inhabitant would possess, replete with space for lawns and fountains and other such childish nonsense. Until our spiritual minds are able to grasp the truth that the body of Christ is the temple of God and that every room or mansion in that temple is a living son of God, a literal habitation for God through the Spirit, and until we understand that the stones of that building are all living stones as Christ Jesus Himself is a living stone, we have understood nothing at all. The temple of God is the body of Christ. The temple of God, indeed, is Christ in all His fullness — the Head and all the many members of the body joined by one Spirit and baptized into one glorious body. Did not Paul, because of the indolent understanding of his listeners, demand in amazement, "What? Know ye not that your body is the temple of the Holy Ghost which is in you?" **I Cor. 6:19** Oh may the Spirit of God make this a living truth in our hearts! This is the house not made with hands, eternal in the heavens. This is "My Father's house of many mansions" in which He prepares a place for every one who by faith has become a son of God. This is what John meant when he said, "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." **John 1:12-13** This is the body of the Christ. This is the habitation of God. This is the temple of the Lord.

If we will seek God in prayer and ask the Father in heaven for revelation, the Holy Spirit will take the things of God and show them unto us, and we will rejoice in the blessedness of the understanding He gives. If our spiritual minds can grasp the truth concerning the temple of God, then it will be much easier to understand why the bride of Christ is described as the Holy City, the New Jerusalem. In the glory of that wonderful age to come man has no need of houses to dwell in. God does not dwell in temples made with hands. These are only figures of the true. The Holy City, the New Jerusalem, is the bride of Christ, magnificent in glory and indescribable in beauty, and the bride of Christ is the Holy City. The glory of this truth overwhelms me! Knowing neither where to begin nor where to end, I stumble in words as one whose breath through amazement has been taken away.

See with me the increasing tempo of glory in heaven and earth when the announcement is made, "His wife hath made herself ready." John, lost in spirit at the wonder of the thing, saw the four and twenty elders and the four beasts fall down and worship God that sat on the throne saying, "Alleluia!" "And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of the saints. And He saith unto

me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God." **Rev. 19:5-9**

Is it not a marvelous thing to discover that immediately following the announcement, "His wife hath made herself ready," in **verse 11** we see "heaven opened, and behold a white horse: and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And he was clothed with a vesture dipped in blood: and His name is called the Word of God. And the armies, which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS."

Following the revelation of the coming Christ and the announcement that the bride has made herself ready, an angel came to John saying, "Come hither, and I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God." **Rev. 21:9,19** John saw her myriad ranks of "thousands of millions" descending from heaven, a living reflection of the blessing given to Rebekah forty centuries before - "Be thou the mother of thousands of millions." And thousands of millions there will be in that New Jerusalem bride of Christ - all the seed of Abraham, clad in fine linen, for fine linen is the righteousness of the saints. On a great and high mountain John stood, beholding the unspeakable wonder of the Holy Jerusalem descending from God out of heaven, having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal. "Having the glory of God," the word declares, "and her light was like unto a stone most precious." We read in Rev. 4:3 that John beheld the throne of God, and Him that sat upon it was to look upon like a jasper and a sardine stone. This same manifestation of God's glory is now seen in the bride, for as the sun lights up the heavens, so the glory of God is the light of the bride, and the city had no need of the sun, neither the moon to shine in it, for the glory of God did lighten it and the Lamb is the light thereof.

"Thou art our sister: be thou the mother of thousands of millions," were the words of blessing that fell upon the beautiful Rebekah long ago, and the mother of thousands of millions she became, but this sweet and humble girl, the bride of Isaac, so beautiful to behold, was but a frail and fading type of that bride which was to come, when billions of her progeny would be manifested as the heavenly bride of Christ. Now henceforth the nations of them that are saved shall walk in the light of it, and kings of the earth do bring their glory and honor into it. Now shall the salvation of God be manifest to the nations of earth, who hitherto walked in darkness and the shadow of death. Henceforth walking in the light of the Holy City, they shall be called the nations of them, which are saved. Rev. 21:24 In grand procession forever and ever they bring their glory and honor into it, and the gates shall not be shut at all by day and there is no night there. Each of the twelve gates of that city are wide enough for a whole regiment to march in abreast. And they shall bring the glory and honor of the nations into it and there shall in no wise enter into it anything that defileth, neither whatsoever loveth or maketh a lie. As Rebekah, the bride of Isaac, became the mother of thousands of millions, so shall the New Jerusalem bride of Christ become the mother of the billions who henceforth will enter her pearly gates.

Do you see them coming, brother,
Thronging up the steps of light,
Clad in glorious, shining garments,
Blood washed garments pure and white?

Israel, the future bride of Christ, has been described in many ways in scripture. She is seen as a woman in the wilderness, (Rev. 12:6), after whom the serpent cast floods of water that she should be carried away of the flood. Then she is pictured as "having a wall great and high, having twelve gates" or portals through which the billions of the heathen nations shall pass to their reconciliation with God, for long ago Paul proclaimed that God had reconciled all things to Himself. Col. 1:20, 21

With these blessed thoughts in mind, let us muse in spirit with Solomon as long ago he beheld the glory of the bride. "Who is this," he asks, "that cometh up from the wilderness, leaning upon her beloved? I raised thee up

under the apple tree: there thy mother brought thee forth: there she brought thee forth that bare thee. Set me as a seal upon thy heart, as a seal upon thine arm." As the sons of God are sealed, so also must the bride of Christ be sealed. The next lines bring to remembrance God's yearning over His people during the time of their whorish mingling with the nations who knew not God. "Love is strong as death; jealousy is cruel as the grave: the coals thereof are coals of fire, which hath a most vehement flame. Many waters cannot quench love." Here we are reminded of the floods of water sent out to swallow the woman up while she was in the wilderness in the days of her purification. But the floods cannot drown the love of God for His covenant people. "If a man would give all the substance of his house for love, it would be utterly condemned." **S.O.S. 7:5-7**

Then Solomon in his song of the bride continued: "We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?" The breasts are for nourishment and sustenance of babies, but throughout all the centuries of her existence this little sister, Israel, has been a woman without breasts. I am distressed to tell you that the church system, like Israel, has fed her people on the skimpiest supply of diluted milk until they are utterly impoverished as far as the knowledge of God and His purpose is concerned. Week after week they are bored with the same childish sermons they have heard since their infancy. They never grow, because this woman has no breasts to feed them. This wilderness woman is to be the bride of Christ, and she has been spoken for. Hence Solomon asks in great concern, "What shall we do for our sister in the day she shall be spoken for?" The reply from heaven is this: "If she be a wall, (and she is a wall, for John saw her with a wall great and high, Rev. 21:12), we will build upon her a palace of silver: and if she be a door (and she is a door, for John beheld in her twelve gates through which the nations would bring their glory and honor), we will enclose her with boards of cedar." This rising to maturity is the purpose for which she is fed in the wilderness. After this the bride speaks out loud and clear with her voice of many waters (Rev. 19:6). In her triumph she declares, "I am a wall, and my breasts like towers." No longer is this a woman of the wilderness, scarcely able to sustain herself, for now upon her wall rise palaces of silver (redemption), which she describes as "breasts like towers." The nations of them that are saved will walk in the light of her and the Kings of the earth will bring their glory and honor into her. Song of Solomon 8:5-10

"How beautiful are thy feet with shoes, O prince's daughter! The joints of thy thighs are like jewels, the work of the hands of a cunning workman. Thy navel is like a round goblet, which wanteth not liquor: thy belly is like a heap of wheat set about with lilies. Thy two breasts are like young roes that are twins. Thy neck is as a tower of ivory; thine eyes like the fish pools in Heshbon, by the gate of Bath-rabbim: thy nose is as the tower of Lebanon, which looketh toward Damascus. Thine head upon thee is like Carmel, and the hair of thine head like purple; the king is held in the galleries. How fair and how pleasant art thou, O love, for delights! This thy stature is like to a palm tree, and thy breasts to a cluster of grapes. I said, I will go up to the palm tree, I will take hold of the boughs thereof: now also thy breasts shall be as clusters of the vine, and the smell of thy nose like apples; and the roof of thy mouth like the best wine for my beloved, that goeth down sweetly, causing the lips of those that are asleep to speak. I am my beloved's, and his desire is toward me. Come, my beloved, let us go forth into the field; let us lodge in the villages. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grape appear, and the pomegranates bud forth: There will I give thee my loves. The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my beloved." **Song of Solomon 7**

"For this cause shall a man leave his father and mother and shall be joined to his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." **Eph. 5:32** The marriage of a man to a woman is a union in which the partners become one flesh. This is a precious type of the marriage of the sons of God to the bride by which they are joined forever in one Spirit. The marriage of the Christ to His New Jerusalem bride is the signal for the restitution of all things. Then will the Spirit and the bride say, "Come," and the nations will enter through the gates that they may partake of the river of life and the leaves of the tree that are for the healing of the nations. With this celestial fullness of the bride of Christ the promised seed of Abraham is complete - Christ the Head, Christ the body, and Christ the bride. This is the seed through whom all nations and families of the earth are to be blessed. When the holy New Jerusalem bride appears in all her glory, the Lord God Almighty will be the temple thereof. From His exalted throne in her midst the water of life will ever flow and the ever, green tree of life, bearing its twelve manner of fruits, will flourish on either side of the river for the healing of the nations who hitherto walked in darkness and the shadow of death. Then shall her twelve gates be opened, and never shall they be closed by day, and there is no night there. Then shall the

holy voice of the bride, speaking by the Spirit of God, say to the billions who until now have never heard that God has a Son or that He died to save them all, "Come, for all things are now ready. Come to the marriage supper of the Lamb! Come through the gates into the city! Come and partake freely of the water of life! Let him that is athirst come, and whosoever will, let him come and take of the water of life freely. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price!" And come they will by the millions and by the billions, bringing the glory and honor of the nations into the beautiful city of God. And the nations of them that are saved will walk in the light of it and there shall be no night there.

"And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bear twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever." **Rev. 22:1-5**

With the opening of the gates of the New Jerusalem the restitution of all things will have begun where Christ is Lord of all. "For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith all things are put under Him (Christ), it is manifest that He (God) is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." **I Cor. 15: 25-28**

Oh the victory of those blessed covenant words, "In thee and in thy seed shall all the families of the earth be blessed!" The covenant made to Abraham so many centuries ago will have been fulfilled and the restitution of all things accomplished. A devout understanding of the eternal purposes of God stands as a mighty bulwark to our faith. He who is faithful and true speaks aforetime His words of prophetic wisdom. Never does He retrieve His statements. Never does He break His covenants or retrace His steps. Well He knows that all things are working together for good. None can stay His hand or say to Him, "What doest thou?" Through mists and rain, through cold and heat, through peace and war, through good and evil His eternal purposes move irresistibly forward to their predestined conclusions and that without let or hindrance till at last all men shall know that every defiant voice lifted against Him and every mailed fist that resisted His will was only part of the eternal program to make His name known in the earth.

Centuries ago, in Psalm twenty-two, King David spoke with a bursting heart the Psalm of the crucifixion. This he followed with the Psalm of the good shepherd. (Psa. 23). Then, lifting his prophetic vision to the distant horizons of the coming age of the restitution of all things, he beheld that city that hath foundations, the Holy City, the New Jerusalem. Then from his anointed lips the song of glory and redemption burst forth:

"Lift up your heads, O ye gates;
And be ye lifted up, ye everlasting doors;
And the King of glory shall come in.
Who is this King of Glory?
The Lord strong and mighty, the Lord mighty in battle.
Lift up your heads, O ye gates;
Even lift them up, ye everlasting doors;
And the King of Glory shall come in,
Who is this King of Glory?
The Lord of hosts, He is the King of Glory. Selah.

Psa. 24:7-10.

And the gates shall never close
To that city foursquare,

Where life's crystal river flows
And there is no night there.
God shall wipe away all tears;
There's no death, no pain, nor fears,
And they count not time by years,
For there is no night there.

CHAPTER SIX THE NUMBERLESS MILLIONS OF THE COVENANT WHERE ARE THEY TODAY?

For many years I preached that the fall of man in Eden's lovely garden was a tragedy of incomparable magnitude, an error that had, in fact, uprooted and destroyed the whole plan and purpose of God for man. But one blessed day of revelation the Holy Spirit opened my eyes and showed me that with God there are no mistakes, errors, or unknowns, but only purposes. The fall of man in Eden's lovely garden was neither a mistake nor a tragedy, but a design carefully planned in the wisdom of Him whose mind is infallible and whose arm is almighty, for said Paul, "The creature was made subject to vanity, not willingly, but by reason of Him who hath subjected the same in hope." **Rom. 8:20** As I recovered somewhat from the shock of such a revelation, the Holy Spirit through the intervening years has unfolded before the wondering eyes of my understanding the glory embraced in that hope so deeply conceived in the heart of God.

For more than twenty years I preached the Romish doctrine of the eternal damnation of sinners, that merciless dogma which made no allowance for the fact that eight hundred million Chinese now living and half a billion Indians, with myriads of other heathen, have never once heard that God had a Son who came to seek and to save that which was lost. According to the merciless theory I then held, all these were doomed to the fury of eternal torment, the distressing fact of their ignorance making no difference, even though the Word of God said it did. O what joy and relief came to my heart one day, as I read Eph. 1:10, to hear the Spirit declare that in the dispensation of the fullness of times, God would gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him!

What a blessed and thrilling revelation it has been to have the Spirit unfold the wonders of His aionian covenant with Abraham! Here we see the Lord with one man, and him as good as dead, give birth to a nation through whom He will bring forth the fullness of His Christ - first, Christ the Head, then Christ the Body, and finally Christ, the New Jerusalem bride, upon whose lofty gates are emblazoned the names of the twelve tribes of the children of Israel, and upon whose foundations are inscribed the names of the twelve apostles of the Lamb. That city for which Abraham looked is a city formed of Christ people, which has no need of the sun, nor the moon, nor the light of any candle, for the Lord God is the light thereof. Through those open gates no evil thing will ever enter. Within its precincts stands no temple made with hands, for the Lord God and the Lamb are the temple of it. Description is far beyond me! Its fame escapes me! Methinks we can but belittle its exalted glory by our frail attempt to describe it. It will abide forever and through those wide gates that never close the nations of them that are saved will pass until God has gathered together in one all things in heaven, in earth, and under the earth.

Now since it is through God's covenant people, Israel, that Christ, the Saviour of the world, has come, and since it is principally from these people that the glorious ranks of the church are formed, as we pointed out in chapter four, and since all Gentile believers become the seed of Abraham through faith, and since the one hundred and forty-four thousand sons of God are sealed from the twelve tribes of the children of Israel, and since those twelve tribes, all redeemed, restored, and saved, will form the bride of Christ, the Holy City, through which all other nations will partake of the water of life, then surely it should be to the interest and benefit of every reader to search out and discover as nearly as possible who these covenant people are with whom the Eternal made an everlasting covenant that cannot be revoked while sun and moon and stars still glide in their courses, and while earth abides and day and night, winter and summer, springtime and harvest do not fail.

God hath not cast away His people, whom He foreknew. Rom. 11:2 "Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come to the Gentiles, for to provoke them to jealousy. Now

if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" **Rom. 11:11-12** "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" **Rom. 11:15** Christians should spend hours of meditation in the ninth, tenth, and eleventh chapters of Romans. These are key chapters that unlock the door to the whole plan of God and the understanding of them is a refreshing revelation.

It is a great mistake to imagine that God has altered course in midstream, changed His intention, cast off His people, broken His covenant with Abraham, and substituted the church in place of Israel in the hope that it would accomplish what Israel failed to do. Until we can see that the whole program with all the people involved is part and parcel of one eternal purpose, we have missed even the rudiments of spiritual understanding. God has neither cast off His people nor changed His purposes in any degree. Who could trust Him if He were not immutable? The New Testament church with its very elect throng is but one integral part of that original covenant, "In thee and thy seed shall all the families of the earth be blessed." The restitution of all things is the final intention of God.

It is impossible to rightly grasp the fullness of this truth until we clearly observe the important distinction between the two houses of Israel - the house of Judah and the house of Israel. Until we grasp this fact, we will always remain in darkness, because the promises given to each house were different one from the other, and unless we distinguish between them, we will always grope in a deepening fog of confusion.

Almost universally among church people we find the erroneous understanding which teaches that Israel is the Jew and only the Jew. This is a gross error, which can only produce confusion and unbelief. It is true that many who call themselves Jews are Israelites, yet these Jews represent only a very small part of the house of Judah, and none of them - and I repeat, none of them - belong to the house of Israel. Until the searcher learns that the house of Judah and the house of Israel are two distinct and separate parts of one nation, each having different callings and different promises, he can never hope to understand their separate callings in the world today or embrace the verities of the covenant God made with them.

Until the end of the reign of king Solomon, the twelve tribes of the children of Israel composed one nation under God. Immediately following king Solomon's death, because of his oppressive taxation, the ten tribes rebelled against the house of David, forming a completely separate nation, thenceforth known as the house of Israel. These ten tribes crowned as their king the wicked, idolatrous Jereboam, who made Israel to sin. The tribe of Judah, along with the tribe of Benjamin and much of the priestly tribe of Levi, remained faithful to the house of David (that is, the Davidic line of kings) and from that day until now they have been known as the house of Judah. This important distinction is recognized everywhere throughout scripture, and our failure to understand it will confuse us greatly as to the calling of each nation. Tom Paine became an atheist and lost his soul because it was very evident to him that the Jew did not and never could possess the promises given to Israel. Like thousands of others he failed to see this simple, but important, distinction between the two houses of Israel. This above all else was the cause of his unbelief. Henceforth throughout scripture where mention is made of the house of Judah, the reference is to Judah and Benjamin, the two tribes of the southern confederacy; but where mention is made of the house of Israel, the reference is to the ten tribes of the northern confederacy. This distinction never varies throughout the entire Bible. It should be easy, therefore, to understand that the future of these two Israelitish nations could be as diverse as that of China and Spain.

Ephraim, the younger son of Joseph, was given the birthright and placed by God as the first born. Jer. 31:9. Because of this the ten tribes of the house of Israel are sometimes referred to as Ephraim, Ezek. 37:16, and occasionally as Joseph. Ezek. 37:19. But neither of these terms ever applies to the house of Judah. This thought is borne out frequently in the book of Hosea. The house of Judah is mentioned thirty-seven times in the Old Testament and once in the New Testament. The house of Israel is mentioned approximately ninety-four times in the Old Testament and four times in the New. The fact that the house of Judah and the house of Israel were actually mentioned separately several times before the death of Solomon should add weight to the thought that the Lord had ordained their separation. See 2 Sam. 21:8.

It is interesting and important to note that, after the house of Israel rebelled against the house of David and became a separate nation, king Rehoboam of the house of David raised an army, intending to force the

rebellious house of Israel back into subjection to himself. After the battle preparations were made, however, Shemaiah, the prophet, forbade him to fight with them. In 1 Kings 12:19-24 the details of the rebellion and the reason for it are given in the following words: "So Israel rebelled against the house of David unto this day. And it came to pass, when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah only (and Benjamin, verse 21). And when Rehoboam was come to Jerusalem, he assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourscore thousand chosen men, which were warriors, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon. But the word of God came unto Shemaiah the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and the remnant of the people, saying, Thus saith the Lord, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house; for this thing is from Me." In other words, this seemingly tragic division between the house of Israel and the house of Judah was after all ordained of God, because in His eternal purposes these two brother nations were to inherit entirely different and distinct callings in their mission of blessing to all the nations and families of the earth. The division of the twelve tribes of Israel into two kingdoms - the house of Judah and the house of Israel - was not the work of the devil, as the ignorant would suspect. This seeming calamity was just one more of God's mysterious ways by which His wonders are performed, but everything remains within the framework of the Abrahamic covenant.

In the forty-eighth and forty-ninth chapters of Genesis Jacob by prophecy outlined the future of all his twelve sons, emphasizing especially their place of greatness in the last days, that is, in our days. The possession of a birthright, in scripture, is a very important thing, because through the birthright comes the principal blessing of the entire family. In **Gen. 48:13-22** we read the account of Jacob's blessing the two sons of Joseph, Ephraim and Manasseh. In the prophetic blessing Ephraim, the younger, was set before Manasseh, the elder. Ephraim was to become a company (or commonwealth) of nations and Manasseh was to become a great nation. **Verse 19** "And he (Jacob) blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh." That is to say, Jacob made Ephraim the firstborn and heir of the blessings of the firstborn son. This is God's doing and not man's. The prophet Jeremiah definitely states that Ephraim is the firstborn. Jer. 31:9. Ephraim and Manasseh are the two branches of Joseph, which are said to "run over the wall." Gen. 49:22. Upon their heads fell all the wonderful blessings of their father Joseph, given in such detail in Gen. 49:22-26. These blessings were to prevail to the utmost bounds of the everlasting hills. Verse 26. Ephraim became the head and often the name of the ten tribes of the house of Israel; therefore, his blessings fall upon the whole house of Israel.

We are blind readers indeed if we have not already noticed that none of the blessings of greatness and nationhood, given to the sons of Joseph, fit the Jews in any sense of the word. The royal scepter was given to Judah, as it is written. "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come," (**Gen. 49:10**) but the birthright, with all the world-wide blessing it entailed, was given to the sons of Joseph. Regarding Judah's scepter, it is of great interest to note that every nation in Europe that has a lion on its coat of arms can trace its royalty to Judah.

I am aware, as the reader must be, that the fullness of these promises have been realized only in part. Of the house of Judah Christ came as the suffering rejected Messiah, but He will come again as King of kings and Lord of lords to take the throne of David, which will be waiting for Him, "for unto Him shall the gathering of the people be." **Gen. 49:10**. Though the nations of the house of Israel are at present the leading nations of the world, only an elect company is being chosen from among them to form the Christ body of sons, but the day will come when all Israel shall be saved (Rom. 11:26), and shall be all righteous. Then the stick of Judah and the stick of Israel will become one in the hand of God, (Ezek. 37:16-19), and they, again united, will become the New Jerusalem bride of Christ.

Israel has always been "stiff-necked and uncircumcised in heart and ears" (**Acts 7:51**) and ever stubborn and rebellious, but God has never broken His covenant with them nor forgotten His agreement with Abraham. It was through the stubbornness and rebellion of the house of Israel that the nation was overrun and carried away captive to the land of Assyria in the year 721 B.C. The story is told in detail in 2 Kings, chapter 17. Though it is not generally realized, it is true that at this time a large part of the house of Judah was also carried

away captive to Assyria with the house of Israel. Other portions of Judah, principally Jerusalem, remained in Palestine for another one hundred thirty-four years, then, through their evil, they were carried away to Babylon by Nebuchadnezzar in the years 588 and 587 B.C. There they remained for seventy years, after which forty thousand of them returned to Palestine and rebuilt Jerusalem and the temple in the days of Nehemiah and Ezra. It is from this remnant of forty thousand that the present day Jews are descended. The word Jew is an abbreviation for Judah, as Joe is an abbreviation for Joseph.

From the time of the captivity of the house of Israel in 721 B.C. unto this day, the ten tribes, to whom God made such wonderful promises, have been known as the lost tribes of the house of Israel. Jesus referred to them as the lost sheep of the house of Israel. But they are not lost! God would not be God if they were not at this very moment fulfilling every detail of His covenant with them even though they be blind in part to their own identity. How pitifully strange it is that, when someone imagines he has discovered Israel in some primitive nation such as the North American Indians or perhaps a half-savage tribe in Africa or central Asia, all the Christians hail this as some remarkable discovery, but let it be asserted that Israel is found, not among primitive tribes, but among the leading nations of the earth as God said they would be, then at once indignation and anger are aroused and friends become enemies. Yet did not God say that Israel should be the head and not the tail? Deut. 28:13. Did God not say that Abraham's seed would be great and their name great? Why then should we not look for them at the "head" and not at the "tail?" Why should we not find them among the "great" and not among the small and insignificant?

The following story may be fictitious, but the truth it exemplifies is irrefutable, demonstrating as it does the great importance of identification marks. (Though the finger prints of every person on earth differ from all others, in British law six identical marks are sufficient to identify a criminal as separate from all others on earth.)

A family in England suffered the great misfortune of losing a baby boy by kidnapping. The police were immediately put on the track of the child, but in spite of the most intensive search no trace of the missing boy was found. Weeks increased into months and months grew into many years. Finally all hope of finding the child was abandoned and, except for the heartbreaking memories the parents endured, the tragedy was forgotten. Twenty years had passed when one day a ray of hope dawned that set the hearts of the parents bounding with expectation. A letter had arrived from a lawyer in Spain telling of an old gypsy woman who had just passed away. To ease her troubled conscience as she lay dying, she had confessed that the young man who had passed for many years as her son was not her son at all, but was a boy she had stolen as a baby from England many years before and from the very county in which the bereaved family lived. Did the lady think, questioned the lawyer, that this young man could be her son? If so, could she give any marks of identification by, which he could be positively identified? Almost beside herself with anticipation, the mother wired back the following marks of identification:

- (1) A birthmark the size of a cherry on the back of the neck.
- (2) A double birthmark one inch long on the middle of the back.
- (3) A scar on the outside of the left leg, half an inch in length.
- (4) A scar over the right ear, half an inch in length.

Immediately a wire was returned from Spain, saying that all the marks had been found, and the woman with her husband left at once to see for themselves, but, upon arriving in Spain and seeing the young man, their hearts sank in despair. The young man was not at all what they expected to see. He was tall of stature, speaking fluently in a foreign language. He was a gypsy. He had gypsy manners, gypsy language, and wore gypsy clothes. Concealing her disappointment, the mother asked to see the scar over the right ear, and, seeing it, hope again sprang up in her heart. She turned down his sock and looked for the scar on his left leg and found it exactly where she knew it to be. With feverish excitement she looked at the back of his neck and there to her amazement and joy was the birthmark the size of a cherry. Scarcely able to contain herself, she made the big fellow strip off his shirt, and there, plainly visible, was the double birthmark on his back. Upon seeing it,

all doubt vanished from her mind. This tall, sun-tanned young man with gypsy bearings could be none other than her long lost boy. Flinging her arms about him in utter joy, she kissed him repeatedly and claimed him as her long lost son. Do you not think you would have done the same thing? Is there a possibility in all the world that this boy was not her lost son? I do not think there is. Yet I am certain that had three of those marks been present and only one missing, then, indeed, he would not have been her son.

Now here is a lost son. He does not know who he is. He does not know from what country he came, nor exactly how he came to be where he is. He does not remember his parents. His language and customs are completely foreign, and yet his identification marks prove beyond any possibility of doubt that he is indeed the long lost son, who was carried away by a gypsy as Israel was carried away by the Assyrian. If such certainty of identification can be made through four definite marks of identification, then I invite the reader to follow me through thirteen marks of identification, and let us see if we can discover this lost house of Israel, to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

Throughout the pages of Holy Scripture, by prophecy and type, our Lord Jesus Christ has been given some one hundred seventy-five marks of identification. If indeed He is the Christ, then all marks of identification must be fulfilled in Him that all pretenders to His office may be ashamed. It is impossible within our limited scope to examine more than one small segment of truth in our search for the lost sheep of the house of Israel. Books without number have been written on the subject, each one adding point to point, fact to fact, history to history, prophecy to prophecy, and tradition to tradition, each in some way helping to identify the people who are the ten lost tribes of the house of Israel, the number of whom is as the sand of the sea. Because of the vastness of the material available, it is impossible for me in so small a space to give more than the tiniest smattering of truth. We will therefore leave history to the historians while we search briefly for these people through their marks of identification as laid down for our instruction in the infallible word of truth. Personally I cannot imagine how such an honest search could be considered a waste of time, for surely it must be of great importance that we should identify this house of Israel, to whom pertaineth the adoption, the glory, the covenants, the law, the service of God, and the promises; through whom Christ came, through whom the sons of God come, through whom the bride of Christ comes, and through whom, when all are blood-washed and redeemed, the final restitution of all things will come. By far the greatest promises lie out before us.

Lest I should leave the reader in doubt, I will state first my personal belief in this matter; then through only one line of reasoning (Israel's identification marks) I will tell you why I believe it. These reasons are being stated because the subject is a Bible truth and is, therefore, of great importance. I have no quarrel with any man who does not see as I do and trust that those who do not see as I do will refrain from quarrelling with me. A sincere study of the scriptures reveals at least seventy marks of identification, which place the identity of the house of Israel beyond doubt. Other nations may have one or two of these marks, but only the house of Israel will have them all. Because of this fact and many other investigations, I have come to firmly believe that the Anglo-Saxon peoples of the world represent the greater part of the house of Israel, together with a portion of the house of Judah. These include the Anglo-Saxon people of the British Isles and the far flung British, commonwealth of nations. They include the "great nation", the United States of America, as well as Norway, Sweden, Denmark, Holland, part of Belgium, and many of the Germanic people, together with the Israelitish remnants scattered throughout European countries. Let us remember always, as we progress, never to confuse the house of Judah with the house of Israel or to make the mistake of thinking that the modern Jew is Israel. The modern Jew is only a very small segment of the house of Judah. They are Israelites, but are not of the house of Israel.

Before proceeding with the identification marks of the house of Israel, the following observation should be in order. Speaking of Israel, the apostle Paul made this very revealing remark: "In Isaac shall thy seed be called." See Rom. 9:7, Heb. 11:18, and Gen. 21:12. As there are no vowels in Hebrew, the proper name Isaac is pronounced SAK or Saac. Thus Isaac's sons would be called Saksons or Saxons. The custom of creating surnames by adding the word son to a given name is commonly practiced to this day in the Scandinavian countries. By way of example we might cite such names as Jacobson, Abrahamson, Israelson, Johnson, Isaacson, from which last comes the name Saxon, or Isaac's sons. One sage has wisely remarked that a reference to a Scandinavian telephone directory is enough to assure one that they are Israelites.

Of the seventy marks of identification we have space to deal with only thirteen in this writing.

Number 1. Israel was to be a great nation. "And I will make of thee a great nation, and I will bless thee. . . ." **Gen. 12:2** "Seeing that Abraham shall surely become a great and mighty nation..." **Gen. 18:18** There are only perhaps a score of nations in all the world that could be called great, chief among whom would be the United States, Great Britain and her world-wide commonwealth, France, Germany, Russia, China, Italy, Spain, and a few others. We will mention this point later, but the reader will have observed how this one identifying mark - a great nation — has already eliminated all of the nations of the world except a mere handful, and most certainly it has eliminated the Jew, for never at any time in history has the Jew been a great nation, and surely no one would be hardy enough to contend that the present Jewish state in Palestine is a great nation.

Number 2. "I will make thy name great." Gen. 12:2. It is not generally known that the Lord had said that Israel was to be called by a new name. This is definitely stated by the prophet Isaiah in these words: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name." **Isa. 62:2**. While we do not wish to be unnecessarily dogmatic about this point, because it is God's word and therefore not to be contradicted, it is worthy of our consideration that (1) Isaiah had said, "Thou shalt be called by a new name." and (2) that the Lord had told Abraham, "I will make thy name great." At any rate, we are faced with the indisputable truth that in all the world today there is but one nation that is called great and that one nation is Great Britain. Furthermore it is certain that among the great nations of the earth Great Britain is the only one, which has the word great included in its name. We do not read of Great Russia, Great China, Great France, or any other.

This name, Great Britain, becomes even more significant when we learn that the Hebrew word bereth or bryth means covenant and the word ish means man. Thus the compound word British must mean covenant man and the word Britain means covenant land. The only people in the world with whom God made a covenant was Israel. In the name, Great Britain, we have the fulfillment of Gen. 12:1 - "I will make thy name great," - and in the name British we are assured that these are the covenant people, dwelling in a new and covenant land, Britain, which we will consider under the next proposition.

Number 3. Israel was to have a new homeland. After Israel was firmly established in the land of Canaan and the great king David had subdued her enemies round about, David purposed to build a magnificent temple of worship for the Lord. God was not displeased with this plan, but He sent Nathan the prophet to David with this strange but enlightening message: "I will appoint a place for My people Israel and I will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more as beforetime." **2 Sam. 7:10** This planting in a place from which they would not move any more could not possibly have referred to Palestine for the simple reason that all the twelve tribes of Israel did move from thence when they were carried captive into Assyria and Babylon. See also 1 Chron. 17:9 Though the Lord allowed Solomon to build the temple and the nation of Israel to rise to tremendous heights of blessing and achievement under his reign, the scripture is very clear that immediately following Solomon's death the nation was divided in two (1 Kings 12) and later, because of abounding iniquity, was carried away captive, the house of Israel and part of Judah to Assyria (2 Kings 17 and 2 Kings 18: 13), then later the remainder of the house of Judah to captivity in Babylon. (2 Kings 25). Of these latter; only forty-two thousand, three hundred sixty ever returned to Palestine.

The ten tribes of the house of Israel grew mightily in numbers during their captivity in Assyria. Please read the significant passage Hosea 1:10. The renowned Jewish historian, Josephus, writing in A.D. 70, gave us this historic record. "The ten tribes are beyond the Euphrates until now and are an immense multitude, not to be estimated by numbers." To this statement of Josephus the prophecy of Zechariah is in total agreement: "They of Ephraim shall be as a mighty man... and they shall increase as they have increased." **Zech. 10:7-8** Israel has always been noted for a rapid increase. When we realize that the seventy souls who went down to Egypt with Jacob emerged after two hundred and fifteen years of the rigors of slavery as a nation two and one half million strong, it is not hard to believe that this same people during the four hundred and ninety years of prosperity in Palestine had multiplied many times. The renowned evangelist, F. F. Bosworth, states that they had probably increased to forty or fifty million by the time of the captivity. It is no wonder that Josephus, writing

almost seven hundred years later, described the ten tribes as an immense multitude not to be numbered. This testimony of Josephus is also in exact accord with the promise given by the Lord to Abraham - that his seed would be as the sand of the sea and the stars of heaven for multitude.

Zechariah, writing two hundred years after the captivity of the house of Israel, makes this subtle prediction of their emergence from captivity as they made their way from Asia Minor toward their appointed place in the west: "I will sow them among the people: and they shall remember Me in far countries; and they shall live with their children and turn again. I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and place shall not be found for them. And he shall pass through the sea (possibly the Mediterranean or Black Sea) with affliction, and shall smite the waves of the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the scepter of Egypt shall depart away. And I will strengthen them in the Lord; and they shall walk up and down in His name, saith the Lord." **Zech. 10:9-12** This scripture definitely shows that, when Israel left her Assyrian captivity, she journeyed west, for all these places are west of Assyria. This is also in exact accord with the statement in **Hosea 12:1** "Ephraim (which is another name for the house of Israel) followeth after the east wind." It goes without saying that an east wind blows toward the west and anyone following the east wind is certainly journeying toward the west. Thus did Ephraim, when he left Assyria, follow the east wind on his journey across Europe toward the British Isles.

Furthermore this is in total agreement with the prophecy given in the apocryphal book of Second Esdras. The Esdras of the Apocrypha is the same man as the Ezra of the Bible. In second Esdras we read this very definite statement concerning the way by which the ten tribes left the land of Assyria: "And whereas thou sawest that he gathered a peaceable multitude unto him; those are the ten tribes, which were carried away prisoners out of their own land in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so they came into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered the Euphrates by the narrow passages of the river (going west). For the most High then showed signs for them, and held still the flood, till they were passed over. For through that country (Europe) there was a great way to go, namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time..." **2 Esdras 13:30; 46**. Arsareth is the territory to the west of the Black Sea. Surely, if we can believe Josephus, we should be able to believe this prophecy of the godly Esdras!

The latter time, referred to here by Esdras, must mean the end of the dispensation of law rather than the end of the present dispensation. The first epistle of Peter, written about A.D. 60, was addressed to the strangers who were at that time scattered through Pontus, Galatia, Cappadocia, Asia, and Bithynia. A glance at a Bible atlas will show that these countries are all in southern Europe and the region of the Black Sea. The epistle of James was addressed to the twelve tribes scattered abroad and undoubtedly took in a much greater territory than that named by Peter. Likewise our Lord Jesus, after He had called His twelve apostles and given them power, sent them forth and commanded them to go to the lost sheep of the house of Israel. Matt. 10:6. Jeremiah 50:4-6 says that both the house of Israel and the house of Judah are lost sheep. It is evident that our Lord sent the twelve apostles on a very long journey and that He did not go with them. We may be sure that after His resurrection the twelve apostles continued in this command, because Jesus had said, "Ye shall not have gone over all the cities of Israel until the Son of man be come." **Matt 10:23** Well did Jesus know that even then Israel was as numberless as the sand of the sea and her cities were scattered far and wide beyond Palestine.

I shall not hide the fact from those who seek for light and understanding that the smug, cosy, cut and dried teachings of the church system have blinded our eyes to ninety percent of the glorious revelation of truth awaiting those who search it out. The absurd notion that the handful of subjugated Jews who dwelt in Palestine in Jesus' day embraced the numberless millions of both the house of Judah and the house of Israel is as ridiculous as to imagine that all Americans live in New Mexico.

Though we dare not investigate the thought now, there is abundant evidence to show that even in Solomon's day the vast increase of Israel's population, finding Palestine far too small, was expanding out and colonizing all along the shores of the Mediterranean and into Iberia, which is modern Spain, crossing the Dardanelles into

Europe where they are referred to by Roman writers as Cimmerians, Gauls, and Senones. Senones were men of the tribe of Simeon. The possession of the tribes of Simeon and Dan was cut off from the other eight tribes of the house of Israel when the nation was divided, and there is good reason to believe that thousands of these men had left Palestine long before the Assyrian captivity and had made their way both by land and by sea to the coasts and isles of the west. Roman writers speak of Cimmerians who, coming from the Black or Cimmerian Sea, roamed over Europe for centuries. The Cimmerians were Israelites. It is a Latin name derived from the Hebrew Chemarim. The name of the Crimea is derived from this source.

Every person who has read the Bible has certainly read this passage concerning the sea-faring activities of Solomon's day: "All king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold... for the king had at sea a navy of Tharshish with the navy of Hiram: once in three years came the navy of Tharshish, bringing gold, and silver, ivory, and apes, and peacocks. So king Solomon exceeded all the kings of the earth for riches and for wisdom." **1 Kings 10:21-23** All the earth sought Solomon. They brought every man his present. This one passage shows clearly that Solomon's navy sailed the seas and made regular trips to Tharshish (Britain) one thousand years before Christ. Israelitish people have always been seafaring people and tremendous colonizers, as God said they would be, extending to the north and south and east and west, inhabiting the desolate places of the earth and making them blossom as a rose. Does anyone imagine that Solomon, who exceeded all men both before and after him in wisdom, was so dull witted that he could not build a navy to exploit the riches of England and Ireland and begin the colonization of those islands? He most certainly did. But I will go one step further and say that, almost one hundred years before the reign of Solomon began, Israelitish people had already begun to colonize the British Isles. The old British Chronicles gives the name of one, Brutus, as the first king of England, beginning his reign in 1103 B.C. He was therefore a contemporary of King Saul of Israel. David and Solomon, kings of Israel, were descended directly from Judah's son Pharez, and Brutus of England was directly descended from Judah's son Zarah, the twin brother of Pharez. Seventy-three kings are listed in the old British Chronicles, covering the period from 1103 B.C. to 35 A.D.

It is not true that, when Caesar came to England, he found painted savages inhabiting the island. That is just wishful thinking, for never in history has a tribe of white savages been discovered. The kind of people who could build Stonehenge and the Avebury Circle must have been possessed of the Wisdom of Solomon. It would be extremely difficult for modern engineers to duplicate such a remarkable feat. Strabo, the Greek geographer, writing in 29 B.C., describes the Briton of his time in these words: "He came, not clad in skins like a Scythian, but with a bow in his hand, a quiver hanging from his shoulder, a plaid wrapped around his body, a gilded belt encircling his loins, and trousers reaching from the waist down to the soles of his feet. He was easy in address, agreeable in conversation, active in dispatch, and secret in management of great affairs; quick in judging of present accuracies, and ready to take his part in sudden emergency; provident withal in guarding against futurity; diligent in the quest of wisdom; fond of friendships, trusting very little to fortune, yet having the entire confidence of others, and trusted with everything for his prudence. He spoke Greek with fluency and you would have thought he had been bred up in Lyceum and conversant all his life with the Academy at Athens." If this is the testimony of a Greek, speaking in 29 B.C., then anyone who can imagine such a man as a painted savage has a vivid imagination, indeed.

The great truth missed by almost all is that a large portion of the house of Israel had already moved into the British Isles centuries before the Assyrian captivity began, and that captivity affected only that part of the ten tribes who still remained in Palestine. After their captivity of several hundred years was ended, they also began moving toward their brethren who already were in the British Isles and the coasts of Europe, Holland, Denmark, Norway and Sweden. The sudden appearance of the fair-skinned, highly cultured Etruscans in northern Italy about the year 700 B.C. would certainly indicate that these were Israelites who had left Palestine en masse rather than be captured by the Assyrians. A very interesting account of these people is contained in the National Geographic Magazine publication, Greece and Rome, beginning on page 250.

Though the Bible does not speak in detail of the vast efforts of colonization carried on by Israel, it does speak definitely of their moving to the north and south and east and west, inhabiting the isles and desolate places of the earth. In the excellent work, Tracing Our Ancestors, by Frederick Haberman, he makes this remarkable statement: "At the very time the Lord made promise to David, about 1040 B.C., 'I will appoint a place for My

people Israel, and will plant them, that they may dwell in a place of their own,' (2 Sam. 7:10), that promise was being executed. In fact, sixty years before the promise was made, Brutus (a descendant of the royal line of Judah through his son, Zarah) had arrived in the isles of the west in 1100 B.C. and had named them BRITH AIN, the covenant land. Until this day the only name in the Hebrew for Britain is Ai-Ha-im, the isles of the west, Ai or Hy being the origin of isle. In earlier days the Isle of Iona was called the Hy of Iona."

We pointed out before that Israel, during the five hundred years of their sojourn in Palestine, increased by many millions, and during those five hundred prosperous years they left Palestine to settle in distant lands. They left, family after family, boat load after boat load, for their far off western colonies just as centuries later English, Irish, Dutch, Norwegian, and many others left Europe to find new homes in America, and with no better ships than they had in Solomon's day. After five centuries of such emigration there were still over five million in Palestine at the time of the captivity. Many times this number, however, had already left the country and were therefore not affected by the captivity at all. It is evident that a constant traffic between Israel and her colonies in the west had been in progress for centuries, and Solomon's navies roamed all over the known world. A. D. Eldud, a Jewish historian of the ninth century B.C., wrote: "In Jereboam's time (970-900 B.C.) the tribe of Dan, being unwilling to shed their brethren's blood, took a resolve to leave the country." Moses prophesied of Dan in these words: "Dan is a lion's whelp; he shall leap from Bashan." Deut. 33:22. What did Moses mean? Well, Dan did leap from Bashan and leave the country, and the tribe of Dan appears in the Irish Chronicles, Tuatha de Danaan, which means The Tribe of Dan. The Irish Chronicles tell us that the landing of the tribe of Dan in Ireland was opposed by the inhabitants, but in the ensuing battle the Danaan (Danites) were victorious. But, finding that the inhabitants spoke a language similar to their own, peace was made by which it was agreed that the Danaan would occupy the northern part of Ireland, called Eldh - now Ulster. A. B. Grimaldi, quoting an early Jewish rabbi, states that the early Irish were men of the tribe of Ephraim who left Egypt before the exodus. To this the Book of Jasher (chapter 75) agrees, though it appears that most of those who left were slain in battle with the Philistines.

At Loughguir, near Limerick, and elsewhere in Ireland, there are today ancient stone circles, consisting of twelve stones, one large stone in the center and eleven smaller ones standing in a bowing attitude around it. Irish antiquaries tell us that those circles perpetuate the dream of Joseph as recorded in Genesis, Chapter 37, in which Joseph dreamed that the eleven sheaves of his brethren did obeisance to his sheaf.

There is voluminous literature in existence, which indicates that up to the end of the eighteenth century the scholars of Britain knew that their people descended from the sea-going Hebrew-Phoenicians and from the Anglo-Saxons, who came from the shores of Summerland on the Black Sea. But since the nineteenth century the trend of thought has been to follow the scepticism of Voltaire, Thomas Paine, and the German school of higher critics.

The Scottish Declaration of Independence of the year 1320 A.D., a much prized national archive attested to by Robert the Bruce's barons in parliament, asserts that the more ancient portion of the Scottish nation came first from Scythia by way of Spain. Scythia lies to the north of the Black Sea and is, of course, in the vicinity of Israel's Assyrian captivity and was without doubt the route they traveled in their journey to the western isles. The wonderful romance of the arrival of the Israelitish tribes in the British Isles at different times and from different directions, some by land and some by sea, is beautifully portrayed by the Bard of Erin, Sir Thomas More, in these lines:

They came from a land beyond the sea,
And now o'er the western main
Set sail in their good ships gallantly
From the sunny land of Spain.
"Oh where's the land we've seen in dreams,
Our destined home or grave?"
Thus sang they as by the morning's beams
They swept the Atlantic wave.
And, lo, where afar o'er the ocean shines
A sparkle of radiant green,

As though in that deep lay emerald mines
 Whose light through the waves was seen.
 " 'Tis Innisfail! 'Tis Innisfail!" (Beautiful Isle)
 Rings o'er the echoing sea,
 While, bending to heaven, the warriors hail
 That home of the brave and free.
 Then turned they unto the eastern wave,
 Where now their Day God's eye
 A look of such sunny omen gave
 As lighted up sea and sky.
 Nor frown was seen through sky or sea,
 No tear o'er leaf or sod,
 When first on that isle of destiny
 Our great forefathers trod.

Tracing our Ancestors. Page 119.

Surely in all these things we can hear the ringing voice of Isaiah, the prophet, as he speaks to the covenant people in the isles afar off! "Listen, O isles, unto me, and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath He made mention of my name. And He hath made my mouth like a sharp sword; in the shadow of His hand hath He hid me, and made me a polished shaft; in His quiver hath He hid me; and said unto me, Thou art My servant, O Israel, in whom I will be glorified." **Isa. 49:1-3**. Please notice that in verse three the people of the isles are called Israel.

Notice again that in **Isa. 51:4, 5** Isaiah speaks to God's people Israel in the isles. "Hearken unto Me, My people; and give ear unto Me, O My nation: For a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust."

Number 4 Israel was to be exceedingly fruitful and very populous. See Gen. 28:14; 49:22,26; Isa. 27:6; Num. 23:10; Hosea 1:10. The increase of the Saxon race is nothing short of phenomenal. National statistics show that Russia doubles her population every one hundred and forty years. Spain doubles in one hundred and forty-two years, France in one hundred and fifty years, and Turkey in five hundred and fifty-five years, but England doubles her population every forty-five years, and the United States doubles her population every twenty-five years. Is it any wonder the prophet said, "Thou hast increased the nation, O Lord, Thou hast increased the nation . . . Thou hadst removed it far unto all the ends of the earth." **Isa. 26:15** Nothing could be more true than this, since the sun never sets on the British Commonwealth or the Anglo-Saxon peoples of the earth. Of Joseph Moses spoke, saying, "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim (Great Britain), and they are the thousands of Manasseh." (Undoubtedly the United States). **Deut. 33:17** To see a true picture of the future blessings and fruitfulness of the tribes of Israel, please read for yourself the wonderful account given in Deuteronomy, chapter 33.

Number 5. Israel was to be the first among the nations and to spread abroad to the north and south and east and west. Gen. 28:14 and Isa. 43:5,6. Abraham and his seed were to be the heirs of the whole earth. The British Commonwealth is a free association of sovereign, independent states and embraces the United Kingdom, Canada, Australia, New Zealand, India, Pakistan, Ceylon, Gambia, Ghana, Malaysia, Nigeria, Sierra Leone, Tanganyika, Zanzibar, Trinidad and Tobago, Uganda, Kenya, Malta, Zambia, together with some fifty dependencies including Antigua, Bahamas, Barbados, Bermuda, British Guyana, Honduras, Solomon Islands, Virgin Islands, Fiji, Gibraltar, Ellice Islands, Grenada, Hong Kong, New Hebrides, St. Lucia, St. Vincent, The Seychelles, Rhodesia, Tonga, and many others too numerous to mention here. This vast list does not, of course, include the United States of America, which, like South Africa, is a separate Israel nation that at the present time represents the greatest single concentration of Anglo-Saxon, Israelitish people on earth. It can be shown beyond any reasonable doubt that the two sons of Joseph, Ephraim and Manasseh, have become the two great brother nations of the earth. The United States of America, the great nation, and Great Britain, the

company of nations, strictly in accord with the prophecy of Jacob (Gen. 48:16-19) and Joseph's blessings (Gen. 49:22-26), fall to his sons Ephraim and Manasseh. When the patriarch Jacob blessed the two sons of Joseph, as recorded in Genesis, chapters 48 and 49, he said that Ephraim would become a multitude (that is, a commonwealth) of nations and that Manasseh would become a great nation. See also Gen. 35:11. In Eph. 2:12 Paul speaks of Israel as a commonwealth. In all the world today there is only one commonwealth of nations, and that is the British Commonwealth of nations, which is a world wide community of English speaking nations. Not only is Britain the only Commonwealth of Nations, but it is a fact that no other Commonwealth of Nations has ever existed in history. No previous empire was a commonwealth of free nations. Furthermore, this Commonwealth of Nations is very distinguished in that we have a brother nation who is a great nation, and that big, brother nation is the United States of America. It is significant that on the beautiful Peace Arch standing on the Canadian-United States border at Blaine, Washington, the following inscriptions are found: On the Canadian side are the significant words; BRETHREN DWELLING TOGETHER IN UNITY, and on the United States side the equally significant inscription, CHILDREN OF A COMMON MOTHER. Nothing could be more correct than this, for Ephraim and Manasseh were indeed the children of a common mother, and that mother was Joseph's wife (Gen. 46:20) the daughter of the prince of On. (The Hebrew word kohen may be rendered either priest or prince - see Young's Concordance. I do not believe that Joseph's wife was an Egyptian, as some suppose, but a daughter of the prince of On. Egypt in Joseph's day was ruled by Hyksos Dynasty, which was Syrian and therefore Semitic, not Egyptian.)

If we are convinced that Ephraim became a company of nations, or a commonwealth, then certainly we must be correct in saying that Manasseh has become a great nation. The United States is without doubt the greatest individual nation ever to exist on the earth. Her greatness is not in numbers or in military power alone, but in every form of useful industry, production, and ingenuity she is definitely a leader. Her wealth is beyond belief. Her resourcefulness knows no bounds. Her helpfulness and beneficence is of world wide renown. Any nation in distress can depend upon her aid. Her missionaries are known all over the earth. Her Bible Societies have translated and given the Word of God to millions. The American-Canadian border, almost four thousand miles long, is unfortified. Why would brethren, dwelling together in unity, need to fortify their borders? In two world wars the Anglo-Saxon nations have delivered Europe from tyrants and the countries thus delivered were immediately returned to their rightful owners while our enemies were given billions of dollars in aid to help them recover from their losses. Russia or China may be great nations in power and population, but what light has China given to the world or where are the Russian missionaries or Bible Societies, or wherein do they minister to the poor and needy of the earth? We hear of no philanthropic acts or oppressed nations being set free by them. Thus, while Ephraim England has become a world wide commonwealth, Manasseh, his brother, has become the greatest nation on earth.

I am sure that every sincere student of scripture and prophecy must realize that that greatness prophesied to the brothers Ephraim and Manasseh is fulfilled to the letter in the two great brother nations, the United States of America and the Anglo-Saxon people of the British Commonwealth. Indeed, all the fabulous promises of blessing so freely given to Joseph (Deut. 33:13-17) were to find their fulfillment in his two sons, the ten thousands of Ephraim and the thousands of Manasseh. "Joseph is a fruitful bough . . . whose branches run over the wall . . . His bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence (Jacob) is the shepherd, the stone of Israel:) Even by the God of thy Father, who shall help thee; and by the Almighty, who shall bless thee with the blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." **Gen. 49:22-26** Any thinking person must surely know that the Saxon nations have been and still are the recipients of all these blessings of heaven and earth and the wealth that lies under the earth. Why then should students of scripture waste their valuable time searching for Israel among the primitive and poverty-stricken tribes and nations when God's word declares that His covenant people are to be the leading nations of the world and this is especially so in the last day. Gen. 49:1.

The great American industrialist, Henry Ford, Sr., wrote the following remarkable words, which seem so fitting here that I must quote them. "The fathers of our nation were men of the Anglo-Saxon-Celtic race. The men who came from Europe with civilization in their blood and in their destiny; the men who crossed the Atlantic

and set up civilization on a bleak and rock-bound coast; the men who drove north to Alaska and West to California; the men who opened the tropics and subdued the Arctic's; the men who mastered the African veldt; the men who peopled Australia and seized the gates of the world at Suez, Gibraltar, and Panama; men who have given government and livelihood to every people and an ideal to every century. They got neither their God nor their religion from Judah, nor their ruling speech nor their creative genius. They are the ruling people, chosen through the centuries to master the world by building it better and better and not by breaking it down."

To enlarge upon the abundance of information at our disposal would be merely to quickly run out of space. I will therefore confine myself to a few more of Israel's identification marks and trust that the reader will search out the scripture for himself.

Number 6. Israel's throne and nation was to continue forever, and not disappear with the captivity of the house of Judah. 2 Sam. 7:16, 24,29. 1 Chron. 17:21-24. Jer. 31:35-40. The method by which the royal seed was transferred to the isles of the west is one of the marvels of the ages.

Number 7. Israel's home was to be north and west of Palestine. Isa. 49:12 and Jer. 3:18. These passages speak of Israel returning to Palestine from the north and the west at the end of this age. The British Isles lie in a straight line north-west of Palestine. Though the oft-mentioned isles were to be the home of Israel until they had renewed their strength, (Isa. 41:1), we must not forget that Abraham and his seed were the heirs of the whole world. "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel." Deut. 31:8. All history has proved that, when Israel needed more territory, the aboriginal people had their borders adjusted to accommodate the need. See also Exod. 34:23-24

Number 8. Israel was to have many colonies. Gen. 17:4, 6, 16; 35:11; 48:19

Number 9. Israel, after expanding from her new home, was to lose a colony of her children, and then expand again into new realms. Isa. 49:20 This is obviously a prophecy of the American War of Independence, at which time the thirteen New England states were separated from the main body of Israel that Manasseh might become a great nation separate from Ephraim. But after this separation the expansion continued until the commonwealth embraced the vast regions of Canada, Australia, New Zealand, and islands and territories too numerous to mention.

Number 10. Israel shall reign over many nations, but none shall rule over her, and shall lend to many, but not borrow. Deut. 15:6

Number 11. Israel was to possess the gates of her enemies. Gen. 22:17 There are certain strategic places in the world that can correctly be termed gates. These gates through which the commerce of the world passes are Gibraltar, Hong Kong, Aden, Suez, the Panama Canal, Cape Horn and the Cape of Good Hope. All these strategic gates have for many years been controlled by the British Commonwealth or the United States of America, and Suez since 1967 has been controlled by the State of Israel now in Palestine.

Number 12. Israel was to have a new covenant. Jer. 31:31-34 This new covenant found the beginning of its fulfillment in the born again believers of the Christian church, when God began to write His law on the fleshly tables of their hearts. Gentile nations were not excluded from the blessedness, but the new covenant was made with Israel.

Number 13. Israel was to be a people glorying in Christ. This thirteenth mark is one of very great importance. Though the Jew has always been an enemy of Christ and as a people has maintained her anti-Christ attitude for two thousand years, the exact opposite is true of the house of Israel, for Jesus Christ was to be "the glory of Thy people Israel." This fact was stated in the most unmistakable terms by the anointed Simeon, when he prophesied that Jesus would be "a light to lighten the Gentiles and the glory of Thy people Israel." **Luke 2:29-32** It is clearly evident here that Israel does not refer to the anti-Christian Jew, but to the house of Israel, for the Jew has never honored Christ. Though the mass of Anglo-Saxon nations are only nominally Christian, throughout all their nations Jesus Christ is honored as the Son of God and the Saviour of the world. Church

denominations, worldly as they may be, preach that Jesus is the Saviour of the world. Congregations fulfill Simeon's prophecy in such beautiful songs as

"In the cross of Christ I glory,
Towering o'er the wrecks of time.
All the light of sacred story
Gathers 'round the head sublime."

And unknowingly they confess their Israelitish identity as they fervently sing,

"Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all."

With many other such magnificent hymns do these people testify that Christ is the glory of His people Israel. Every man on our streets knows who Jesus is and every lawyer, be he Jew or Mohammedan, must date his documents by the year of our Lord.

Though we have written at some length concerning Britain and the United States and their relationship to Ephraim and Manasseh, the story of the house of Israel has scarcely begun. It is a tremendous revelation to follow the exploits of other Israelitish nations such as the Danes - or more correctly, the Dans - the Dutch, the Norwegians, and the Swedes. The Norwegian Vikings are known to have roamed far and wide over the oceans of the earth, reaching America some six hundred years before the arrival of Columbus. According to Landnamobok, eighty-four per cent of the Icelandic colonizers came from Norway, three per cent from Sweden, and twelve per cent from the British Isles. The Vikings flew the wolf banner on all their ships. The wolf was the banner of Benjamin and it is reasonable to believe that the tribe of Benjamin is strongly represented in Norway. "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at evening he shall divide the spoil." Gen. 49:27 How accurate this prophecy has been! Sweden (South Dan) and Denmark (Dansmark) are evidently of the tribe of Dan. Dan has the custom of naming his conquests after himself, and by this method it is easy to see his serpent's trail all across Europe and into the British Isles. There are no vowels in the Hebrew language; therefore Dan is spelled Dn. Consequently Dan may be spelled Dan, or Don, or Den, or Din, or Dun, and, when a place name includes this syllable, it is reasonable to believe that Dan, or Dn, was there. Bible examples of this custom are found in Joshua 19:47, where Dan captured Leshem and changed the name to Dan, and again in Judges 18:11-12, where the Danites changed Mahaneh to Mahanehdan. Again, when they captured Laish, they changed the name of the city to Dan. The path Dan took across Europe is traceable in the following place names - Jordan, Dardanelles, Macedonia, the Danube, the Dneiper, the Dneister, and the Don. Professor Totten says: "There is no grander theme upon the scrolls of history than the story of the struggle of the Anglo-Saxons westward. The very streams of Europe mark their resting places and the root of nearly all the ancient names (Dan and Don) recall the sacred stream, the Jordan, from whose banks so far away the exiles set out." The naming of these places serves to trace these wanderers like a trail. The Danube, the Dneiper, theDneister, theDanau, theDaninn, the Danast, the Dandari, the Danez, the Vdon, the Eridon, and many others right down to the Dans and Denmark, the very word Scand/navia encompasses the name of Dan.

Should some think this to be unsound reasoning, would they not concede that the numerous cities and places in New England bearing English names would certainly indicate that early settlers of New England came from England? Those states abound with such names as Norfolk, Portsmouth, Wilmington, Hampton, Gloucester, Dover, Aberdeen, York, Lancaster, Reading and many others. Is there not plenty of evidence that Pennsylvania was settled by the Dutch and that Louisiana and Quebec were settled by the French? This is sound reasoning and a fact of history. This being so, would we not agree that Ireland, England, and Scotland must have had a strong representation of Danites, since the country abounds with such names as Danslough, Dan Sower, Dan Monism, Dwndalke, Dwndrum, Donegal, Dwnglow, Londonderry; Dwngarven and Dunsmore (meaning more Dans). Dan shall judge his people. Gen. 48:16. In Irish dunn means judge. In Scotland and England there is also an abundance of Dans, Dons, and Dins, such as Dundee, Dunkirk, Dunbar, Dunraven.

And the name Dan lies hidden in both the capital cities, London and Edinborough. The house of Israel under Jeroboam became idolatrous worshippers of Baal, and because of this the Israelites attached the name of Baal to many places in Palestine, such as Baal-Peor, Baal-Hazor, Baal Zephon, Mt. Baalah, Baal-Gad and others. If these are the same people who migrated to the isles of the west, then it is most significant that the name of Baal is found in many places in Ireland, such as Baal-y-bai, Baal-y-Gowan, Baal-y-Nahinsh, Baal-y-Castel, Baal-Moni, Baal-y-Ner, Baal-y-Garai, Baal-y-Nah and many others.

There is far too much evidence to sort through here, but surely the thirteen identification marks we have given should serve to identify these Israel nations and separate them from all others even as the scars and birthmarks identified the gypsy boy at the beginning of our story. Furthermore, we will all agree that the marks of identification I have given from the Bible do not apply in any degree to the other great nations of the earth, such as China, Russia, or Japan, but they apply only to the Anglo-Saxon peoples and in particular to Ephraim and Manasseh, the two sons of Joseph - Ephraim the commonwealth and Manasseh the great nation. The enormous wealth, power, world-wide influence and blessing of these two great brother nations bring vividly to our minds the words spoken by Jacob as he blessed Ephraim and Manasseh, saying, "In thee shall Israel bless, saying, God make thee as Ephraim and Manasseh." **Gen. 48:20** Joseph, because he was separate (or separated) from his brethren (Gen. 49:26), was given a double portion in Israel. Henceforth the tribe of Joseph was to become two branches, Ephraim the first born and therefore head of the tribes, and Manasseh the thirteenth, but both enjoying the blessing of Joseph to the fullest possible extent. Thus the tribes were Ephraim, Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Benjamin, and Manasseh.

The heraldry of any nation is an extremely important thing, for in heraldic symbols the history and principles which surround the origin and destiny of the nation are emblazoned for all to read. Benjamin Jonson, in the following verse, gives voice to his truth.

"Was not all the knowledge
Of the Egyptians writ in mystic symbols?
Speak not the scriptures oft in parables?
Are not the choicest fables of the poets
That were the fountains and first springs of wisdom
Wrapped in perplexed allegories?"

Heraldry is a parabolic language. Jesus, the greatest of all teachers, taught the people in parables. Those among His listeners who understood the symbols also understood the parable. When Joseph told Jacob that in his dream the sun and the moon and the eleven stars bowed down to him, Jacob was quick to grasp the symbols and understood exactly what they meant. The Great Seal of the United States, seen on every dollar bill, is replete with significant heraldry. I trust I will not be misunderstood when I say that in my opinion practically every symbol in this undoubtedly inspired work of art depicts as nothing else can the origin of the United States of America. It will probably be noticed at once how prominent is the number thirteen. Manasseh was the thirteenth tribe. There are thirteen stars, thirteen stripes, thirteen arrows in the eagle's left claw, thirteen olive leaves and thirteen olive berries in its right claw, Written on the scroll fluttering from the eagle's beak is the inscription with thirteen letters, "E PLURIBUS UNUM," meaning, ONE OUT OF MANY. This nation is not only the thirteenth tribe, but it is as well the great gathering place of all thirteen tribes. Thus the significance of E Pluribus Unum.

It will be noticed that the thirteen stars are set in a glory cloud above the eagle's head, that the eagle's wings are spread, and that it is facing toward the west, which is the continual direction of all Israelitish migrations. For the sake of brevity we shall state that the thirteen stars represent the thirteen tribes of Israel, of which tribes Manasseh himself is the thirteenth. The glory cloud in which the stars are set represents the glory cloud that led Israel all through the wilderness journey, covering and protecting them from all enemies, guiding them through the trackless future, (Psa. 105:39; Num. 10:34; Exod. 14:19-20), sheltering them from the heat by day and the frost by night, standing between them and their enemies, and directing them in all their wanderings.

The eagle itself is always associated with the heraldry of Israel. Ezek. 17:3-5 It is one of the loftiest of scriptural emblems. Her courage and farsightedness is stated in Job 39:28-30 Her swiftness is alluded to in Deut. 28:49

The remarkable phenomenon of the renewal of its youth is mentioned by David. Psa. 103:5 The likeness of one of the beasts about the throne was the likeness of an eagle. Rev. 4:7 The eagle was the standard of the camp of Dan, which included Asher, Dan, and Naphtali. "He bore them on eagles' wings" (Exod. 19:4) is the symbolism used to represent the escape of Israel from bondage to freedom. The eagle is not a bird of carrion and is not a menace to smaller birds. This, I think, is not only an excellent symbol of Israel, but that part of Israel which is the United States of America. No small nation need fear her and she is the defense of all her community. As Shakespeare said most impressively, "The eagle suffers little birds to sing."

The olive branch, upon which cluster thirteen berries and thirteen leaves, is also a symbol of Israel, who is referred to in scripture as an olive tree. **Jeremiah 11:16** says, "The Lord called thy name, A green olive tree," and Paul in his warning to the Gentiles speaks of Israel as an olive tree. Rom. 11:17-24 It is most significant that the dexter talon holds the olive branch with its thirteen olive berries and its thirteen leaves, the symbol of peace, but the sinister talon holds the thirteen arrows of war. Israel, when she went against a city in battle, was commanded to follow these instructions. "When thou comest nigh unto a city to fight against it, then proclaim peace unto it... and if it will make no peace with thee, but will make war against thee, then thou shalt besiege it." **Deut. 20:10-12** First the enemy is offered the olive branch of peace and, if this is refused, then comes the arrows of war. The arrow had a special place in the heraldry of Manasseh, since he is Joseph's son, for unto Joseph the Lord had said, "His bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob." **Gen, 49:24** Well might we ask what all these thirteen's represent if they do not represent the thirteen tribes of Israel, of which Manasseh was the thirteenth tribe.

The Great Seal of the United States is the only seal that has both an obverse and a reverse side. The reverse side of the seal is a pyramid with thirteen courses of masonry. Floating above the pyramid is the capstone or chief corner stone surrounded by a glory cloud. In the midst of the stone, watching over the nation, is the great, all-seeing eye of God, indicating most explicitly the long-standing mottoes of America. ONE NATION UNDER GOD and IN GOD WE TRUST. As the capstone of the Great Egyptian Pyramid is missing, because it was rejected by its builders, so in the Great Seal the capstone is not yet in its place. It must remain in glory above until Christ, the chief corner stone, comes to take His place at the head of His covenant people and the Head of His true church, which is His body. Why should a pyramid find prominence on the Great Seal of the United States? There are no pyramids in America. Surely this wonder of heraldry reminds us, not of America, but of Egypt, the land where Manasseh and Ephraim his brother were born. The thirteen courses of masonry represent not only the thirteen original American colonies, but the fact that Manasseh himself is the thirteenth tribe and also the gathering place of all thirteen of the tribes of Israel. The whole display is nothing short of an inspirational marvel. Little did the men who designed it realize how much inspiration they enjoyed.

Looking still further, we find the reverse side displays the thirteen-lettered inscription, ANNUIT COEPTIS, meaning, HE HATH PROSPERED OUR BEGINNINGS, which truth applies not only to the United States, but to the Israel nations as a whole. At the bottom of the reverse side are the beautifully significant words, NOVUS ORDO SECLORUM, meaning THE NEW ORDER OF THE AGES. These words are more prophetic than historic, because they speak of an age to come when the Head Stone of the corner takes His rightful place. Then in Israel, the seed of Abraham, all the nations of the world will be blessed. Surely a Bible reading saint in a far distant land, having never heard of the United States of America, would, upon seeing these symbols, proclaim. "These are the emblems of Israel!"

As the double-sided Great Seal of the United States magnificently displays the Israelitish ancestry of that nation, the tribe of Manasseh in particular, no less forcefully does the British COAT OF ARMS display the Israelitish ancestry of Britain, the tribe of Ephraim in particular.

When Israel camped in the wilderness, they camped beneath four standards. On the north side was the Camp of Dan, consisting of Asher, Dan, and Naphtali. Their standard was the eagle. To the east was the camp of Judah, consisting of Is-sachar, Judah, and Zebulun. Their standard was the lion. To the south was the camp of Reuben, consisting of Gad, Reuben, and Simeon. Their standard was a man. To the west was the camp of Ephraim, consisting of Manasseh, Ephraim, and Benjamin. Their standard was the ox, or unicorn. See Numbers chapter 2. The prophet Ezekiel received a great vision of God which he describes in these words: "As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side: and

they four had the face of an ox on the left side; they four also had the face of an eagle." Ezek. 1:10 Now, reading this remarkable passage, could anyone possibly doubt that the man, the lion, the ox, and the eagle seen by Ezekiel were in some vital way connected with the twelve tribes of Israel, whose camp emblems were the man, the lion, the ox, and the eagle? No reasonable, thinking person could possibly conceive that these emblems of heraldry apply to any other than the nation Israel!

With this thought in mind we notice that nothing in the heraldry of the British Coat of Arms is English, but everything is Israelitish. On the dexter side of the Coat of Arms is the rampant lion with a crown upon his head, representing England.

Is it not a fact that the lion is Israelitish rather than English? This king of beasts is the emblem of Judah (Gen. 49:9) and wears the crown because God said, "The scepter shall not depart from Judah nor a lawgiver from between his feet until Shiloh come." On the sinister side stands the unicorn, representing Scotland. Is it not also a fact that the unicorn is the personal emblem of the tribe of Ephraim? Deut. 33:17 Its prominence bears witness that England is the new home of Ephraim, to whom the promise was given that he would become a company, or commonwealth, of nations, pushing the people together to the ends of the earth. Most certainly Ephraim England has been and still is the mother country to the entire commonwealth, or company of nations.

In the lower dexter corner may be seen the harp of David, representing Ireland. But what connection has Ireland with a harp? For two thousand years Ireland had no other emblem than the harp. Irish tradition still insists that Tamar Tephi, daughter of Zedekiah of the seed of David, arrived in Ireland with the prophet Jeremiah about the time of the Babylonian captivity and was married to Eochaidh, who was of the seed of Zarah, the son of Judah, thus uniting the seed of Zarah-Judah with the seed of Pharez-Judah. From the union of Tamar Tephi of the Judah-Pharez line with Eochaidh, the prince of the scarlet thread of the Judah-Zarah line (see Gen. chapter 48) sprang the long list of Irish overlords who for one thousand years were crowned upon the Stone of Scone (now in the British Coronation chair) and wielded the sceptre of Judah over the whole of Ireland. It has been stated that every nation in Europe, which has a lion in its coat of arms can trace its royalty back to Zarah, the son of Judah. In the midst of the Great Shield may be found the figures of seven lions. I cannot tell what such heraldry can possibly represent unless it represents the young lions of the British Commonwealth.

In the beautiful crown may be seen a diadem of twelve precious stones. It is more than coincidence that these twelve stones in the British crown are the same twelve stones that are found in the breastplate of the Israelitish high priest, namely, a sardius, a topaz, a carbuncle, an emerald, a sapphire, a diamond, aligure, an agate, an amethyst, a beryl, an onyx, and a jasper. See Exod. 28:17-20 These are the same as the foundations of the Holy City, (Rev. 21:19-21), though five of the stones have a different name here. Above the crown, barely seen in the picture, is the orb, representing the entire earth, and upon the orb is the cross, indicating the day when the Christ of the cross will take the throne of David and reign over the world. Above the crown may be seen another lion, not the rampant lion of Judah, but a standing lion with a crown on his head, representing the house of David, to whom the Lord swore, saying, "Thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel." Jer. 33:17 Please note that the reference here is to the house of Israel rather than the house of Judah. Beautifully engraved below the shield are the words DIEU ET MON DROIT, meaning GOD AND MY RIGHT, and on the device surrounding the shield are the very significant words, HONI SOIT QUI MAL Y PENSE, meaning literally, SHAME ON HIM WHO THINKS EVIL OF IT.

Dieu et mon droit (or God and my right)! To what right do these words refer? It was Ephraim, the "firstborn", (Jer. 31:9), who received the birthright and all the blessing of heaven and earth and seas. How much more significant then are the words, HONI SOIT QUI MAL Y PENSE, which literally mean, SHAME ON HIM WHO THINKS EVIL OF IT. What other meaning can we find than this: God has given the birthright to Ephraim, and shame on him who thinks otherwise. "Dieu et mon droit" and "Honi soit qui mal y pense."

I have touched all too briefly on the magnificent heraldry in the British Coat of Arms, every item of which is deep rooted in the heraldry of Israel, bearing little or no significance to England apart from her connections with the seed of Abraham. Space will not permit me to speak of the significance of the Stone of Scone, which rests in the coronation chair and whose history dates back to the captivity of Judah, nor of the orb and the scepter,

nor the fact that the British monarchs are anointed with oil at their coronation, compounded from the same properties as that used to anoint the kings of Israel. Nor can I tell of the magnificent west window of Westminster Abbey, bearing the figures of Abraham, Isaac, and Jacob, the twelve patriarchs, and Moses, under which every British monarch passes on his way to coronation.

We must now close this all too brief message on the Abrahamic covenant. It is my earnest prayer that those who have read this humble effort will realize that for many years our eyes have gazed upon truth that shouts aloud of our Israelitish heritage, though our eyes have been closed and our ears stopped because blindness in part has happened to us. These great nations, so richly blessed with blessings temporal and blessings spiritual, are the descendants of that great man to whom God swore, saying, "In thee and thy seed shall all the families of the earth be blessed." These are the people who have become as numberless as the stars, through whom Christ came, through whom the body of Christ has come, and who, when their repentance and cleansing is complete, will be the New Jerusalem bride of Christ, and through her twelve gates will enter the countless billions of human kind, billions who hitherto never knew that God had a Son, or a body of sons, or a bride. The endless billions of earth will enter through those holy gates into the city of God that they might be partakers of the Tree of Life. At the beginning of his journey Abraham looked for a city that had foundations, whose builder and maker is God. Heb. 11:10 He shall see that city in all her magnificent glory with her twelve glittering foundations and her twelve pearly gates opened wide, never to close. Then shall her charming voice, joined in sweet harmony with the Spirit, speak to every creature in the universe, saying, "Come! Come, take of the water of life freely, without money and without price. Let him that heareth say, Come; and let him that is athirst come; and whosoever will let him come and take of the water of life freely." "I, Jesus, have sent Mine angel to testify unto you these things. I am the root and the offspring of David and the bright and morning star." Even so, come, Lord Jesus! Amen!

APPENDIX.

In a writing of this nature there is such a vast wealth of material from which truth should be gathered that the effort at best is very limited in scope. Many subjects upon which I have touched should have been more fully developed, but for want of space in so small a booklet it was necessary to strictly limit each one. Much more history should have been explored to show how the royal lines of Pharez and Zarah, the two sons of Judah, were united about the time of the captivity of the house of Judah, from which union the British royal family is descended. Queen Victoria of England paid three hundred thousand pounds to have her genealogy traced. This genealogy, tracing her ancestry back to King David of Israel, now hangs worked in tapestry in the great hall of Windsor Castle and may be seen by any visitor when the Queen is not in residence.

The existing church has for centuries vainly endeavored to make the world wide promises of God for the house of Israel fit the Jewish people and, finding this impossible, many have turned skeptics and unbelievers. The Jew cannot possibly fulfill the world wide promises given to the house of Israel. The Jew himself would be the first to admit that from the manger of Bethlehem until now his whole attitude has been anti-Christ. How then could the promise made of Jesus, "He shall be the glory of Thy people Israel," be made applicable to them?

Among the many promises concerning the whole house of Israel and all their world wide power there is one special prophecy that has to do with the moment in which we live. It is this: "... and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished." **Dan. 12:7** The present crumbling of the British Commonwealth and Empire, together with the dreadful weakening of the power of the United States of America, is definitely foretold in scripture and is one the principal signs that we are at the end of the age when all things shall be finished.

If the reader will glance at a map of the world, he will notice that in our day the only nations of the world that are yet free from the dominion of tyrants are the Israel nations and those vitally connected with them, such as France and Germany, many of whose people are also of Israelitish stock.

I have dealt with the great covenant God made with Abraham because the Bible deals solely with the seed of Abraham from Genesis, chapter twelve, to the last chapters of Revelation. Therefore we should readily receive that no man can properly understand the plans and purposes of God nor the great prophetic utterances of the

Old and New Testaments until he can see that Israel is God's elect, through whom all nations are to be blessed. God has not cast away His people, which He foreknew, but the sun, the moon, the stars, the heaven, the earth, the seasons, and day and night still testify that God remembers His ancient covenant, "In thee and thy seed shall all the families of the earth be blessed." Slowly but surely from the covenant seed comes Christ the Head, Christ the Body, and Christ the bride, the Holy City, the New Jerusalem, through whose lofty gates all nations will pass to partake of the tree of life in the midst of the city.

How firm a foundation, ye saints of the Lord, Is laid for your faith in His excellent Word! What more can He say than to you He hath said, To you who refuge to Jesus have fled?

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ISRAEL'S POEM

Now may God of power and grace
 Attend His people's humble cry;
 Jehovah hears when Israel prays,
 And brings deliverance from on high.
 The name of Jacob's God defends,
 Better than shields and brazen walls;
 He, from His sanctuary sends
 Succour and strength when Zion calls.
 Well, He remembers all our sighs;
 His love exceeds our best deserts;
 His love accepts the sacrifice
 Of humble groans and broken hearts.

In His salvation is our hope.
 And in the Name of Israel's God;
 Our troops shall lift their banners up,
 Our navies spread their flags abroad.
 Some trust in horses trained for war,
 And some of chariots make their boast;
 Our surest expectations are
 From thee, the Lord of heavenly hosts.
 Now save us, Lord, from slavish fear;
 Now let our hopes be firm and strong;
 Till thy salvation shall appear,
 And joy and triumph raise the song.

Isaac Watts (1674-1748)



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