

John Meggison - Israel

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Express our appreciation of what we noticed yesterday, that we seem to have an attentive audience. But you're here not merely to fellowship, but to learn and to think, and to add a little to the blessings of the convention if there's something that you can do, and as we have today's already, I know that my mind and heart have been greatly enriched, not only by the fellowship, but by the questions, by the discussion, and by the talks that have been given now at the Persian crown. We realize, as we just found in this very wondrous psalm, that the sounds of God's kingdom are rapidly increasing on every arm to those who can read them, whose eyes are open to watch us, and as we see these about us, we naturally like to watch the features, the events that are part of the establishing of God's kingdom in the world.

We see so many signs about us, and our hearts are strengthened. As Jesus said, when these things come to pass, lift up your words and rejoice for your deliverance. Zoeth Mass. Now, while this subject was treated a year or two ago in various parts of this vicinity, I feel that as the discussion about the Jewish part in that has arisen in the vicinity, quite remarkably, that it is timely to consider those topics and to look to see what the word of God is that the kingdom will be small in its beginning, but will rapidly spread, and yet not instantaneously, but gradually from another standpoint. Now there is a parallelism between the first and the second advent that points to many similarities which we believe will be carried out.

You remember in the first chapter, rather the second of Romans, in the ninth verse and previous verses, he speaks of the judgment of the kingdom. Now notice, in the fourth world despiseth by the riches of his goodness, and forbearance and suffering, not knowing that the goodness of God leadeth thee to repentance. But after thou hardness and impenitent heart treacherous pleasure, set unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God he will render to every man according to his deed. You see, this is the kingdom time, the day of the righteous judgment of God, who will render to every man according to his deeds, or as we read in revelation, according as his works shall be according to their works, children will buy patient continuance in well being, seek for glory, honor, and immortality. That's the church eternal life, but other than that are contemptuous, and do not obey the truth, but obey unrighteousness, indignation, and wrath in accord with the measure of the anti opposition.

You might put tribulation or anguish upon every soul of man, the whole human race that doeth evil of the Jew first, but also of the Gentiles, but learning honor and peace to every man, that doeth good to the Jew folks, and also to the Gentiles, and so it was to the Jew first at the second advent of our Lord. At the first advent of our Lord, and it will be at the second advent also. You remember, as Jesus was prophesied to do by the ninth chapter of Daniel, the seventy weeks prophecy, he shall confirm the covenant with many and anoint the most holy.

And he realized that the most holy of the Jewish people, the remnants that received Christ, he did anoint them, and with them he confirmed the covenant. The old law covenant was established, fulfilled, and to them the Lord opened up the way to become ministers of the new covenant. Now in the 13th chapter of Acts, the apostle said, in the 46th verse, Acts 13:46. Then Paul and Barnabas waxed bold and said, it was necessary that the word of God should first have been spoken to you.

That was God's covenant with them. But see ye put it from you and judge yourselves unworthy of everlasting life. We turn to the Gentiles. Note how dramatic, how forceful that statement is. Ye have judged yourselves unworthy of everlasting life by your rejection of the truth.

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And isn't that the truth with every one of us? Do we not, by our attitude to our God, pronounce judgment upon ourselves? We certainly do, and so here the Jews were given a chance first, but they rejected it, and then in the 15th chapter of Acts, you remember how James tells us about the work of the present Gospel aid in gathering out the people for God's name.

And then goes forward to the second adventure and again points out that it will come to the Jew first, to this degree the words of the prophet as it is written, I will read the 14th Simeon, that is Peter, have declared out how God at the first did visit the Gentiles. Peter told about the conversion of Cornelius to take out of them a people for his name, as we see, not to convert all of them, but the workers election still going on, and to this agree the words of the prophet. That is, to what do they agree? That the gospel age was for the purpose of taking up the church as it is written.

And then he quotes the prophecy, after this. After what? After the church is completed and gathered out, I will return and will build again the tabernacle of David. Now we don't want to get too literal and say that the Lord what returned unto the last member of the church is selected. We shouldn't interpret the Lord's word quite as literally or exact as that.

We need to be careful to be sure. But by combining other scriptures with this, we realize that the Lord is present, and that he as he said, I will raise him up at the last day, I will raise him up, and so the Lord does the work of selecting the church and of the resurrection. After this, our return. What is going to be the first thing that he does for the world after his return?

Build again the tabernacle of David, that is, the Jewish nation which has fallen down, began the ruins thereof, and who set it up, that the residue of men, the residue of those who were left out of the people. For his name might seek after the Lord, and lest we might take it with a Jew only, and all the Gentiles upon whom my name is called, note such statement upon whom my name is called, telling us plainly that the world individually will not get even restitution unless they consecrate unto the Lord. We'll see that a little further later on in the prophecy, and that the Lord doeth all these things, and that this is in accord with God, as known from the beginning, this is the carrying out of the details of his plan.

And so we find throughout the New Testament, like In Romans the 11th chapter, how that the.

25th and 30th verses right along there tells us that the Lord blinded the children of Israel, left them in blindness rather they blinded themselves by their own disobedience, until the fullness of the Gentiles become in again, until the people for his name is gathered up, and so all Israel, not only spiritual, the holy seed, but the earthly seed also shall be saved. As it is written, there shall come out of Zion the glorified church, the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, that is, that's what I promised to do unto them the new covenant promised in Jeremiah 31, When I shall take away their sins, that is, the covenant will be carried out when the time comes to take away their sins. As concerning the Gospel, they're enemies for your sake, but because of the election connected with that, they are beloved for the Father's sake, and so forth.

We'll not have time to read all the connecting verses. But you see, all of these tell us that the blessings of the Lord were withheld from the Jew to give them their double of punishment, and make them realize that they alone in their pride in their self confidence cannot get the things that they hope for, but that they must humble themselves under the hand of God and thereby be enabled to get his blessing. Now, turning to the Old Testament, we realize many things that we could bring to your attention, but we'll have to condense them. In the 102nd Psalm there is the

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statement very plainly put, that when the Lord shall build up Zion, this is verse 16, he shall appear in his glory. There's the second presence of the Lord, and at that time he will regard the prayer of the destitute and not despise their prayer.

This shall be written for the generation to come, as Paul says. These things that were written beforehand were written for our admonition. The Church's admonition, and the people that shall be created shall praise the Lord. We see again, that's the Church.

For the world and mankind are not created, they're raised from the dead. But the church is a new definite. Creator shall praise the Lord more than any other class. For he hath looked down from the height of his sanctuary, and this is at the second advent, when the Lord is going to do something.

Even from heaven did the Lord behold the earth to hear the groaning of the prisoner, to loose those that are appointed unto death mankind under the death sentence, to raise that sentence from over the earth, to declare the name of the Lord in Zion, the Church glorified and his praise in Jerusalem, the earthly faith when the people are gathered together and the kingdoms to serve the Lord. We see that again as the kingdom in Micah. The fourth chapter, we're told is in Isaiah 2, that the time will come in the last days. It says, Micah 4:1. It shall come to pass that the mountain or kingdom of the Lord's house shall be established from the top all above the other hills of government, and exalted above the hills.

And people nations shall flow unto it, and many nations shall come and say to one another, come, let us go up to the kingdom of the Lord, the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his way, inclining that they got tired of their own ways that had brought them into nothing but disaster, and now they're Billington's willingness to listen to the Lord and we will walk in his path and the law go forth as Zion the word of the Lord to Jerusalem, and he shall judge amongst many people, rebukes strong nations afar off, and I guess the United States shall have its share in their rebuking.

And they'll beat their Swords into plowshares and spears into pruning hooks. At present, 70 cents out of every dollar goes into making the warfare weapons. But then he says, now that'll be reversed, and that nations shall not lift up sword against nation, then not have any war academies, then not learn war anymore, but sit under every man his vine and fig tree, and none make them afraid. That statement was quite a usual statement, was used by Sennacherib, used by Nebuchadnezzar, as it promises security to the people, and while it has a deeper interpretation for the kingdom, it has likewise a general thought, that of security, rest and peace.

For the mouth of the Lord has spoken it. He goes on to say in that sixth verse, in that day saith the Lord, I will assemble her that hearth and gather her that is driven out, and her that I have afflicted, and I will make her that halted a remnant, and her that are cast off a strong nation, and cast power off. You see, scattered them among all the nations of the world. I will make them a strong nation, for the Lord shall reign over them.

You see, that's the earthly faith in Mount Zion from henceforth, even forever. So that is being accomplished. Right now the Lord is gathering them, and they have already been established there, and the beginnings of the kingdom are evident. Then we find in Jeremiah's statement in the third chapter and the 17th verse Isaiah, Jeremiah 3:17.

At that time the kingdom come, they shall call. They being the peoples of the earth, shall call Jerusalem the throne of the Lord, the throne of the Lord that is the capital of the world, and all the

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nations shall be gathered unto it to the name of the Lord, to Jerusalem. Neither shall they walk anymore after the imagination of their fathers and their evil hearts, and in those days the house of Judah shall walk with the house of Israel.

Not a split divided nation anymore, but united as Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto them, to the land of Palestine. But I said, how shall I put thee among the chief children? How shall I give thee a pleasant land, a goodly inheritance of the host of nations? How can I do it, seeing you sacrificed and crucified my own son, that you have been a disobedient and stiff necked nation.

How can I accomplish it? And the Spirit of the Lord says, thou shalt call me my father, and shalt not turn away from me. Well, you know, the Jews thought Jesus blasphemed because he called the heavenly God his father. The Jews didn't dare to do that. They had rather a fear of even pronouncing his name.

Now it says, the Lord is going to show work upon him humble that pride that they will be willing to call him my Father, my life Giver, and that means that they will be obedient children and shall not turn away from him, and he goes on to point out some other things. There are so many chapters and encouraging verses that we'll only have time to go over a few together with you. But in looking over these scriptures that I read, notice that while the beginning of the kingdom will be the ancient worthies only that they will need help, and they'll be glad to bring into their ranks and associate with them anyone, first of the Jews, and then of all the other nations that will cooperate with them.

And we see that those who make a preparation at the present time, even of the earthly faith consecrate to the Lord, they'll be ready and blessed of the Lord, and already trained by him to a large extent in order to be used in his service at that time. Now let us look at some scriptures like Joel 3, the third chapter.

For behold, in those days, and at that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations and bring them down into the valley of Jehoshaphat, and will please plead with them there for my people and my heritage, Israel, whom they have scattered among the nations and parted my land, how definite and plain that is, he will gather them, and in the 14th verse, this valley of Jehoshaphat is called the valley of decision or judgment, and notice that while Israel is being regathered and built up, after the same time the Gentile nations are going to pieces. The two things are going on at the same time. As he said in that time, when thou shalt bring the captivity of Judah and Jerusalem, I will at that same time gather all the Gentile nations and judge them and punish them.

And so we see already those things going on. The Jews being regathered, the Gentile nations being undermined, and their conditions getting worse and worse in spite of everything they do. It's a strange thing, isn't it, to realize that amongst the Gentile nations there are wise men that have raised their voice in protest, but the people of the government won't listen to them. They want give them an opportunity to straighten things out. They, as it were, as stated in Isaiah 30, there is a bridle in the jaws of the people, causing them to err.

You see, it's that blindness that comes upon people because they have disobeyed the Lord and walked in their own way, and so the two things are being carried on together. Look at the book of Hosea just previous to this one.

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In the second chapter of Hosea, in the earlier verses 6 onwards, he repeats how the Jewish people have gone after idols and used the blessings that the Lord gave them to build their houses and their idols and to be used up in the worship of those evil things, and the eighth verse is there. She did not realize, she didn't know that I gave her the corn and the wine and the oil, and that I multiplied her silver and their gold which they prepared for baal, and these things that the Lord is blessing mankind with now, the increase of travel, the increase of all the inventions in so many ways. Far was the word using them selfishly to destroy one another, to make trouble.

When you read stories that man's mind thinks about other planets and what the people are like on them. They make them just like this earth, don't they? There's fightings and quarrels and stress, struggles for dominion and battles, selfishness. Mankind can't conceive of a condition or a place where there is peace and brotherly love, for they've never seen it. They think it's a nice theory, but not very practical.

He goes on, then from the 13th verse on, I will visit upon her, that is, upon the Jewish nation, the days of Balaam, that is, wherein she worshiped them. The Lord will punish her for it, and has been doing that during the Gospel nation, wherein she burnt incense to them, and decked herself with her earrings and jewels, and forgap me, saith the Lord. So he scattered them among the nations. Now in the 14th verse he says, behold, I will allure her, send attractive things to the Jewish people, as in the 40th of Isaiah, comfort ye, comfort ye, my people, and cry unto her that her warfare is accomplished. So I'll bring her into the wilderness, into that which has been a wilderness hitherto the land of Palestine, and speak comfortably unto her, even as he advised us to carry that message of her restoration.

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, in the days whence ye came up out of the land of Egypt, return to their appreciation of the Lord. Because of their chastisement, she hath received of the Lord's arm double for our sins. But he says in this very time that the Lord will give them the Valley of Achar for a door of hope. If you look back to the origin of that Joshua 7, they count 26 that the name Achor meant trouble.

And there was a rebellion or rather disobedience of Achan that's been referred to from the platform before, and hid the things that he selfishly desired and brought trouble upon the whole nation, and there they punished him. But they called that place the Valley of Achor because of the trouble and suffering that is brought upon them. Now the Lord says he's going to bring them trouble again, give them their troublesome experiences, but it'll turn to them as a door of hope. How could trouble be a door of hope?

Well, it breaks down your self confidence, and when the Jewish people realize that they have no ability themselves and their hope for help from the Gentile nations is gone and there isn't any help, then they will look to the Lord and pray to him, and as the prophecy in Zechariah 12 says, they will look upon him whom they have pierced and mourn for him. Their eyes will be opened.

So it says they shall be in that day, verse 16 Hosea 2.

And it shall be in that day, saith Jehovah, that thou shalt call me Ishi and shalt call me no more Bailey, and as you read the margin, Ishi means my husband, and the baili means no longer my Lord. The thought is that Bailey was the name associated with her idols, and thereto times when they turned their back upon Jehovah. Now they are going to be united with him again and call him husband.

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Well, what does that suggest? Well, you know, in the parts of Isaiah and Jeremiah, he refers to Israel as a virgin and says that the Lord married her by a covenant, you see, and that he was an husband unto her. That's the thought here, that the Lord will make a new covenant, and again he will be to the Jewish people as one who provides for them, who gives them life to be, through Christ, of course, as all things in the future will be. Thou shalt call me Ishi, a new covenant no more.

Worship me as a misconception under the cloud of the devil's teaching, and he goes on to say, I will take away the names of Balin out of their mouth, and they shall no more be remembered by that name. You see, the thought is that God will gradually so impress the influences of righteousness upon the minds and hearts of the people that it will gradually wipe out of their lives, out of their natures, out of their minds, any tendency to go back and disobey the Lord again. It'll take the whole thousand years to do that, but it'll be accomplished, and in that day will I make a covenant for them with the beast of the field and the fowls of heaven and the creeping things of the earth.

It's good to know that the whole earth is to be rejuvenated and blessed under the new covenant, not only for man, but even the animals will be blessed, and there will be peace once more between man and the animals, and the kingdom will finally be restored. All those are delightful things to think upon and to realize that they're going to actually take place, be a reality in the earth.

The sixth chapter of this same Come and let us return unto Jehovah. You see, the Jewish people are here represented as speaking for he hath torn, and he will heal us. See, that's their present condition. They're approaching that condition more each day. He hath torn ridden them amok among the Gentiles.

But he will heal us. He hath smitten, but he will bind us up. After two days he will revive us. The two days are the 6000 year day in which they stew the Messiah and the 6,000 year day, and now in the third thousand year day, and the Lord is beginning to revive them. We're glad that that is such a plain and evident condition.

In the third day, the millennium, he will raise us up and we shall live in his sight, everlasting life to all the willing and obedient. Then shall we know. Yes, then they will realize and understand. If we follow on to know the Lord. If they follow the Lord's leading, his going forth is prepared as a morning, the millennial morning it will be then.

And it shall come unto us as the rain and the latter. The former rain unto the earth, and we find there then the restoration of God's favor to the Jewish people. After the two days we could look forward into another prophecy. Micah as we read from the fourth chapter of Micah, let us turn now to the fifth chapter.

Now gather thyself together, or gather together thyself in troops, O daughter of troops. What is the thought there? Confidence in military power. That's the thought, confidence in military power which Israel still has, hoping for this determination of the Gentiles. She is beginning to learn that the Gentiles aren't very great in their assistance, not as much as they'd like, because they made them give up the whole peninsula of Palestine after they'd honestly and clearly wonder won it.

And that was a rather Dirty trick among the nations of the earth he hath laid siege against us. You see here it points out the harvest time, and the Lord's bringing them to account for the things he has given them, and this refers to the first advent, as the message of John the Baptist puts it, that

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the ax is laid to the root of the tree, and every tree, every Jew, that will not bring forth good fruit, shall be cut down and casted into the fire, that is, into the fire of the time of trouble upon the Jewish nation, the destruction of Jerusalem, and the dispersion of the Jewish people. They shall smite the Judge of Israel with a rod upon the cheek, which they literally did.

Now, the Jew, the Roman soldiers did that. But the Jews turn them over to the Roman soldiers, and they're the ones that the Lord hold responsible for.

And the second verse tells of the birth of the Redeemer, of this one, the Judge whom they smote upon the cheek, and his going forth, that is all his work that he is to do, have been planned from abode from the very beginning, and therefore that is the Father is speaking, therefore will he Jehovah, because they have rejected their sin, Savior he will give them up, that is, cast them off until the time that she which traveleth. That is the Abrahamic covenant, the Sarah division of it hath brought forth the antitypical Isaac class, the church. In other words, as Paul put it, blindness in part is happening to Israel until the fullness of the Gentiles become in then the remnant of his brethren, the Jewish people, the remnant of them shall return unto the children of Israel. They're already doing that.

And he, this great Judge whom they cast off shall stand, that is, stand up, assume control, take command, and feed in the strength of Jehovah, in the majesty of the name of Jehovah, his God, and that we see. Adjust the statement lits. All the rest of the Bible agrees with that. Jesus every act and everything he does is the word and command of Jehovah, and carrying out his plan.

And they shall abide. That is, all who obey the Lord at that time will gain their life throughout the millennium, and everlasting life from now shall he that is the Lord Jesus. This Judge be great. Now means from the time of the beginning of his kingdom shall his greatness increase until it involves the whole earth unto the ends of the earth.

And this man shall be the peace. Rather, as Lisa puts it, after this manner shall peace come. You notice the word man is in flouting letters supplied there. This shall be the peace. Or after this manner shall peace come.

Now he's speaking here of peace, not only upon the Jews, but upon the earth, and he tells us how it's going to come about, but in symbolic language, when the Assyrian shall come into our land, and who does he mean by the Assyrian? Well, in the tenth chapter of Isaiah, he uses the people of Assyria as a godless, cruel, hasty people, having no love but their own, their own ideals and wants, as a picture not only of what literally happened to Israel in those old days under the Assyrian captivity of the 10 tribes, and later when Judah was also taken by Babylon, uses that as a type of the very nation that's like them coming from the north.

Ezekiel 38 and 39 puts us as an assembly of people, but mainly from the north. When he shall come into our land, an invasion of the land of Palestine, and tread in our palaces. Zechariah tells us in the 14th chapter, describes it as half the city taken.

He says in the 14th verse, I'll read them right here. Behold the day of Jehovah. That's now since 1914. The judgment of the nations and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle.

Now, it doesn't mean that every individual of all the nations on the face of the earth will be in Palestine. No, but their armies will be representatively, and the city shall be taken, and the houses

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rifled and the women ravished. Half the city go forth into captivity, and then something will happen. Then he says, the Lord shall go forth and fight against those nations as he did in the day of battle. That's Zechariah 14:1:3.

How did the Lord fight against those nations in the time pass? Always through a human leader, Moses, Joshua, the various judges, through human leaders back in Gideon's day, and the implication is, and the statement is, that he will raise up human leaders again, and through them will fight against those nations as in the days of old. Now, coming back to Micah 5, it says, when this shall take place, when the Assyrians, its antitypical horde, shall tread in our palaces. There's half the city taken.

Then shall we raise against him seven shepherds and eight princes of men. The text says, principal men, the margin princes of men. That is, when this last battle, Jacob's trouble, take place, the church, the seven shepherds, the real leaders of the people, shall step in and take control and raise the ancient worthies, the princes of the people, who shall lead them in the march of victory. Now you, he tells us in Zechariah 14 that that victory will come in a destruction by a plague or some such thing upon the armies that surround Jerusalem. Zechariah 14:12 this shall be the plague wherewith Jehovah will smite the people that fought against Jerusalem.

Their flesh shall consume away while they stand upon their feet, where alcohol sum away in their sockets the tongue, and sum away in their mouth. You see a plague that smites them and destroys them, as a great army like it destroyed the army of Sennacherib, and he says, in that day a great tumult from the Lord you see a confusion a tumult sent by the Lord shall be among them amongst this army then they lay hold every one again among on the hand of his neighbor, and rise up against the hand of his brother, and Judah also shall sight at Jerusalem, and the wealth of all the nations round about shall be gathered together, gold and silver and apparel in great abundance, like as it was when Israel took the spoil of Egypt and became a great nation. So again in these days the spoil of that great army will become the property of the Jewish people.

Coming back then to Micah5, he says that in this manner shall peace come. When this great horde comes into Jerusalem, the church will step in, take control. The ancient worthies will be raised up as their leaders, and as a result they shall waste the land of Assyria, that is the Satan's empire. They shall waste it all his institutions and his arrangements of government, politics, religion, finance, and everything else, and the land of Nimrod?

Nimrod was Satan's agent of misleading the people away from the Lord in the beginning. Thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth within our border, and so there in that one verse is a picture Jacob's trouble and his deliverance from it, and notice then what shall take place, and the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. In other words, the Lord will use the Jewish nation, under the control of the princes, the ancient worthy, as a channel of blessing to other nations around them and not only that, but he likewise used them as the channel of chastisement and punishment.

As the next verse shows, the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep, who will be go through those tribes down and tear it in Pieces and none can deliver. You see, they'll be used then as a channel of blessing and as a channel of judgment and punishment. The law shall go forth from Zion, the word of the Lord from Jerusalem that will be the center of government in the deliverance of first the Jews, and then the Gentiles in general. Now, to confirm this statement that

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the Jews will have the first share in the deliverance he gives us in the 12th chapter of Zechariah.

In the third verse of that chapter he says, in that day will I make Jerusalem a burdensome stone for all people. All that burden themselves will it shall be cut to pieces. They're finding it that way, aren't they? Anyone who interferes with Israel gets their fingers burned, as it were. They find it isn't such a easy thing.

And all that rise up against them, as he said he would destroy. In that day I will smite every horse and his rider with madness, and I will open mine eyes and under Judah and smite every horse that is destroy the military power beginning there at Jerusalem and gradually amongst the other nations. We'll see that a little more in minute too. But note the next sixth verse.

In that day will I make the governors of Judah. Like an hearth of fire among the woods and a torch of fire in their sheep. They shall devour all the people around about and the right hand and the left, and Jerusalem shall be inhabited again in her own place. Even in Jerusalem, you see, it'll be, as another expression puts it, Jerusalem shall be rebuilt upon her own heap.

You can't make that New York City or any other place. That's Jerusalem, right in Palestine. The Lord also shall save the tents of Judah first. That's very definite, isn't it? That the Jews will get the blessings of the kingdom first and be used of the Lord in that day.

In the eighth verse it says, shall the Lord Jehovah defend the inhabitants of Jerusalem. He that is feeble among them at that day shall be like David, and the house of David shall be as God, as the angel of the Lord among them, and it shall come to pass in that day that I will seek to destroy all the nations that come against Jerusalem. See, the Gentiles will have their pride brought down to the earth and likewise share their punishment.

Now says, I'll pour upon the house of David and upon the inhabitants of Jerusalem the spirit of the prayer and of supplication. When will he do that? In that hour of Jacob's trouble. The valley of Achor as a door of hope breaking down their confidence in themselves seeing, making it plain to them that there is no hope from themselves or from the Gentiles, and they'll turn to the Lord, I'll pour upon the inhabitants of Jerusalem the spirit of grace and of supplication.

That is a prayer, and they shall look upon me whom they have pierced, and mourn for him as one mourneth for his only son. I'm told that the literal Hebrew there is. They shall look upon the Aleph, Tau, the first and last letters of the Hebrew Alphabet, as in the Greek time, the New Testament, the Alpha and Omega, and they shall mourn for him as a man mourneth for his only son, and as one that had been in it.

And he continues showing that the conversion of the Jewish people to become believers in Christ will not come through the missionary work of any nation, any denomination, any religious sort, at the present time, but that the Lord will do it in that hour of final, seemingly hopeless condition, and then have to turn to the Lord for help, and they'll open their eyes. Now then, let's turn to Zechariah 14. You'll have to bring these things too close. I don't see anybody up here yet. But notice that the kingdom will not take place all at once throughout the whole world, even as the time of trouble did not take place all at once.

You remember in the First World War, the first nation that fell, the first kingdom, when the stone struck, went to pieces. It was Russia. Quickly after that, Austria and Italy, and one after another of the kingdoms of Europe fell. They didn't all fall, but they fell, some of them indicating that the Lord

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had begun that judgment upon the Gentile nation. By and by, all their various governments and arrangements will be found to be useless.

The Lord will replace them as they come in. Now notice, he says, that they'll come in to the kingdom, to the new covenant arrangement, but that some of them will hold off for a while, they won't want to come in, and that the Lord will have to give them some punishment in the form of refusing them the blessings that have been naturally all over the place. In the 16th verse, it shall come to pass that everyone that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and keep the feast of tabernacle. Well, how can the Gentiles keep the feast of tabernacle? Well, if you turn back to Exodus and the accounts that's given there, and the 23rd of Leviticus, you'll find there the account telling you that the Feast of Tabernacles will commemorate the deliverance of the Jews from Egypt.

Now, as other nations are being delivered from the antitypical Egypt, from the antitypical pharaoh with Satan and Egypt his kingdom, that they too will join in acknowledging the deliverance by sending representatives to Jerusalem joining in the worship of the Lord, the Feast of Tabernacles for all nations. You see, in that way, the Gentiles will observe it and keep the Feast of Tabernacles, and you'll notice in Ezekiel's temple, when you take up the study of it, that the various feasts are rearranged. That is, the Passover is there, but there is no Pentecostal feast that's done away with completed, but there is the Feast of Tabernacles. All nations will enjoy that.

And there is no Atonement Day that's completed. It's interesting to note those developments in the plan of the Lord and how he indicates that they're finished by the pictures that he gives us of the tabernacle, Solomon's Temple, later Ezekiel temple. Now he tells us, he, that the nations of the world will need, as it were, a little incentive to make them come up to the Lord. So as you'll find in the fourth volume, the Lord brings out there, through Pastor Russell, the plain statement that it will take time several years before the nations of the world will come up to Jerusalem and accept the new Covenant arrangement, and that the Lord will help them to do it by denying them the rain so that they will not have the, and they'll get hungry.

And therefore they realize that they must acknowledge the Lord, that things have changed. They're no longer as they used to be, and so nation after nation will begin, even if reluctantly, to acknowledge the Lord. Now, in closing, we want to call your attention to two prophecies of Isaiah, the 19th chapter and the 11th chapter, and we'll call your attention to these and ask you to read the context with them when you get home and to see how clearly they indicate that the Lord is going to bless other nations through Israel.

The 18th verse begins the statement, but we'll begin the reading with the 23rd. In that day shall there be an highway out of Egypt to Assyria, and the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve with the Assyrians, that is, the people of the earth will work together. Some have thought that this is symbolic also, as well as being literal, that Egypt represents the educated classes, the more privileged, while Syria represents the workers and the Common people in general. In other words, the two classes will break down their barriers and learn to work together, to love one another, even as it is found in the Ezekiel temple. They couldn't go out by the gate they entered.

They must go around and mingle with one another and go out the other gate, and so here he tells us, in that day shall Israel be the third, with Egypt and Assyria, even a blessing in the midst of the land, whom the Lord of hosts shall bless, saying, blessed be Egypt, my people, and Assyria the work of my hands and Israel mine inheritance. A blessing, you see, to bring the other nations

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together and to build them up. In Isaiah 11, the latter verses, they too begin with the 10th verse, but do not have time to read that in the 15th. It says, the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shake his hand over the river and smite it in the seven streams, and make men go over dry shoes.

He uses language there to show that the deliverance from Israel is a type of deliverance of Israel from even Egypt is a type of the deliverance of all mankind from Satan's demeanor, and there shall be an highway for all the remnant of his people which shall be left from Assyria, like as it was in the days that Israel came up out of the land of Egypt. Those parallels you see will be completely kept and fulfilled. Now I would call your attention in Closing to Jeremiah 12. You see, Abraham MCP promised to be the father of many nations, not merely of the Jewish nation.

And in this passage 14 to 17 verses, it points out that the Gentiles will be adopted into the 12 tribes of Israel, even as in the Book of Revelations, it tells us that they come in through the twelve gates, and over the gate is the name of one of the tribes of Israel. They are adopted into those tribes and become children of Abraham by obeying the Lord in that day. Thus saith Jehovah against all mine evil neighbors that touch the inheritance which I have caused my people Israel to inherit, the evil neighbors that interfered with the land of Palestine, with the Gentile nation. He says, behold, I will pluck them, these Gentile nations out of the land and pluck out the house of Judas on the Monday that's taking place at the present time, and it shall come to pass after that I have plucked them up, plucked up these Gentile nations by the trouble I will return and have compassion on them, and will bring them these Gentile nations, every man to his heritage and every man to his land.

And it shall come to pass that they will diligently learn the ways of my people. That is, if they obey the laws of the new covenant. Even as in times past, they taught my people, the Jews, to worship baal. If they learn on the new covenant, they shall be built in the midst of my people, adopted into the 12 tribes of Israel. But if they will not obey, I will utterly pluck up and destroy that nation.

Now, there's other things that we could bring to your attention. Those are a few. But it tells you that the kingdom will be established, Jerusalem, and gradually through years, take a whole generation probably to bring all the living nations into subjection to the Lord. But that's the picture that he gives us, and this is an encouraging picture. It tells us not to look for things too quickly, but to let the Lord manage his own affairs and are far in line with him.

Thank you.