
WHY GOD'S INTEREST IS IN THE JEW

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Preface

My purpose in writing this booklet is to show from God's holy infallible Word His plan for the Hebrew people and the role which they will yet enact in the closing scenes of this age and in the great kingdom era.

Since God chose Abraham and his seed to be the channel through which He would dispense His blessings to the world, it is obvious that no one can understand the revealed will of God accurately and clearly, if he does not recognize this afore-announced intention of the Almighty.

I earnestly urge each reader to come before the Throne of Grace in faith, nothing doubting, imploring the Lord for further light on His plans and purposes for the future of the Hebrew race—this nation of destiny. It is my fervent hope that this message may be used of the Lord in forwarding His plans by enabling His people now to see Israel's place and by showing them the necessity of doing what they can for our Lord's brethren according to the flesh.

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Chapter One

THE FUTURE OF ISRAEL AND HER LAND

For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp that burneth. 2 And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name. 3 Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God. 4 Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for Jehovah delighteth in thee, and thy land shall be married. 5 For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.

6 I have set watchmen upon thy walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah's remembrancers, take ye no rest, 7 and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8 Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored: 9 but they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary.

10 Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples. 11 Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. 12 And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken.

Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat? 3 I have trodden the winepress alone; and of the peoples there was no man with me: yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4 For the day of vengeance was in my heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my wrath, it upheld me. 6 And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth. (Isa 62:1—63:6.)

The message of Isaiah 62:1—63:6 is one of the most important from every standpoint, for it lays bare the burden that is crushing the heart of God at the present day; it reveals His plans concerning Israel and her land; it throws out a challenge to believers: first, to pray for the peace of

Jerusalem, secondly, to proclaim the message of truth to all Israel; and finally, to give us a vivid description of the second coming of our Lord—after Israel shall have been evangelized.

In the first five verses the future of Israel and her land is discussed. The exhortation for believers to pray in behalf of the Chosen People is found in verses 6-9. The challenge to proclaim the truth to the Jewish race consists of verses 10-12. Finally, the coming of our Lord Jesus Christ in glory is revealed in 63:1-6.

“For Zion’s sake will I not hold my peace, and for Jerusalem’s sake I will not rest, until her righteousness go forth as brightness, and her salvation as a lamp the burneth” (Isa. 62:1). The first question arising in this connection is: What is meant by Zion? Originally this name was applied to the hill in the southwest portion of the city of Jerusalem. In the course of time, however, the name of this most prominent knoll was applied to the entire city. It is especially in the poetical books used as a synonym for Jerusalem. Zion means *dry*; Jerusalem, the *city of peace*. That Zion here is a synonym for Jerusalem is evident to one who recognizes that this portion of Isaiah is Hebrew poetry, and that Jerusalem corresponds to Zion in its parallel statement. From these facts we can see clearly that the prophet was speaking of the literal city of Jerusalem in Palestine. This is exactly what Isaiah’s audience understood by the statements, because he did not add anything modifying these names. According to the Golden Rule of Interpretation we are to take “every word at its primary, ordinary, usual, literal meaning unless the facts of the context indicate clearly otherwise.” There being no qualifying statements, we must understand Jerusalem as the literal city in which Isaiah and his audience lived.

Though we are to understand “Zion” and Jerusalem as references to the literal city, the last clauses of this verse show conclusively that the people living there and those acknowledging it as their mother city are included in the statement, for the prophet speaks of “her righteousness” and “her salvation.” Only of people can one thus speak. We must, therefore, interpret this statement as referring not only to the material city, but also to its inhabitants—the Jews. But are we to understand that he is simply talking about the inhabitants of Jerusalem or about the entire nation of Israelites who acknowledge Jerusalem as their mother city? It is inconceivable that God could be more interested in the salvation of the Jews living in the actual city of Jerusalem than He is concerned about the salvation of the entire Jewish race scattered throughout the world. For this reason we must conclude that Isaiah had in mind the entire Hebrew race, which acknowledges Jerusalem as its mother city. A casual glance at Isaiah 49 is positive proof of this point. In verses 8-13 of this chapter the prophet speaks of the future and final restoration of Israel to the land. But in a dramatic manner he addresses Jerusalem as Zion (verse 14) and speaks of the return of her children, who have been scattered all over the world. We therefore conclude, in the light of the facts of this chapter, that Zion and Jerusalem of verse 1 include both the literal city and the Jewish people.

Concerning Jerusalem, the Lord declares that He will never hold His peace nor take any rest until they are clothed in His righteousness and are saved. The declaration that He will not hold His peace is an affirmation that He will never stop talking about nor speaking of the Jews until their salvation is an accomplished fact. We are told that out of the abundance of the heart the

mouth speaketh, and that as a man thinketh in his heart so is he. We always speak of those things that are uppermost in our thoughts and delight in talking about them. From the conversation of anyone the attentive bystander can immediately determine, as a rule, what is foremost in the heart of the speaker. The Lord does not hesitate to say, in so many words, that His heart and soul are wrapped up in the Jewish people and their salvation.

In order to set forth in a still more graphic manner His great concern for the salvation of the Jews, the Lord asserts that He cannot and will not take any rest until their salvation is an accomplished fact. Everyone of us has at various times been burdened with some troubles. On account of distress of soul at times we can neither sleep nor rest. The Lord therefore expressed His great concern for the salvation of Israel in human terms in order to show the urgency of the situation.

We are to take these declarations of the Almighty at their face value. These are not wild oriental exaggerations, as some would try to make us believe. They are statements of God's great anxiety for Israel, expressed in human terms. If an individual should speak this way with reference to some burden upon his heart, no one would consider his language as an oriental exaggeration but would take it at its face value. God certainly did express Himself so that we can understand his utterances. From these statements we must conclude that He is deeply concerned about the salvation of Israel and her restoration to her own land. This constitutes the burden weighing heavily upon the heart of the Almighty, on account of which He can neither have any peace nor rest until the Jewish nation as a whole is saved.

Let no one draw an incorrect conclusion in regard to this matter. One soul is of greater value than the physical earth. The Material universe will pass away—at the end of the Millennial Age (Rev. 20:11) but the soul of man will live forever and ever.

The Lord delights in the salvation of everyone who come to Him. When the sinner repents and returns to God, there is joy in heaven over that fact. This is true of Jew or Gentile. Before God they are the same so far as the value of the soul is concerned. God is no respecter of persons but “in every nation he that feareth Him and worketh righteousness is acceptable to Him.”

Notwithstanding the correctness of these statements the burden remains heavy upon the heart of God so long as Israel as a nation is unsaved and so long as Jerusalem is trodden down of the Gentiles. Never will this burden be lifted until the whole Jewish nation returns to God.

The announced plan of the Almighty is to bless all nations in and through Israel. This is seen in Genesis 12:1-3 and related passages. The Lord never goes back upon His promises, although He is often delayed in carrying out His plans. In the meantime, however, He steers the course of history so that ultimately His plans will be accomplished. All the prophets and the psalmists have foretold and sung of the time when Jerusalem will be the joy of the whole earth, when the curse will be lifted, and when glory of God shall encircle the earth as the waters cover the sea. So long, therefore, as there is human suffering, wars, pestilences, sin, and iniquity, that long will the heart of the Almighty be grieved. He delights not in the afflictions and sufferings of any man. When however, the troubles cease and the golden era dawns for man, God's heart will rejoice.

The cessation of the evils which plague the human family will become a reality only when Israel is saved and clothed in the righteousness of her God. In the Scriptures Israel is represented as a vine and a vineyard. In the past she has borne nothing but wild grapes which in times past appeared in the form of oppression and a cry (Isa. 5:1-7); but the day will come when she will be saved and become the channel of world-blessing. “In the days to come shall Jacob take root, Israel shall blossom and bud; and they shall fill the face of the world with fruit” (Isa. 27:6). Their present rejection has been the occasion of the gospel’s being preached to the world; but, when they come back to God and accept Him, the blessing will flow out to the entire world. This is affirmed by the apostle Paul in the following words: “For the casting away of them *is* the reconciling of the world, what *shall* the receiving *of them be*, but life from the dead?” (Rom. 11:15). There will be as much difference between the conditions which now exist and those which will prevail when Israel accepts her Messiah as there is difference between a corpse and a person in good health. Thus, the conversion of Israel in a matter of the first magnitude—nothing is to be compared to it. All other things and considerations fade into insignificance in comparison with her turning to God and accepting her Messiah and Saviour. When one realizes this fact, he can see why it is that God cannot take any rest until Israel is saved.

The Jewish people might be compared to the kingpin in the game of tenpins. The primary object of the player is to strike the kingpin squarely in order that, as it falls, it might strike those in front of and to the sides of it. In the falling of them they strike others in front of them. These, in turn as they fall, knock the remaining ones over. Thus with one stroke all of the pins are knocked down and the game is won.

Israel is this kingpin of the nations. When she, as a racial group, turns to the Lord Jesus Christ and accepts Him, she will in turn, convert the world—then she will fill the earth with fruit. Conditions will be (at that time) as life from the dead. The conversion of Israel is, therefore, of the utmost importance. Again, let me repeat that nothing is comparable to it. All other things combined cannot be compared to it. The full blessing of the world is contingent upon her conversion.

But how will she be converted? Earnest students tell us that, “They shall look upon me (Messiah) whom they have pierced” and thus be brought back to God. The quotation is from Zechariah 12:10. From the context we see that the prophet was speaking of the house of David and the inhabitants of Jerusalem—the leaders of the Jewish people. From this quotation it is usually assumed that Israel will be converted by looking literally upon Christ when He returns at the end of the Tribulation. This idea is reinforced by the translation which appears in the Common Version, and which is a very inaccurate one. The American Standard Version gives the exact rendering of the Hebrew, which is, “And they shall look unto me whom they have pierced.” This correct rendering is far from asserting that Israel will be converted by looking upon Christ physically when He returns. The import of this passage may be illustrated by Isaiah 45:22, which states, “look unto me, and be ye saved all the ends of the earth; for I am God and there is none else.” The idiom occurring in Zechariah 12:10 appears in the quotation from Isaiah. The people of the world are called upon to look unto Jehovah; that is, to put their trust in Him in order that

they might be saved. As stated, the same words appear in our passage. We must interpret it as Israel's looking unto Him in the sense of putting their faith in Him unless there are facts that indicate a different meaning. One will look in vain for negative evidence. We must therefore interpret this passage as a prediction that sometime in the future Israel will look to Him who she pierced and will repose her faith in Him.

But she cannot put her faith in Him unless she hears the message of the truth of the gospel. The Apostle Paul declared in romans 10 that the preaching of the gospel is necessary to faith. Men cannot believe unless someone brings the message to them. "Belief *cometh* of hearing, and hearing by the word of Christ" (Rom. 10:17). Since the conversion of Israel is foretold by Zechariah and since the preaching of the gospel is essential to her turning to God, we may safely conclude that those who have the facts concerning the Lord Jesus Christ will be faithful and obedient to the heavenly command to preach the gospel to all nations, but to the Jew first (Matt. 28:19,20; Rom. 1:16,17).

But what does Paul mean by saying that the gospel must be preached to the Jew *first*? Two interpretations are given. One is that the divine order was to give the gospel to the Jew first in the Christian dispensation, which thing was done as we see in the New Testament. After the accomplishment of this task, the Jews were to be left alone, for they are to be converted by the personal coming of the Lord at the end of the Tribulation. Many most excellent and godly Bible teachers take this position.

On the contrary, there are those who look carefully at the context of Romans 1:16 and see facts that demand an entirely different interpretation. A proper approach to the understanding of this passage is to learn *when* Paul made this statement and *what* had been accomplished when he made it, and to note the facts which he gives in the connection. According to the best conservative scholars, Romans was written in the spring of 58 A.D.—28 years after Jesus gave the commission to preach the gospel to the whole world. According to the plan laid down by our Lord in Acts 1:8, the apostles were to begin their testimony in Jerusalem and were next to move out into Judea. From there they were to go into Samaria, and then launch a world-wide program. From Acts 13 to the close of the book we have an account of the labors of the Apostle Paul and his associates. A perusal of these chapters shows us that on every occasion whenever Paul visited any city where there were Jews, he went to his brethren in the flesh first. After having given them an opportunity of hearing the glad tidings, he then turned to the Gentiles of the community. Never did he vary from this practice. Whenever his brethren rejected the message, he turned to the Gentiles of that community.

In 58 A.D., when he wrote the Roman letter, the gospel had already been preached to the whole world, as he declares in Romans 10:18: "But I say, did they not hear? Yea, verily, Their sound went out into all the earth, and their words unto the end of the world." Paul used the exact language of Psalm 19:4, but applied this statement to the preaching of the gospel. He therefore affirmed in this verse that the gospel had been preached to the whole world at the time he wrote the Roman letter in 58 A.D. In 63 A.D., when he wrote the Colossian letter, he affirmed that the gospel was bearing fruit in all the world (Col. 1:6), and that it had been preached in all creation

under heaven (vs. 23). There can therefore be no doubt but that the gospel was preached to the whole world in the first generation of the Christian church.

And examination of the context of Romans 1:16 shows us that Paul often had purposed to go to Rome but had been hindered. Nevertheless, he was very eager to go and to be of spiritual help to those brethren. In discussing this point, he declared that he was a debtor to all—“to Greeks and to barbarians, both to the wise and to the foolish. So, as much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel: for it is the power of God unto salvation to the Jew first, and also to the Greek.” After the gospel had been preached to the whole world, being given to the Jews in each community first—before it was proclaimed to the Gentiles of the same locality—Paul said that he was still a debtor to the Greeks and to the barbarians, to the wise and to the foolish. He therefore declared that he was ready in 58 A.D. to preach the gospel to those who were in Rome, because he was not ashamed of it. The reason for this attitude was that the gospel was still at that time the power of God unto salvation to all; but it was to the *Jew first*. The facts show that, after the gospel had been given to the entire Jewish race, Paul was looking toward the future. In discussing his intentions he furthermore declared that he wanted to go to Rome to preach the gospel, because he was not ashamed of it, for it was then and still is the power of God unto salvation; but is to the Jew first. So long, therefore, as the gospel is the power of God, it is *to the Jew first*. If it is the power of God today, it is to be given *to the Jew first*.

No individual nor group can claim to be in the center of God’s holy directive will who does not place the Jew on his program where God placed him in Him—*first*.

Why did God put the evangelization of Israel before that of all other nations? Without a doubt He did it primarily because it is through these people that the world is to be brought to a saving knowledge of Jesus Christ. After 1900 years of the proclamation of the gospel by the Gentiles there are, according to statistics practically half of the people of the world who have no knowledge of the Lord Jesus Christ. The heathen population is increasing far more rapidly than the gospel is being proclaimed to the world. At the present rate of conversion to Christianity and that which has obtained all through the Christian centuries the farther we go in time the greater will be the number of heathens in comparison with the number of converts to Christianity.

In view of the facts that I have stated and others that could be given I am bold in saying that God is more interested in the conversion of the Hebrew race than He is in the turning to Himself of any other people upon the globe. Let it be remembered that a Jewish soul is of no more value than the soul of a Gentile; but God has stated that He intends to bless all nations in and through Abraham. He will carry out this afore-announced program. Should a great race like the Chinese (approximately 450,000,000) or the Russians become genuine converts to Christianity, they would not lead the world to Christ. But when Israel as a nation is converted, she will bring all nations, tribes, tongues, and languages to a saving knowledge of the Lord and Saviour Jesus Christ. In view of this stupendous fact, therefore, God says that He is burdened for Israel’s salvation and that He can never stop talking about her until she is clothed in His righteousness and is enjoying His full salvation.

If the Lord God Almighty is so deeply concerned in the conversion of these people, what then should be the attitude of His own redeemed, blood-bought ones? The answer is that they should be deeply concerned about Jewish evangelization as God is and should put *the Jew first* on their program as God has done.

That Israel will some day turn to God and thus be clothed in His righteousness is evident from Isaiah 62:2: “And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah shall name.” In these words therefore, the Lord affirms that the time will come when all Israel will turn and accept the Lord Jesus Christ and His righteousness, that the glory of God will rest in the land of Palestine, and that all the nations will come to the brightness of Zion’s glad morning. Jerusalem with her sons and daughters at that time will be called by a new name which the mouth of Jehovah shall name.

There are many statements in the Psalms and the prophets which presuppose the evangelization of Israel and their turning to Christ as Lord, Saviour, and Messiah. All such passages confirm the prediction here made concerning Israel’s future conversion.

“Thou shalt also be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of thy God” (Isa. 62:3). In this verse the literal city of Jerusalem together with her people, blood-washed and clothed in the righteousness of our Lord and Saviour Jesus Christ, are compared to a crown of beauty and a royal diadem.

The mention of a crown and a diadem immediately causes me to think of the crown jewels of the British Empire in the tower of London. I have visited many of the best and finest jewelry stores in the world, but there is nothing in any of them that is comparable to the crown jewels of the British Empire. Their beauty, brilliancy, and luster beggar all description. I have also seen the crown jewels of the late Sultan of Turkey as they are preserved in the museum in Istanbul. Isaiah knew that the people to whom he spoke were familiar with the crown jewels of the Davidic Dynasty. Hence, he compared Jerusalem, in the future when Israel is converted, to a crown of beauty and a diadem, the insignia of royalty.

This analogy suggests the kindred idea which is taught in other portions of the Scriptures; namely, that, when Israel hearkens unto the voice of her God, He will make her a kingdom of priests (Ex 19:6). At that time she will be the head of the nations, instead of being, as she is today, the tail (Deut. 28:13). Jerusalem has at various times during her long checkered history been desolate. She has undergone something like forty-six major sieges since the days of David. In many of them she has been razed to the ground and made a desolation. At times she has been forsaken, but the Lord has promised that she shall no longer be termed “forsaken.” Whenever the Jews have been driven from city and land, the former has been forsaken; but they have always, whenever permitted, returned. I am inclined to believe that *forsaken* in this quotation has another signification additional to the literal meaning. Before the Babylonian captivity, the Shekinah of glory arose from its position overshadowing the mercy seat, went to the threshold, lingered there for awhile, then removed to the eastern gate where it likewise tarried for a short while. Next it passed over to the Mount of Olives, to the east, and there for a brief time remained (Ezek. 9,10,11),

and finally disappeared. This manifestation of God's glory did not return after the exile when Zerubbabel built the temple. Thus, their city and their house were forsaken and left desolate.

Ezekiel, chapters 40-48, gives us a vision of the millennial Jerusalem, its marvelous temple and the restored land. This sanctuary will truly become the house of prayer for all nations. At that time the glory of Israel, who is none other than her Messiah—the Lord Jesus Christ—will fill that house and that city with glory. From that time forward Jerusalem will never be called “forsaken.” Such a vision seems to be included in this prophecy.

“Neither shall thy land any more be termed desolate.” I have had the privilege of going into practically every nook and corner of Palestine west of the Jordan and throughout Transjordan. This land has certainly been lying a desolation throughout the centuries. Wreckage is to be seen almost everywhere. The archaeologists have dug up much and have brought to light the ruins of the vast havoc that was wrought at various times. Thus, this land has not yet enjoyed the promise, “neither shall thy land any more be termed desolate.” The time will come—when Israel accepts her Messiah—that this hope will be fully and completely realized. Great topographical changes will take place in the land. The curse will be lifted and it will be indeed and in truth the “pleasant land.”

At that time Jerusalem shall be called Hephzi-bah, which means “my delight is in her.” To the present this title has never been given, but, when the time arrives here foreseen, all Israel will be converted, Jerusalem will be created the joy of the whole earth, the will of God will be done in her, and she will be the metropolis of the world. God's delight will then be in her and she will be given that new name.

Concerning Palestine as a whole, we are told that she shall be called Beulah, which means *married*. Then will the Lord take special delight in that land. The reason assigned for this changed attitude on the part of the Almighty is expressed in verse 5: “For as a young man marries a virgin, so shall thy sons marry thee; and as a bridegroom rejoices over the bride, so shall thy God rejoice over thee.” This is a prediction of the spirit of intense nationalism which will grip Israel at this future time. As a rule the people of a given country are animated by the spirit of patriotism. Never has there been such an intense nationalism and patriotic spirit on the part of any people as that which will characterize Israel when this time arrives. Palestine will indeed be, of all material things, the most precious to the Jewish soul.

There are evidences that this period of intense nationalism is gripping the Jewish people. Never has there been such a patriotic movement as Zionism. When the swamps in the plain of Esdraelon were drained, the young pioneers knew that they would probably meet their death; nevertheless, they said that they would gladly lay down their lives, for in so doing they would be fertilizing the soil with their blood for the next generation. This same spirit of self-sacrifice and devotion for the land is in evidence today throughout Palestine among the pioneers who are returning to the land of their fathers.

This rising temperature of nationalism is one of the unmistakable signs of the times. According to Psalm 102:13,14: Thou wilt arise, and have mercy upon Zion; For it is time to have pity upon her, Yea, the set time is come. For thy servants take pleasure in her stones, And have

pity upon her dust.” According to this quotation, when the Jews take pleasure in the stones of Palestine and in Zion’s dust, we may know that the set time for God to arise and remember Zion has come. This feeling among the Hebrew people is growing in intensity. We know, therefore, that the time for Zion’s redemption is close at hand. Furthermore, we have every reason to believe that, as the months pass, the more intense will this devotion become. This increase of interest in Palestine is due to a number of reasons, chief among which, possibly, may be the reaction of the Jew to anti-Semitism, which is convincing him that he is a man without a country and that he is an unwelcome guest in every nation. Another factor just as potent, if not more powerful, is the Lord’s directing their hearts to that land. We are told that the heart of the king is in the hand of Jehovah to turn it whithersoever He will as the watercourses in a system of irrigation may be turned by the foot of the man in charge (Prov. 21:1). What is true of the heart of the king is also true of the masses of Israel. God is simply preparing them for the final drama in the closing scenes of this age, which will prepare them for the time foreseen in our verse.

Chapter Two

PRAYER URGED FOR JERUSALEM AND HER CHILDREN

“Pray for the peace of Jerusalem: they shall prosper that love thee” (Ps. 122:6).

“I have set watchmen upon they walls, O Jerusalem; they shall never hold their peace day nor night: ye that are Jehovah’s remembrancers, take ye no rest, 7 and give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8 Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be food for thine enemies; and foreigners shall not drink thy new wine, for which thou hast labored: 9 But they that have garnered it shall eat it, and praise Jehovah; and they that have gathered it shall drink it in the courts of my sanctuary” (Isa. 62: 6-9).

In verse 6 of this quotation the Lord stated that he had set a watchmen upon the walls of Zion, Jerusalem, of whom it is said that they shall never hold their peace day nor night. Who are the ones referred to in this statement? Generally there are two answers given. The word rendered *watchman* usually refers to a sentry or sentinel who is attached to an army, doing guard duty. Of course, in Biblical times there were watchmen not only upon the walls of Zion but upon the walls of all the fortified cities of the land. Especially was this true in troublesome times. Those watchmen were placed in their positions by the order of men, but the watchmen of whom the prophet is speaking are placed on duty by the Lord Himself. Concerning them we are told that they hold not their peace day nor night. No man is able to do this. He can be on watch for a certain length of time; then he must rest. Furthermore, watchmen are placed on duty not to talk but to observe and see that no enemy approaches. The special duty of these watchmen is to speak—they do not hold their peace. This fact would lead one to the conclusion that they are not military sentinels. When one reads this in the light of certain passages, such as Daniel 4:13,17, and 23, which speak of angelic beings as watchers, he naturally draws the conclusion that in all probability Isaiah was talking about similar creatures. Especially is this position confirmed when one notes the statement that “they hold not their peace day nor night.” This seems to be an attribute of angels and not men.

We know that God at various times sent angels as protectors of His people. For instance, in II Kings 6 we read an account of Elisha’s being in the city of Dothan and of his seeing, together with his young attendant, the hill covered with chariots of fire. When this passage is studied in the light of other Scriptures, it becomes evident that the angels were those who assumed for the time being on this occasion the appearance of fiery chariots. The angels administer God’s government throughout the universe. Especially do they render a service to those who shall inherit salvation (Heb. 1:14). The angel of Jehovah encamps round about those that fear Him and delivers them (Ps. 34:7). In view of these facts and many others that might be presented, we are safe in concluding that these watchmen on the walls of Zion are probably angels who have been stationed

there to do service in guarding that city. They assist in working out the problems with reference to this eternal city, which will yet be the metropolis of the world.

Having spoken of these watchmen, the prophet then addressed those whom he called “Jehovah’s remembrancers” and urged them to take “no rest, and give him no rest till he establish, and till he make Jerusalem a praise in the earth.” The question immediately arises: Who are meant by Jehovah’s remembrancers? This word is a very good translation of the Hebrew. But a better one would be “you who remind Jehovah.” The term in the original is a participle in the *Hiphil* verb-stem and indicates causation. They cause God to remember certain things. Isaiah was talking to the people of Jerusalem and addressed them as the ones who remind Jehovah. These, of course, are the Hebrew people who remind Him of His word, His promises, and His plans—especially as they relate to the Chosen People. Of course, this exhortation primarily referred to praying Hebrews; but it also includes those of the Gentiles who are on praying terms with Jehovah. Only those who really know how to pray can remind God of His plans and His promises as they are revealed in His Word. They can call His attention to certain things that have transpired and can apply the principle to some given situation. We do that constantly in our praying.

He urged them that they take no rest and that they give God no rest until He makes Jerusalem the joy of the whole earth.

We may never understand the philosophy of prayer. I cannot see why it is necessary for us to ask God even for our daily bread. Our inability to fathom this great mystery in no wise militates against the facts. It seems that God has tied up His blessings with the prayers of His people. He gives the world its sustenance because of the prayers of faithful people of God whose hearts are enlarged and who are interested in all mankind. Our motto, “Prayer changes Things,” expresses a marvelous truth. Prayer does change things. Prayer likewise brings victory. Prayer does many things. It works wonders because it takes hold of Him who is the great Wonder-worker.

When the Lord appeared to Abraham and announce His intention of destroying the cities of Sodom and Gomorrah together with the cities of the Plain, He obviously made this announcement to Abraham in order to lead him out in prayer. Otherwise there would have been no purpose in making His intentions known to Abraham. Furthermore, Abraham’s response by engaging in an intercessory ministry substantiates this position. The Lord’s statement to Moses that He would destroy the Children of Israel when they made the golden calf and worshiped it was but an invitation to him to enter the breach and intercede for the transgressors. He did this and thus spared sinning Israel. These and many other examples from the Scriptures might be brought forward to prove the importance of the intercession of those who know God and who believe that prayer changes things.

Prayer warriors are urged not to take any rest nor to give God any rest until He has made Jerusalem the capital city of the world. In other words, the Lord urges continuance in prayer on this point. This is the same lesson that was taught by our Lord, as is recorded in Luke 18. The importunate widow kept coming to the unrighteous judge until he, because of her insistence, granted her request. Her example is used as an illustration of the power of perseverance in prayer. George Mueller said that God delights to exercise the faith of His children. This I have learned in

a special way to be true during the eleven years of the work of the biblical Research Society. Many have been the times when God did not send in funds, or very little. This fact always puts us more definitely on our knees. He always responds. Jesus never fails; neither does God, nor the Holy Spirit. Whenever there is a failure, the trouble is with us and not with the Lord.

God here enjoins upon His people to bring before Him constantly the matter of Jerusalem's being established as the joy of the whole earth. The implication of this passage is that when the people of God generally make this a matter of continual persevering prayer, He will act and will make Jerusalem the joy of the whole earth. Whenever the people of God get the vision of Israel's place in the almighty's program and bring the petition regarding His plan for Jerusalem constantly before Him, as the angels continually are doing, the tempo of events will be quickened. The almighty will work and will hasten the affairs of the world to a grand consummation, at which time He will intervene and will establish Jerusalem as the metropolis of the world.

When I was in Rome in 1936, '37, and '39, I constantly was reminded of the Italian claim that Rome is the eternal city. This of course, is the idea of the old Cearsars. Modern Italians have inherited that conception. The nations try to make their capitals most attractive. Much money is spent on beautifying sites and public buildings. Rome is not the eternal city; neither is Moscow, nor Berlin, nor London; but Jerusalem is the eternal city so far as this earth is concerned, and the Jew the nation of destiny.

God urges those who believe in prayer not to take any rest nor give Him any rest till He makes Jerusalem the praise of the earth. What is the significance of this statement—the praise of the earth? This can mean only one thing: Jerusalem in Palestine is destined to be the greatest city in the world and will be the object of praise among the peoples of the earth. It certainly has never been thus far, but earth's golden era has never dawned. When it does, Jerusalem will be the leading city. It will be the most beautiful, the most attractive of all the cities of the great Millennial Age. This thought is expressed in Isaiah 65:17-19: "For, behold, I will create new heavens and a new earth; and the former things shall not be remembered, nor come into mind. But be ye glad and rejoice for ever in that which I create; for, I will rejoice in Jerusalem, and joy in my people; and there shall be heard in her no more the voice of weeping and the voice of crying." That these verses refer to the millennial heavens and earth and to the city of Jerusalem in Palestine is clear from the context. I am perfectly aware that many commentators understand the new heavens and the new earth mentioned by Isaiah as a reference to the eternal order, but that interpretation cannot possibly be correct, for the facts of the context will not permit such an explanation. A careful study of the first sixteen verses of this chapter shows that Isaiah is talking in verses 1-7 about this age of grace during which Israel is rejected and those among the Gentiles who are thirsting for God are acceptable. In verses 8-12 he discusses the Tribulation, out from which a remnant will come forth to inherit the mountains of Israel. Then in verses 13-16 he gives by way of contrast the condition of the apostate portion of the nation of Israel in the Tribulation and that of the faithful remnant. Upon the wicked there will fall the judgements of God. Their suffering will indeed be great. On the contrary, the faithful remnant, which will refuse to bow to the dictates of the Antichrist but will rather give up their lives than surrender their faith, will be sustained

miraculously during the Tribulation. God met all the needs of Israel during her forty years of wilderness wandering. He took care of Elijah and provided the necessary sustenance for him during the three and on-half years of the drought. He likewise promises that He will take care of His faithful servants during the Tribulation.

In verse 16, however, He tells about the new situation that that will obtain in the Millennial Age and further explains this new spiritual, moral, and social order by stating that God will create the heavens above anew and the earth anew. The present heavens and the earth, as is set forth by many passages of Scripture, will be wrecked during the Tribulation. No age of glory could exist upon this earth after the Tribulation, unless the Lord puts forth some special creative activity repairing and remodeling the heavens and the earth. But in order that there may be such a glorious era, Isaiah affirms that God will create both the heavens and the earth anew. From the context, therefore, we see that Isaiah is speaking of the Millennial Age. Furthermore, a glance at verses 20-25 of this same chapter—the verses which follow the ones under consideration—likewise make it very clear that Isaiah is talking about the kingdom Age.

But in the verses quoted above God says that He creates Jerusalem a rejoicing and her people a joy. The word *create* here is used in its ordinary, usual meaning of bringing into existence that which had no prior form or substance. Upon the basis of this passage we may take our stand that God will actually create the city of Jerusalem anew. The present city, as it is being built up by the Zionists, will be completely wiped out during the Tribulation, or practically so. It will become a desolation and a waste under the terrific judgements that will fall upon the earth during the latter half of the Tribulation; but God has promised to create it anew. A very vivid picture of it in the Millennial Age may be seen in Isaiah 54:11, 12: “O thou afflicted, tossed with tempest, and not comforted, behold, I will set thy stones in fair colors, and lay thy foundations with sapphires. And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.” This passage is to be taken at its primary, ordinary, usual, literal meaning. In addition to the information which we gather from these passages there is a further description of what Jerusalem will be during the Millennial Age, as set forth in Isaiah 4: 5, 6: “And Jehovah will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and shining of a flaming fire by night; for over all the glory *shall be spread* a covering. And there shall be a pavilion for a shade in the daytime from the heat, and for a refuge and for a covert from storm and from rain.” From this statement we see that there will be created a canopy or a pavilion over the millennial Jerusalem. No rain nor sunshine will fall upon its streets. This will be the city of the great king. The resting place of His feet shall be glorious (Isa. 11:10). Also compare Isaiah 60: 19, 12.

A very marvelous description of what Jerusalem will be in the Millennial Age is likewise set forth in Isaiah 60:15-22. In view of these many predictions concerning the rebuilding of Jerusalem, there is no wonder that the Psalmist spoke of it in these words: “Out of Zion, the perfection of beauty, God has shined forth” (Ps. 50:2). Again he in Psalm 48 said: “Great is Jehovah, and greatly to be praised, In the city of our God, in his holy mountain. Beautiful in

elevation, the joy of the whole earth, Is mount Zion, *on* the sides of the north, the city of the great King.”

The prophets, Isaiah (chapter 2:14) and Micah (4:1-8), were granted visions of Jerusalem when it shall be the praise of all the earth. According to Isaiah 60, the great millennial temple will be in the city of Jerusalem and will be the center of attraction. In it the Lord Jesus Christ, the Hebrew Messiah, the God of Jacob, will be present. The people of earth will go up to Jerusalem to worship Jehovah of Hosts, the great King, and will listen to Him as He teaches the great lessons of life. Thus pilgrimages from the four corners of the globe will be made by the peoples to this international shrine.

“Jehovah hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy grain to be for food for thine enemies; and foreigners shall not drink thy new wine, for which thou has labored; but they that have garnered it shall eat it in the courts of my sanctuary” (Isa. 62:8,9).

According to verse 8, we see that Jehovah has sworn by His right hand relative to the security of Israel and her land when Jerusalem has been made a praise in the earth. What is the significance of this oath? When Abraham offered Isaac, or rather attempted to do so, God swore with an oath by Himself that He would bless and multiply his seed and bless all nations in and through them (Gen. 22:15-18). Again the Lord made an oath to David concerning the establishment of his throne forever—so long as the sun, moon, and stars endure (II Sam. 7 and Ps. 89). Here God speaks through Isaiah in our passage that He has sworn by His right hand and by the arm of His strength. When all the facts of the context are taken into consideration, it is to be understood that Jehovah here is the one who is known in the New Testament as God the Father. But what is meant by His swearing by His right hand and the arm of His strength? One possible interpretation is that the Lord speaks of Himself in terms of man’s anatomy and thinks of His raising His hand heavenward and taking the oath. This is altogether a possible explanation. There is yet another reasonable interpretation, which is that the right hand here is a reference to the Messiah—the second person of the Holy Trinity. In Isaiah 51: 9-11, He is called “the arm of Jehovah.” Again, the Lord Jesus Christ is referred to as “the arm of Jehovah” in Isaiah 53:1: “who hath believed our message? And to whom hath the arm of Jehovah been revealed?” Without a doubt these two passages show that the arm of Jehovah is used in a personal sense as a reference to the second person of the Trinity—the Lord Jesus Christ. Since there are no positive evidences in this special passage, we cannot know positively which is the correct idea. Either one is true and will fit the facts of the context. It is not necessary for us to understand the exact reference in order to comprehend the message.

The import of this oath is that when God makes Jerusalem the praise of the earth, the grain and food supplies raised by the Israelites in their land will no longer be given over to foreigners who invade their country. On the contrary, those who raise their crops will enjoy them to the full and will realize that everything which they have comes from Jehovah. With a feeling of conscious dependence upon Him they will appear in the sanctuary of God at that time and will eat of their produce in a religious festal way, giving thanks to God for His bounties and blessings. This oath,

when studied in its particulars, will be seen to be but the fulfillment of the promises made to Israel at Sinai, as found in Leviticus 26:1-13 and in the corresponding verses in Deuteronomy 28. A careful perusal of these two passages shows that God promised a genuine rest to Israel if she would but be faithful to Him. This promise included abundant crops, for, as Moses said, the harvester would still be reaping the grain when the vintage season arrived. In other words, the harvest, which begins in Palestine the latter part of May, would be so very abundant that it would take reapers until August or September to harvest their grain. In turn the vintage would be so very abundant that the harvesters could not store their crops until the early rains—in the late fall. Moreover, the Lord promised that he would not lay upon the obedient Israelites any of the evil diseases of Egypt. Furthermore, He would not allow any of the enemies to cross their borders and to devastate their country. But Israel never was obedient to the Lord; she forfeited, therefore, these most highly desirable blessings.

But when the time arrives, here foreseen, and Jerusalem becomes the capital of the world and the joy of the whole earth, Israel will enjoy the full fruitage of her labors. When this passage is studied in the light of others, we can see its full import. At that time the curse, which fell upon all nature at the time of Adam's sinning, will be lifted. The earth will bring forth its full increase. Wars will stop, and there will be universal peace under the beneficent reign of King Messiah. Israel, because of disobedience, never enjoyed these blessings, but, when she repudiates her national sin, accepts her Messiah and Saviour, thus becoming a born-again nation, she will hearken to His voice and will enjoy the fullness of these blessings. Thus, Israel will enjoy her sabbath rest. Then will the glory of the Lord encircle the earth, as the waters cover the sea.

Chapter Three

JEWISH EVANGELIZATION COMMANDED

“Go through go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up an ensign for the peoples. Behold Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him. And they shall call them The holy people, The redeemed of Jehovah: and thou shalt be called Sought out, A city not forsaken” (Isa. 62:10-12).

In verse 10 the prophet orders certain ones to “go through, go through the gates.” This is a command and is directed to more than one, for it is in the plural number. Who are the ones thus addressed? The only possible antecedent of this pronoun is the group mentioned in verse 6 above; namely, “ye that are Jehovah’s remembrancers.” As has been seen in the last chapter, those who remind God of His promises and His commands are the believers who really delight in prayer. The Lord first gives them a vision of the future as set forth in the first five verses of this chapter. Then He calls upon those who see the vision to engage in an intercessory mission in behalf of Israel so that He might have a free hand to carry out these plans. Those who are urged to pray are also commanded to go through the gates and to prepare the way for the people. When one reads these circumstances, he thinks of the exhortation of the Lord Jesus to the disciples. In Matthew 9:37, 38 He told them that the harvest was indeed plenteous but the laborers were few. Then He urged them that they should pray to the Lord of the harvest to send laborers into His vineyard. Immediately after that he called the disciples and chose twelve of them, whom he named apostles and sent them forth to assist in carrying out their own prayers. The like situation is found in this marvelous sermon which we are studying. The prayer warriors are commanded to prepare a way for the people, to cast up a highway, and to remove the stones, lifting up an ensign for the people.

In approaching the study of this verse, one is confronted with this question: Are these commands to be interpreted literally? If not, what is their significance? Everyone who is acquainted with the ancient Orient knows that whenever one monarch expressed his desire to visit the king of another country, his host always had a highway constructed through his territory to his royal city in order that his visitor might come in royal estate. This custom has been in vogue through the centuries, more or less intact, to the present time. Of course, under modern conditions this is not so very necessary, since we have such excellent systems of transportation.

Was Isaiah interested in the construction of a literal highway? I do not think so. My reason for this position is this: As has been seen in verses 6 and 7, the prophet was talking about the spiritual ministry of prayer. Then in verse 11, as we shall shortly see, he was talking about a preaching ministry. This verse, which is thrown between, is to be taken literally, if the facts of the context demand such an interpretation. There is nothing that would lead one to choose such an explanation. But since this passage is in the midst of instructions concerning two spiritual ministries, the facts, therefore, indicate that this language is not to be taken literally but

metaphorically. When this interpretation is accepted, the content of the message will confirm and demand that the metaphorical meaning be adopted.

Since we are to understand verse 10, which speaks about the preparation of the highway, as figurative language, we immediately want to know what is its significance. The answer is this: As we shall presently see, these who are to do the preaching are to make the glad announcement to Israel that her Messiah is coming, her King is ready to make His advent. Since the construction of a literal highway was begun when a sovereign was coming, and since the preaching is to announce to Israel that her King is ready to come, we are forced to the conclusion that Isaiah spoke of a spiritual ministry which must be accomplished in Israel in anticipation of the advent of her Messiah, in terms of that preparation which was always made by kings for the coming of a royal visitor.

This truth might be illustrated and made graphic by calling attention to what was done by the Turkish authorities when the ex-Kaiser of Germany made the announcement that he wished to visit the Holy City. When the Jerusalem authorities learned of the imperial intentions, they sent forth men through the gates of the city who constructed a highway from Jaffa to Jerusalem—a distance of forty or fifty miles. Upon disembarking at Jaffa, the ex-Kaiser rode in royal estate over this newly prepared highway and entered the ancient city of Jerusalem. A small section of the wall at the Jaffa gate was removed in order that he might ride into the holy city.

Language similar to this is found in Isaiah 40:3-5. The herald here is speaking to others and urging them to make preparation for the advent of the great King of the universe, Jehovah, who will come and bring salvation to His sorely tried and persecuted people.

That which was done in preparation for the coming of an earthly monarch was the building of a highway and the removal of the stones so that the chariot of the royal visitor might move easily over the road. Since the language is not literal but figurative, there must be something in this preparation for the coming of Israel's King which is analogous to throwing out the stones and raising up the road bed. From the next verse, as we shall see, this preparation is to be made in the form of a proclamation to all Israel scattered throughout the world—an announcement that her Messiah is coming.

Stones are obstructions in the way of the progress of a vehicle. In this figurative language the stones must stand for difficulties which hinder Messiah's coming. A careful study of the facts will make it plain that this is within the scope of the passage. What obstacles are obstructing the way, which must be removed in order that King Messiah may come? Of course, there are many; but there are four principal errors which Israel makes and which must be corrected in order that she may welcome her Messiah. Until these stones (hindrances) are removed by a true, scientific exposition of the Old Testament Scriptures, Israel cannot welcome Him; and until she pleads for His coming, He will not appear, as we shall see later. The four errors referred to above which Israel holds are: A misunderstanding concerning the scriptural doctrine of the Trinity; the nature and person of King Messiah; the entire redemptive career of Messiah; and the time mentioned by the prophets when He would make His appearance in order to begin His world-wide redemptive work.

Since the Jew, as a rule, rejects the New Testament but holds to the Old, the truth on these four points must be given to him from the Scriptures which he accepts as genuine. Generally speaking, he believes that the five books of Moses are absolutely and inerrantly given by the Lord. The second division of the Old Testament, according to his idea, was not so completely inspired as were the books of Moses. These consist of the books beginning with Joshua and ending with II Kings. In the Hebrew bible, the third division is called Psalms or the sacred Writings. According to Jewish opinion, this third section is less inspired than the second, which in turn is not so accurate as the five books of Moses. The reason the Jew feels this way about the Old Testament is this: In Numbers 12 God said to Aaron and Miriam that He would speak to Moses face to face, but that to the prophets He would speak in a vision or in a dream. The Jew misunderstands this statement. To him it means that Moses was completely and inerrantly inspired, but that the prophets received and saw truth as a dream. Seldom are our dreams correct. According to his idea these latter, therefore, cannot be relied upon as one may depend upon the books of Moses. Of course, he misunderstands the meaning of this passage, but such is his opinion. In dealing with the Jew one must recognize this fact and act accordingly. Whenever one is presenting any doctrine to a Hebrew, he must therefore point out the thought in the five books of Moses and then substantiate it by additional proof found in the other portions of the Old Testament. Of course, since the Jew does not believe the New Testament is God's Word, it is a mistake to bring proof from that portion of the Word until he has been taught what the truth is in those portions of the Word which he accepts as genuine and fully inspired.

The Old Testament teaches that there is a Trinity. The first verse of Genesis declares that "In the beginning Gods created," etc. At the same time the unity of the Divine Being is preserved in this very sentence by the use of the singular verb with the plural noun. Again the Trinity is presupposed in Israel's great confession, Deut. 6:4, "Hear, O Israel, Yahweh our Gods is Yahweh a unity" (literal translation). From these two quotations we see that there is a plurality in the Godhead and at the same time these personalities constitute a unity. From other passages we learn that there are three: Father, Son, and Holy Spirit. In presenting the doctrine, therefore, of the Trinity to the Jew, one must get his seed thought in the five books of Moses and then trace its development in the latter books of the Old Testament. By showing to the Jew the scriptural teaching of Moses and the prophets concerning the Trinity, one is removing a most important stumbling block from the path—the first stone to be thrown out of this highway for the coming of King Messiah.

Another stone that must be removed from this highway in order that Israel's Messiah may come is the Jew's misconception concerning the nature and person of King Messiah. The Hebrew looks at the historical record in Samuel, Kings, and Chronicles and reads that such men as Saul, David, Solomon, and the kings of Judah were called God's Messiahs. They realize that these men were born by natural generation, that they served their day and generation, that many of them fell into gross errors and mistakes, and finally died. From these facts the Jew formulates his idea of King Messiah, concluding that he is but another man who is born by natural generation, that he will be a great genius beyond doubt, and that He will eventually restore Israel to her position as

head of the nations. Thus Messiah, to the modern Jew, is simply a great military and political genius. Of a superhuman Messiah, who is one of the persons of the Holy Trinity, entering the world by miraculous conception and virgin birth, the Jew knows absolutely nothing. He does not understand the teaching of his own Scriptures concerning the nature of King Messiah. He is indeed shocked when he is told by Christians that Jesus was his Messiah because He was begotten by the Holy Spirit and conceived and brought forth by the Virgin Mary. The New Testament records seem to him to be absolutely contrary to the Old Testament and to reason; therefore, the message of the New Testament is by him forthwith rejected.

In order to remove this stone of stumbling out of the path for Messiah's coming to Israel, the intelligent earnest messenger must show first from Moses and then from the writings of the prophets what they said concerning the supernatural character of King Messiah and His Virgin birth. Having shown from Moses and the prophets that He is God in human form, the messenger to Israel is ready to give him the teaching of the New Testament.

The modern Jew thinks that Messiah, as stated before, is simply a man who is born by natural generation, who will serve his day and generation and pass on. Of the redemptive career of King Messiah as outlined by Moses and the prophets, consisting of the first coming when He is rejected, His ascension to the right hand of the throne of God, and His eventual return when Israel accepts Him, the Jew knows absolutely nothing. To affirm that Jesus was the Messiah who fulfilled the predictions concerning His first coming, who after His resurrection returned to heaven, and who will come again to fulfill the glorious predictions of the prophets, seems to the Jew to be but an effort on the part of Christians to build up a case to bolster the claims for Jesus, which the Jew believes are false. It is therefore necessary for one, beginning with Moses, to show what the Old Testament foretells concerning the entire redemptive work of King Messiah. God through Moses and prophets did give us a blueprint of the entire career of Messiah: His first coming, His session at the right hand of God, His return and rule upon earth. The showing of the redemptive work of King Messiah is the removing of the third great stone from the way in order that Messiah may come.

The fourth stone that must be cast out is the Jewish misconception concerning the time when Messiah was scheduled by the prophets to come the first time. One outstanding rabbi has said that Christianity and Judaism are diametrically opposed and that they can never be reconciled. In explaining his position he declared that the fundamental tenets of each of these religious faiths are as far apart as the poles. "The Jew," he asserted, "believes that Messiah has never come." The Christian affirms that that He was born nineteen hundred years ago. In other words, the Christian believes with all his being that which the Jew denies with equal emphasis. If the Messiah has come, the Christians are right in their contention. If He has never made his appearance, the Jew is correct in adhering to Moses and the prophets and in rejecting Christianity. It is a matter of prime importance that the messenger to Israel must be able to show the honest Jew when Moses and the prophets said that Messiah would come. In other words, he must know the Old Testament teaching concerning chronology, for, according to the inspired men of God, Messiah was to come at a certain time. Moses drew the bare sketch of His redemptive career, but the details were filled in

by the latter prophets. It was left to Daniel to show the very year when he would be cut off. There were those in Israel at the time of Jesus who believed the prophets, and who were thoroughly convinced that they were living in the time when Messiah would be born; hence, they were alert to discover any sign pointing in that direction. They were not disappointed. The Jew today has misread his Scriptures with reference to the time for Messiah's first appearance. To show the chronological scheme in the Old Testament to the Jew, proving to him exactly when Messiah was to appear the first time, is therefore to remove the fourth and last great stumbling block from the path in order that Messiah may come to Israel and bring the longed-for redemption.

Should one attempt to present the message of the Lord Jesus Christ to the Jew before these stones have been removed from the path, his efforts would be of little avail. He must be shown that the teaching of the Old Testament is in perfect accord with the New; but, in order to do this, he must first be given the correct interpretation of the Old Testament predictions relative to Messiah. One should never mention anything about the New Testament revelation until he has first shown the Hebrew truth-seeker what are the teachings of his own Sacred Writings. When this is done the teaching of the New Testament can easily be presented. It will be apparent to anyone that its teachings are in perfect alignment with those of Moses and the prophets.

In order to emphasize the necessity of first presenting the truth concerning the Old Testament to a Hebrew, I wish to call attention to what the Apostle Paul said in 2 Corinthians 3:12-16:

“Having therefore such a hope, we use great boldness of speech, 13 and *are* not as Moses, *who* put a veil upon his face, that the children of Israel should not look steadfastly on the end of that which was passing away: 14 but their minds were hardened: for until this very day at the reading of the old covenant the same veil remaineth, it not being revealed *to them* that it is done away in Christ. 15 But unto this day, whensoever Moses is read, a veil lieth upon their heart. 16 But whensoever it shall turn to the Lord, the veil is taken away.

So long as the Jew reads Moses and the prophets as his authority in matters religious, just so long is a veil over his face, and he cannot see the glory of God in the face of Jesus Christ. To the one who is loyal to Moses and accepts him as his religious authority, the beautiful portraits of the Lord Jesus Christ appearing in the four records of the gospel are simply pictures of another Jewish man who is purely human, although, as some of them admit, he was a great character. To some Hebrews He appears to be a good man; but to others He is an imposter. The reason for this is that the Jew has a veil over his face and cannot see the deity in the face of the Lord Jesus. Would any intelligent person purchase the masterpieces of art and contribute them to a blind asylum for the benefit and profit of the inmates of such an institution? This question demands an emphatic, *No*. The blind cannot possibly see the most exquisite masterpieces of art; neither can the Jew who is still reading Moses as an authority see in Jesus of Nazareth anything more than just another Jewish man.

What should one do when he comes to a Jew who is reading Moses as his authority, and who has incorrect ideas concerning the Old Testament teaching relative to the Messiah? He must approach the situation as the Apostle Paul did at Thessalonica:

“Now when they had passed through Amphipolis and Apollonia, they came to Thessalonica, where was a synagogue of the Jews: 2 and Paul, as his custom was, went in unto them, and for three Sabbath days reasoned with them from the scriptures, 3 opening and alleging that it behooved the Christ to suffer, and to rise again from the dead; and that this Jesus, who, said he, I proclaim unto you, is the Christ” (Acts 17:1-3).

The Jews referred to in this passage did not realize that the Old Testament taught that it was necessary for the Messiah to suffer, to be buried, and to rise from the dead. They held the same faith concerning Messiah that their brethren at Jerusalem did. The latter believed that the Messiah would abide forever. The multitude therefore answered him, (Jesus), “We have heard out of the law that the Christ abideth forever: how sayest thou, the Son of Man must be lifted up? Who is this Son of Man?” (John 12:34). This same position is seen in Luke 22:66-70:

“And as soon as it was day, the assembly of the elders of the people was gathered together, both of chief priests and scribes; and they led him away into their council, saying 67 If thou art the Christ, tell us. But he said unto them, If I tell you, ye will not believe: 68 and if I ask *you* ye will not answer. 69 But from henceforth shall the Son of man be seated at the right hand of the power of God. 70 And they all said, Art thou then the Son of God? And he said unto them, Ye say that I am.”

According to this statement the High Priest asked Jesus if He was the Jewish Messiah. The Lord answered, “If I tell you, ye will not believe: and if I ask *you*, ye will not answer. But from henceforth shall the Son of man be seated at the right hand of the power of God.” When Jesus spoke of Himself as the Son of man, immediately the High Priest asked Him, “Art thou the Son of God?” To him Jesus replied, “Ye say that I am,” which statement was one of the usual Greek idioms for answering a question in the affirmative. From this conversation one can see the Jewish belief that the Messiah was the Son of man and at the same time the Son of God. These facts show that the Jews of Jesus’ day believed in the divine nature of King Messiah and understood that the expressions, “the Son of Man” and “the Son of God,” were different names for Messiah. Thus they were correct with reference to their idea in general relating to His nature and person. Since they held these views, it is certain that they understood the doctrine of the Trinity. Confirmatory evidence of this position is found in the early writings of the Jews, coming from the first century of the Christian era and the former part of the second. Furthermore, they were expecting Messiah to come at that time. This is attested by many witnesses.

But the Jews at that time did not understand that this Messiah, the Son of Man, the Son of God, would die, would be buried, and would be raised from the dead. It was most difficult even for the apostles to comprehend our Lord’s teachings relative to these matters, because they held the view that the Messiah would abide forever. When Paul met the Jews at Thessalonica he corrected their error first. Having shown them what the Scriptures taught on that point, he had them in a position so that they could listen attentively to his argument that this Jesus, which he

was preaching, was their long-expected Messiah. Today the only logical and scriptural approach to the subject of presenting the gospel to the Jew is to deal with them as Paul did—remove the stumbling stones of misconceptions with reference to Messiah and then give the positive evidence that Jesus of Nazareth was the fulfillment of their Messianic hope; hence, He was their Lord and Saviour. One must proceed today as the apostles did of old. When he has shown them the errors to which they subscribe and has turned them from Moses to Him of whom Moses spoke, the veil will be taken from their eyes, and they will be able to see the marvelous portraits of our Lord as they are presented in the New Testament.

Having seen the four principal stones that must be removed from the path in making the necessary preparations for the advent of King Messiah, we are now in a position to examine Isaiah 62:11 to ascertain the burden of its message. “Behold, Jehovah hath proclaimed unto the end of the earth, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him.”

The first thing to note in this verse is that God has sent forth a universal proclamation to the end of the earth. There is but one possible interpretation of this expression, which is that God has sent forth this decree to all those who know Him and who believe in prayer, regardless of where they are—whether in Europe, Asia, Africa, America or Australia. The second thing to be noted is that this is a royal edict. It proceeds from the King, the God of heaven and earth. He has issued orders and sent them to His people wherever they are, ordering them to do a certain thing.

The third item to be noted is that those who know Him and believe in prayer are commanded to make a certain announcement to “the daughter of Zion.” What is meant by “the daughter of Zion?” Zion, as we have already seen, is the poetical name for Jerusalem. “The daughter of Zion” is an expression occurring frequently and refers to the population of the city, but this expression must be interpreted in the light of oriental usage. If one should ask in Palestine how many people lived in a given village, he would be told that its population is such and such a figure. Immediately the inquirer would know that so many people could not possibly live in the place as it exists; but upon further inquiry he would discover that it claims as its citizens all the descendants of those who have ever lived there. They are called citizens of the town, even though they live on a different continent. This is an oriental conception, and it is the one that is expressed here. The daughter of Zion is the people who belong to Zion, who acknowledge that as their home town, their mother city. In other words, the daughter of Zion is the Jewish people.

The fourth thing to note is that they are scattered throughout the world, as assumed by this passage, for the praying people everywhere in the world are urged to bring a message to them. This fact shows that the prophet presupposed Israel’s international dispersion. The command to proclaim to the daughter of Zion throughout the world is just another way of commanding God’s faithful people to evangelize Israel wherever she is.

The fifth item is the content of the message that is to be delivered to the Jew; “Behold, thy salvation cometh; behold, his reward is with him, and his recompense before him.” The praying people are to announce to the Hebrews throughout the world that their salvation is coming. *Salvation* is used in various senses in the Scriptures. Sometimes it is used in an impersonal

manner, the reference being to the fact of deliverance. In other places it has a personal meaning and refers to one who brings the salvation or deliverance. Which of these uses is the one occurring in this passage? The latter part of this quotation answers the question: "Behold, his reward is with him, and his recompense before him." This statement shows that the prophet was using *salvation* in a personal sense, referring to one who is coming to Zion in order to accomplish her salvation. This passage has been interpreted correctly as a reference to Israel's Messiah and Redeemer. He is the One who comes and brings His reward with Him to His servants and likewise His recompense to His enemies. Thus without a doubt this passage refers to none other than Israel's Messiah. He is the One who comes and brings His reward with Him to His servants and likewise His recompense to His enemies. Thus without a doubt this passage refers to none other than Israel's Messiah.

Confirmation of this position is seen by a glance at the etymology of the term. The word in the original rendered "thy salvation" is a shortened form of the word *Joshua* which primarily means "the salvation of Jehovah." *Joshua*, in this shortened form, was brought over into the Greek language and rendered as *Yesus*, but, when it is transliterated directly from the Greek into the English, it is spelled *Jesus*. Since this passage is a reference to a personal Messiah, I am faithful and loyal to the text when I render it thus: "Say ye to the daughter of Zion, Behold, thy Jesus cometh; behold, his reward is with him, and his recompense before him."

In view of these facts, this passage is a command to praying Christian people to tell the Jews throughout the entire world that their Jesus is coming. Which of the comings is referred to here? Certainly not the first one, for He came then bringing a message of comfort and of redemption. But the advent here announced is the one when He will bring His reward and His recompense. Everyone familiar with the New Testament realizes that this is a reference to the second coming of Christ, for, when He returns, He brings His reward to His servants and recompenses His enemies. This coming therefore is His glorious return when He shall appear in the glory of the Father with the Holy Angels and shall gather all nations before Him and separate them as the shepherd separates the sheep from the goats (Matt. 25:31-46).

But why are God's people urged to tell the Jews about the second coming of Christ? Why not tell them about His first coming? The Lord certainly knows the proper approach to the human mind, and He says tell them about the second coming. Evidently there is a reason for that. In the first place, since the prophet gives the command to announce the second coming to Israel, we may assume that Isaiah was transported across the centuries and placed in the midst of the Christians of the century when Messiah is ready to return and that he commands them to proclaim this second coming in glory. This exhortation, therefore, was not given to the Christians of the first century, nor of the fifth, nor of the tenth, nor of the fifteenth, but to those living in the generation during whose lifetime Jesus will come in glory with His reward. The fact of His soon-coming is the reason for the announcement. A second reason for proclaiming to the Jews the second coming of Christ is this: When one is suffering, the best way to get his attention is to offer him that which will bring relief. This is in accordance with a well-known principle of psychology. The thing uppermost in the minds of the Jews at the time here foreseen will be *deliverance* from their enemies

and from their age-long suffering. What will bring this desired redemption? Only one thing and that is Messiah's personal appearance.

The Jews have for centuries been hoping for Him to appear. Throughout the Psalms and in various portions of the Old Testament this question is repeatedly asked, "O Lord, how long?" The Jewish leaders have been seeking the answer to that question by explaining various passages of Scripture according to certain so-called principles of interpretation, but all of their answers have been wrong. The nation has been misled. It is for those who know the true perspective of prophecy to tell the Jewish people when their Messiah is about to come. That there will be those who proclaim this message to Israel is evident from an examination of Psalm 75:1: "We give thanks unto thee, O, God; we give thanks, for thy name is near: Men tell of thy wondrous works." Here is a vision, presented by the Psalmist, of the nation of Israel jubilantly giving thanks to God for one thing, namely for *His Name is near*. The term name is here used personally and refers to the second coming of Messiah. This is seen by comparing this verse with Isaiah 30:27-28. How will Israel know that the second coming of the Lord is near? The third line of Psalm 75:1 in the Revised Version gives that answer: "Men tell of thy wondrous works." Thus we see that here is a vision of all Israel evangelized by those who know the prophetic word and who present the testimony concerning the nearness of Messiah's coming in such a way as to convince the entire nation. Seeing the correctness and the soundness of their presentation of the message of salvation the whole nation will begin to praise God for the fact that Messiah is soon to appear.

Not only are the praying Christian people commanded to tell Israel that her Messiah is coming with His reward, but they are to inform them, that is, the Jewish people, that they shall be called "the holy people, the redeemed of Jehovah; and thou shalt be called, Sought out, a city not forsaken." Israel at that time, having been purged of all sin, will be the redeemed nation, will be the holy people, and will be sought out. Jerusalem shall never be forsaken after that time. Thus Israel for the first time during her long trek through the centuries will be in the God-appointed position—at the head of the nations to become the channel of world-blessing.

As seen above, the command has gone forth to God's praying believing children to evangelize Israel throughout the entire world. Suppose we let this exhortation go unheeded and pursue our own way. The Lord will tell us what Mordecai said to Esther: "For if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place." If we through unbelief refuse to fall in line with God's eternal program, the Lord will raise up others who will be faithful and who will carry out His command. It will be done regardless of whether or not we obey. God who was able to raise up children unto Abraham of the stones, as John the Baptist declared, is likewise able to raise up faithful, loyal servants who will go to Israel and bear this message. Let each one of us say that, by God's grace, we will do what we can and then do it. Great will be the reward for those who, obedient to the heavenly vision, go forth sowing this seed of the Kingdom in Israel, thus preparing the way for the Messiah's return.

Chapter Four

THE LORD'S COMING TO EVANGELIZED ISRAEL

“Who is this that cometh from Edom, with dyed garments of Bozrah? This that is glorious in his apparel, marching in the greatness of his strength? I that speak in righteousness, mighty to save. 2 Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine vat? 3 I have trodden the winepress alone; and of the peoples there was no man with me; yea, I trod them in mine anger, and trampled them in my wrath; and their lifeblood is sprinkled upon my garments, and I have stained all my raiment. 4 For the day of vengeance was in my heart, and the year of my redeemed is come. 5 And I looked, and there was none to help; and I wondered that there was none to uphold; therefore mine own arm brought salvation unto me; and my wrath it upheld me. 6 And I trod down the peoples in mine anger, and made them drunk in my wrath, and I poured out their lifeblood on the earth” (Isa. 63:1-6).

The last point of Isaiah's sermon pertains to the second coming of the Lord in glory. As we have seen in the preceding chapter, the believers now are to tell Israel that Messiah's coming is at hand. When we thus throw up a highway, casting out the stones by correcting the errors of Israel, and when we give the positive proof concerning the Messiahship of the Lord Jesus Christ to her, she will receive Him, and He will return. Such is the logical conclusion to be drawn from the sequence of the thought of this sermon. When we sow the seed in the field of Israel, the Lord will send the judgments of the Tribulation to water it. There will spring forth a bountiful harvest from this sowing. The nation of Israel will learn of its mistake of nineteen hundred years standing, will repudiate the national sin, and will plead for Him to return. This is seen in Hosea 5:14—6:3. The real penitential confession of Israel is recorded in Isaiah 53:1-9. This acknowledgement penitential Israel in the year 1941-plus will make. Then she will look unto Him whom her ancestors pierced and will please for Him to return. When she arrives at the point that she will say “Blessed is he that cometh in the name of the Lord,” He will return and deliver her.

Isaiah who was the court preacher in Judah, by the Spirit of God, was carried forward to the year 1941-plus and was standing in the city of Jerusalem, looking southeastward toward the land of Edom. In this vision he saw a stranger approaching who attracted his attention. He announced to us this fact by asking two rhetorical questions: “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, marching in the greatness of his strength?” From these questions one can see that the stranger is not an ordinary person, for He is “glorious in His apparel” and is marching “in the greatness of his strength?” The prophet recognized the superiority of this one but wished information as to His identity.

The stranger replies in these words: “I that speak in righteousness.” He, according to this statement, is the one who speaks in righteousness, that is, every utterance of His is in harmony with the highest standard of God's righteousness. This statement in and of itself is sufficient to give us a definite idea as to who this one is. Instantly we recognize Him as a super-human being.

The next expression enables us to make our identification with absolute certainty—“mighty to save.” There is but One who is mighty to save, that is, who is able to save unto the uttermost, and who is the Lord Jesus Christ, the Hebrew Messiah. Thus when this passage is read in the light of the New Testament revelation, as well as the prophecies of the Old, one can recognize instantly this One as the Lord Jesus Christ at His second coming.

There is something unusual about His personality, concerning which the prophet inquires: “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winevat?” His garments are sprinkled red. He reminds the prophet of a man who in the ancient Orient tread in the winevat. As he stepped upon the luscious grapes, much of the juice would be caused to sprinkle upon Him. This is the appearance of the Messiah when He comes from Edom to Jerusalem at His second coming.

Does Messiah not come directly to the Mount of Olives when He returns? This is a question of debate. Some excellent brethren say, “Yes.” Others who are just as qualified contend that He will return, coming to Edom first and after that to Jerusalem. That seems to be the teaching of the passage that we have under consideration. This position is confirmed by a study of Habakkuk 3, which undoubtedly is a picture of our Lord’s return. That prophet saw him coming from Teman. When both records are placed side by side, it becomes apparent that there is perfect harmony between the two predictions.

But why does Messiah go to Edom before coming to Jerusalem? The probable answer is to be found in the fact that in the middle of the Tribulation the Antichrist will launch an anti-Semitic drive in order to blot the Jewish nation from the face of the globe—especially those of the orthodox type. It is true that the apostate remnant of Israel will have entered into a covenant with the world dictator, but the orthodox and believing portion of the race will flee from Palestine and will hide in the wilderness. From the latter part of Daniel 11, it seems that they will flee to the lands of Ammon, Moab, and Edom. When Revelation 12 is read in connection with these Old Testament predictions, we see confirmation for this position, for the woman of this chapter is undoubtedly Israel who flees in the middle of the Tribulation into the wilderness where she is protected and sustained by miraculous intervention on the part of her God. At the close of the Tribulation will occur what is scripturally known as “the War of the great day of God the Almighty.” It seems that at that time a special effort will be made by Satan and his emissaries to exterminate Israel from the face of the globe. In all likelihood there will be a supreme effort made to annihilate the faithful remnant that will be in hiding in the lands mentioned above.

When the Antichrist launches this campaign of extermination against Israel at the end of the Tribulation, Messiah will rend the heavens and come to her rescue, delivering her and coming in mortal combat with her enemies. His garments thus will be sprinkled with blood.

This approaching stranger, the Lord Jesus Christ, explains to the prophet why His garments are bespattered as one who has trodden in a winevat, for He declares, “I have trodden the winepress alone; and of the peoples there was no man with me: Yea, I trod them in mind anger, and trampled them in my wrath: and their life blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance was in my heart and the year of my redeemed is come.” From

these verses we see that the Messiah comes in actual mortal combat with the enemies of Israel in the land of Edom before He comes to Jerusalem. Coming to Jerusalem later He stands in that day upon the Mount of Olives (Zech. 14). This scene, as we see from verse 4, is the day of vengeance, and the year of the redeemed of the Lord. The prophets constantly spoke about the Day of Jehovah which, as they declared, is to be a day of wrath, of indignation. A very fine description is found in Zephaniah 1:14-18. There are, however, many passages dealing with this time of Jacob's trouble. When the set time arrives, the Messiah will rend the heavens and come in answer to Israel's repudiation of her national sin and her cry to Him to appear to save her (Ps. 80:1-7).

Messiah at the time here foreseen is the only one who engages in this combat. There is no one to help Him. His own arm takes hold of the situation, He treads the people under foot, and comes off from the fray victorious.

Having conquered in Edom, He comes to Jerusalem and there delivers Israel in the nick of time—after half of the city has been captured and the houses rifled and the women ravished.

At that time Jehovah, who is none other than the Lord Jesus Christ, mounts the throne of David, establishes His government in Jerusalem, “and of the increase of his government there shall be no end upon the throne of David.” The fact that the Lord made this prediction is the guarantee of the fulfillment of the same. Thus Jehovah-Jesus, who redeemed us on Calvary's cross nineteen hundred years ago by His blood, will return to this world at the end of the Tribulation (at the invitation of convicted Israel) and will lift the curse, establish His kingdom, and reign from sea to sea, and from the river to the end of the earth (Ps. 72). At that time Israel will cease to be the tail of the nations; on the contrary, she will become the head and the channel of world-blessing.

Chapter Five

THE WORLD-WIDE SEED-SOWING OF THE BIBLICAL RESEARCH SOCIETY

Where there is no vision, the people perish. God calls men to service. The faithful respond. At the same time the Lord uses men and means to accomplish His purposes. To the Lord be all the glory for the accomplishments of the Biblical Research Society which has as its primary objective the evangelization of all Israel in this generation as the Lord leads and enables.

In obedience to the call of God, His guidance, and overruling providence, I was led to certain men after much prayer, requesting them to become charter members of the Society. Thus in June, 1930, this Society was formed. From it was selected a Board of consecrated men and women who have been carrying on its activities through the eleven years of its existence.

This Society is a faith organization. It has no endowment; it takes no pledges; it makes no personal appeals for funds but believes that God's work done in God's way never lacks God's support. For eleven years God has made good His promises. In these eleven years by God's grace and in answer to believing prayer the Society has been able to publish over 2,000,000 copies of the various books, booklets and tracts, written by myself, and to distribute them free in this world-wide seed-sowing. These volumes range from a book of 570 pages down to a booklet of 48 pages. They deal with the various stumbling blocks that are in the path of Israel and are hindering her from seeing the truth. The Society has endeavored in the language of the passage under consideration to remove these stones and to throw up the highway, by giving the truth to Israel in order that the way may be made for the coming of her Messiah.

Let it be repeated that the Messiah will never return to Israel and establish the Kingdom until the way has been prepared for His coming by those who know God and believe in prayer.

Of course, no one in the Society believes that it is alone in this effort. There are many organizations, I am glad to say, and faithful missionaries whom the Lord is using in preparing Israel for the advent of King Messiah.

The Biblical Research Society has a definitely fixed policy of cooperating with every missionary, or society, or group who can sign its statement of faith and who wish such collaboration.

SEVEN-POINT PROGRAM OF THE BIBLICAL RESEARCH SOCIETY

The Biblical Research Society believes that all methods and means, scriptural and efficient, should be employed in preaching the gospel. It has been led to adopt a seven-point program which consists of the production and circulation of suitable literature, personal work, radio ministry, branch group activities, training institutes, conferences, and the publication of its official organ, Biblical Research Monthly.

Literature

The pen is mightier than the sword. Tracts, pamphlets, and books take their messages to myriads who in no other way could ever be reached. They can be given personally or sent through the mails and reach the one for whom they are intended. Unlike the oral word given from the pulpit, on the street, or over the radio, the printed page is ever present in the office or in the home of the recipient and ready to deliver its message and will repeat it as often as it is read. It is therefore the most efficient, the most economical, and the speediest way of spreading the gospel in a permanent manner.

Included in the literary activity of the Society are the production and free distribution of its *Messianic Series* (a set of seven volumes when completed) for the educated classes of Jewry together with booklets and tracts for those, educationally considered, who are less favored.

The Society also produces literature to show Christians Israel's place in the plan of God and the necessity of giving the truth to her NOW. It also has booklets, *Lessons on Child Evangelism*, prepared by Miss Hattie O. Shaffer. These studies are so prepared that the truth regarding the Lord may be understood by both Jewish and Gentile children. Childhood is the time to reach the little ones.

Personal Work

The Society urges people to take special training whenever possible in order that they might know the proper approach to the Jew. In this way they can avoid giving needless offense and can the more efficiently make Christ known to him. Many in the groups are doing individual work and are distributing the Society's books personally and also the New Testament.

Radio Ministry

At different times the Society has had messages by electrical transcription put over various stations throughout the country. The representatives of the Society also often in person have opportunities of delivering messages over the radio. The Society did conduct a local radio ministry in Los Angeles but had to discontinue it. It hopes shortly to resume this ministry. By this means the truth can be given to tens of thousands at a time. Earnest prayer is requested for this phase of the work.

Branch Societies

The Society has established a hundred and twenty-odd Branches throughout the United States, Canada, Australia, and many other foreign lands. The Australian branches have published the first four books of the *Messianic Series* and are distributing them to the Jews in Australia. All branch groups are volunteer helpers. They gather the names of Jews locally and send the *Messianic Series* to them.

As individual members of the Branches have time and opportunity, they also make personal contacts with Jews, and a number of them have won Hebrews to a saving knowledge of the Lord. Eternity alone will reveal the good accomplished by these loyal groups.

Training Institutes and Bible Classes

In different sections of the country the Society holds training institutes for the purpose of instructing those who wish to evangelize Israel. To this end in Los Angeles each winter Bible classes, which have proved a great blessing to many, are held.

In 1939 the Society conducted what is known as the Palestinian Biblical Institute. Forty-six responded to the call to go to the country of the Redeemer and there study the Scriptures in the light of the land. A number of ministers, Christian workers, and Sunday school teachers took advantage of this unparalleled opportunity and received a great spiritual blessing. When the war is over, the Lord willing, the Society hopes to conduct another Palestinian Institute—should the Lord tarry.

Conferences

The Society holds its regular annual conference at Montrose, Pennsylvania, in August. In addition to this one, the field conference speakers and I conduct conferences in various sections of the country. Thus, literally, tens of thousands of people are reached by the Society through these conferences, where souls are saved and saints edified.

Biblical Research Monthly

The Society has an official organ, Biblical Research Monthly. It is carrying its message to twenty-odd countries and to every state in the Union. Its chief objective is to lay emphasis upon messianic and prophetic truth. At the same time it gives a full rounded spiritual diet that has proved a blessing to thousands.

The Lord has put His stamp of approval upon these several methods of sending His truth forth to thousands upon thousands of hungry hearts. Truly God has called the Biblical Research Society into being to assist in the world-wide seed-sowing in Israel. Pray and assist in this ministry.

The Society asks every faithful child of God into whose hands this booklet may fall to pray very earnestly and daily that it may be used in God's cause to glorify the Lord Jesus Christ and to spread the glad tidings of salvation to the greatest number in the shortest length of time. The grace of the Lord Jesus Christ be with all of you.

