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Rasha — the Jew: A Message to All Jews

Author(s): B.H. Roberts

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Abstract: First published in 1926 in the pages of *The Redeemed Hebrew*, while Elder Roberts was president of the Eastern States Mission, these articles were directed to a rabbi, who wrote under the pseudonym "Rasha". While the actual recipient of Elder Roberts' message changed, he continued to address them as such. As Elder Roberts said in his Introduction, "Now the whole contribution with some expansion of the articles from the form in which they first appeared are made into a book that the author trusts will be felt as a contribution of the Church of Jesus Christ of Latter-day Saints to the message it has for the tribe of Judah and all Israel, in their relationship to the New Dispensation of the Fullness of Times, in which is to be gathered together all things in one, even in Christ Jesus our Lord."

Rasha, the Jew

OTHER WORKS

OF

ELDER B. H. ROBERTS

The Gospel, for M. I. A. Reading Course, 1 edition 1888.

**The Gospel and Man's Relationship to Deity*, for textbook, 7 editions 1893-1928.

**Outlines of Ecclesiastical History*, 5 editions 1893-1924.

Succession in the Presidency of the Church, 2 editions 1894-1900.

Life of John Taylor, 1 edition 1895.

**Missouri Persecutions*, 1 edition 1900.

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**Mormon Doctrine of Deity, The Roberts-Van Der Donckt (Catholic) Discussion*, 1 edition 1903.

New Witnesses for God (3 volumes) 1909-1927.

Vol. 1—2 editions.

*Vol. 2—4 editions.

Vol. 3—1 edition.

Seventy's Course in Theology, 5 yearbooks, 1 edition 1907-1912.

**First Seventy's Year Book*, 1 edition, 1931.

**Defense of the Faith and the Saints*, Vol. 1, 1 edition 1907.

**Defense of the Faith and the Saints*, Vol. 2, 1 edition 1912.

**History of the Church, Period I.* (Compilation with Introductions and Notes, by B. H. Roberts—7 volumes) 1 edition 1902-12, 1932.

**Joseph Smith, The Prophet Teacher*, 2 editions 1908-1927.

The Mormon Battalion, Its History and Achievements, 1 edition 1919.

**Comprehensive History of the Church, Century I*, (6 volumes) 1 edition 1930.

**The Falling Away or the World's Loss of the Christian Religion and Church*, 1 edition, 1931.

Corianton—A Story of Zarahemla (from *Book of Mormon*).

Book of Gospel Tracts—

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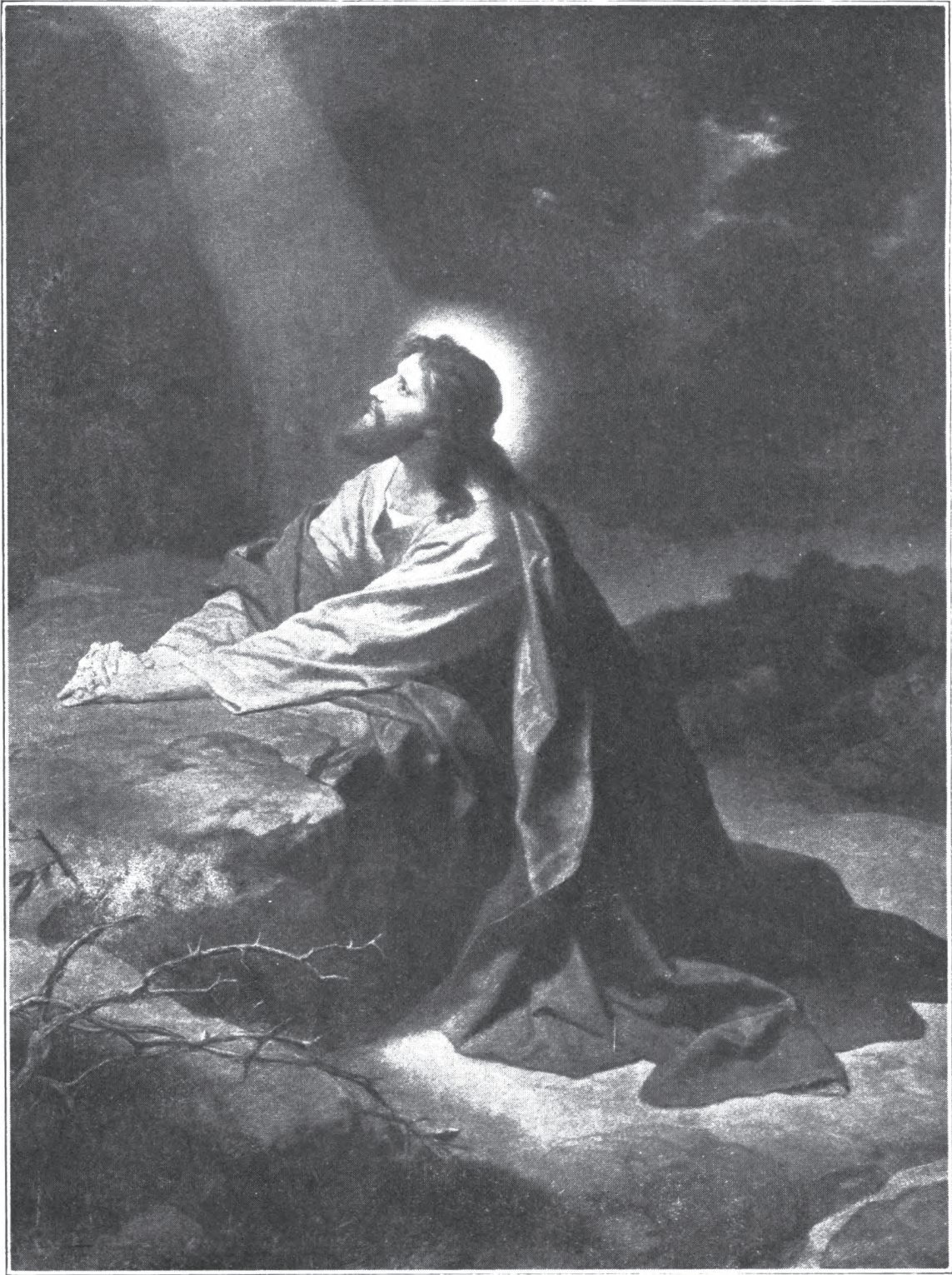
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**Rasha, A Rabbi's Objection to Jesus and a Reply*, three numbers in *The Redeemed Hebrew*, 1926-7. Published in book form 1932.

*The starred items are still in print (December, 1932) and may be purchased at the Deseret Book Co.



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Rasha—the Jew

A Message to All Jews

By

ELDER B. H. ROBERTS

of the First Council of the Seventy of the
Church of Jesus Christ of Latter-day Saints

Author of the *Comprehensive History of the Church of Jesus
Christ of Latter-day Saints, Century I*, (6 vols.), *New
Witnesses for God* (3 vols.), *Defense of the
Faith and the Saints* (2 vols.).



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Dedication

To Judah and Ephraim and
the whole House of Israel
this volume is Respectfully
Dedicated.

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Prophesies Respecting Judah and Jerusalem

The Bible

“**And Jerusalem** shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled” (*St. Luke xxi:24*).

“**I Have** set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; * * * And give Him [God] no rest, till He establish, and till He make Jerusalem a praise in the earth” (*Isa. lxii:6, 7*).

“**O Jerusalem**, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee. * * * Behold, your house is left unto you desolate. For I say unto you, ye shall not see Me henceforth, till ye shall say, blessed is He that cometh in the name of the Lord” (*St. Matt: xxiii:37-9*).

“**And Now, Brethren**, I wot that through ignorance ye did it [i. e. crucified the Christ] as did also your rulers. But those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled. Repent ye therefore, and be converted, that your sins may be blotted out, **when the times of refreshing shall come from the presence of the Lord**; and He shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began” (*Acts iii:17-21*).

“**Thus Saith** the Lord God; Behold, I will take the children of Israel from among the heathen [nations], whither they be

gone, and will gather them on every side, and bring them into their own land: And I will make them one nation in the land upon the mountains of Israel and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

“And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children forever: and my servant David shall be their prince forever. Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them forevermore” (*Ezek. xxxvii:21-8*).

“I Will Strengthen the House of Judah, and I will save the House of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them; for I have redeemed them: and they shall increase as they have increased. And I will sow [scatter] them among the people: and they shall remember Me in far countries: and they shall live with their children, and turn again,
* * * And I will strengthen them in the Lord; and they shall

walk up and down in His name, saith the Lord" (*Zech.* x:6-9, 12).

Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem. And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. * * * In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, that the glory of the House of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the House of David shall be as God, as the angel of the Lord before them. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon" (*Zech.* xii:2, 3, 6-11).

In That Day there shall be a fountain opened to the House of David and to the inhabitants of Jerusalem for sin and for uncleanness. And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the [false] prophets and the unclean spirit to pass out of the land. * * * And it shall come to pass in that day, that

the prophets shall be ashamed every one of his vision, when he hath prophesied; * * * And one shall say unto Him, What are these wounds in Thine hands? Then He shall answer, those with which I was wounded in the house of My friends. Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, it is My people: and they shall say, The Lord is my God" (*Zech. xiii:1-4; 6-9*).

Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

"And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them

toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the Lord shall be King over all the earth: in that day shall there be one Lord, and His name one. All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the king's winepresses. And men shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (*Zech. xiv:1-11*).

The Book of Mormon Prophecies

“And Behold it shall come to pass that after the Messiah hath risen from the dead, [this prophecy made among the Nephites nearly 600 years B. C.], and hath manifested Himself unto His people, * * * the Jews shall be scattered among all nations; yea, and also Babylon shall be destroyed; wherefore, the Jews shall be scattered by other nations. And after they have been scattered, and the Lord God hath scourged them by other nations, for the space of many generations, yea, even down from generation to generation until they shall be persuaded to believe in Christ, the Son of God, and the atonement, which is infinite for all mankind—and when that day shall come that they shall believe in Christ, and worship the Father in His name, with pure hearts and clean hands, and look not forward any more for another Messiah, then, at that time, the day will come that it must needs be expedient that they should believe these things. And the Lord will set His hand again the second time to restore His people from their lost and fallen state. Wherefore, He will proceed to do a marvelous work and a wonder among the children of men” (*II Nephi xxv:15-17*).

“And It Shall come to pass that the Jews which are scattered also shall begin to believe in Christ; and they shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightsome people” (*II Nephi xxx:7*).

“Which is to show [i. e. the *Book of Mormon* is to show] unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—and also to the convincing of the Jew and Gentile that **Jesus is the Christ, the Eternal God**, manifesting Himself unto all nations” (Ancient Preface to the *Book of Mormon* on the title page of all editions).

Modern Revelations -- The Doctrine and Covenants

“In The New Dispensation in which the gospel of Jesus Christ is restored to earth, the Jews have been given a prominent place in the plans of its progress towards its glorious triumph in the earth. While in its restoration the gospel is to be “first preached to the Gentiles” almost always this phrase is followed by—“and secondly unto the Jews”. And the apostles of the Church of the New Dispensation are admonished to “declare My gospel both unto Gentile and unto Jew” (*Doctrine and Covenants* sec. xviii:26, *passim*).

Introduction

(*"Read This I Pray Thee"*)

Abraham Silverstein

Mr. Silverstein writes himself down as "Pastor A. Silverstein, Binghamton, N. Y.". He adopts the title "Pastor" because he is a Christian minister in that city; and also he is the editor of the *Redeemed Hebrew*. He is a convert from the Jewish religion to Christianity and has been an heroic missionary to the Jewish people both in foreign lands—Syria—and also in the United States.

The *Redeemed Hebrew* was a monthly periodical issued in the interest of what is called "The Redeemed Hebrew Literature Mission". It is a publication both international and interdenominational and "stands for all that is good, and opposes all that is evil". The *Redeemed Hebrew* has received literary contributions from a large circle of Christian pastors and from Jewish rabbis. Mr. Silverstein has been a fearless defender of his own faith of missionary endeavor to convert the Jews to Christianity; and this in the midst of violent opposition and bitterness from the people of his own race. While laboring as a missionary in this cause he wrote a booklet which he entitled *Old Man Swartz*, being the story of a Jew of the orthodox faith, who sternly resisted all arguments and endeavors to convert him from the faith of his fathers. Finally on the suggestion of Mr. Silverstein he agreed to accept the reality of Jesus Christ for twenty-four hours, meaning that he accepted Christ on trial for twenty-four hours, and by doing so became converted, and the book *Old Man Swartz* that tells this story has been a potent missionary force in the field of converting Jews to Christianity. In course of time this book fell into the hands of a correspondent of Mr. Silverstein at Calgary, Alberta, Canada and led to a correspondence between this Canadian rabbi and Mr. Silverstein who invited the rabbi to write

him his objections to the acceptance of Jesus Christ as the Messiah of the Jews. This request was granted and the rabbi's letter was published in the *Redeemed Hebrew* by Mr. Silverstein, who made this proposition to the Christian ministers of the United States in a boxed paragraph on the title page of the *Redeemed Hebrew* of November 25, 1925.

"The question," wrote Editor Silverstein, in the same number of the *Redeemed Hebrew*, "is so profound, so full of interest and so highly important, that we have decided to put it up to our readers for reflection and *Bible* study, and invite them to send replies, so that we may win him [Rasha] to the Christian faith, as we did some years ago another rabbi who signed himself 'Rabbi XXX'. We submit this letter to you dear reader and frankly ask you what would you answer under the circumstances?"

Mr. Silverstein previously tells us that in a note received from the Calgary rabbi that his letter was signed "Rasha" and that the letter comes from a highly learned and deeply spiritual Hebrew scholar.

WHO CAN ANSWER THIS JEWISH SCHOLAR?

* * *

"I would sin, were I to accept your Jesus."
 "Jehovah forbids me to believe in Jesus. Your faith is wrong."

* * *

Who will defend Christ Jesus before this Jewish Rabbi? He brings Scriptures to prove that there was no need of Jesus.

Then he continues his remarks as to the issue here raised:

"How would you defend your faith in Jesus? We will select the best reply and publish it in separate form for wide distribution among all people at the price of cost plus postage. We are honor bound not to divulge the name of the writer, and under these

conditions are permitted to publish his letter [i. e. in full]. Now may God bless you and reflect seriously since only cold facts must be submitted and inspired answers given."

The Church of Jesus Christ of Latter-day Saints at the time—November, 1925—had a number of missionaries laboring in Binghamton and vicinity (and by the way near the settlements on the Susquehanna River where Mormonism had much of its origin), and among these missionaries was Sister Alda Fugal, one of our lady missionaries. Seeing this matter come up in the *Redeemed Hebrew*, she told Mr. Silverstein of Elder B. H. Roberts, then President of the Eastern States Mission, and that he might be interested in this question, and suggested that the *Redeemed Hebrew* with the rabbi's letter be submitted to him with an invitation to be one of the contributors to the pending symposium. This was done and to the desk of President Roberts came the monthly publication with the aforesaid article. It was looked over casually, but the amount of work then on hand, in the Eastern States Mission, precluded any serious attention, so it lay about the mission office. Each time it was seen, however, it suggested that it ought to receive attention, until at last it was taken up and more thoroughly examined; and it was to be seen that it afforded an approach perhaps to the large Jewish population in the city and state of New York, and so President Roberts wrote his answer to the editor of the *Redeemed Hebrew*.

It so chanced that it was accepted as the most available reply and consequently both the letter of the Jewish rabbi and Elder Roberts' answer to his "opposition to Jesus" appeared in the next issue. The rabbi's letter being accompanied with the reply.

Such was the interest in the subject that the regular edition of the *Redeemed Hebrew*—about 15,000—was exhausted and a second edition was immediately published. Upon this awakened interest being learned, the second and third contributions of President Roberts on the subject were prepared and published in following numbers.

This is how these three papers to the *Redeemed Hebrew* came into existence; and there have been published several editions of the articles since.

Now the whole contribution with some expansion of the articles from the form in which they first appeared are made into a book that the author trusts will be felt as a contribution of the Church of Jesus Christ of Latter-day Saints to the message it has for the tribe of Judah and all Israel, in their relationship to the New Dispensation of the Fullness of Times, in which is to be gathered together all things in one, even in Christ Jesus our Lord (*Eph. i:10*).

I

**Rabbi's Letter to
Pastor Abraham Silverstein**

Rabbi's Letter to Pastor Abraham Silverstein

DEAR MR. ABRAHAM SILVERSTEIN:

I will comply with your request and fully state, for publication in your *Redeemed Hebrew*, how I stand with regard to your Christ, since you ask me to do so.

After reading over your book, *Old Man Swartz*, which, I confess, was written with the object of decoying Jews into the faith of Jesus of Nazareth, I have carefully gone over every prophecy you mention and find that many of them do not at all refer to the coming of the Messiah. Your arguments are well founded on the Christian interpretation of the Scriptures, but do not at all tally with the interpretation of our ancient traditional writings. Some of your quotations, I will concede, run in line with Messianic prophecies, but, as I shall prove to you, do not refer to Jesus as the Messiah, but to **another who is yet to come.**

Mr. Silverstein, we are Jews, of the old stock. We refer to our forefathers Abraham, Isaac and Jacob. We stand on the platform built by Moses and the holy prophets. We will not deviate one iota from what has been set down in the *Old Testament* and on that we stand.

I can therefore seek my salvation in the *Old Testament* and if it offers me forgiveness of my sins, I have only to accept and have what I want. Your "Old Man Swartz" evidently did not know that salvation was provided for him in the *Old Testament*, and I can see that you have carefully evaded the issue in your book. If he had known the Scriptures as I do, he would not have answered that his sins are not forgiven him, but would have found his Savior in the *Old Testament* without even touching the *New Testament* or the Savior brought out and "invented" in the *New Testament*. According to the Scripture quotations I am going to give you, your Jesus of Nazareth is indeed an impostor. You will, of course, pardon me the use

of this harsh expression, but if a man proclaims himself to be what, according to the Scriptures, he is not, then he is an impostor.

Your modernist preachers are rapidly coming to this same conclusion. They at last come forth with their denials of the so-called virgin birth of Christ, the miracles performed, the divinity and many other items which have become stereotype expressions in the language of the Christian religion. I would not dare bring forth my study on the subject were I in Russia; nor in Germany where the "Kreuzhacklers" are still persecuting the Jews, nor in Hungary,—for the same reason. But here in Canada, I am afraid of nothing, nor would I be in the United States. And so let me proceed in giving you a few Scriptures and remarks to show you that you, as a born Jew, have walked on the wrong path and I entreat you, as Naomi entreated Ruth, to turn back to the path of your fathers, and for you to say to me, "Your God shall be my God and your people my people".

First then, the God of the *Old Testament*, Jehovah, is the God of all the world. This cannot be denied even by the Christian. His name is Jehovah and what he says must be preferred to what others have to say, no matter who they are. He is first and he is last, as your *New Testament* states, in the Greek vernacular, he is the *Alpha* and the *Omega*. I could quote more than will here be quoted, but I will confine myself only to chapters in the book of the ancient prophet Isaiah. It is God, Jehovah who speaks here.

The Jews are not cast away, as states your *New Testament*. See *Isa. xli:9*.*

[“Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.”]

Jehovah's glory will not be given to another (either to Jesus or anyone else). See *Isa. xlii:8*.

*I have placed in square brackets the passages of "Rasha's" citations in full in each case for greater completeness.

["I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images."]

The Jews are redeemed by Jehovah without the help of Jesus. Read carefully *Isa. xliii:1*.

["But now thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel, fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."]

There is no need of a Savior, outside of Jehovah, for Jehovah says that he is the Savior of the Jews. What need have we of another? Read *Isa. xliii:3*.

["For I am the Lord thy God, the Holy One of Israel, thy Savior: I gave Egypt for thy ransom, Ethiopia and Seba for thee."]

The words of Jehovah himself, which no Jew or Christian can deny are these, "I, even I am Jehovah and beside me there is no Savior." *Isa. xliii:11*.

Jehovah called "The Savior". *Isa. xlv:15, xlv:21; Isa. xlix:26*.

["Verily, thou art a God that hidest thyself, O God of Israel, the Savior."]

"Tell ye, and bring them near; yea, let them take counsel together: who hath declared this from ancient time? who hath told it from that time? Have not I the Lord? and there is no God else beside me; a just God and a Savior; there is none beside me."

"And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with sweet wine: and all flesh shall know that I the Lord am thy Savior and thy Redeemer, the Mighty One of Jacob."]

Jesus is not the King of the Jews. Jehovah is. See *Isa. xliii:15*.

["I am the Lord, your Holy One, the Creator of Israel, your King."]

Jesus is not the forgiver of sins, nor the atonement, if you please. God forgives our sins, not for Jesus' sake, but for his own, (Jehovah's sake). Read *Isa. xliii:25; xlv:22; Isa. lv:6* and 7.

["I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins."

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee."

"Seek ye the Lord while he may be found, call upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon."]

Jesus is not the *Alpha* and the *Omega*, but Jehovah is. Read *Isa. xlv:6; Isa. xlviii:12*.

["Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts; I am the first, and I am the last; and beside me there is no God."

"Hearken unto me, O Jacob and Israel, my called: I am he: I am the first, I also am the last."]

There is no other God beside Jehovah. God Himself says that he does not know of any, and yet you call Jesus God. Read *Isa. xliii:8; * xlv:5, 6*.

["I am the Lord, and there is none else, there is no God beside me: I girded thee, though thou hast not known me.

"That they may know from the rising of the sun, and from the west, that there is none beside me: I am the Lord, and there is none else."]

*Reference to *Isa. xliii:8* must be the wrong citation because that passage says:

"Bring forth the blind people that have eyes, and the deaf that have ears."

But verse 10 may have some bearing upon the point:

"Ye are my witnesses, saith the Lord, and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me."

It is not Jesus of Nazareth, through whose words the world was created. It is blasphemy to say so. Jehovah has created and does still create all by himself—alone. Read *Isa.* xlv:24; xlv:7, 18.

[“Thus saith the Lord, thy Redeemer, and he that formed thee from the womb, I am the Lord that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself.”

“I form the light, and create darkness; I make peace, and create evil. I the Lord do all these things.

“For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else.”]

The salvation of the Jews through the *Old Testament* God is not worldly, or temporary, but everlasting, world without end. Read *Isa.* xlv:17.

[“But Israel shall be saved in the Lord with an everlasting salvation: ye shall not be ashamed nor confounded world without end.”]

The Gentiles too are to be saved by Jehovah and not by Jesus. Read *Isa.* xlv:22.

[“Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else.”]

Jehovah is not to be compared to anyone, certainly not to Jesus. *Isa.* xlvi:5.

[“To whom will ye liken me, and make me equal, and compare me, that we may be like?”]

There is no need of any more than this. These quotations, as given by me interpret themselves. Just for argument's sake, as you told “Old Man Swartz”, imagine there is no *New Testament*, although, indeed there is one. And here you are, seeking salvation and forgiveness of your sins. Can you be

saved and have your sins forgiven? Most assuredly, for Jehovah promises to blot them out and remember them no more forever and ever, world without end.

He, Jehovah, is the Savior, and beside him there is no other and never was and never will be, for he is the First and he is the Last. Is this plain enough?

Can you not see that your *New Testament* is a fiction, that your Jesus of Nazareth was an impostor and died the death of an impostor? How can he forgive sins when Jehovah himself alone can forgive?

And lastly, my friend,—my deluded and misguided friend, why go to a *New Testament*, when the *Old* and reliable *Testament* of Jehovah provides all that your Christian religion claims, for the believer? I am glad that I am with Jehovah! I am glad that I believe in his saving power and redemptive strength; I am glad that through him my sins are all forgiven. "Come now and let us reason together," saith Jehovah, "though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool" (*Isa. i:18*).

Let me entreat you to come back to the faith of your fathers and use the knowledge you have of the Word of Jehovah for his glory and not for the glory of another.

You may publish this, if you wish, without my name alongside of your reply, which I am very anxious to receive. You promised to send me the reply before publishing it.

Very sincerely yours,

"RASHA."

II

Elder B. H. Roberts' Reply

Elder B. H. Roberts' Reply

To Pastor Abraham Silverstein, editor of the *Redeemed Hebrew*,

DEAR SIR:

ANSWERING the question "Who Will Defend Jesus Christ Before this Jewish Rabbi—'Rasha'"—I submit the following paper, on one phase of the question only; the defense of the rabbi from the charge of committing sin should he accept Jesus Christ as the Jewish Messiah. He says—

—"I would sin were I to accept Jesus."

—"Jehovah forbids me to believe in Jesus. Your [the Christian] faith is wrong."

This writer "Rasha", rejects Jesus as the promised Jewish Messiah and the Savior of men through a forgiveness of sin, because;

(1) The Jehovah of the *Old Testament* is the God of all the world, not Jesus of the *New Testament*.

(2) Because, Jehovah—according to the Scripture passages quoted by "Rasha"—and not Jesus, is proclaimed the Savior of men—of all men, as well as of Israel—and the one who forgives sin.

"Rasha" claims an easy victory over the Christ by—as he thinks—the establishment of these two propositions. The *New Testament*, for "Rasha", "is a fiction"; "Jesus of Nazareth was an impostor; the *Old* and reliable *Testament* of Jehovah provides all that the Christian religion claims for the believer"—then "Why go to a *New Testament*?" "Rasha" is glad that he is with Jehovah; glad that "through him his sins are forgiven"—that though sins be as scarlet, they may be made white as snow; though like crimson, they shall be as wool; and entreats the "Christian Jew" publisher of the *Redeemed Hebrew*, "to come back" to the faith of his fathers, and use the knowledge he has

of the word of Jehovah for Jehovah's glory, and not for the glory of another.

"Rasha's" premises and arguments are easily disposed of by a little broader view of the word of God, even as it stands in the *Old Testament*. I undertake to dispose of them, practically, from the *Old Testament* alone.

What is the significance of that language in the first chapter of *Genesis*:

"Let us make man in our image, after our likeness; . . . so God created man in his own image, in the image of God created he him, male and female created he them" (*Gen. i:26, 27*).

And again, after "the fall":

"And the Lord God said: Behold the man is become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord sent him forth from the Garden of Eden" (*Gen. iii:22-23*).

What also is the significance of the language of *Genesis* iii:15—the words of Jehovah, saying to the serpent, the devil:

"I will put enmity between thee and the woman, and between thy seed and her Seed; It shall bruise thy head and thou shalt bruise his heel."

These Scriptures have to do with the questions here to be discussed. First, as showing that in the creation, while there is never to be thought of other than **One Divine Nature, one only God Nature**—yet there is more than one personage participating in that One Nature—more than One incarnation of it. Hence, in "our image" and in "our own likeness" as well as "Behold, the man is become one of us". Also, it is to be observed that the evil of the world—the "enmity"—is to be a battle royal between the "devil" and the "Seed" of the woman. The devil shall bruise the heel of the woman's "Seed", but that "Seed" shall bruise satan's head—wound him in a vital part—win a complete victory over the evil—this the woman's "Seed", the promised Deliverer, the Messiah, shall do.

Let us go still further into the matter—deeper. Consider God's (i. e., Jehovah's) great question, put to Job (xxxviii: 3-7):

“Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measure thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who laid the corner stone thereof, **When the morning stars sang together, and all the sons of God shouted for joy?**”

Surely after this questioning one must think of Job as being somewhere, and somehow as an entity, when the “foundations of the earth were laid”. Living in some self-conscious existence, or Jehovah's questions were meaningless. Somewhere he was, and doubtless among the “morning stars” who sang together, among “the sons of God who shouted for joy”. And was all this rejoicing over the prospects of that earth life promised in the laying of the foundations of the new earth? Was it then that “the promise of eternal life” was made “before the world began”, and by “God, who cannot lie”? (See *Tit. i:2*).

The important thing in the whole matter, however, is—and that is stated very clearly—that before the foundations of the earth were laid, there were “sons of God” in existence, and they shouted for joy at the laying of the foundations of the earth. It was to these doubtless, that Jehovah said, “Let us make man in our image”. These sons were spirits—the spirits of future men for whom the earth was being made—hence their joy. These spirits were sons of God and known of him even as the prophet Jeremiah was known. “The word of the Lord came unto me”, reports Jeremiah, “saying—Before I formed thee in the belly I knew thee; and before thou camest out of the womb I sanctified thee; and I ordained thee a prophet unto the nations” (*Jer. i:4-5*). So, too, other prophet-leaders; among them, Messiah's messenger:

“Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts” (*Mal. iii:1*).

Certain it is that the Messiah and his mission were known—his birth, and names and titles.

“Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel” (*Isa. vii:14*)—God with us (*St. Matt. i:23*); God with men!

More explicitly still is Isaiah’s:

“Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace” (*Isa. ix:6*).

I am not unaware of the fact that our brethren, the Jews, will not allow the interpretation that Christians in general, and, I may say, my own church with increase of emphasis—place upon these prophecies; viz., that they are fulfilled in the person, character, and mission of our Lord Jesus, born of the woman Mary of Nazareth. It was the mistake of Jewish rabbis and people two thousand years ago, that they insisted then, as they do now, that these and other Messianic prophecies of their Scriptures had reference to some earthly king who, in some glorious way, was to arise and rescue Israel from political subordination, and place him in a commanding position among the nations of the earth; where, enlightened by the inspiration proceeding from the Anointed One, blessing would attend upon the leadership of Israel. Indeed it is insisted upon by Jewish scholarship that these prophecies in *Isaiah*, chapters vii and ix referred strictly to a local situation in regard to the relations of Israel to nearby nations, and to be immediately fulfilled; that the child to be born of the virgin was to be born of the prophet Isaiah’s wife, or that the prediction had reference to some young prince to be born in the palace.

But this interpretation, if allowed, would involve our Jewish brethren in blasphemy more terrible than that which they conceive the acceptance of Jesus of Nazareth as the Messiah would bring to them. For consider what this child born of the "virgin" is to be called; and it follows that what he is to be called, that he is to be. And if he is to be called "Immanuel", "God with us"—that is, God with men,—then that is what he is to be. God with men! Must a being then, less than Jehovah incarnate be the "Immanuel" of the text?

Then, what of the companion and parallel prophecy of *Isaiah*, ix:6, "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulder and his name shall be called. * * * **the Mighty God, the Everlasting Father.**" Would the Jew "Rasha", would any Jew, dare say that a being less than their Jehovah incarnated could fulfill this prediction? If the exposition of the text is to be applied to someone of the Jewish race immediate to the days of Isaiah, to some king or prophet, a temporal ruler to deliver Israel from political subordination, who was he? And when he came was he "**the Mighty God**"—the Jehovah of the Jews, "**the Everlasting Father**"? There was no national character in Israel contemporary with Isaiah or subsequent to him until the coming of Jesus of Nazareth, who in his life and character fulfilled the terms of this prophecy, or gave any hope or promise of fulfilling it. How can this prophecy be fulfilled but by the incarnation of "the Mighty God", the incarnation "the Everlasting Father"?

But is it true that there shall be the incarnation of "the Mighty God", the Jehovah of the *Old Testament*? Shall God dwell with men in the flesh? Yea, verily. I marvel that the Scripture which so strongly proclaims it is never used in argument upon the subject. I quote it here. The prophet Isaiah takes the sorrows and afflictions of Israel to Jehovah:

"Lord, in trouble have they visited thee, they poured out a prayer when thy chastening hand was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain and crieth out in her pangs; so have we been in thy sight, O Lord."

And the Lord, to comfort Israel, said in answer:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and **the earth shall cast out her dead"** (*Isa.* xxvi:16-20).

This is Jehovah speaking! "Thy dead men", O Israel, "shall live"—the resurrection of the dead proclaimed! **Together with Jehovah's dead body shall they arise!** Jehovah, then, is to have a "body"! He is to become "dead", and to "arise". Jehovah is to dwell with men in the flesh, to be "Immanuel", to live with men, to die, to arise from the dead, and the dead men of Israel to rise with him! Can language more clearly outline the incarnation of Jehovah in the flesh, his death and his resurrection? Blasphemy this? Then it is Isaiah, the great Hebrew prophet who blasphemes; or rather, Jehovah, for it is he who is speaking. And who but the Christ of the *New Testament* fulfills, or can fulfill the inspired prophecy of Isaiah, on the incarnation of Jehovah, his death in that mortal state, his resurrection to immortality in that incarnation, and the resurrection of men to an immortality with him,—"together with my dead body shall they arise"!

I am not seeking in this writing to make out the whole case of the Christ of the *New Testament* being the promised Messiah of the *Old Testament*. I am only meeting here and now the very limited argument of "Rasha" that Jesus of Nazareth cannot be the Messiah of the Jews because it is Jehovah alone who will save his people, who is the Savior of men, who alone does or can forgive sin. All right. So let it stand. Jehovah alone will save his people. Jehovah alone can forgive sin. Jehovah alone is the Savior of men—of all men. But when Jehovah becomes incarnate in Jesus Christ, then in his office of the Christ, the Anointed One, he forgives sins, saves his people, and is alone Savior of men,—**is it not the Jehovah of the Hebrews** that is doing all these things, functioning in all these capacities? And the Christ being Jehovah, and doing all this, do not all the objections of "Rasha", the Jew, fall to the ground on the supposition that Jehovah and Jehovah alone must

do them? For behold, the Jehovah of the *Old Testament* incarnated in the Christ of the *New*, is **doing all these things,—saving his people, forgiving their sins, saving all men**—it is Jehovah's work throughout; for Jehovah and Christ are triumphantly one and the same Savior.

What then becomes of "Rasha's" premises and arguments? Jehovah's glory is not given to another by the acceptance of Jesus, since Jesus and Jehovah are one and the same. It is not sin to compare Jesus with Jehovah, since it is but the comparison of the same Deity under different aspects. It is not sin to accept Jesus as Messiah since Jesus is both the Messiah hoped for in the tradition of the Jews, and he is also their Jehovah. Nothing which "Rasha" quotes from Isaiah—and these quotations are his reliance for proofs against Jesus being the Messiah of the Jews—is of any avail in the controversy since Jehovah and Jesus are one and the same personage; only in the *Old Testament* period, he is not incarnate; but in the *New Testament* period and now, he is the same, but incarnate.

To recapitulate, in part at least, in order to make clear and emphasize what up to this point is set down:

Spirits exist before they tabernacle in bodies of flesh and bone. A plurality of spirit personages were present in the creation with God; hence "let us make man in our image", hence "the man is become as one of us"; hence Job's "sons of God" who "shouted for joy" before the creation of the earth; hence, also, Jehovah, a Spirit Personage, seen and known as such by a number of the Hebrew prophets—Abraham, Moses, Seventy of the Elders of Israel, (*Ex.* xxiv:9-11); in such capacity he spake to Isaiah, and for the comfort of Israel he said: "**Thy dead men shall live, together with my dead body shall they arise. . . . the earth shall cast out her dead**" (*Isa.* xxvi:19). This is the most direct promise of Jehovah's incarnation in a "body" that should die, that should arise from death, and others arise with him—"the earth cast out the dead"—resurrection!

Who of the prophets in Israel, or who of the kings has done like unto this? Or who of them can do like unto this? Messiah—the hope of Israel must do no less than this if he

fulfill the promises that rest on Israel's Messiah. No mere earthly king can fulfill Israel's Messianic hope—Messiah's mission. Earthly kings are born, they live the life-period of man—a few years, less than a hundred—and they die and their glory passes away even as the grass that is cut down and withers. They and their glory are temporary. But Messiah, Israel's hope of redemption, and the world's hope must be more than a temporal king, however glorious in worldly power his reign might be. He must be "the Mighty God", "the Everlasting Father". He must not only "forgive sins", but restore that which was lost by man's transgression in "the fall" of Adam. This through bringing to pass the resurrection of the dead, the only means through which may be restored the life that was lost through "the fall", as recounted in *Genesis*;

(1) The spiritual life which was lost by man's enforced separation from God; and—

(2) His physical life also which was lost by God's decree for transgression—the separation of the spirit and the body, "dust thou art, and to dust shalt thou return". This wound must be healed, not only by the forgiveness of sin, but by the atonement for the sin, and by resurrection from the dead the only way of regaining that life which was lost. Some one with the power to achieve it must say, "Thy dead men shall live, together with my dead body shall they arise . . . and the earth shall cast out her dead." This was the work of God—of Jehovah. This was the mission of Jehovah proclaimed in *Isaiah*, when he promised Israel that her dead men should live—together with his dead body should they arise; this the work of the Christ—"to abolish death", and "to bring life and immortality to light through the Gospel" (*II Tim. i:10*). It was this *Isaiah*-conception of Messiah's mission that led Job to exclaim,

"I know that my Redeemer liveth; and he shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not another, though my reins be consumed within me" (*Job xix:25-27*).

This also inspired Daniel to say:

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever” (*Dan. xii:2, 3*).

So much I commend to the consideration of “Rasha” from the viewpoint of Messiah’s mission, in the hope that it will persuade him to believe that he will be committing no sin against Jehovah, by accepting Jesus of Nazareth as Messiah, for the very good reason that Jehovah and Jesus are one and the same.

B. H. ROBERTS.

Brooklyn, N. Y.

III

**A Jewish Comment on Elder B. H.
Roberts' Treatment of
Isaiah xxvi:19**

III

A Jewish Comment on Elder B. G. Roberts' Treatment of Isaiah xxvi:19

EXPLANATION

An enthusiastic convert to the faith of the Latter-day Saints forwarded the series of the *Redeemed Hebrew* articles published in December, January, and February, 1926-7 respectively, to a Rev. Max Werthheimer, Ph. D. in the state of Ohio, a Jew converted to Christianity. This gentleman, under date of February 9, 1927, wrote a reproofing letter to this young convert of the Latter-day Saint Church, and referring to the Hebrew articles of Mr. Roberts he said:

"I received your bundle of tracts. Have read most of them. In the *Redeemed Hebrew* Mr. Roberts' reply to the Rabbi's objections to Jesus Christ [December Number, 1926] are neither convincing nor scriptural: For instance his quotation from *Isaiah* xxvi:19: 'Thy dead men shall live; together with my dead body shall they arise.'

"In the first place, the Hebrew simply says 'Thy dead'; and in the second place there is no such a meaning in the texts, as 'with my' 'dead body' 'shall arise'. The Hebrew word simply means 'corpse' there is no 'with my' in the text. Poor exposition!"

The Canadian rabbi writing his objections to the acceptance of Jesus Christ in the December number of the *Redeemed Hebrew*, 1926 (Art. I, this book), never made any reply, or offered any criticism to the articles of Mr. Roberts in the *Redeemed Hebrew*. Another Jew of Ohio made the criticism quoted above, and this criticism I have undertaken to answer in the following article, addressing it as if to "Rasha the Jew", and it is to "Rasha the Jew", but not to the "Rasha" who wrote the first article in this controversy and signed the fictitious name, "Rasha". I feel justified in using this fictitious name

"Rasha" in answering this second Christian Jewish critic that I may not break the unity of the articles and since it is a fictitious name I feel that I do the first "Rasha" no injustice.

ON THE INTERPRETATION OF ISAIAH XXVI:19

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: For thy dew is as the dew of herbs, and the earth shall cast out the dead.

"Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast.

"For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain" (*Isa. xxvi:19-21*).

So you think, "Rasha", (the second), that my interpretation and use of *Isaiah xxvi:19* (including as context from verses 16 to 21), published in my articles in the *Redeemed Hebrew* of December, 1926, is unwarranted; not scholarly; and misrepresents the meaning of Israel's great prophet; that the passage is not a prediction of the incarnation of Jehovah. That the passage is not a prophecy that Jehovah will take on a human body, live an earth life with men, (be Immanuel in fact), and die as men die; be resurrected from the dead; and that many of Israel's saints would be raised from the dead with him, when "the earth shall cast out the dead"? All which is an outline of the Christ's life and earth mission and achievement (See the *New Testament*, passim).

After quoting *Isaiah*—"Thy dead *men* shall live, together with my dead body shall they arise", you say: "In the first place, the Hebrew simply says, 'Thy dead';" and in the second place you say, "There is no such a meaning in the [Hebrew] texts, 'with my dead body shall they arise'." "The Hebrew word", you say, simply means "corpse"; "there is no 'with my' in the text." And then "Rasha", you exclaim: "Poor exposition!"

All right, "Rasha", but let us look into this a little:

First, let me say that I was not unaware of, or unmind-

ful of, the fact, when quoting the passage—*Isaiah* xxvi in the *Redeemed Hebrew* articles as a Messianic prophecy, that there were various readings and translations of Isaiah's text—Jewish, Roman Catholic, Protestant. I noted also that the *Revised Version* of 1881-5 differed from the *Authorized Version* of 1611. I quoted from the latter version as the one more commonly in use among Protestant, English-speaking people; and because the scholarship of those who gave the world the *Authorized Version* has been much lauded and so far respected that it seems to hold its own against the *Revised Version*, though the latter has the novelty of newness, the backing of more recent scholarship, and the efforts of those who by example of use affect the latest in learning, catering to the modern spirit. All this to little or no purpose, however, since the *Authorized Version* of 1611 holds its "pride of place"; and so I used it for that reason—it is in more general use and high standing for scholarship. The 19th verse in that version stands thus:

"Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew *is* as the dew of herbs, and the earth shall cast out the dead."

King James' translators, when there were omissions, or obscurities in the original passages, inserted words not in the original text in order to make the meaning more clear,—as in the above case; and to indicate these supplied words they printed them in *italics*. Hence in the above passage the "*men*" of the first line—as the passage stands in the *Authorized Version* of the *Bible*—and the "*together with*" in the first and second lines, (not "*together with my*", as put by you, "Rasha"), are written in *italics* to make the meaning clear. Eliminating these supplied words we have the passage thus—and I suppose it is as nearly the Hebrew literal transliteration as English words can represent it:

"Thy dead shall live * * * My dead body [or corpse] shall they arise * * * and the earth shall cast out the dead."

The International Critical Commentary, (Charles Scribner's Sons, N. Y., 1912, Publishers) under the editorship of the Rev. Charles Augustus Briggs, D. D., Professor of Theological Encyclopædia and Symbolics, Union Theological Seminary, New York, the Rev. Samuel Rolles Driver, D. D., Regius Professor of Hebrew, Oxford, and the Rev. Alfred Plummer, M. A., D. D., Late Master of University College Durham,—*Isaiah*, Vol. I, by George Buchanan Gray, D. D., D. Litt., Professor of Hebrew and *Old Testament Exegesis* in Mansfield College, Oxford, commenting on *Isaiah* xxvi:19 says:

“*Thy dead*] Yahweh is still addressed: Yahweh's dead are those who died loyal to him, or even were slain [hence *Catholic Bible's* translation] for his sake.
* * *

“*Their corpses*] [inserting here reference to an ancient Hebrew reading] *my corpses*, i. e. the dead bodies of the writer's fellow countrymen; but the expression would be unnatural. The writer [*Isaiah*] emphasizes the belief that the actual body that died will be revived, that it is no mere ghost that is to arise.”

The *Commentary on the Authorized Version of the Bible*, by Bishops and other Clergy of the Anglican Church, edited by F. C. Cook, M. A., Canon of Exeter, Preacher at Lincoln's Inn, Chaplain in Ordinary to the Queen (Scribner Armstrong & Co. N. Y., 1875, Publishers) in commenting on *Isaiah* xxvi:19 says:

“This verse is taken by some excellent commentators to be **God's address to the church**. Yet the expression ‘thy dew * * * leads one to take it rather as a continuation of the church's supplication’. [Why not Jehovah's answer to Israel through *Isaiah*?] (Targ. distinctly took it so; ‘Thou art he who dost quicken the dead.’” Continuing—“Thy dead men shall live—Though dead they are still thine.”

Observation (by author of the *Commentary*):

“If the land was already Immanuel's (viii:8) in a

yet higher degree were the people his; those human children whom by his incarnation he had made to be his brethren; and whom as Redeemer he claimed a right to release by his own death from the power of death."

Dummelow's *Commentary*, using the text of the *Revised Version*, 1909, says:

" 'Thy dead shall live; my dead bodies shall arise.' The pronouns 'thy' and 'my' both refer to Israel."

That is to say, Israel's dead, in each case. Yet Dummelow, further commenting on this passage says:

"The passage seems to imply that God's people, as opposed to the heathen, (verse 14, same chapter), the prophet expected a literal resurrection. Some think, however, that a national restoration surpassing all expectation, is set forth under the figure of resurrection from the dead" (See Dummelow's *Commentary on the Holy Bible*, by various writers, edited by Rev. J. R. Dummelow, M. A., Queen's College, Cambridge).

In the *Roman Catholic Bible*—The *Douay Version*—the passage is given as follows:

"Thy dead men shall live, my slain shall rise again; awake, and give praise, ye that dwell in the dust, etc." (*Isa. xxvi:19-21*).

Here there would seem to be a distinction between Israel's "dead men" and the Lord's "slain"—i. e. "his martyrs", as it is suggested in a marginal commentary on the passage.

Another *Commentary* says on the 19th verse:

"In antithesis to verse 14 [same chapter, which see] 'They (Israel's foes) shall not live;' 'thy (Jehovah's) dead men (the Jews) shall live;' i. e. primarily, *be restored, spiritually, civilly and nationally*; whereas thy foes shall not; ultimately, and in the fullest scope of the prophecy, *restored to life literally*."

And here the commentator refers to *Ezekiel xxxvii:1-14*; and *Daniel xii:2*; both passages referring to a literal resurrection. Then continuing comment—

“Together with my dead body—rather, my dead body, or bodies (the Jewish nation personified, which had been spiritually, and civilly dead; or the nation, as a parent speaking of the bodies of her children individually, Note verse 9 [same chapter], ‘I’, ‘My’): Jehovah’s ‘dead’ and ‘my dead’ are one and the same. However, as Jesus is the anti-type to Israel (St. Matt. ii:15) English Version gives a true sense, and one ultimately contemplated in the prophecy: Christ’s dead body being raised again is the source of Jehovah’s people (all, and especially believers, the spiritual Israelites) also being raised (I Cor. xv:20-22)” (A Commentary Critical and Explanatory on the Old and New Testaments, Jamieson, Fausset and Brown).

Such are the variations in the translations and in the *Commentaries* on the passage. And although these variations and the *Commentaries* may have a seeming tendency contrary to the exposition given in the articles of the *Redeemed Hebrew*, yet I do not hesitate to adhere to that exposition, just as I determined to present it in the first place, notwithstanding my knowledge of these variations both in translations and in *Commentaries*.

My reasons for taking this course arose from the consciousness that I knew the passage as presented by the plain meaning of the translators of the *Authorized Version*, and the text and context taken together, represented the truth in the matter, viz.:

That Jehovah was to become incarnate—tabernacle in the flesh—have a body;

That Jehovah was in a real body to suffer the pains of all men—and to die;

That Jehovah was to be raised from the dead—and with him many of his ancient saints were to be raised from the dead; also “the earth would cast out the dead”.

And knowing these to be the things fundamental to the Christian scheme of salvation, by the whole spirit and letter of the *Bible*, I did not hesitate to place on the passage in *Isaiah* xxvi, the interpretation and exposition given in the text of my *Redeemed Hebrew* articles. First, for the reason that if the whole spirit of the text with its context be taken into account, (from the 16th to the 21st verses inclusive), the exposition that Jehovah answers the prophet Isaiah's presentation of the grievances of Israel to him, there is obtained the reasonable, unstrained message of Jehovah to Israel in the text as given by the King James' translators; albeit, though, perhaps, not so recognized by them.

Certainly there was no occasion for Isaiah to tell the Lord, in the alleged continuation of his communication to the Lord, that his (the Lord's) "dead should live"! That his (the Lord's) "corpses" or "bodies" or his "slain", should arise, as some of the versions would have it; but there was great need of Jehovah saying to Israel for Israel's comfort and encouragement, after Israel's pitiful frame of mind had been presented to Jehovah by Isaiah—their humble acknowledgment of defeat—there was great need of Jehovah saying at that time to Israel—and he was the only one who could say it:

"Thy dead men shall live [i. e. be resurrected]: together with my dead body shall they arise; * * * and the earth shall cast out the dead."

That the Jews should have missed the meaning of their great prophet, and that some Christian translators following them should have missed it, is no more to be marvelled at than that the Jews should have missed the Messianic Prophecy of *Isaiah* ix:6, viz.:

"Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called, **Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace!**"

Or that they should have failed to grasp the true significance of:

“A virgin shall conceive and bear a son, and shall call his name Immanuel” (being interpreted, “God with us”—i. e. God with men).

Equally did Israel’s ancient teachers miss the significance of *Isaiah’s* fifty-second and fifty-third chapter—the Messianic Prophecy par-excellence, which here I introduce:

In the closing verses of *Isaiah’s* fifty-second chapter, occurs the following, which quite generally by Christian commentators refers to the Christ of the *New Testament*: “My Servant”—which I am sure when taken in connection with *Isaiah* fifty-third chapter—refers to the Jewish Messiah, and which in reality is a prophetic history of that Messiah, an outline of his character and earth-mission of his mortal life, a prophetic history, however, in the language of accomplished fact.

“Behold my Servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men; so shall he sprinkle many nations: the kings shall shut their mouths at him: for that which had not been told them shall they see, and that which they had not heard shall they consider.”

So far the closing verses of chapter lii. Then chapter liii opens, but continue to hold in mind this “My Servant” of the fifty-second chapter, that is, the same personage of the fifty-third chapter—the Messiah:

“Who hath believed our report [i. e. respecting “My Servant”]? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous Servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

The thoughtful reading of this chapter so completely outlining the life, character and mission of the Christ of the *New Testament* will be so convincing that it admits of no doubt. Well might one ask after having read it, "what is prophecy but history reversed?" And also it is in this case, a fine example of prophetic history being recorded in the language of accomplished fact.

If all this could be overlooked or misunderstood by Jewish scholars, it will not be matter of wonderment that they should have missed the true understanding of the forty-ninth chapter of *Genesis* and the 10th verse, viz., that—

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come."

The true meaning of this some of their teachers miss, but when confronted with the stern, historical fact that the sceptre had departed from Judah, and that no more a lawgiver was "between Judah's feet"—and therefore "Shiloh", or the Messiah must have come—then they interpreted "sceptre" to mean "rod", and "rod" to symbolize "suffering" affliction, and therefore made the passage to mean "suffering" shall not depart from Judah until Messiah come. Thus the teachers of a people who would pervert and misinterpret their Scriptures, could just as blindly or as willingly misunderstand or pervert *Isaiah* xxvi:19-21, as the other passages referred to here.

All the above Scriptures, "Rasha", the teachers of your people refused to accept as Messianic Prophecies; and therein made their mistake; for it led them to reject Jesus of Nazareth as "God manifested in the flesh"; the Jehovah incarnate. Yet if a child born in Israel was to be called "the Mighty God", "the Everlasting Father", "the Prince of Peace", he could not be less than Jehovah incarnate—Jehovah within a mortal body! All this Israel's teachers missed or misinterpreted; and evidently, also, they missed the meaning of *Isaiah* xxvi:19-21.

THE ALLEGED LITERAL TRANSLATION

"Thy dead shall live; together my dead body shall they arise * * * and the earth shall cast out the dead."

Thus it stands in the Hebrew as given by you, "Rasha"; and standing thus, the passage is as nearly as may be a literal transliteration of the Hebrew words; and they cry aloud for the inserted words of King James' translators (indicated by *italics*), but with Jehovah—not Isaiah—speaking: Then it would read:

"Thy dead *men* shall live; *together with* my dead body shall they arise; * * * and the earth shall cast out the dead."

Waiting for this, and also for the further comforting word in the verse which follows (the 20th) and which only Jehovah could utter:

“Come, my people, enter thou into my chambers, and shut thy doors about thee; hide thyself for a little moment, until the indignation be overpast”—clearly Jehovah speaking!

There is also much to encourage me in my exposition of *Isaiah* xxvi:19 from the ancient prophets of America—Israelites all. They had that vision of “the Mighty God”, Jehovah, becoming incarnate in a human body.

For brevity's sake I set forth the essentials of the prophetic statements only.

An American prophet in the fifth century B. C. is represented as saying of the Christ:

“Behold he cometh according to the words of the angel in six hundred years from the time my father left Jerusalem. And the world, because of their iniquity, shall judge him to be a thing of naught; wherefore they scourge him and he suffereth it. * * * And the God of our fathers, who were led out of Egypt, out of bondage; * * * yea, the God of Abraham, and of Isaac and the God of Jacob, yieldeth himself * * * as a man into the hands of wicked men, to be lifted up, * * * and to be buried in a sepulchre” (*Book of Mormon, I Nephi* xix:8-10, whole chapter as context).

Another American prophet, King Benjamin, in the second century B. C. prophetically said:

“Behold, the time cometh, and is not far distant, that with power, the Lord Omnipotent who reigneth, who was, and is from all eternity to all eternity, shall come down from heaven, among the children of men, and shall dwell in a tabernacle of clay, and shall go forth amongst men, working mighty miracles, such as healing the sick, raising the dead, causing the lame to walk, the blind to receive their sight, and the deaf to hear, and curing all manner of diseases; * * * and lo, he shall suffer temptations, and pain of body, hunger, thirst, and fatigue, even more than man can suffer, except it be unto death; for behold, blood cometh from every pore, so great shall be his anguish for the wickedness and the abominations of his peo-

ple. And he shall be called Jesus Christ, the Son of God, the Father of heaven and earth, the Creator of all things, from the beginning; and his mother shall be called Mary. And lo, he cometh unto his own, that salvation might come unto the children of men, even through faith on his name; and even after all this, they shall consider him a man, and say that he hath a devil, and shall scourge him, and shall crucify him. And he shall rise the third day from the dead; and behold, he standeth to judge the world; and behold, all these things are done, that a righteous judgment might come upon the children of men" (*Book of Mormon, Mosiah iii:5-10*).

Another American prophet, this about a century B. C. when asked the question, discussing the future mission of Messiah as the Son of God—

"Is the Son of God the very Eternal Father?"
 Answered: "Yea, he is the very Eternal Father of heaven and of earth, and all things which in them are; he is the beginning and the end, the first and the last; And he shall come into the world to redeem his people; and he shall take upon him the transgressions of those who believe on his name; and these are they that shall have eternal life, and salvation cometh to none else" (*Book of Mormon, Alma, xi:38-40*).

There are other passages of similar import from the same source, but let this suffice.

These passages from the *Old Testament* Scriptures, and from the *Book of Mormon*, declare incarnation of the Eternal God in a human body; his death; his resurrection from the dead; and the resurrection of some of earth's dead with him, according to the times appointed; and some of them at the time of his own resurrection. All this was known by the prophets of Israel before the incarnation, or death, or resurrection; small wonder then that it should be known to Isaiah, and that he should proclaim it in more than one passage to Israel.

With this consideration of the King James' translators' version of the *Isaiah* passage (may I say vindicated?) I am prepared to go forward with a larger development of Messianic Prophecies.

IV

Messianic Prophecies

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Messianic Prophecies*

Some of the major prophecies of the *Bible* ought to be considered in connection with our discussion of the identity of Jehovah of the *Old Testament* with the Christ of the *New*, although "Rasha", (the first) does not include consideration of them in his paper; but the opportunity to present some thoughts upon these prophecies is too fine to be omitted. And especially since they may be viewed from the same angle as the ideas in my first paper, viz., from the viewpoint that these major Messianic Prophecies must be fulfilled by no less a personage than Jehovah himself. No prophet in Israel, no earthly king, however glorious in statesmanship or big with success his reign, and no succession of kings, merely human, can fulfill the terms of these predictions or meet the expectations of a waiting world in regard to them.

Under this title let us place, first of all the passage of *Isaiah* discussed in the preceding section (No. III) and which section, be it remembered, did not appear in the original *Redeemed Hebrew* articles. I place this *Isaiah* passage at the forefront of Messianic Prophecies on account of its prominence and emphasis, and also because we can place as complement to it the record of its fulfillment:

Isaiah to Jehovah: "Lord, in trouble have they [i. e. the children of Israel] visited thee, they poured out a prayer when thy chastening was upon them. Like as a woman with child, that draweth near the time of her delivery, is in pain, and crieth out in her pangs; so have we been in thy sight, O Lord. * * * We have not wrought any deliverance in the earth; neither have the inhabitants of the world fallen" (*Isa.* xxvi: 16-18).

Jehovah's Answer to Israel: "Thy dead *men* shall live, *together with* my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew

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is as the dew of herbs, and the earth shall cast out the dead" (*Isa.* xxvi:19).

Isaiah's Prophecy Fulfilled in the Christ: (Seven hundred years later) "And, behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept, arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many" (*St. Matt.* xxvii:51-53).

THE LINE OF MESSIAH'S ANCESTRY

It matters little how we continue after this great prophecy, but let us follow the chronological order somewhat, also the racial and the tribal line.

THE "SEED" OF THE WOMAN

The "Seed" of the woman shall bruise the serpent's head. "And I will put enmity between thee and the woman", said the Lord to satan in Eden when pronouncing penalty upon him for the part he had taken in "the fall" of man; "and between thy seed and her Seed; it [the woman's Seed—the Christ] shall bruise thy head, and thou [satan] shalt bruise his heel" (*Gen.* iii:15). That is to say, the "Seed"—the woman's Seed—shall win a final victory over satan.

SHEM AND ABRAHAM

"Blessed be the Lord God of Shem" (*Gen.* ix:26). Shem, the ancestor of Abraham.

"Now the Lord had said unto Abraham * * * I will make of thee a great nation, * * * and thou shalt be a blessing. And I will bless them that bless thee, and curse them that curse thee, and in thee shall all families of the earth be blessed" (*Gen.* xii:1-3).

And again: God swore to Abraham, saying that in blessing, he (Jehovah) would bless him; "And in thy Seed shall all the nations of the earth be blessed" (*Gen.* xxii:18). Not Israel alone, be it remarked; the vision of, and the extent of the mission of Messiah is larger than that.

The "Seed" of Abraham—spoken of not "as of many", "but as of one", "the Seed", in him "shall all the nations of the earth be blessed!"

BALAAAM'S PREDICTION

The seer, Balaam, called by an heathen king to curse Israel, perceiving through inspiration that God would have Israel blessed, and not cursed, said: "He hath said, which heard the words of God, and knew the knowledge of the Most High [meaning Balaam himself], which saw the vision of the Almighty, falling into a trance, but having his eyes open: I shall see him, but not now; I shall behold him, but not nigh: There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab and destroy all the children of Sheth, and Edom shall be a possession" (*Num.* xxiv:16-17).

It is claimed by some Jewish interpreters that David fulfilled, at least in part, this prophecy, since he did smite Moab and Edom (*II Sam.* viii:2, 14). From early times, however, Jewish commentators have held the passage to be Messianic. The "Star" that should arise out of Israel being held to have reference to "David's greater Son", the Messiah, rather than to David. So held Rabbi Sohar Cadash (14th cent.), commenting on *Numbers* xxiv:17. This "Star" to arise in Israel "is the Messiah". (Sohar on *Num.* xxiv:17, vol. 85., c. 340).

Again:

"A 'Star' shall proceed out of Moab and there shall come a Sceptre in Israel. The King Messiah is here spoken of as a 'Star'" (Rabbi Lieva of Prague—18th cent.).

Still again:

"Our Rabbis have a tradition that in the week in the which the Messiah will be born, there will be a bright Star in the east, which is the Star of the Messiah" (*Pesikita* fol. 58, c. 1. This said about 1760 A. D.).

Then Bechai—1700 A. D.—commenting on *Numbers* xxiv:17, says that the clause—"I shall see him

but not now, must be understood of David'; but the clause—"I shall see him but not near", of the Messiah (*Bechai*—fol. 180, c. 4).

JACOB'S BLESSING ON JUDAH

In blessing the tribes of Israel, the patriarch Jacob said of Judah, not of the man Judah, but of the tribe:

"Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down to thee."

The blessing gives Judah a peculiarly commanding position in Israel. And then:

"The Sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and to him shall the gathering of the people be" (*Gen.* xlix:8-10).

This passage by the Jews, in ancient times, who believed in the coming of the Messiah at all, was allowed to have reference to the coming of their Messiah, and as in some way fixing the time and circumstances of his coming.

It is evident that by "Judah" is meant, not the person, but the tribe, and by "Sceptre" and "lawgiver" are obviously intended the legislative and ruling power. In the course of time this commenced in David, and for centuries afterwards was continued in his descendants. Whatever variety the form of government assumed the law and polity were the same.

"The versions," it is said, "generally read 'Sheloh' instead of 'Shiloh', and the words 'until Shiloh come' should be, 'till he come whose it is' [i. e., whose the Sceptre is]."

"Rabbi Johannaan referring to *Gen.* xlix:10 asked what was the name of the Messiah; they of the school of Rabbi Schilo, 1490 A. D., answered: 'his name shall be Shilo, according to that which is written—'until Shilo come'."

Again: Lesser's *Bible*—Hebrew translator—not a Christian convert, 1900 A. D.—says: "The Sceptre will return, when the Shilo, the King Messiah shall come, and to him shall be both the obedience and assemblance of the people or nations."

The Jewish *Targums* paraphrase the passage thus: "The Sceptre shall not depart from Judah until the King Messiah comes, to whom it belongeth." This is supported by the rabbis noted above.

This prediction of *Genesis* xlix:10, all the older Jewish commentators, referred to as Messiah. Ben Uzzel, whose *Commentaries* are among the most ancient *Targums*, renders the passage: "Until the time when the King Messiah shall come." *The Targum of Onkelos* speaks of it to the same effect, and the *Targum of Jerusalem* paraphrases it thus: "Kings shall not cease, from the House of Judah, nor doctors that teach the law from his children until that the King, Messiah, do come, whose the kingdom is: and all nations of the earth shall be subject unto him."

For modern Jewish commentators, these admissions represent tremendous consequences. If the integrity of the prophecy be regarded, then, since the Sceptre—symbol of the legislative and ruling power—has departed from Judah, the Messiah must have come, and long since come, for Judah has not held legislative authority, nor the Sceptre of power for two thousand years! The last trace of legislative power in the Sanhedrin, and all administrative authority departed from Judah with the coming of Jesus, the Christ, and with the destruction of the temple and Jerusalem under the Romans, 70 A. D.

ATTEMPTED AVOIDANCE OF THIS HISTORIC FACT

Later Jewish commentators, to avoid the consequences of the ancient interpretation, now hold that "Sceptre" may be translated "rod"; and metaphorically signify, in the above passage, "affliction". This leaves the passage open to be understood as saying that Shiloh (Messiah) shall not come "until affliction" has departed from Judah! This interpretation, however, cannot be allowed, because for a long while after the prophecy was delivered, especially in the reigns of David and Solomon, the tribe of Judah was in the most prosperous state, and the "tribe" was a nation, and free, and sovereign, and prosperous.

The next passage to be considered as definitely associated with the coming of Messiah from the tribe of Judah and the family of David, is from the writing of Isaiah.

ISAIAH'S GREAT MESSIANIC PROPHECY

"And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. * * * They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek; and his rest shall be glorious" (*Isa. xi:1-10*).

How will "Rasha"—how will Israel—explain this prophecy? Let it be held in mind that it is prophecy and is to be fulfilled. But who of all the kings or of the prophets of their race has fulfilled the terms of it? Who but Jehovah can fulfill all the terms of the prophecy? Who but Jehovah "shall smite the earth with the rod of his mouth, and with the breath of his lips shall slay the wicked?" Who but Jehovah shall bring to pass the blessed, universal reign of peace promised, when "the earth shall be full of the knowledge of God?" Who but Jehovah shall ultimately stand "for an ensign of the people", to which the Gentiles as well as Israel shall seek, and "find his rest glorious"? Surely this "kingdom is the Lord's, and he shall be the governor among the nations and shall reign." This is the mission of Messiah—of Jehovah—of the Christ of the *New*

Testament, identical all, with the Jewish Messiah, with their Jehovah.

THE BIRTHPLACE OF MESSIAH FORETOLD

“Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (*Mic.* v:2).

This by unanimous consent of even Jewish commentators, who believe in a Messiah, fixes the place of the birth of Messiah; but it also outlines no less, the character of Messiah,—who he is: “Whose goings forth have been from of old, from everlasting.” Of whom may this be said but of Jehovah?

MALACHI'S PROPHECY OF MESSIAH'S COMING

We need but the word of Malachi to complete the testimony that Jehovah and no other will fulfill the mission of Messiah. According to Malachi, the Lord will send his messenger to prepare the way before him:

“Behold, I will send my messenger, and he shall prepare the way before me, and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in; behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, * * * he shall sit as a refiner and purifier of silver; he shall purify the sons of Levi, and purge them as gold and silver that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord as in the days of old, and as in former years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts” (*Mal.* iii:1-5).

None but Jehovah, surely, can do these things.

It should be noted in this connection, also, that this prediction has reference to Messiah's coming when he shall "suddenly come to his temple"; when it will be difficult "to stand when he appeareth"; "when he shall purify the sons of Levi, that they may offer an offering unto the Lord in righteousness"; and this to be followed by a state of blessedness for Judah, the offering of Judah shall be pleasant and Messiah will come near to the people in judgment, and the wicked oppressors he will condemn. It is to be the glorious, and triumphant coming of Messiah, this! Not under this prophecy as the "man of sorrows and acquainted with griefs", and to "make his soul an offering for sin", will he come;—but as the Messiah triumphant and victorious—this prophecy relates to the second or glorious coming of the Son of God in the "clouds of heaven in power and great glory" to reign triumphantly with his saints, when "the kingdoms of this world will become the kingdoms of our Lord, and of his Christ, and he shall reign forever and forever." This the mission of the Christ of the *New Testament* (See that book, *passim*).

THE COMING OF A PROPHET LIKE UNTO MOSES

We now consider a passage from *Deuteronomy*, the Lord speaking through Moses.

"I will raise them up a prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (*Deut.* xviii:18-19).

The writer in the *Acts* renders the closing lines of the above quotation as follows: "and * * * every soul which will not hear that prophet shall be destroyed from among the people" (*Acts* iii:23).

It is a matter of surprise that while quite generally this

“Prophet” to be raised up unto Israel is held to be the Messiah, and St. Peter makes such use of it in sustaining the claims of Jesus of Nazareth as being the Messiah, yet little has been made of the prophecy by commentators. If the matter, however, be set forth in a parallel view of Moses and Christ, it will be perfectly clear that the Christ of the *New Testament* fulfills the a-like-ness to Moses, and the strength of the passage in *Deuteronomy*, as Messianic Prophecy, is made apparent. Let us so proceed with the comparison:

MOSES—MESSIAH: A PARALLEL

1. Both Knew God Face to Face

Moses: “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face” (*Deut.* xxxiv: 10).

Messiah: “As the Father knoweth me, even so know I the Father” (*St. John* x:15). “Not that any man hath seen the Father [God], save he which is of God, he hath seen the Father” (*St. John* vi:46).

2. The Life of Each Was Sought in Infancy

Moses: Pharaoh sought the destruction of all the male children born of the Israelites, “and Pharaoh charged all his people saying, every son that is born ye shall cast into the river, and every daughter ye shall save alive.” But Moses by faith of his mother had his life preserved, and became the adopted son of Pharaoh’s daughter (*Ex.* i, ii).

Messiah: Herod ordered the slaughter of all the children of Bethlehem and in all the coasts thereof; but Jesus was preserved by the intervention of the Lord, for in a dream of the night, Joseph was commanded “to take the young child and his mother and flee into Egypt.” Thus was his life preserved (*St. Matt.* ii).

3. Both Had Command Over the Sea

Moses: “And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind

all that night, and made the sea dry land, and the waters were divided (*Ex. xiv:21*).

Messiah: Crossing the Sea of Galilee there arose a great storm while the Christ slept in the boat until he was awakened by his frightened disciples. "Then he arose and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, **that even the winds and the sea obey him!**" (*St. Matt. viii*).

4. Both Were Subject to Transfiguration

Moses: When Moses came down from the mountain with the tables of stone, whereon the ten commandments were written, "Moses wist not that the skin of his face shone," while he talked with him (i. e. with God), and the elders of Israel fled from him, and he (Moses) put a veil on his face (*Ex. xxxiv: 29-33*).

Messiah: The Christ went up into the mountain with Peter, James and John, "and was transfigured before them: and his face did shine as the sun, and his raiment was white as the light" (*St. Matt. xvii:2*).

5. Families of Each Sometimes Opposed Them

Moses: And Miriam and Aaron, sister and brother to Moses, spake against Moses because of the Ethiopian woman he had married; and they said: "Hath the Lord indeed spoken only by Moses? Hath he not spoken also by us?" But the Lord vindicated Moses (*Num. xii:1-2*).

Messiah: His brethren mockingly challenged Jesus to go into the world and show himself—"for neither did his brethren believe in him" (*St. John vii:5*).

6. Both Moses and Christ Were Meek

Moses: "Now the man Moses was very meek, above all the men which were upon the face of the earth" (*Num. xii:3*).

Messiah: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (*St. Matt. xi:29*).

7. Both Supplied Water for Their People

Moses: "And Moses lifted up his hand, and with his rod he smote the rock twice: and the water came out abundantly: and the congregation drank, and their beasts also (*Num. xx: 11*).

Messiah: To the woman of Samaria at the well: "Who-soever drinketh of this water shall thirst again: But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (*St. John iv:13, 14*).

8. Both Rejected the Glory of the World

Moses: "By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt" (*Heb. xi: 24, 26*).

Messiah: "The devil taketh him up into an exceedingly high mountain, and showeth him all the kingdoms of the world, and the glory of them; and saith unto him: All these things will I give unto thee, if thou wilt fall down and worship me. Then saith Jesus unto him: Get thee hence, satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him" (*St. Matt. iv:8-11*).

THE TWO-FOLD MISSION OF MESSIAH

I apprehend that the difficulty with our Jewish brethren in the acceptance of Jesus of Nazareth as their Messiah, and as fulfilling the Messianic prophecies of the *Old Testament*, grows out of the fact that they fail to recognize the dual nature of their Messiah's mission: first, his sacrificial, redemptive work; his death and his triumphant resurrection; and second his subsequent kingly reign. In other formula: (1) the period of his humiliation, in which "his judgment was taken away"

(*Acts viii:33*); and (2) the period of his glorious reign as "King of Kings and Lord of Lords" (*Rev. xix:16*). See also later passages quoted from *Isaiah* and *Zechariah* as to Messiah's glorious reign.

FIRST PHASE OF MESSIAH'S MISSION

In the first phase of his mission, Messiah was the "suffering Servant" of *Isaiah's* fifty-third chapter; when he should be "as a tender plant", "a root out of dry ground", having "no form nor comeliness" that men should desire him. When he should bear men's griefs, carry their sorrows, and be esteemed stricken, smitten of God; be wounded for men's transgressions, bruised for their iniquities, and with his stripes would he heal them. This the period when the Jehovah-Christ would "make his soul an offering for sin", when he would "pour out his soul unto death"; be numbered with the transgressors, and make intercession for the transgressions of men. All this and more from *Isaiah's* fifty-third chapter.

Jews, I say—and "Rasha" is among them—have failed to recognize this phase of their Messiah's mission, but steadfastly have looked upon the kingly, triumphant phase. They forever look for the crown, never for the cross. Both, however, are present in the mission of Jehovah-Christ. The one as surely as the other.

"Enmity", it is prophesied, shall exist between the "serpent" (the devil)—and the "Seed" of the woman. Warfare between Evil and Good—between Lucifer and God's Anointed One. The "serpent" shall bruise the "Seed's" heel, but the "Seed" shall bruise the serpent's head, wound him in a vital part, overcome him, not only "bruise" but crush his head. For though sin and death may reign for a time, yet these shall not forever be the symbols of a lasting victory for evil. Jehovah has said:

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead" (*Isa. xxvi:19-21*).

This prophesies a "body" for Jehovah—an earth life—an incarnation for "I Am that I Am", "The Most High"—"The Self-Existing One". This prophesies his death—"Together with my dead body shall they arise". Jehovah could not have a "body" without birth into earth life. "Dead men" could not arise with Jehovah's "dead body" if Jehovah's "body" did not die, and rise from the dead! All which is held to be occasion for rejoicing; for the assurance that there shall be a resurrection is followed by—"Awake and sing ye that dwell in dust, for your dew"—your sorrow—your death—"is as the dew of herbs"—it shall quickly pass away, for "**the earth shall cast out her dead**"! The wound, or "heel-bruise" of death upon the "Seed", and the atonement wrought out for sin by Jehovah-Christ—in which he is "wounded for our transgression", and "makes his soul an offering for sin", opens the way of reconciliation for man with God in the forgiveness of sin. Thus, Messiah restores man's spiritual life—his union with God; and brings immortality to light (i. e. to realization) through the resurrection from the dead.

All this Jehovah must do if he fulfill the prophecies of the *Old Testament* concerning himself in the character of the Anointed One—The Messiah,—Jehovah-Christ!

We have before us now in this, and in my former articles, the evidence of the incarnation of Jehovah among men, and his mission of suffering for their sins, his death and triumphant resurrection from the dead. We are now to contemplate a very different picture of the Jewish Messiah and of his mission from that outlined in *Isaiah's* fifty-third chapter. We are to contemplate the Messiah of the Jews and of the whole world in triumph, in glory, even as Malachi (see *ante*) pictures him, as suddenly coming to his temple, when it is going to be difficult to bide the day of his coming, and to stand when he appeareth; when he shall be as a purifier of silver; when the sons of Levi shall be purged that they may offer an offering to the Lord in righteousness, a time when the offering of Judah and Jerusalem "shall be pleasant unto the Lord, as in days of old, and as in former years" (*Mal. iii*).

**THE SECOND PHASE OF MESSIAH'S MISSION:
THE MESSIAH TRIUMPHANT**

This view of Messiah's mission will take on the spirit of that passage in *Isaiah* which says of Jehovah—he is here identified with the "Lord" of the passage:

"And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. * * * Then the moon shall be confounded, and the sun ashamed when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (*Isa.* xxiv:21-23).

Perhaps the most pronounced Messianic book of prophecy on the glorious reign of the Jewish Messiah, clearly referred to under the titles of "the Lord", "the Lord of Hosts", "the Lord of Hosts their God"—that is to say, the God of Israel—is the book of *Zechariah*—much neglected by God's people. Let us refresh ourselves with it:

THE PROPHECY OF ZECHARIAH

"The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem.

"And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut in pieces though all the people of the earth be gathered together against it. * * * In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the House of David shall be as God, as the angel of the Lord before them.

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

“And I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

“In that day,” continues the prophet, “shall there be great mourning in Jerusalem * * * and the land shall mourn, every family apart”—David’s, Nathan’s, Levi’s, Shimei’s. “All the families that remain, every family apart, and their wives apart” (*Zech.* xii:1-14).

“A great mourning!” Ah yes; for they shall look upon him “whom they have pierced”, their Messiah, whom their forefathers, when the Messiah was among them as “the man of sorrows”, despised, and rejected and was crucified of them! But even so—in that day of mourning, “there shall be a fountain opened to the House of David, and the inhabitants of Jerusalem, for sin and for uncleanness” (*Zech.* xiii:1). Then it is promised that idolatry shall be destroyed out of the land; false prophets shall cease from among the people, and one shall say unto him who doeth these things—“what are these wounds in thine hands? Then he shall answer, **Those with which I was wounded in the house of my friends!**” (*Zech.* xiii:6). “And they shall look upon me whom they have pierced!” Then shall come sore judgments; but a remnant shall be saved; for, as saith the Lord: “I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people: and they shall say, The Lord is my God” (*Zech.* xiii:8, 9).

Then cometh the day of God’s power, even the triumph of Jehovah-Christ’s mission, as it is set forth in these words of the prophet Zechariah:

“Behold the day of the Lord cometh and thy spoil shall be divided in the midst of thee.

“For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished, and half of the city

shall go forth into captivity, and the residue of the people shall not be cut off from the city.

“Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

“And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north and half of it toward the south.

“And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee.

“And it shall come to pass in that day, that the light shall not be clear, nor dark:

“But it shall be one day which shall be known to the Lord, not day nor night: but it shall come to pass, that at evening time it shall be light.

“And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be.

“And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one” (*Zech.* xiv:1-9).

Here Israel's Messiah is triumphant.

“LET US HEAR THE CONCLUSION OF THE WHOLE MATTER”

All that has been here considered represents Jehovah and Christ as one and the same Deity. The Lord God of Israel, and the God, too, of the Gentiles; God of the whole earth. There is no other. The Christ of the *New Testament* is no other than Israel's Jehovah. Both must be considered together in order to understand either. Both phases of the mission of Jehovah-Christ must be viewed together, both the sacrificial features, leading to the redemption of man, the atonement made for his sins—for Adam's transgression, and also, for man's individual sins. All this must be considered, as well as the tri-

umphant phases where Jehovah-Christ is victorious, and reigns "King of Kings and Lord of Lords". So considered, what harmony is brought into the earth-scheme of things, into the designs and purposes of God! What new and rich meaning to the *Old Testament*, and what joy to the Hebrew race—their Messiah found in the Christ of the *New Testament*! A Savior indeed; not only by forgiving sin, but by atoning for it, by restoring the majesty of the law, "Thou shalt not eat of the tree of the knowledge of Good and Evil; for in the day thou eatest thereof thou shalt surely die."

The sin of breaking this law by man was atoned for by the Christ—by Jehovah himself; and not only is the majesty of this law restored, but that which was lost by the transgression, has also been restored—man's life:

First, his spiritual life—his union with God is renewed.

Second, his physical life by resurrection from the dead, is also renewed—the reunion of spirit and body, forming the "soul of man", and "the resurrection from the dead is the redemption of the soul". This the giving of that immortality and eternal life to man which from the beginning was the purpose of God in the earth life of man.

Would that "Rasha", and all his race might be brought to see it, and accept what is the proper hope and faith of Israel—of all men; for with God there is no respect of persons (*II Chron. xix:7*); but he who "in every nation" feareth God, Jehovah-Christ, and worketh righteousness, is accepted with him.

B. H. ROBERTS.

Brooklyn, N. Y.
January, 1927.

V

A New Testimony for Jesus

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A New Testimony for Jesus

FOREWORD

"It is an additional cause of gratitude to the God of providence and of revelation, that even at this remote distance of time from the date of the sacred oracles, new evidences of their credibility and accuracy are continually coming to light. How much may yet remain, buried under barren mounds, or entombed in pyramids and catacombs, or hidden in the yet unexplored pages of some ancient literature, it were vain to conjure; but of this we may be sure, that if any new forms of evidence should hereafter be needed, to meet any new forms of unbelief, and authenticate afresh the word of truth, they will be found deposited somewhere, waiting for the fulness of time; and God will bring them forth in their season, from the dark hieroglyphics or the desert sand, or the dusty manuscripts to confound the adversaries of his word, and to 'magnify it above all his name'" (*Historical Evidence of the Truth of the Scripture Records*, by George Rawlinson, M. A., American Edition, 1885).

GREETINGS "RASHA", THE JEW

I have in former papers written a two-part answer to your objections to Jesus the Christ, as the Messiah of the Jews*. I have no means of knowing what the effect of these answers to your objections may have upon your mind "Rasha", the Jew. These answers were fashioned in the main, from the writings of your prophets of the *Old Testament*; but this I know, that Christian appeals made to your race from somewhat the same source of argument have not made much of an impression. Only here and there one has been reached by the presentation of the cause of the Christ to your race during the two thousand years since his birth. And it is not much to be marvelled at that it should be so, when all things are taken into account that have

*See the *Redeemed Hebrew*, December, 1926, and January, 1927.

happened between your race and the "Christians" since the third century of the Christian Era. Whether my humble effort in the two previous papers above referred to will make any better appeal, I do not know. It may be too much to even hope that they will. But this much that effort and this one will have to recommend them to your race: they proceed from a heart that is in profound sympathy with your people; from one who is confident of a glorious future for Israel in the world's affairs—in Jehovah's scheme of things for the human race.

ABRAHAM

Jehovah's promise to the great ancestor of your race—Father Abraham—still holds: **"In thy Seed shall all the nations of the earth be blessed"** (*Gen. xxii:18*).

Furthermore, in addressing "Rasha", the Jew, and all Jews, I am exercising the rights of a kinsman; for I, too, am of Israel, though not of the House of Judah, but of the tribe of Ephraim. I tell you this not to boast, but to give you assurance that I address you from the standpoint of one who is in sympathy with you, and with all the House of Israel. Besides, I have experienced personally such helpfulness from my brethren of Judah, in certain crises of my life, that it links me to you, and I am much bounden to your tribe. Certain happenings have persuaded me that the time is coming, and perhaps now is, when the prophecy of Isaiah will be realized:

"The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim" (*Isa. xi:13*).

Jehovah grant that it may be so!

A word in passing upon my remark above that it is not much to be marveled at that the message of the Christ as fulfilling your Messianic hopes has not made much of an appeal to your race, when all things are taken into account that have happened between the Jews and the Christians since the early cen-

turies of the Christian Era. It makes up a melancholy history in those many centuries—this treatment of the Jews by the Christians. Centuries of cruel persecutions; of ostracisms, of the denial of civil rights in Christian nations, extending even into modern times; the rack, the gibbet, the torture chamber, fire, sword, massacre; terror by day and horror by night have been evoked against you; expatriation often repeated, has left you without a country, and you have been denied the right of domicile in many lands, until the fate of Ahasuerus, ("the Wandering Jew") has come, for most minds, to symbolize the Jewish race. And all of this has been done to the Jew in the name of that gentlest of all Jews, and greatest of religious teachers—Jesus of Nazareth! No wonder the very name became hateful to your tribe, and the religion for which the name stands contemptible, largely because of the disparagement between its precepts and the practice of them, as related to your tribal experience. How your fathers must have hated all that goes by the name of Christianity! I can understand that, "Rasha", the Jew. But may it not be that all this has arisen in quite a different way from that in which you have conceived it to have come about? Not as a legitimate result, certainly, of the Christian religion, but by reason of a perversion of it? It was a pseudo Christianity that conceived the right and "duty" to persecute you, and an apostate church and churches that inflicted their ostracisms and other cruelties upon your race.

The question is too large to be argued here, of course, but the proof of the matter may not be far to find.* I hold it as a self-evident truth that the true Christian religion is not a persecuting religion; and that the true Church of Christ is not a persecuting church. When the Samaritans would not receive the Christ, some of the apostles would have them consumed by fire from heaven; but the Master turned and rebuked them, saying, "Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them" (*St. Luke ix:54-56*). It is true that Messiah said:

*See the writer's *The Falling Away—Or The World's Loss of the Christian Religion and Church*, sixteen Radio Addresses on the subject, published 1931.

“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man’s foes shall be they of his own household” (*St. Matt. x:34-36*).

This, however, is but a prediction of the result of the proclamation of the gospel, not an authorization to force the acceptance of Christianity by the sword; nor does it authorize the church to invoke the arm of the civil authority to execute by force her doctrinal decrees. The Gospel of Jesus Christ, it is true, did not bring peace but a sword; the sword, however, so long as Christianity remained true to her principles—and the church forsook not the Spirit of her Lord—the sword was found in the hands of those who rejected the gospel, and who sought to hinder its progress in the earth; and not in the hands of those who accepted the gospel, and preached it as the authorized servants of God. When the church departed so far from the Spirit of the Christ that she grasped the sword in her own hands, or dictated the civil authority to wield it in her behalf, and as she directed—to wage war against heretics and to persecute the Jews in the name of, and for the glory of Christ, and that became the policy of the church—the adoption of that policy proclaimed her apostate condition to history and to the world, in a manner to be known and read of all men.

ISAIAH’S PROPHECY OF APOSTASY

Running parallel with the rising tide of that persecuting policy of the “Christian Church”, was also the departure from the doctrines and ordinances and spirit of the gospel, until the “Christians” even in the early centuries of their era did what your prophet Isaiah said they would do, “Rasha”, when in the spirit of prophecy he said:

“The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word. The earth mourneth and fadeth away; * * * the haughty people

of the earth do languish. The earth also is defiled under the inhabitants thereof; because they **have transgressed the laws, changed the ordinance, broken the everlasting covenant.** Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned, and few men left" (*Isa. xxiv:1-6*).

This prediction as to the destruction of the earth and the inhabitants thereof has not yet been wholly fulfilled, for a curse hath not yet devoured the earth, and they that dwell therein are not yet desolate; the inhabitants of the earth have not yet been "burned", and but "few men left". Those judgments are yet future, but the earth and her inhabitants are preparing for it, "Rasha". They have transgressed the laws of the Christian religion by departing from them; they have changed the ordinances of that religion; they "have broken the everlasting covenant" in which it is founded; and the decree of Jehovah will be followed by judgments which will fall upon the world's inhabitants, and few men only will be left!

Mark also, "Rasha", these judgments will be brought about, not through any departure from the Mosaic law, but because people in the latter days will transgress the laws, change the ordinance, **and break the everlasting covenant**, of which the blood of the Christ is spoken of as the "**blood of the everlasting covenant**" (*Heb. xiii:20*).

ST. PAUL'S PROPHECY OF APOSTASY

Also has come to pass, "Rasha", the great prophecy of that Christian-Jew, St. Paul, on the same subject. A lively expectation was entertained by the Christian Church of St. Paul's day, that the Christ would soon reappear among men in glory, and he thought it needful to warn them against the expectation of an early fulfillment of this hope. In that warning and prophecy, he clearly portrayed "the falling away" from the Christian faith and religion: and as clearly predicted the usurpation by an evil power of dominion over the minds and lives

of men that is every way foreign to the divine purpose. Here follows the prediction:

“Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except **there come a falling away first, and that man of sin be revealed the son of perdition**; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, when I was yet with you I told you these things? And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth [hindereth] will let [hinder] until he be taken out of the way—[i. e., the true servants of God, the apostles of the church—the true priesthood of God, resisting the encroachments of the evil power—until they should be taken out of the way, by persecution and death]. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish: because they receive not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness” (*II Thes. ii:1-12*).

It was from this usurping and apostate power within the pseudo Christian churches, perverting both letter and spirit of the Christian faith and religion—from this your people and many others have suffered, “Rasha”, and not from true Christianity or from the Christ.

I commend this thought of the matter to you, “Rasha”, and to all Jews.

Meantime, I must return to the immediate purpose of this writing, viz., the introduction of a New Witness to you, to speak for the Messiah of your Hebrew prophets.

A "MANUSCRIPT RECORD" DISCOVERED

We will say for the purpose of this writing that the previous papers I have written are judged by you to be inadequate to their purpose—your conversion to the belief that Jesus of Nazareth fulfills the requirements of the prophecies of your Scriptures. So let it stand for the present. But I have another Witness for my truth; and "Rasha", the Jew, hearken to this Witness, I pray you.

For the sake of effectual presentation I will ask you to suppose something. I will ask you to suppose that within the ruins of an ancient temple,—say in Central America—of which there are many in that land, bearing witness to the existence of a high state of civilization in ancient times in America—long before the discovery of the continent by Europeans. There was found in this temple—in our supposition—a "Manuscript Record" written in strange characters, and yet by some means at last it was translated into understandable language—into the English language. We will suppose that the "find" was indubitably genuine, the characters of the "Record" real, and the translation is attested as true.

The contents of this "Record" disclose the fact that early in the reign of Zedekiah, king of Judah, and about eleven years before the destruction of Jerusalem, and the captivity of her people and her king in Babylon, a prophet contemporary with Jeremiah, evidently acquainted with him, and familiar with the Messianic hopes of that prophet, and of the hopes of the whole Hebrew race—under divine guidance led a colony from Jerusalem to America, and there the colony grew into a great people. These colonists were descendants of Joseph through both his sons, Ephraim and Manasseh. A second colony, about ten or twelve years after the departure of the first, also left Jerusalem. This after the fall of Jerusalem; and they were also led to America and ultimately the descendants of these

two colonies met sometime in the third century B. C. and formed one people, occupying large areas of the continents of America; dividing and sub-dividing into various political and ecclesiastical divisions, and experiencing the varied fortunes which wait upon all human affairs.

The second colony coming from Jerusalem were Jews and brought with them one of the sons of Zedekiah—this may be of interest to modern Judah. What is of more interest than anything else, however, is the fact that according to the "Manuscript Record" the first Hebrew colony brought with them to the western world copies of the Hebrew Scriptures extant in Palestine 600 years B. C. The *Five Books of Moses* are mentioned, and also "a record of the Jews from the beginning, even down to the commencement of the reign of Zedekiah"; the prophecies also of Jeremiah and of Isaiah. The latter being quoted more frequently and more extensively than any of the other prophets, or parts of the Hebrew writings, especially those parts that relate to the covenants, hopes and future glories of Israel.

These colonies then, be it remembered, were in possession of the Hebrew Scripture literature, and with the Messianic predictions of Israel's prophets.

KNOWLEDGE OF THE CHRIST IN THE NEW WORLD

These Scriptures inspired America's own men of spiritual insight and faith to seek God, and they found him for he is not far removed from anyone who seeks him. They reinforced their knowledge obtained from the Hebrew Scriptures of the coming and the Mission of Messiah by the revelations which they obtained from God, and thus built up for themselves a Messianic literature of high prophetic value. So clear was the pre-vision of their prophets relating to the Christ, that prophecy seemed like history reversed, and they lived in an almost perfect knowledge of Messiah's mission. Said one of their prophets:

"There is save one Messiah spoken of by the prophets, and that Messiah is he who shall be re-

jected of the Jews. For according to the words of the prophets, the Messiah cometh in six hundred years from the time my father left Jerusalem [the speaker was a direct descendant of the leader of the first colony that left Jerusalem] and according to the words of the prophets, and also the word of the angel of God [who had given the knowledge to the speaker] His name shall be **Jesus Christ, the Son of God.** * * *

"We labor diligently to write, [continues this inspired American prophet] to persuade our children, and also our brethren, to believe in Christ; and to be reconciled to God. * * * Notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law [i. e., of Moses] shall be fulfilled. * * * And we talk of Christ, we rejoice in Christ, we preach of Christ, and we write according to our prophecies, that our children may know to what source they may look for a remission of their sins" (*Book of Mormon, II Nephi xxv:18-26*).

As the time drew near for the fulfillment of the words of the prophet respecting the advent of the Messiah, signs in heaven and earth were promised to herald it. One prophet, five years before Messiah's birth, predicted as a sign of his birth, that there should be great lights in heaven:

"Insomuch that in the night before he cometh there shall be no darkness; insomuch that it shall appear unto men as if it were day. Therefore, there shall be one day and a night and a day, as if it were one day, and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be darkened; and it shall be the night before he is born. And behold, there shall be a new star arise, such an one ye never have beheld; and this also shall be a sign unto you" (*Book of Mormon, Helaman xiv:3-5*).

Signs were also to be given of Messiah's death, and of his resurrection, according to the "Manuscript Record":

“Behold, in that day that he shall suffer death, the sun shall be darkened and refuse to give his light unto you; and also the moon and the stars; and there shall be no light upon the face of this land, even from the time that he shall suffer death, for the space of three days, to the time that he shall rise again from the dead. * * * And behold, there shall be great tempests, and there shall be many places which are now called valleys which shall become mountains, whose height is great. And many highways shall be broken up, and many cities shall become desolate, and many graves shall be opened, and shall yield up many of their dead; and many saints shall appear unto many. And behold, thus hath the angel spoken unto me; for he said unto me that there should be thunders and lightnings for the space of many hours. And he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth [i. e., land of America] for the space of three days” (*Book of Mormon, Helaman xiv:20-27*).

In due course of time all these signs were given, and all the prophecies vividly detailed in our “Manuscript Record” were fulfilled. The light—sign of Messiah’s birth—was given, a day and a night and a day of continuous light—“the day of the three suns”—of native Central American traditions. The awful judgments, storm and tempest; of the sea heaving beyond its bounds; the three hours of earthquaking that rent the mountains and upheaved the plains, buried cities and burned others. Then impenetrable darkness, so dense that it could be felt—black mist which could not be dispelled by the sun’s rays, or any artificial means, known to the people—blackness! Blackness and silence! Silence, save for the shrieks, and the dirge-like moaning of the stricken people, and the voice of God heard tremulously throughout the land in every part of it, proclaiming the extent of the destruction, and the cause of it—the wickedness of the people; and testifying also of, and tendering the ever-recurring mercy of Jehovah—now the Jehovah-Christ; for he had now completed his redemption of the sons of men, Jehovah had become incarnated in a body of human form. As to

that human form, he had died—had been crucified to death, and buried in the earth, and now he was raised from the dead—the graves of men had been opened and the earth had cast out her dead, even according to the prophecy of *Isaiah* (xxvi:19). And now the voice of this triumphant Jehovah-Christ was heard penetrating the ears and hearts of the remnant of the people—saying:

DEITY OF THE CHRIST PROCLAIMED

“All ye that are spared because ye were more righteous than they [i. e., those who had perished in storm and earthquake], will ye not now return unto me, and repent of your sins, and be converted, that I may heal you? Yea, verily I say unto you, if ye will come unto me ye shall have eternal life. Behold, mine arm of mercy is extended towards you, and whosoever will come, him will I receive; and blessed are those who come unto me. **Behold, I am Jesus Christ the Son of God. I created the heavens and the earth, and all things that in them are. I was with the Father from the beginning. I am in the Father, and the Father in me; and in me hath the Father glorified his name. I came unto my own, and my own received me not. And the Scriptures concerning my coming are fulfilled. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name; for behold, by me redemption cometh, and in me is the law of Moses fulfilled. I am the light and the life of the world. I am Alpha and Omega, the beginning and the end. And ye shall offer up unto me no more the shedding of blood; yea, your sacrifices and your burnt offerings shall be done away, for I will accept none of your sacrifices and your burnt offerings. And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost. * * *** Behold, I have come unto the world to bring redemption unto the world, to save the world from sin. Therefore, whoso repenteth and cometh unto me as a little child, him will I receive, for of such is the kingdom of God. Behold, for such I have laid down my life, and have

taken it up again; therefore, repent, and come unto me ye ends of the earth and be saved" (*Book of Mormon, III Nephi ix:13-22*).

What a testimony is this for Jehovah-Christ! For his mission, for the Gospel of Christ as the power of God unto salvation! Let all the earth pray God that the "Manuscript Record" of the supposed Central American temple be a genuine, Christian document; and its testimony true!

THE APPEARING OF CHRIST IN AMERICA

This "Manuscript Record", the existence of which I am assuming gives an account of the resurrected Christ, in person, visiting the people of the western world—the ancient people of America. And why not? The ancient inhabitants of America were human, the children of God, of the House of Israel, according to our "Manuscript Record"—and serious historians have held them to be so; and why not the risen Messiah visit them? During forty days, between the resurrection and Pentecost, the resurrected Christ made eleven appearances to his disciples in Judea; appearances most palpable, involving personal contact, and eating and drinking with them (*Acts x:40, 41*). Then why not an equally matter-of-fact visitation to so important a land and people as the western continents and their inhabitants?

According to our "Manuscript Record" this appearing came about in the following manner:

Sometime after the signs of the Christ's death and resurrection had been given, a multitude of people were gathered about a temple somewhere in Central America, which had survived the storms and earthquakes above described, and as the people were noting the changes wrought by tempest and earthquake, and were conversing about this same Jesus whose death, burial and resurrection had been attested by these recent tremendous happenings—then came a voice as out of heaven, speaking, though what was said could not be understood. Then again the voice: It was not a harsh voice which they heard; and yet, though it was not a harsh voice, nor loud, it pierced

them to the center, "insomuch that there was no part of their frame that it did not cause to quake" because of it; and it caused "their hearts to burn". Then a third time they heard the voice, and they understood the words spoken, and looking upward whence came the sound thereof, they beheld a man descending out of heaven; and he was clothed in a white robe. And this is what the voice out of heaven said:

"Behold my beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him."

Then came to the multitude this heavenly Visitant so strangely presented, and before whom the multitude was silent, for "they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them." Then he who had been so wonderfully heralded to the multitude "stretched forth his hand and spake unto them, saying:

"Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

"And, behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

"And it came to pass that when Jesus had spoken these words, the whole multitude fell to the earth; for they remembered that it had been prophesied among them that Christ should show himself unto them after his ascension into heaven."

The multitude was also given St. Thomas' privilege of testing by touch the reality of Messiah's wounds in hands and feet and side; that they might know that it was he of whom the prophets had spoken, and who should atone for the sins of the world; and when they had done this, they cried out with one accord:

"Hosanna! Blessed be the name of the Most High God! And they did fall down at the feet of Jesus, and did worship Him" (*Book of Mormon, III Nephi xi*).

The testimony as to the Deity of the Christ is here complete. It is proclaimed by God's own voice from heaven; it is witnessed by the miraculous appearance of the Son of God among the people of the western continent; confirmed by his own declaration to them, that he was the Christ of whom the prophets had spoken. The vision of him, and its reality was attested by touch as well as by sight and hearing; and his Deity is also acclaimed by the act of worship by the multitude.

It was to do all this that the "Manuscript Record" was written and is preserved and brought forth—to testify of the Deity of the Christ, and that he was, and is, the Savior of the world.

On the title page of the "Manuscript Record", and placed there by the ancient prophet who wrote it as a Preface to the "Record", is a statement of the purpose for which the book was written and preserved, viz.:

"To show unto the remnant of the House of Israel what great things the Lord hath done for their fathers: and that they may know the covenants of the Lord, that they are not cast off forever—and also to the convincing of the Jew and Gentile that Jesus is the Christ the Eternal God, manifesting himself unto all nations."

Referring again to the body of the "Manuscript Record", it is said:

"Now these things are written unto the remnant of the House of Jacob; * * * and behold they shall come forth according to the commandment of the Lord, when he shall see fit in his wisdom. And behold they shall go unto the unbelieving of the Jews; and for this intent shall they go—that they may be persuaded that **Jesus is the Christ, the Son of the living God**, that the Father may bring about, through his most beloved, his great and eternal purpose, in restoring the Jews, or all the House of Israel, to the land of their inheritance, which the Lord their God hath given them, unto the fulfilling of his covenant; and also that the seed of this people may more fully believe his gospel" (*Book of Mormon, Mormon v:12-15*).

There is much more in this "Manuscript Record" of the western world: much of history, of biography, of doctrine, of civil governments, of the rise and fall of parties, and even of nations; much about wickedness and intrigue, and strifes, and of wars. Perhaps excess of all this in detail. But what is here set forth as to this ancient "Manuscript Record", bearing witness to the identity of the Christ of the *New Testament* and the Messiah of the *Old Testament*, is sufficient for my purpose, namely, to get consideration of the value of such a Witness, should such a document as the "Manuscript Record" really be found, and it should be proven that it represents things that happened anciently in America; that its characters are really historical figures, not false creations of the mind. Then behold what a treasure the world—and especially the Jews and the Christians—would have in this "Manuscript Record"!

HUNGER FOR THE KNOWLEDGE OF THE CHRIST

A few years ago the Rev. John Watson, D. D. (Ian Maclaren) wrote in the prologue of his *Life of the Master*, this statement:

"Were a parchment discovered in an Egyptian mound, six inches square, containing fifty words which were certainly spoken by Jesus, this utterance would count more than all the books which have been published since the first century. If a veritable picture of the Lord could be unearthed from a catacomb, and the world could see with its own eyes what like he was, it would not matter that its colors were faded, and that it was roughly drawn, that picture would have at once a solitary place amid the treasures of art."

I believe that to be true. It represents the world-hunger for actual knowledge of the Christ—the desire really to know if he was and is the Son of God and the Savior of the world. Well, the argument here is, that if that is or would be true as to a "parchment six inches square", containing "fifty words which were certainly spoken by Jesus", then what would be the value, and what the place in the world's literature of this "Man-

uscript Record"? I have asked you, "Rasha", the Jew, and all Jews, to suppose that there has been discovered a Witness in America, containing many chapters of his sayings—words surely spoken by him? Truly it would be a pearl beyond price! If such a real Witness should testify, then all doubts would disappear as to many things. Jesus of Nazareth would be enthroned as the Son of God, and in him God wholly revealed; for it was part of the Christ's mission to represent God to men in the world—to be God "manifested in the flesh" (*I Tim.* iii: 16); the incarnation of Jehovah, his obtaining a body, as foreshadowed in the prophecy of *Isaiah* (xxvi:19)—all this would be established; the fact of the physical resurrection of men—the fact that as in Adam all die, so in the Christ would all men be made to live. All this would be assured; Christ as the Savior of men, not only Savior of the race from the consequences of Adam's transgression, but the Savior of men from their individual sins would be confirmed as a glorious truth to consciousness; the fatherhood of God and the brotherhood of men would be, not only a more or less vague sentiment, but reality. Immortality would be assured, and with immortality assured, would follow the necessary corollary of eternal progress of intelligences—of men; and with that the assurance of the worth-whileness of existence—the justification of life. With all this established by the reality of the Christ and the confirmation of his whole mission, the Christ becomes "The Master Key" of the universe for man; and he may learn all things, solve all mysteries, be in harmony with all divine purposes, and be secure from all evil. The conviction arises that—and it may be stated in the formula of the "Manuscript Record"—

"All things have been done in the wisdom of him who knoweth all things. Adam fell that men might be, and men are that they might have joy" (*Book of Mormon, II Nephi ii:25*).

Is all this worth while "Rasha"? Worth while to you, a Jew? To all men? Behold, what zest all this would give to

life! What courage in affliction, what hope in despair (could there be such a thing as despair?); what confidence in the hour of death; what scorn of temporary defeat! With all the above in consciousness, men could face life and its trials with calm confidence of winning a glorious victory. They might lose battles, but they would win the war. With Paul, we could say—paraphrasing his words:

“For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.” And though men may have this treasure in earthen vessels, that the excellence of the power may be of God, and not of men—though they may be troubled on every side, they shall not be distressed; though perplexed, they shall not be in despair; though they may be persecuted they shall not be forsaken; though cast down, they shall not be destroyed. (*II Cor. ix:6-9*).

Nay, (as Paul assures us, in another place)—In all these things we are more than conquerors, through him that loves us; and we may be persuaded that neither death, nor life, nor angels, nor principalities, nor things present nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the Love of God, which is in Christ Jesus (Jehovah-Christ) our Lord (*Rom. viii:37-39*).

FROM “SUPPOSITION” TO FACT

And now “Rasha”, comes the serious part of my message to you, and to all my brethren of Judah. The thing I have been “supposing” respecting the “Manuscript Record”, and its testimony here considered is reality, though under slightly different conditions than those named under the “supposed case”. Instead of a “Manuscript Record” the Record was, and is engraven on metallic plates—gold plates. Instead of being discovered in a temple in a Central American state, it was revealed by the coming of an angel from God, who made known its existence to be in a prominent hill, in western New York state, called by the ancient people of America “Cumorah”; and

those gold plates were given into the temporary possession of one Joseph Smith, to be translated; not by the learned lore of men, but by the power of God, by means of Urim and Thummim—being a divine instrument, a means of revelation “Rasha”, for making known the things of God, not unknown among the prophets and seers of our ancient Israel. This revelation of the American Witness to the Lord Jesus Christ, and to his being the Holy One of Israel, the Messiah of the *Old Testament*—Jehovah incarnate—through whom is to come, nay, through whom has come—resurrection from the dead, forgiveness of sin and redemption of the world,—this Record was given to Joseph Smith of Palmyra, New York, in the third decade of the 19th century; and he translated this ancient American Scripture and published it under the title of *The Book of Mormon*, because it is a compilation of abridged documents, made by an ancient prophet of the western continent by the name of Mormon—about 400-420 A. D.

Of the origin and character of this book, and how he became possessed of it, Joseph Smith gives the following account:

THE APPEARING OF MORONI, AN ANGEL OF GOD

“On the evening of the 21st of September, A. D. 1823, while I was praying unto God and endeavoring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room—indeed the first sight was as though the house was filled with consuming fire; the appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. This messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the Millennial reign. I was informed that I was

chosen to be an instrument in the hands of God to bring about some of his purposes in this glorious dispensation.

THE BOOK OF MORMON

"I was also informed concerning the aboriginal inhabitants of this country [America] and shown who they were, and from whence they came; a brief sketch of their origin, progress, civilization, laws, governments; of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I was also told where were deposited some plates on which were engraven an abridgment of the Records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night and unfolded the same things. After having received many visits from the angels of God unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September, A. D. 1827, the angel of the Lord delivered the Records into my hands.

"These Records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings, in Egyptian characters, and bound together in a volume as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction and much skill in the art of engraving. With the Records was found a curious instrument which the ancients called '*Urim and Thummim*' which consisted of two transparent stones set in the rim of a bow fastened to a breast-plate. Through the medium of the *Urim and Thummim* I translated the record by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded, from its first settlement by a colony that came from the Tower of Babel at the confusion of languages, to the beginning of the fifth century of the Christian Era. We are in-

formed by these Records that America in ancient times has been inhabited by two distinct races of people. The first was called Jaredites and came directly from the Tower of Babel. The second race came directly from the City of Jerusalem about six hundred years before Christ. They were principally Israelites, of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the fourth century (A. D.). The remnant are the Indians that now inhabit this country.

“This book also tells us that our Savior made his appearance upon this [the American] continent after his resurrection; that he planted the gospel here in all its fulness, and richness and power, and blessing; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessings as were enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of their prophets who existed among them was commanded to write an abridgment of their prophecies, history, etc., and to hide it up in the earth, and that it should come forth and be united with the *Bible* for the accomplishment of the purposes of God in the last days” (“Wentworth Letter” *History of the Church*, Period I, vol. iv, pp. 536-8).

IS THE NEW WITNESS A TRUE WITNESS?

In my “supposed case” of the “Manuscript Record”, I confined myself to the “Nephite” part of it because this had to do with the distinctly Israelitish part of the *Book of Mormon* the Hebrew colonies brought to the western world, and is the part of the book which, both prophetically and historically, deals more especially with the Christ, and the intent of the book, which is to “convince both the Jew and the Gentile, that Jesus is the Christ, the eternal God, manifesting himself unto all nations.”

This *Book of Mormon*, then, this new volume of Scripture, revealed of God, in the manner above detailed, is **God’s New**

Witness to the world of the truth that Jesus is both Lord and Christ—Jehovah incarnate, God manifested in the flesh. He came to the earth in order to redeem men from sin, and to bring to pass man's spiritual re-birth into fellowship with God; and also to bring to pass man's resurrection from the dead—the reuniting of spirit and body into an immortal, physical life, in which life man will be capable of receiving a fulness of joy, and without such immortal life—the union of spirit and element into one sole being—a personal entity—men can not receive a fulness of joy.

The only thing that now remains to be considered is the truth of this revelation, for the glory and importance of such a book—of this book, **if true**, will be conceded.

The truth of Joseph Smith's statement is confirmed by the testimony of Three Special Witnesses. These Witnesses testify to the fact of seeing these ancient Records—the gold plates filled with engravings; they were revealed to these Witnesses by the power of God, and not by the power of man. Their solemn testimony appeared in the first edition of the book, and in all the authorized subsequent editions, and stands as follows:

TESTIMONY OF THE THREE WITNESSES

"Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That we, through the grace of God the Father, and our Lord Jesus Christ, have seen the plates which contain this Record, which is a Record of the people of Nephi, and also of the Lamanites, their brethren, and also of the people of Jared, who came from the tower of which hath been spoken. And we also know that they have been translated by the gift and power of God, for his voice hath declared it unto us; wherefore we know of a surety that the work is true. And we also testify that we have seen the engravings which are upon the plates; and they have been shown unto us by the power of God, and not of man. And we declare with words of soberness, that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon; and we know that it is by the grace of God the Father, and our Lord Jesus

Christ, that we beheld and bear record that these things are true. And it is marvelous in our eyes. Nevertheless, the voice of the Lord commanded us that we should bear record of it; wherefore, to be obedient unto the commandments of God, we bear testimony of these things. And we know that if we are faithful in Christ, we shall rid our garments of the blood of all men, and be found spotless before the judgment-seat of Christ, and shall dwell with him eternally in the heavens. And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God, Amen.

Oliner Cowdery
David Whitmer
Martin Harris

To this testimony these Three Witnesses remained constant. While they had their trials in the midst of persecution and sore afflictions which befell them, and even periods of separation from their brethren in the church, yet to their testimony they remained true. The gold plates from which the *Book of Mormon* was translated, existed; they saw them and the engravings upon them. An angel of God appeared before them, and laid the Records before their eyes. The Record was translated by the gift and power of God; for his voice had declared it unto them, hence they knew it. They never attempted to resolve the appearance of the angel, the exhibition of the plates, or hearing the voice of God into hallucination of the mind; nor did they ever attempt to refer this really great event to some jugglery on the part of Joseph Smith. They never allowed even the possibility of their being mistaken in the matter. They saw; they heard; the splendor of God shone about them; and they heard his voice. Joseph Smith could never have produced such a scene as that which they beheld. They were not deluded. The several incidents making up this great revelation were too palpable to the strongest senses of the mind to

admit of any doubt as to their reality. The great revelation was not given in a dream or vision of the night. There was no mysticism about it. Nothing unseemly or occult. It was a simple, straight-forward series of facts that had taken place before their eyes. The visitation of the angel was in the broad light of day. Moreover it occurred after such religious exercises as were worthy to attend upon such an event, viz., after morning devotional exercises in the Whitmer home common to all really religious families of that period—the reading of a Scripture lesson, singing a hymn, and prayer; and after arriving at the scene of the revelation, devout prayer again by the prophet and each of the then-to-be-Witnesses. The revelation then followed. There exists no possibility of resolving their testimony into delusion or mistake.

In addition to the Three Witnesses, Eight other Witnesses saw and handled the plates, not in connection with any supernatural display, but in a plain, matter-of-fact human way, as will be seen in their testimony, published in the first and all subsequent editions of the *Book of Mormon*—It here follows:

THE TESTIMONY OF THE EIGHT WITNESSES

“Be it known unto all nations, kindreds, tongues, and people, unto whom this work shall come: That Joseph Smith, Jr., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated, we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the world that which we have seen. And we lie not, God bearing witness of it.”

Christian Whitmer,
Jacob Whitmer,
Peter Whitmer, Jr.,
John Whitmer,

Hiram Page,
Joseph Smith, Sr.,
Hyrum Smith,
Samuel H. Smith.

As already remarked this testimony of the Eight Witnesses differs from that of the Three Witnesses in that their testimony is not attended by any remarkable display of glory or power of God. It was just a plain matter-of-fact exhibition of the plates by the prophet himself to his friends. They saw the plates; they handled them; they turned the leaves of the old Nephite Record, and saw and marveled at its curious workmanship. No brilliant, supernatural light illuminated the forest where the plates were shown to them; no angel was there to awe them by the splendor of his presence; no piercing voice of God from a visible glory to make them marvel by its power. All these supernatural circumstances present at the view of the plates by the Three Witnesses were absent at the time when the Eight Witnesses saw them. Here all was natural, matter-of-fact, plain. Nothing to inspire awe, or fear, or dread; nothing uncanny or overwhelming, but just straightforward proceeding that leaves men in possession of all their faculties, and self-consciousness; all of which renders such a thing as deception, or imposition entirely out of the question. They could pass the plates from hand to hand, guess at their weight—doubtless considerable, that idea being conveyed by the words of their testimony—“We have seen and **hefted** and know of a surety, that the said Smith has got the plates.” They could look upon the engravings, and observe calmly how different they were from everything modern in the way of record-making known to them, and hence the conclusion that the workmanship was not only “curious” but “ancient”.

The fact that Joseph Smith had the ancient American Record is established by these Witnesses. Nothing beyond this for my present purposes is necessary. The value of the testimony of these two groups of Witnesses—and the manner in which their testimonies interlock and mutually supplement each other, and make the evidence for the existence of these plates containing the Record translated by Joseph Smith impregnable, is considered in detail in this writer's *New Witnesses for God*, vol. II, chapters xv-xxi inclusive, pp. 237-311.

A TEST OF THE TRUTH OF THE NEW WITNESS

It is beyond the space allowed in this writing to consider the evidence for the truth of the *Book of Mormon*, external and internal. This evidence, however, is also considered somewhat thoroughly in the work cited above—*New Witnesses for God*, vols. II and III. I shall in this matter—dealing with proofs of the truth of the *Book of Mormon*—content myself with putting those who read this “Message to ‘Rasha’, the Jew, and to all Jews”—I shall content myself by putting all these whom I address in this writing in the way of ascertaining the truth of this New Witness for themselves. And that by a means set forth within the *Book of Mormon* itself, viz:

“And when ye shall receive these things, [that is the knowledge contained in the *Book of Mormon*] I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. And by the power of the Holy Ghost ye may know the truth of all things” (*Book of Mormon, Moroni x:4-5*).

Here is a means by which men, each for himself, may test the truth of this New Witness for God. Will you, “Rasha”, and all my kinsmen of Israel, will you make the trial to ascertain the truth of this Witness I offer you? Will it not be worth while? Ask Jehovah if it is true. Ask if Jesus of Nazareth is indeed your promised Messiah, as the *Book of Mormon*, as well as the *New Testament* reveals him to be. Would you not want to receive him, if he is Jehovah incarnate? I beseech you, as one who loves you, and believes in you, and in the greatness and future of your race. I beseech you, make this trial of faith, “Rasha”. Ask Jehovah if these things be not true!

A PROPHETIC PAGE FROM THE BOOK OF MORMON

Under this title I am presenting items of prophetic matter which fill less than a page from the first edition of the *Book of Mormon*. It will be found in the current edition of that book, namely on pages 101 and 102; and I judge the matter to be of very high importance to the Jews and the whole House of Israel. The several predictions to be noted carry with them a convincing power that is nothing short of being wonderful. Prophecy always has had a peculiar force as evidential value in testing the genuineness of a prophet's claims. For instance, it is written in *Deuteronomy*, chapter xviii:21-22:

"And if thou say in thine heart, How shall we know the word which the Lord hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

I ask the consideration of the following predictions and their fulfillment, that is, if the prophecies are fulfilled they become evidence of the truth of the prophecies, and in this case, the truth of the *Book of Mormon*, and the claims of its translator.

1. MANY SHALL BELIEVE IN THE NEPHITE RECORD

It must be remembered that the *Book of Mormon*, "Rasha", was published in the month of March, 1830. This is noted because it is of the essence of a true prophecy that the prophecy must precede in time the event predicted; and also the event must be of such a character that no merely human foresight or judgment, unaided by divine inspiration or a revelation could foretell the event or of its development. Also I may add that one's belief in the inspiration of a prophet may be greatly increased if his prophecies are of such a nature—either to individuals, the nations, or to the races to which they may be addressed—that they are worth while to those to whom they are addressed and worthy of God to reveal. All the prophecies

dealt with in this Prophetic Page of the *Book of Mormon*, you will observe, "Rasha", possess all these characteristics.

At the time of the publication of the *Book of Mormon* it was the universal belief that all revelation, in the *Bible* sense, had ceased, never to be renewed: and how this book which had come forth as a revelation from God would be received in and by the world was very problematical. Yet this *Book of Mormon* boldly proclaims—notwithstanding these conditions that—many shall believe the book.

"And now, I would prophesy somewhat more concerning the Jews and the Gentiles. For after the book of which I have spoken shall come forth, and be written unto the Gentiles, and sealed up again unto the Lord, there shall be many which shall believe the words which are written" (*Book of Mormon, II Nephi xxx:3*).

The latter part of the closing sentence making reference to the American Indians, descendants of the ancient and enlightened Israelites whence they sprang, and among whom was this prophet Nephi who is writing this Prophetic Page in about the sixth century before Christ, and revealed, and sent forth to the world by Joseph Smith, in March, 1830, before he had a dozen converts to his *Book of Mormon*.

Well, many have believed the *Book of Mormon* notwithstanding the Christian world's attitude which then and now rejects all revelation outside of the *Bible*.

The total membership of the so-called "Mormon Church" is now (1932) about 600,000; but to these figures must be added all those who have believed the book and identified themselves with the church, and who have died in the first century of that church's existence, and the hundreds of thousands also who have believed the *Book of Mormon*, but have not had the moral courage to forsake the things of the world and accept it, and publicly announce their faith in it by joining the church. This truly will bring those who have believed the book beyond the million mark already, and everywhere the number of those believing are increasing.

2. THE BOOK TO BE TAKEN TO THE AMERICAN INDIANS

"And they shall carry them forth, [namely the words of the book] unto the remnant of our seed. And then shall the remnant of our seed know concerning us, how that we came out from Jerusalem, and that they are descendants of the Jews" (*Book of Mormon, II Nephi xxx:3-4*).

Or, it is somewhat characteristic of this *Book of Mormon* to use the expression, "the Jews" for the whole House of Israel—hence descendants of Israel. Continuing the prophecy says:

3. THE GOSPEL OF CHRIST AMONG THE INDIANS

"And the gospel of Jesus Christ shall be declared among them; wherefore they shall be restored unto the knowledge of their fathers, and also to the knowledge of Jesus Christ, which was had among their fathers.

"And then shall they rejoice; for they shall know that it is a blessing unto them from the hand of God; and their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people" (*Book of Mormon, II Nephi xxx:5, 6*).

The first mission of the Church of Jesus Christ of Latter-day Saints that was sent forth into the world was a mission to the "remnants of the land", the American Indians. Oliver Cowdery, Parley P. Pratt and Ziba Peterson were the men chosen before the church had been organized six months, and they were sent forth to carry this book and its message to the remnants of the land. In their westward journey they halted first and visited the tribes of Indians located near Buffalo, New York; thence proceeded to Kirtland, Ohio; and on westward to the western borderland of the United States, where at that time the policy of the United States government was to assemble the tribes of Indians from Florida and in other southern states and locate them in what afterwards became the Indian territory (afterwards made the state of Oklahoma).

These tribes the mission merely visited, introduced the

Book of Mormon to them and read portions of it at council meetings of their chiefs. But sectarian bigotry in the form of Christian missionaries and Gentile Christian Indian agents combined to expel them from among these Indian tribes and their mission was somewhat circumscribed by these untoward events, though their purpose was only to announce Jesus the Christ once known to their fathers; and to proclaim to them that though in a present fallen state, and estranged from the world, God had not forgotten them nor the promises unto Abraham "his friend". These promises he was going to make good to them in bringing them again to the knowledge of their fathers and to a knowledge of their Redeemer, Jesus Christ—Jehovah-Christ, "Rasha".

It is rather thrilling, however, to recall that while the mission designed for the enlightenment of the Indians was thwarted for the time, by the above events, yet God removed his whole church through and into the midst of a land where for a 1000 miles Indian tribes were all about them, and here in contact with them the church preached the gospel to them from Canada in the north to Mexico in the south, where thousands of the Indians have heard of the promises of God to their fathers, and rejoice in them, and believe the gospel. There is today a Mexican Mission with a large number of native missionaries carrying the *Book of Mormon* and the gospel to the native tribes of that land, and large numbers of them are believing the message of the *Book of Mormon* and rejoicing in it.

May we not hope for the realization of the "promise" as well as the fulfillment of the "prophecy" that "many generations shall not pass away among them, save they shall be a white and delightsome people."*

4. THE SCATTERED JEWS SHALL ALSO BEGIN TO BELIEVE IN CHRIST

"And it shall come to pass that the Jews which are scattered also shall begin to believe in Christ: and they

*For larger information on this theme see the author's *Comprehensive History of the Church of Jesus Christ of Latter-day Saints, Century I*, (six vols.), vol. ii, ch. xlii and vol. v, ch. cxxix and cxliv, *passim*.

shall begin to gather in upon the face of the land; and as many as shall believe in Christ shall also become a delightful people."

This *Book of Mormon*, it must be remembered, "Rasha", was published early in the spring of 1830, that was before there began to be any change in the mind-attitude of Judah toward Jesus of Nazareth; and before Dr. Herzal, of Hungary had started the Zionite movement for the redemption of Palestine as the gathering place for the Jews, with a view to that people resuming their national life. Hence, though it might be denied that this *Book of Mormon* prophecy respecting the Jews was of such ancient date as the *Book of Mormon* ascribes to it—about the sixth century B. C.—yet it cannot be denied that the passage above is prophetic since it was published long before the modern changes began to take place in the modern Jewish mind in relation to Jesus; and before the modern movement known as Zionism—the re-establishment of the Jews in Palestine, the creation of a Jewish state there, and the resumption of national life by Judah was urged upon the attention of the modern world.

It is true, however, that a marked change has taken place in the mind of Judah respecting Jesus, since the spring of 1830. This can best be witnessed by the testimony of prominent Jewish rabbis. For instance Rabbi Isidor Singer, Ph. D., of New York City, on March 25th, 1901, said:

Rabbi Isidor Singer

"I regard Jesus of Nazareth as a Jew of Jews, one whom all Jewish people are beginning to love. His teaching has been an immense service to all the world in bringing Israel's God to the knowledge of hundreds of millions of mankind. The great change in the Jewish thought concerning Jesus of Nazareth I can not better illustrate than by this fact: When I was a boy, had my father, who was a very pious man, heard the name of Jesus uttered from the pulpit of our Synagogue, he and every other man in the congregation would have left the building, and the rabbi would have been dismissed at once. Now, it is not a strange thing in many Synagogues, to hear sermons preached eulogistic of this Jesus, and nobody thinks of protest-

ing—in fact, we are all glad to claim Jesus as one of our people.”

Rabbi Stephen A. Wise: Jesus Not a Myth

The above is singularly in harmony with an utterance of Rabbi Stephen A. Wise, of the Free Synagogue, New York City, about a year ago. Standing before a capacity congregation in Carnegie Hall, Dec. 20th, 1925—

The rabbi declared that Jesus of Nazareth “was a man and not a myth”, as he had been taught in his earlier manhood. “Jesus was,” said the rabbi [i. e., he existed]. “I accept this despite the notion I had been led to believe earlier in my life—a notion that Jesus was a myth, and never existed. I tell you, and I will repeat these words to every Jew in the world if need be—Jesus was, and we must accept this fact at once.”

In this same address the rabbi added:

“Shall we not say that this Jew [Jesus] is soul of our soul, and that the soul of his teaching is Jewish, and nothing but Jewish? The teaching of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward” (*New York World*, Dec. 12, 1925).

This deliverance brought on a widespread discussion throughout Jewry in the United States and elsewhere, which brought out the fact that among Jews everywhere there had developed within the last generation a very widespread feeling of respect for Jesus of Nazareth, along the lines set forth in the above quotations from these two prominent and learned New York Jews.

From my collection of such expressed changing opinions, gathered during the last thirty years, I can easily increase such testimonies to over an hundred, and will here increase the number, not to that extent, but will add some of the choicest of them. Not for the purpose of saying that the Jews are just now accepting Jesus as the Son of God, or as God “manifested in the flesh”, Jehovah incarnate, and the world’s

Redeemer. No, not that; but they are, as the terms of our *Book of Mormon* prophecy requires, "beginning to believe in Christ". They are saying now, "This Jew is soul of our soul, and that the soul of his teaching is Jewish and nothing but Jewish. The teachings of Jesus, the Jew, is a phase of the Spirit which led the Jew Godward." This now is the tone of Jewry instead of the universal anathema of Jesus of but a generation ago!

The first quotation I give from my collection has in it still some of the flavor of bitterness against Christians for their treatment of the Jews; but it is helpful in that it shows even in the case of the author quoted, a turning from the injustice of the Christians toward the Jews to an appreciation of Jesus. This statement is from Rev. Hugh Robert Orr, from a discourse preached by him in All Souls Unitarian Church, Evanston, Ill., Jan. 16, 1921, and published in *B'Nai B'Rith News*.

**Rev. Hugh Robert Orr: Judaism vs. Christianity—
A Unitarian View**

"And so there came to be what was known to be a 'Christianity as a system'—Christianity as a system is not and never was the religion of Jesus. Christianity as a system is an agglomeration of absurd theological dogma infiltrated with all kinds of Pagan superstition, all gathered about the person of Jesus, so surely obscuring the great teacher with its falsehoods, that it is only with difficulty that the probable Jesus can be discovered at all.

"What Christian theology has done to Jesus is worse for the world than what his crucifiers did. It stole Jesus the Jew from Judaism, dressed him up in a strange and bewildering costume more disgraceful than any crown of thorns, fabled a false pedigree for him and then audaciously insisted that the Jewish race must accept this impossible caricature in place of their kinsman of Nazareth. And if the Jews would not fall down and worship this strange Pagan Christ that the Christians had substituted for the real Jesus, then they and their children should be sought out and tortured unto death.

"Many orthodox Jews, knowing little of the real Jesus, but knowing well how for centuries their race

has been excluded and hounded and murdered in the name of one Jesus Christ, have a horror of that name as of some spectral devil who is responsible for all their centuries of suffering. Can you blame them? And whose fault is it?

"To be sure, Christianity does profess to embody the teachings of Jesus, and in a way it practices them; that way may be judged, in part at least, from some of the things I have already pointed to. And true it is to-day, Christian theology is beginning to divert itself very cautiously of some of its Pagan superstition. Some of its younger and better educated ministers do come dangerously near repudiating some of the falsehoods of the Christian theology at times. But when you remove from Christianity all the ignorant superstitions, **what do you have left?** Why you have left simply the teachings of Jesus, which are no more **Christian** than they are **Jewish**, for they are **Judaism at its best**. Is it not about time that Christendom should lay aside its superstitions and be converted to the religion of Jesus? When it does it will then realize how far it was from the way of the great teacher when it was murdering his kinsmen."

Rabbi Kohler's View of Jesus

"The Jew of today holds in Jesus an inspired ideal of matchless beauty. While he lacks the element of stern justice expressed so forcibly in the law and in the *Old Testament* characters, the firmness of self-assertion so necessary to the full development of manhood, all those social qualities which build up the home and society, industry and worldly progress, he is the unique exponent of the principle of redeeming love. His name as helper of the poor, as sympathizing friend of the fallen, as brother of every fellow sufferer, as lover of man and redeemer of woman, has become the inspiration, the symbol, and the watchword for the world's greatest achievements in the field of benevolence."

"KAUFMANN KOHLER."

Ph. D. Rabbi of Temple Beth-El, N. Y.
August 23, 1899.

Moritz Friedlander's View of Jesus

Always higher, on to unapproachableness, grew his personality, including all that is beautiful, lofty,

sublime, and divine, and forcing everyone to adoration and self-nobilization. This divine 'Son of Man' became the world-ideal, and this sublime ideal has been originated in Judaism, which will ever be remembered as having been predestined by Providence to bring forth such a creation."

"MORITZ FRIEDLANDER."

November 6, 1899.

Ph. D. of Vienna, Austria.

Morris Jastrow, Jr.'s View of Jesus

"From the historic point of view, Jesus is to be regarded as a direct successor of the Hebrew prophets. His teachings are synonymous with the highest spiritual aspirations of the human race. Like the prophets, he lays the chief stress upon pure conduct and moral ideas, but he goes beyond the prophets in his absolute indifference to theological speculations and religious rites. It is commonly said that the Jews rejected Jesus. They did so in the sense in which they rejected the teachings of their earlier prophets, but the question may be pertinently asked, Has Christianity accepted Jesus? Neither our social nor our political system rests upon the principles of love and charity, so prominently put forward by Jesus.

"The long hoped-for reconciliation between Judaism and Christianity will come when once the teachings of Jesus shall have become the axioms of human conduct."

"MORRIS JASTROW, JR."

Ph. D. Prof. Semitic Lang, U. of P., Phil.

November 6, 1899.

David Castelli: Jesus a Fulfiller of Jewish Prophecy

"Jesus in a certain sense fulfilled in his person the prophecies of the *Old Testament*; they reached in him a height beyond which it is impossible to go. He was not the magnificent worldly king in Israel again, for whom the Hebrews waited in vain; but he was the great teacher of mankind, spreading among all nations the principle of love and humanity which, until then, had remained confined within the limits of Jerusalem."

"PROF. DAVID CASTELLI."

September 23, 1899.

Of Florence, Italy.

James H. Hoffman: In Reverence of Jesus

"I revere him [Jesus] for having brought home by his own life and his teachings, to the innermost hearts and souls of mankind, of all times, in every station, the eternal truths as first embodied in the Mosaic code and proclaimed in undying words by the prophets. I recognize in him the blending of the divine and human, the lofty and lowly, showing the path for the dual nature of man, by divine aspirations to gain the victory over the earthly life, tending to draw him downward—the Son of God triumphing over the child of the earth."

"JAMES H. HOFFMAN."

Hebrew Technical Inst. N. Y.

October 6, 1899.

Adolf Bruell: The Gospels the Doctrines of Judaism

"In Christianity, as it is represented in the *Gospels*, the sublime doctrines of Judaism, if we subtract the dogmas, find their most beautiful expression. If we deduct the purely human additions, as well in Judaism where they take the form of observances, as in Christianity, where they crystallize themselves into dogmas, we find that there is no real antagonism between the two. And how could it be otherwise, for did not Jesus stand upon the ground of biblical and prophetic Judaism?"

"The fact that love, the highest religious principle, has not yet fully penetrated Christianity, as is shown by the awful fanaticism of the middle ages and the odious anti-Jewish movement of our own time, does not alter the fact that Jesus promulgated a sublime doctrine which is in full harmony with Judaism, and with which Christianity must be entirely imbued before it can be seriously called the religion of Christ. * * *
Meanwhile, it would be appropriate that honest and enthusiastic men might form an alliance in order to reconcile Judaism and Christianity; and for this purpose Jesus and the prophets would be rather genial helpers than detractors."

"ADOLF BRUELL."

Ph. D. Editor Frankfort-on-the-Main, Germany.
October 10, 1899.

**Theodore Reinach: Jesus the Continuator
of the Prophets**

"Although we know very little with certainty concerning the life and teachings of Christ, we know enough of him to believe that, in morals as well as in theology, he was the heir and continuator of the old prophets of Israel. There is no necessary gap between Isaiah and Jesus, but it is the misfortune of both Christianity and Judaism that a gap has been effected by the infiltration of heathen ideas in the one, and the stubborn (only too explainable) reluctance of the other, to admit among its prophets one of its greatest sons [meaning Jesus]. I consider it the duty of both enlightened Christians and Jews to endeavor to bridge over this gap."

"THEODORE REINACH."

December 17, 1899.

Ph. D. Paris.

M. Lazarus: Jesus to be Reclaimed for Judaism

"I am of the opinion that we should endeavor with all possible zeal to obtain an exact understanding of the great personality of Jesus and to reclaim him for Judaism."

"M. LAZARUS."

Ph. D. of the University of Berlin.

January 24, 1901.

**Rabbi Marcus Jastrow: Jesus as Depicted
in the New Testament**

"Thoughtful Jews of all days, and especially of modern tendency of thought, see in Jesus, as depicted in the *New Testament*, the exponent of a part of the ethics of Judaism, and more especially of its milder side-love and charity. * * * We Jews of our modern days, speak of Jesus with that respect which all high-minded dreamers of all ages and nations inspire, even though we cannot accept all their ideas and ideals, and are mindful of the fact that it is to noble dreamers that humanity is indebted for its most precious possessions."

"MARCUS JASTROW."

Ph. D. Rabbi and Author of *Dictionary of Talmud*, Philadelphia, Pa.

September 4, 1899.

Rabbi Emile Levy: Service of Christ to Humanity

"In exhorting mankind in a touching and poetical language, ever trying to come nearer the divine example by a charitable, humble, modest, and pure life, Christ has rendered immense services to humanity and to the cause of progress and civilization, for he thus spread the Jewish doctrine, which aims at a continual improvement of the individual and of society, and contributes to the preparation of the Messianic Era and of the brotherhood of nations."

"EMILE LEVY."

Chief Rabbi of Bayonne, France.

October 24, 1899.

Max Nordau: Jewish Philosopher on the Christ

"Jesus is soul of our soul, as he is flesh of our flesh. Who, then, could think of excluding him from the people of Israel? St. Peter will remain the only Jew who said of the son of David, 'I know not the man'. * * * Every time that a Jew mounted to the sources and contemplated Christ alone, without his pretended faithful, he cried, with tenderness and admiration: 'Putting aside the Messianic mission, this man is ours. He honors our race and we claim him as we claim the gospel—flowers of Jewish literature and only Jewish'."

"MAX NORDAU."

M. D. French Philosopher.

Rabbi Isadore Harris: The Christ vs. Formalism

"It seems to me that the truest view of Jesus is that which regards him as a Jewish reformer of a singularly bold type. In his days, Judaism had come to be overlaid with formalism. * * The rabbinical doctors of the law were inclined to treat it (ceremonial) as an end in itself, and this Jesus saw was a mistake. In taking up this position, he was simply following in the path that had already been marked out centuries before by the Hebrew prophets."

"ISADORE HARRIS."

M. A. Rabbi of West London Synagogue
of British Jews.

October 17, 1899.

Joseph Reinach: Jesus the Source of Love

"Humanity, since its first day and to its last day, was and will be thirsty for love, and Jesus is and will remain one of the highest, if not the highest, type of humanity, because his words, and his legend, and his poetry are and will be an eternal source of love."

"JOSEPH REINACH."

Paris—Editor-in-chief *La Republique Francaise*.
November 28, 1899.

Jecheskiel Caro: Primitive Christianity the Same as Ethical Judaism

"Primitive Christianity, as Jesus of Nazareth taught and preached it, is not at all different from the ethical principles of Judaism. He himself proclaimed that he did not come to destroy the law. In morality and the love of God and man (*Deut. vi:5; St. Matt. xxii:37; Lev. xvii:18; St. Matt. xxii:39*) are contained the real essence of the categorical imperative of religion."

"JECHESKIEL CARO."

Ph. D. Chief Rabbi of Lemberg, Australia.
October 18, 1899.

Rabbi N. Porges: Jesus Claims Highest Respect

"The fact that Jesus was a Jew, should, I think, in our eyes, rather help than hinder the acknowledgment of his high significance, and it is completely incomprehensible to me why a Jew should think and speak about Jesus otherwise than with the highest respect, although we, as Jews, repudiate the belief in his Messianic character and his divine humanity with the utmost energy, from innate conviction."

"N. PORGES."

Ph. D. Rabbi, Leipsic, Germany.
September 18, 1899.

Rabbi Lazon On Understanding Jesus

As late as October, 1930, a Jewish writer, Rabbi Lazon, a scholarly and profound interpreter of Judaism, in *Scribner's Magazine* is quoted as saying:

"Jesus, the man, is the object of the love of Jew and Christian alike. * * * When you died, most unselfish of men, you died as a Jewish martyr; not the first nor yet the last of many Jewish martyrs. You sprang from our loins. We understand you, Jesus. * * * It is your people who know and understand you best" (Article by Charles Hall Perry, *Scribner's*, for October, 1930, p. 419).

Rabbi Joseph Klausner, Ph. D.: What Jesus is to the Jewish Nation—Testimony from Jerusalem

"But Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable. He is the moralist for whom, in the religious life, morality counts as—everything. Indeed, as a consequence of this extremist standpoint his ethical code has become simply an ideal for the isolated few, a 'Zukunfts-Musik', an ideal for 'the days of the Messiah', when an 'end' shall have been made of this 'old world', this present social order. It is no ethical code for the nations and the social order of today, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the 'kingdom of the Almighty' spoken of by the Talmud, an ideal which is of 'this world' and which, gradually and in the course of generations, is to take shape in this world.

"But in his ethical code there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of his parables. The shrewdness and sharpness of his proverbs and his forceful epigrams serve, in an exceptional degree, to make ethical ideas a popular possession. If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the *Book of the Ethics of Jesus*, will be one of the choicest treasures in the literature of Israel for all time."

"JOSEPH KLAUSNER." Ph. D.
Jerusalem, 16 Marcheswan, 1922.

(From *Jesus of Nazareth—His Times, His Life and His Teaching*, original translated from the Hebrew by Herbert Danby D. D., Canon Residentiary of St. George's Cathedral, Jerusalem).

This testimony by so distinguished a Jew, writing in Hebrew at so late a date—1922—the translation from which I quote in 1926—may well close this collection of testimonies giving evidence that the scattered Jews are “beginning” to believe in Christ.

5. THE JEWS TO GATHER TO THEIR LAND— JERUSALEM, PALESTINE

“And they, [the Jews] shall begin to gather in upon the face of the land” [meaning to gather in upon the land of promise], to their fathers—the land of Palestine, and especially to Jerusalem, for the re-establishment of their city, their temple, and the resumption of their national life. This the whole spirit of the gathering of the Jews mentioned in the *Book of Mormon*.

According to the British consular reports for 1876, but about fifteen or twenty thousand Jews were present in all Palestine. Twenty years later, according to the same authority, the Jews in Palestine had increased to between sixty and seventy thousand. Then came the Zionite movement led by Dr. Herzal of Hungary, with the subsequent developments throughout the world for the redemption of Palestine, and the gathering of the Jews to it, with ever increasing numbers and interest until they numbered 83,794 (census of Oct. 23rd, 1922). But on June 1st, 1925, the Jewish population according to British government figures, increased to 115,151. Later official estimates—1930—place the number at 162,000 (*World Almanac*, 1932).

All this is common knowledge, and needs no more than calling attention to it in order for you, “Rasha”, the Jew, and all Jews, to be sure of the fulfillment of this *Book of Mormon* prophecy—“The Jews shall begin to gather in upon the face of the land” (i. e. their land of Palestine).

IS GOD MOVING BEHIND THESE EVENTS?

What think you is behind, and underneath all these things, “Rasha”? This softening of the hearts of the Jews toward Jesus of Nazareth; this “beginning to believe in him”: and this



ORSON HYDE

gathering of the Jews to Jerusalem and Palestine? And let us hope also for the realization of the promise attached to the prophecy, as well as to the fulfillment of the prophecy itself, viz.—“And as many as shall believe in Christ shall become a delightsome people.”

What is behind and beneath these movements, “Rasha”? You may not know or understand until I tell you. Listen, therefore, “Rasha”, and listen all Israel, for the matter concerns all of you—all of the tribes of Israel.

JOSEPH SMITH'S VISIONS AND AUTHORITY FOR THE GATHERING OF ISRAEL

In a series of visions given to Joseph Smith in the temple at Kirtland, Ohio, April 3, 1836, Moses the great prophet of Israel appeared, and committed unto Joseph Smith “the keys of the gathering of Israel from the four parts of the earth, and the leading of the Ten Tribes from the land of the north” (*Doctrine and Covenants*, sec. cx).

It is by virtue of this authority that the following events have taken place:

ORSON HYDE, A JEW, AND APOSTLE OF THE NEW DISPEN- SATION, SENT UPON A MISSION TO PALESTINE

In the year 1840, April the 6th, at a General Conference of the Church of Jesus Christ of Latter-day Saints, held in Nauvoo, Ill. Joseph Smith called upon Orson Hyde, a Jew, to go upon a mission to the Holy Land—Palestine—and dedicate that land for the return of the Jews to it, and the bringing of that people and that land once more under the favor and blessings of Jehovah. Elder Orson Hyde, appointed to this mission, was one of the Twelve Apostles of Jesus Christ, in the New Dispensation of the gospel, which the Church of Jesus Christ of Latter-day Saints was then, and is now bringing forth.

Orson Hyde fulfilled this mission, arriving at Jerusalem in October, 1841, and on Sunday morning of the 24th of that month, from the Mount of Olives blessed the city and also the

land of Palestine, and solemnly dedicated it for the return of the Jews; and blessed the Jews that they might have the inclination to return; and blessed the nations that should assist them in gathering unto their city and to their land. The whole prayer was written on the Mount of Olives, and appeared in the church periodicals of that day, and has been many times republished. I give here important excerpts from it.

FROM ORSON HYDE'S DEDICATORY PRAYER

"O Lord! thy servant has been obedient to the heavenly vision which thou gavest him in his native land [America]: and under the shadow of thine outstretched arm he has safely arrived in this place to dedicate and consecrate this land unto thee, for the gathering together of Judah's scattered remnants, according to the predictions of the holy prophets—for the building up of Jerusalem again after it has been trodden down by the Gentiles so long, and for rearing a temple in honor of thy name. * * *

"O thou, who didst covenant with Abraham, thy friend, and who didst renew that covenant with Isaac, and confirm the same with Jacob with an oath, that thou wouldst not only give them this land for an everlasting inheritance, but that thou wouldst also remember their seed forever. * * * Grant, therefore, O Lord, in the name of thy well beloved Son, Jesus Christ, to remove the barrenness and sterility of this land, and let springs of living water break forth to water its thirsty soil. * * * Let the land become abundantly fruitful, when possessed by its rightful heirs; let it again flow with plenty to feed the returning prodigals who come home with a spirit of grace and supplication; upon it let the clouds distil virtue and richness, and let the fields smile with plenty. Let the flocks and the herds greatly increase and multiply upon the mountains and the hills.

"Let thy great kindness conquer and subdue the unbelief of thy people. Do thou take from them their stony heart, and give them a heart of flesh; and may the Son of thy favor dispel the cold mists of darkness which have beclouded their atmosphere. Incline them to gather in upon this land according to thy word. Let them come like clouds and like doves to their win-

dows. Let the large ships of the nations bring them from the distant isles; and let the kings become their nursing fathers, and queens with motherly fondness wipe the tear of sorrow from their eye. Thou, O Lord, did once move upon the heart of Cyrus to show favor unto Jerusalem and her children. Do thou now also be pleased to inspire the hearts of kings and the power of the earth to look with a friendly eye towards this place, and with a desire to see thy righteous purposes executed in relation thereto.

“Let that nation or that people who shall take an active part in behalf of Abraham’s children, and in the raising up of Jerusalem, find favor in thy sight. Let their enemies not prevail against them, neither let pestilence or famine overcome them, but let the glory of Israel overshadow them, and the power of the Highest protect them; while that nation or kingdom that will not serve thee in this glorious work must perish, according to thy word—yea, those nations shall be utterly wasted” (*Millennial Star*, January, 1842).

ENGLAND’S PART IN FAVORING JUDAH IN THIS MODERN MOVEMENT

It is an item of interest also, “Rasha”, that this same apostle returning from his long journey, when at Alexandria, Egypt, wrote to the *Millennial Star*—a Latter-day Saint periodical published at the time, and now, in Liverpool, England—wrote an account of his mission in the course of which he said:

“It was by political power and influence that the Jewish nation was broken down, and her subjects dispersed abroad; and I will here hazard the opinion that by **political power** and influence they will be gathered and built up; and further that **England** is destined in the wisdom and economy of heaven to stretch forth the arm of **political power** and advance in the front ranks of this glorious enterprise” (*L. D. S. Millennial Star* for March, 1842).

Remember, “Rasha”, that this prediction was made and published in 1842!

The defeat of the Turks by the British forces under the English General, Sir Edmund Allenby, in the World War, and

the official entrance of General Allenby into Jerusalem on December 11th, 1917, and the subsequent course of England in respect of Palestine—the fact that Great Britain now holds the Mandatory administration of the affairs of that land under the appointment of the League of Nations, fills out the story of Elder Orson Hyde's mission and prophecy.

The policy of England in respect of its administration of the affairs of Palestine was foreshadowed in the declaration by Lord Balfour, when on the 2nd of November, 1917, he said officially, and with the approval of France, Italy and President Wilson of the United States:

“His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object.”

England has ever since consistently pursued that policy; and is now pursuing it.

6. THE WORK OF THE LORD TO COMMENCE AMONG ALL NATIONS

And now we come to the climax of the Prophetic Page of the *Book of Mormon*:

“And it shall come to pass that the Lord God shall commence his work among all nations, kindreds, tongues, and people to bring about the restoration of his people upon the earth. And with righteousness shall the Lord God judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth; and with the breath of his lips shall he slay the wicked” (*Book of Mormon, II Nephi xxx: 8-9*).

The passage here quoted on the movement of the work of God in all its phases, and in all the world, follows in this Prophetic Page of the *Book of Mormon*, immediately after the prophecy that the Jews shall begin to gather to their land—Palestine.

I call to witness the progressive fulfillment of this mighty prediction, the changes that have overtaken the world in the last half century: The development in knowledge, in science, in knowledge of the earth and the heavens—the universe—the immensity and grandeur of it; the progress in arts and mechanics—in transportation on land and on the sea, and under the sea in the very depths thereof, transportation in the air, the conquest over distance by man; progress in chemistry—conquest of the nature of things; knowledge of physics, biology, sociology: knowledge of laws, controlling human intercourse; building, civilization, in political changes and revolution including what was wrought by the world's war with its awful record of the slain, the wounded and missing; the destruction of mighty empires, the shifting of national relations; the founding of a League of Nations to settle inter-national controversies by the wisdom of peaceful councils instead of by the dreadful arbitrament of war. The progress made towards the sentiment of disarmaments and the adjustments and readjustments that we are witnessing in inter-national affairs. Behind and underneath all these things that are looking forward to still mightier changes—these are but the “fig tree putting forth its leaves”, showing that a coming summer is nigh when God shall fulfill his mighty purposes for the introduction of the era of “peace on earth and good will to men”—the dream of poets and prophets, and especially the dream of the poets and prophets of Israel. Surely God will not disappoint the world!

May the day of Jehovah-Christ's appearing—and his reign in righteous judgment, and in mastery, to rule over the nations—be hastened, giving this world assurance of the coming of the kingdom of peace. So come, Lord Jesus, Jehovah-Christ!

VI

A Treatise on The Names of God

A Treatise on The Names of God

I am persuaded we shall greatly clarify the subject matter of our discourse here if we say a few words in relation to the "Names of God", for if the names of God are not considered there is a possibility of our remaining in confusion concerning the terminology of our discussions in this book. This is especially important, since in the use of the names of Deity in the Hebrew Scriptures the name bears some relation to his nature. Hence, as one authority puts it, the various names in the *Old Testament* are very important as showing the various conceptions of the Deity held by them in the successive stages of revelation.

El is the most primitive Semitic name for God. Its root meaning is "strong" or "mighty", for such is the major significance the Hebrews seem anxious to impart unto the character of God. It is found in ancient compound proper names "Isra-El"; "Beth-El".

Elohim is a plural name and is used throughout in *Genesis* i, and has plagued Jewish and Christian scholarship not a little, because of their anxiety to preserve the idea of the "oneness" of God. It is a plural form and literally means "Gods", but shrinking from the idea of a plurality of Gods various devices have been employed to get rid of this plural form. Chiefly it is explained "that the plural seems to be intensive", and often it implies fullness of mind, or richness of attributes. It occurs more than 2500 times in the *Old Testament* and is always rendered "God" in the English (authorized version). Thus they would reduce Elohim from plural to singular. However, the fact remains that Elohim is a plural form and properly rendered into translation means "Gods": "And the **Gods** said: Let there be light, and there was light; and the **Gods** said let the dry lands appear", and so on throughout the creative acts. This is in harmony with other *Bible* terminology, for instance: "And God said let **us** make man in **our** image, after **our** likeness" (*Gen.*

i:26). "Behold the man is become as one of us, to know good and evil" (*Gen.* iii:22).

After the first chapter of *Genesis* "Elohim" seems to be supplanted by "the Lord God", and so he was known under that title in *Genesis* ii and elsewhere as "the Lord God". The name or title appears first in the fourth verse of *Genesis*, chapter ii, which is really the proper beginning of that chapter. This is the translation of the Hebrew "El-Shaddai", which is translated (authorized version) "God Almighty", and in the *New Testament* "God, the Father Almighty".

Perhaps the most important of the names of the *Old Testament* for God is "Jehovah", the English spelling of the word. The vowels of the word had to be supplied by the reader, the consonants which form this name were **JHVH** or **YHVH**. The name was considered so sacred by the Hebrews that in reading, it was customary not to pronounce it aloud, but to substitute for it "Adonai", or Lord. It is said "the word Jehovah was formed about A. D. 1500 by combining the consonants **JHVH** with the vowels of **Adonai**. Also it is held that the original pronunciation was properly **YAHVEH** or **JAHVEH**", and had not before been known as the name of God. It is the name of the God of the "covenant". Previous to this God had revealed himself to Moses from the burning bush as "I Am that I am", i. e. the self-existing one (*Ex.* iii:14). This name Jehovah also must have had within it the significance of this quality of self-existence because in the Scripture giving the name "**I Am that I Am**", it says, "this is my name forever" (*Ex.* iii:14); so that all subsequent names of God must include this idea—"the self-existing one".

Further in relation to the plurality of Elohim—Gods, in *Genesis*, they represent those who have partaken of the "Divine Nature", that is to say, those who have participated in the One Divine Nature (See *II Peter* i:4). Here the apostle says that through Christ God has given unto those who receive the gospel "great and precious promises, that by these ye [those receiving the gospel] might be partakers of the Divine Nature having escaped the corruption that is in the world through

lust." That is by this acceptance of the gospel men become partakers of the Divine Nature, i. e. the One Nature, God's Nature, and hence become like him. Much encouragement to this idea that there exists a plurality of those who have attained unto the Divine Nature is given by reason of the phraseology of a large number of passages from the *Old Testament* Scriptures. For instance—

"The Lord God is God of Gods"—that is from Moses (*Deut.* x:17):

"The Lord God of Gods, he knoweth, and Israel he shall know"—that is from *Joshua* (xxii:22).

"O give thanks unto the God of Gods, * * *"

"O give thanks to the Lord of Lords"—that is King David (*Psa.* cxxxvii:2-3).

"And shall speak marvelous things against the God of Gods"—that is from *Daniel* (xii:36).

"The Lamb shall overcome them; for he is Lord of Lords and King of Kings"—that is the beloved disciple of Jesus, John the Revelator (*Rev.* xvii:14).

Had these expressions fallen from the lips of Pagan kings or false prophets who are sometimes represented as speaking in the Scriptures, we might question the propriety of making such quotations in the support of the doctrine of plurality, but since these expressions came from prophets and recognized servants of God, I ask those who criticize our faith in the matter of a plurality of Divine Intelligences to explain away these expressions.

Paul's passage harmonizes with these Scriptures above quoted, namely:

"For though there be that are called Gods, whether in heaven or in earth (as there be Gods many and Lords many), but to us there is but one God, [that is, "pertaining to us" as Joseph Smith explained], the Father, of whom are all things [Creator] and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him" (*I Cor.* viii:5-6).

From Christ Jesus, our Lord, we learn that he regarded the Scriptures in his ministry and to which he appealed as say-

ing that those "unto whom the word of God came" were referred to as "Gods"; and he holds that the Scripture could not be broken, that is "denied"—they were true—"Then say ye of him whom the Father hath sanctified [meaning himself] that I blaspheme because I said I am the Son of God" (*St. John* x: 24-9)! And David in the *Psalms* (lxxxii) says: "God standeth in the congregation of the Mighty; he judgeth among the Gods." These undoubtedly are the "Gods" in heaven to whom Paul alludes in his passage above.

This idea that there exists a plurality of Divine Intelligences or Deities throughout the universe, appointed as Presiding Councils in the subdivisions of God's universe admits of no doubt, and it gives the revealed background of the plurality of the Holy Trinity of the Christian faith of Father, Son and Holy Ghost, who preside over the part of the universe of which our earth and its associate heavens are the realms of their dominion. To Joseph Smith, the Prophet, the Lord in giving the source of the knowledge of Moses from which he wrote his story of the creation, represents the Lord as having said to Moses, after he had revealed to him something of the illimitable extent and glory of his creations—

"And the Lord God spake unto Moses saying: The heavens they are many and they can not be numbered unto men but they are numbered unto me for they are mine; and as one earth shall pass away and the heavens thereof even so shall another come; and there is no end to my works. * * * And now Moses, my son, I will speak unto thee concerning this earth upon which thou standest and thou shalt write the things which I shall speak" (*Pearl of Great Price, Book of Moses, i*).

From this wonderful passage we learn that the revelations of God to Moses in regard to the creation were limited to the earth upon which he stood, and the heavens associated with it; and therefore his revelations to Moses concerning God were also limited to the Presiding Divine Council pertaining to our earth, and its heavens. The One God pertaining to us, consisting of the Holy Trinity. Even in that Trinity a plurality

of Divine Intelligences exists, Father, Son and Holy Ghost. Of the enlightenment that is thus infused into the revelation which God has given of himself, I need not further comment here.

Another word brought forth by the Prophet Joseph Smith, of the New Dispensation, adds further light. He was dealing with the name of God in the pure, or Adamic language. This, of course, under the inspiration of God—this knowledge, not from books however, but revealed from God. It stands in the form of questions and answers as follows:

Ques. "What is the name of God in the pure Adamic language?"

Ans. Ah Man.

Ques. What is the name of the Son of God?

Ans. Son Ahman, the greatest of all the parts of God, excepting Ah Man.

Ques. What is the name of men (i. e. in the pure Adamic language)?

Ans. Sons Ahman.

Ques. What is the name of angels in the pure language?

Ans. Anglo man" * * *.

"The revelation," says the Apostle Orson Pratt of the New Dispensation, who gives out this information, in a discourse delivered in 1855 in Salt Lake City, "goes on to say, that Sons Ahman are the greatest of all the parts of God, excepting Son Ahman and Ahman. * * *

"What is the conclusion to be drawn from this?" continues Elder Pratt: "It is that these intelligent beings are all parts of God" (*Journal of Discourses*, vol. ii, p. 342).

This statement as to the significance of the names of God the Father and the Son of God, etc., is peculiarly enlightening, and may be advanced here to great advantage in the light of the new knowledge concerning the extent, I may say, the limitless immensity of God's universe, in which we now speak in the language of the discoveries of modern science, concerning the immensity of the universe to a billion of great, splendid, blazing suns that inlay the sky of the visible universe to the mighty instruments of man's invention; and which compose our

own recognized galaxy, or universe, of which there may be endless thousands of such universes; and when it is conceivable that these billions of blazing suns may be like our own sun centers of opaque planets inhabited as is our own earth by intelligences of varying grades and keenness and intensity, with Divine Councils presiding throughout the extended universe each Divine Intelligence an incarnation of the One Divine Nature, and are Gods presiding in a brotherhood of Deities throughout—in the light of all this new knowledge it is not inconsistent to believe in a pluralistic universe with pluralistic Deities of the One God Nature presiding over the many subdivisions of it. Each division separate from others by distinctive peculiarities, but all harmonized into a great Oneness.

THE UNITY OF GOD

“Human language,” says one authority upon this subject, “has much difficulty in expressing the truth which the doctrine of the Trinity [the Tri-une God] is intended to convey. The Christian believes in the unity of God, i. e., it is inconceivable that the three Persons could act otherwise than in perfect harmony together; it is inconceivable, e. g. that the Son should wish to forgive and the Father be unwilling to do so. But at the same time the *New Testament* makes it clear that there are relationships within the Godhead [i. e. the Trinity]. * * * We do not find the doctrine of the Trinity anywhere clearly defined in the *New Testament*, but there are many passages which imply it, and which require it if we are to give them any satisfactory explanation; e. g. the Baptismal formula, ‘in the name of the Father and of the Son and of the Holy Ghost;’ and the Benediction, ‘the grace of our Lord Jesus Christ, and the love of God and the communion of the Holy Ghost be with you all’ ” (See *Bible Dictionary* of the Cambridge edition, A. V., James Pott & Co., N. Y.).

The matter of unity in God when consisting of three Personages is not inconceivable. John Stuart Mill in his essay on “Theism”, sets forth this idea in speaking of the evident unity in nature which suggests also that nature is governed by one

Being, comes very nearly stating the exact truth in an alternative statement on the Oneness or unity of God, in his remarks, namely:

“At least, if a plurality be supposed it is necessary to assume so complete a concert of action and unity of will among them, that the difference is, for most purposes, immaterial between such a theory and that of the absolute unity of the Godhead” (*Essays on Religion*, “Theism”, p. 133).

The plurality of Divine Personages is so apparent in both the *Old Testament* and the *New* that there is no escaping the fact of such plurality and at the same time there is such a demand for the idea of “unity” in the Divine Presiding Councils that it can not be otherwise then that it is a unity subsisting between different personages and hence both plurality and unity is an absolute need to meet the reasonable conceptions of God, and that necessity is here made by the ideas and evidences advanced in support of this glorious idea of a plurality of Persons being a unity of will, of purpose and of achievement.

Still a further word from the Prophet of the New Dispensation is enlightening in its harmonizing effect into Oneness or Unity of our conceptions of Deity. It occurs in one of his revelations, and stands as follows:

“He that ascended up on high [referring to the Christ], as also he descended below all things, in that he comprehended all things, that he might be in all and through all things **the Light of Truth**, which Truth shineth [i. e. it is manifest—is to be seen]. **This is the Light of Christ** as also he [the Light of Christ] is in the sun, and the light of the sun, and the power thereof by which it was made. * * * As also the Light of the stars, and the power thereof by which they were made; and the earth also, and the power thereof, even the earth upon which you stand. And the Light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same Light that quickeneth your understandings” (*Doctrine and Covenants*, sec. lxxxviii:7-11).

This represents the Light or Spirit of Christ as creative power; also as preserving and world-sustaining power; and in-

telligence-inspiring power. Doubtless it joins in truth-union with the passage of St. John's *Gospel Preface*, which says:

"In the beginning was the Word and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him and without him was not anything made that was made. In him was life and the life was the Light of men." * * *

Then he refers to the mission of John the Baptist, who came to bear witness of this Light, the Christ—"that all men through him might believe." He (John the Baptist) was not that Light, but was sent to bear witness of that Light—

"That was the true Light which lighteth every man that cometh into the world,"—intelligence-inspiring power, i. e. the Light was the source of the intellectual Light which lighteth every man that cometh into the world.

In a later verse he says:

"And the Word, [which was with God from the beginning, and was God] was made flesh and dwelt among us (and we beheld his glory) the glory as of the Only Begotten of the Father full of grace and truth."

Thus the Light which accompanies every man into the world, or in other words, the Light which is the intellectual Light of man, is identified with the Christ, and now resuming our quotation from the revelation of Joseph Smith, and with emphasis—

"Which Light [i. e. the Light or Spirit of Christ] proceedeth forth from the presence of God to fill the immensity of space—The Light which is in all things, which giveth life to all things, which is the law by which all things are governed, even the power of God who sitteth upon his throne, who is in the bosom of eternity, who is in the midst of all things" (*Doctrine and Covenants*, sec. lxxxviii:12-13).

In other words, through the Spirit that vibrates forth from

the presence of God and is fused into One Divine essence, extends God with all his attributes, qualities and powers, into the universe; bringing God into all the space-depths; establishing the every-where-ness of God—his **Omnipresence**; also his **Omnipotence**; and **Omniscience**; with all his attributes of knowledge, judgment, justice and love-manifestation everywhere extended: everywhere dynamic and the true unity-manifestation of God, the Almighty. The unity growing from all the Deities incarnate in those who have attained unto St. Peter's One God Nature of which those who receive the truth may become partakers, participants in God.

This is said under this section (vi), on the "Names of God" to bring us into the heights and glories of this subject we are contemplating.

VII

**The Place of Israel in God's
Earth-Scheme of Things**

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"Remember the days of old, consider the years of many generations: ask thy father, and he will show thee; thy elders, and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance" (*Deut. xxxii:7-9*).

Before entering upon an immediate consideration of this seldomly referred to passage, it will be necessary to treat briefly two other subjects: one which calls for the consideration of the nature of man, and his life; the other, the significance of the term "Israel".

As to the first subject there can be no doubt but what man is a compound of "spirit" and what we call "body", or earth-material element. This is made clear in the *Bible* account of man's creation:

"And the Lord God formed man of the dust of the ground, and he breathed into his nostrils the breath of life; and man became a living soul" (*Gen. ii:7*).

I pass the manner of the creation of man otherwise than this and the symbols employed to make the account of it, since here I am concerned only with the recognition of the fact that man consists of the body made of the dust-matter of the ground, and the "breath of life" breathed into that body formed of dust; a dual being, spirit and body, or body and in-dwelling spirit; or an intelligence and a tabernacle—always two things. This also became apparent at the death of the Christ:

"Jesus, when he had cried again with a loud voice, yielded up the ghost" (*St. Matt. xxvii:50*).

That is to say, the Spirit within the body withdrew, and the body hung limp upon the cross, dead! The Spirit separated from the body, the latter was placed in the sepulchre, while the Spirit—already immortal—retained consciousness; and according to St. Peter, went to the spirit world and “preached to the spirits in prison”, there held in ward, “which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing” (*I Peter* iii: 18-20).

And again St. Peter:

“For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit” (*I Peter* iv:6).

Surely then, the spirits of men retain consciousness when separated from the body by death, else it would be useless for the Christ to go and “preach to the spirits in prison, which were once disobedient when the longsuffering of God waited in the days of Noah”. Useless to preach the gospel “to them that are dead” that they might be “judged according to men in the flesh”, but “live according to God in the spirit”. This could not be if the spirits of men lost the quality of consciousness at death. Reflection upon these Scriptures clearly establish the duality of man—spirit and body. The body returning to dust at death; the spirit, retaining consciousness, going to the spirit world—place of spirit residence; there to be taught and to live according to God in the spirit. The continuation of the spirit in conscious life after death, or the separation of the spirit from the body, and the life of the spirit, independent of connection with the body, suggest a possible independent existence of the spirit before birth as well as such an existence after death. And it is to such an existence I now wish to call attention.

The Savior on one occasion in controversy with the Jews declared that God was his Father. Whereupon they countered with a boast that Abraham was their father. When Jesus answered:

"If ye were Abraham's children ye would do the works of Abraham, but now ye seek to kill me a man that hath told you the truth which I have heard of God: This did not Abraham. Ye do the deeds of your father. Then said they to him: We be not born of fornication! We have one father, even God. Whereupon Jesus answered: If God were your father ye would love me for I proceeded forth and came from the Father; neither came I of myself, but he sent me."

Near the close of the controversy the Christ said to the Jews:

"Your father Abraham rejoiced to see my day; and he saw it, and was glad." Then said the Jews unto him: "Thou art not yet fifty years old and hast thou seen Abraham? Jesus said unto them: Verily, Verily I say unto you **before Abraham was, I am** (i. e. existed). Then took they up stones to cast at him, but the Christ made his escape" (*St. John* viii: 29-59).

This surely establishes an existence of the Spirit of the Christ before his birth of Mary, and makes clear the question of Jesus to the apostles who murmured at some of his doctrine in the introduction of the holy sacrament, "the bread that came down from heaven to feed men" spiritually. When he saw how they were affected by this announcement, he said:

"Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?" (*St. John* vi:61-2).

Also it makes clear St. John's Preface to his *Gospel*:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. * * * In him was life and the life was the light of men. * * * and the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the Only Begotten of the Father) full of grace and truth" (*St. John* i:1-14).

Clear testimony this of the pre-existence of the Spirit of

the Christ, who was with God in the beginning, and was even then "God", later to dwell among men in the flesh to manifest the glory of the Only Begotten by the Father in the flesh. And now, since the Christ's Spirit had its conscious existence before his birth into the world and was Deity; yet in his human life was so close a parallel with the life of man, may it not be that the common man, too, may have had a like spirit existence? In *Hebrews* it is written that—

"He that sanctifieth [meaning the Christ], and they who are sanctified [meaning men—all men], **are all of one:** for which cause he [the Christ] is not ashamed to call them brethren" (*Heb. ii:11*).

This is in harmony with the message which the resurrected Christ sent by Mary to the apostles:

"I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend to my Father, and to your Father; and to my God, and your God" (*St. John xx:17*).

Again the Christ in his great prayer to God, just previous to his passion, exclaimed in his prayer:

"And now, O Father, glorify thou me with thine own self; with the glory which I had with thee before the world was" (*St. John xvii:5*).

The Christ then even remembered the glory that was his before he was born into the world and desired it renewed. All this fits in with the idea of a war in heaven among the spirits, spoken of by St. John (*Rev. xii:7-11*), where Lucifer, also a spirit, together with the hosts who followed him, had their spirit life, and rebelled against God and were cast out. So that the Christ and the spirits of men and even of Lucifer and his hosts, had this spirit existence—a pre-mortal spiritual life.

We shall take it that these Scriptures and the deductions which they enforce clearly establish the duality of man, spirit and body; the spirit capable of existing in the spirit life independent of the body before birth, and the existence of the spirit independent of the body after death. These spirits were in-

telligent entities in some manner begotten of the Father; for it is written:

“Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: Shall we not much rather be in subjection unto the Father of spirits and live?” (*Heb. xii:9*).

And doubtless also the same thing is meant as to God being “the Father of the spirits of all flesh”, when in *Numbers* it is written—representing Moses as speaking unto the Lord:

“Let the Lord, the God of the spirits of all flesh set a man over the congregation” (*Num. xxv:16*).

And again:

“O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?” (*Num. xvi:22*).

Here we suspend our thought on this line for the present, and take up the significance of the word “Israel”.

ISRAEL

So far as the significance of the word “Israel” is traceable, its origin occurs at the time that Jacob wrestled with a personage at a place named Peniel. The person with whom the patriarch wrestled is supposed to have been an angel of God. Jacob declared “I will not let thee go except thou bless me”. And the angel said: “What is thy name”, and was answered, “Jacob”. This signified “Supplanter”—“the crafty one”, the “over-reacher”, and remembering the chief characteristics of Jacob up to this time these names form a true outline of the life he had lived and the character he had developed. But the angel said unto him: “Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed.” And it is said that the angel blessed him there. (In comment upon this verse see *Commentary on the Holy Bible*, Dummelow, *Gen. xxxii:28-32*).

the Christ, who was with God in the beginning, and was even then "God", later to dwell among men in the flesh to manifest the glory of the Only Begotten by the Father in the flesh. And now, since the Christ's Spirit had its conscious existence before his birth into the world and was Deity; yet in his human life was so close a parallel with the life of man, may it not be that the common man, too, may have had a like spirit existence? In *Hebrews* it is written that—

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And Jacob called the name of the place Peniel; for he explains, "I have seen God face to face, and my life is preserved". This in allusion, according to some commentators, to the belief that "no one could see God and live", hence "Peniel", which interpreted, is "face of God".

This for Jacob changed a name of reproach to a name of honor—Israel; which signifieth, with slightly varying meanings: "Perseverer with God, [and] who is worthy also to prevail"; and with the addition of Peniel—"face of God"—and Jacob's declaration "I have seen God face to face and my life is preserved" indicates very great intimacy and personal relationship to God. Also Israel is interpreted as "Prince with God". (*New Analytical Bible of the A. V.*, 1929, by the "International Council of Religious Education"). Also Israel—as further interpreted—"God fighteth", (*Cambridge Bible Dictionary*); and "Israelite", "God's fighter"; also by Gesenius (*International Bible Dictionary—1912*) "Israel" is interpreted "Soldier of God". These interpretations were transmitted to Jacob's people—to all the twelve tribes collectively, as descendants of Israel; and to the nation as well as to the person of the patriarch Jacob—Israel.

Two generations before this Abraham had been chosen to be the founder of a special family for the inheritance of special blessings from God, and favor. He received the dearest title from God expressing the relationship—"Friend of God":—"Abraham, my Friend", God calls him (*Isa. xli:8; II Chron. xx:8*). "Abraham", said the Lord again, "shall become a great and mighty nation, and all the nations of the earth shall be blessed in him" (*Gen. xviii:18*). "For," said the Lord—as reason for this—"I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him" (*Gen. xviii:19*). And again the Lord said—and this the crowning blessing—"In blessing I will bless thee; * * * and in thy seed shall all the nations of the earth be blessed" (*Gen. xxii:17, 18*). On this St. Paul argues:

"To Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ" (Gal. iii:16).

We shall have more to say of Abraham later.

These passages bring us to the point where we may hark back to the text with which this sub-division of our theme began, namely:

"When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel for the Lord's portion is his people, Jacob is the lot of his inheritance."

In connection with this Scripture and the ideas to be built upon it, I quote from St. Paul's Mar's Hill discourse.

"God * * * giveth to all life and breath, and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from everyone of us: For in him we live and move and have our being; as certain also of your own poets have said. For we are also his offspring" (Acts xvii:24-28).

Since the spirits of men—of all men, as we have seen, existed in the spirit world before taking bodies in the earth, it is conceivable that there were all different qualities of spirits, divided into races of varying intelligence as here on earth; for, let it be remembered, in connection with this passage just quoted, that "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation." So is it conceivable, I say, that there was an "Israel" in the spirit world as well as here in the earth, and that God has assigned and fixed, or divided, unto the nations their inheritance in the earth life, and set the bounds of the people according to the number of the children of Israel; or according as he would distribute into the world the leavening power of the spiritual Israel, existing

in the pre-earth life; so that these enlightened ones—who doubtless, in the spirit life, composed God's Israel there—might be as leaven to the successive races and nations of the children of men in the earth life. That some such divine plan as this was contemplated in the pre-determinate scheme of things for man's life on earth is made very apparent from our *Book of Abraham* given to the world by the Prophet of the New Dispensation. The Lord had given unto the patriarch, Abraham, a view of the vastness of his creations, and his perpetuation of them. He had been made to see the hosts of spirits designed for life upon the earth, and now the word of the Lord to him:

“Now the Lord had shown unto me, Abraham, the intelligences [spirits] that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: **These I will make my rulers;** for he stood among those that were spirits, and he saw that they were good; and he said unto me: Abraham thou art one of them, thou wast chosen before thou wast born” (*Pearl of Great Price, Book of Abraham, iii:22, 23*).

This foreknowledge of the existence of Abraham—his standing in the spirit world—one of those whom God would choose to be his rulers, and who was numbered among “**the great**”, “**the noble**”, “**the good**”—makes us to understand the significance of God appointing Abraham to be really the founder of Israel. First, his own family, and as a family, to be a witness for God. Secondly, really the founder or father of the twelve tribes of Israel through Jacob; also there came of Esau a race of people, wild men, fierce by nature, yet descendants of Abraham and tribes of importance. Third, the nation or kingdom of Israel, as it was finally developed through Saul and David, the poet-king, who by his psalms instructed the world in the things of God and especially in the wonder and power of true repentance, which led him to rise through faith to retain his hold on God notwithstanding his grievous sins. Abraham was numbered among “**the great**”, “**the noble**”, and “**the good**”, which qualities circumscribe all the virtues—and “these,” said God, “I will

make my rulers; and Abraham thou art one of them. Thou wast chosen before thou wast born." The closing phrase reminds us of the word of the Lord to Jeremiah. The Lord said to him:

"Before I formed thee in the belly I knew thee;
 * * * and I ordained thee a prophet unto the nations.
 * * * See, I have this day set thee over the nations
 and over the kingdoms, to root out, and to pull down
 and to destroy, and to throw down [also] to build and
 to plant" (*Jer. i:5-10*).

And so doubtless throughout—Moses—Isaiah—Ezekiel—Daniel, the prophet of the captivity, who lived so near his God that not only was he a prophet to the captivity, but also the inspired man who learned his knowledge by faith—for which he gave God the glory—and there was unfolded to his clear-cut vision the inspired dream forgotten by the Babylonian king, in which was figured forth the successions of the great empires of the world until broken to pieces by the little stone cut out of the mountains without hands, which rolled on the feet of this great image representing the great successive nations that would rule the world and break them to pieces, but the little stone would become a great mountain—the kingdom of God—which would fill the whole world, and was destined to stand forever (*Dan. ii*).

Undoubtedly this links in with the prophecy of St. John, when he heard great voices speaking out of heaven, saying: "The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign forever and ever" (*Rev. xi:15*).

Following the chosen ones of the *Old Testament*—and they doubtless included all the prophets of Israel—we come to the work of those who were chosen in the Meridian Dispensation, as set forth in the *New Testament*. The Christ—Prince and Lord of all; the apostles and prophets chosen by him to complete the founding of the church and start it upon its career; disseminating among the people the chosen ones of the spirit world to leaven the world with righteousness and the

knowledge of God; projecting this knowledge of God before the vision of man, in and through the Christ.

Thus Israel, the Israel of God from heaven, was distributed among the races and nations of men. Israel, as foretold by Moses, becoming the witnesses for God in the world.

Moses set before his people at the close of his work the favors that God had shown to them, the powers he had displayed in their presence at the great manifestations on Mount Sinai, when the people heard the voice of God and begged that they might be spared from hearing more, and asked that Moses be permitted to be the intermediary and be permitted to teach them the things of God; and thence onward to the border of the promised land which Moses was not permitted to enter, Israel received the word of the Lord through that prophet.

Moses also foretold the calamities which would befall the people of Israel if they departed from the Lord, disregarded his law, and scorned his revelations. These things are set forth in *Deuteronomy*, one of the *Books of Moses*, and generally considered the last. Here he said to them:

THE BLESSING AND GLORY TO BE ISRAEL'S ON CONDITION OF OBEDIENCE

“And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth: And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

“Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store. Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out. The Lord shall cause thine enemies that rise up against thee to be smitten before thy face: they shall come out against thee one way and flee before thee seven ways. The Lord shall command the blessing upon thee in thy

storehouses, and in all that thou settest thine hand unto; and he shall bless thee in the land which the Lord thy God giveth thee.

“The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways. And all the people of the earth shall see that thou art called by the name of the Lord; and they shall be afraid of thee. And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land which the Lord sware unto thy fathers to give thee. The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto many nations, and thou shalt not borrow. And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God, which I command thee this day, to observe and to do them: And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them.

ENUMERATIONS OF CALAMITIES TO FOLLOW DISOBEDIENCE OF GOD AND HIS LAW

“But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

“Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. The Lord shall send upon thee cursing, vexation, and rebuke in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me. The Lord shall make the pestilence cleave unto thee, until he have con-

sumed thee from off the land, whither thou goest to possess it. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with blasting, and with mildew: and they shall pursue thee until thou perish. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, until thou be destroyed. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be removed into all the kingdoms of the earth. And thy carcase shall be meat unto all fowls of the air, and unto the beasts of the earth, and no man shall fray them, away. The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed. The Lord shall smite thee with madness, and blindness, and astonishment of heart: And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: thou shalt plant a vineyard, and shalt not gather the grapes thereof. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof: thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

“Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand. The fruit of thy land, and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed away: So that thou shalt be mad for the sight of thine eyes which thou shalt see. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

And thou shalt become an astonishment a proverb, and a byword, among all nations whither the Lord shall lead thee. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity: All thy trees and fruit of thy land shall the locust consume.

"The stranger that is within thee shall get up above thee very high; and thou shalt come down very low. He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail. Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou hearkenedst not unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee: **And they shall be upon thee for a sign and for a wonder, and upon thy seed forever.** Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things: and he shall put a yoke of iron upon thy neck, until he have destroyed thee. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand; a nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young: And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given

thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee: So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave: So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, **The Lord Thy God**; then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

“Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of; and they shall cleave unto thee. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed. And ye shall be left few in number, whereas ye were as the stars of heaven for multitude; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to naught; and ye shall be plucked from off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of

mind: and thy life shall hang in doubt before thee: and thou shalt fear day and night, and shalt have none assurance of thy life: In the morning thou shalt say, Would God it were even! And at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you" (*Deut. xxviii*).

The exposition of all this is continued in chapters xxix and xxx.

These two things, the outlines of predicted blessing on the one hand and cursing upon the other, according as Israel would accept and obey the law of God or depart from it, may be classified as the most stupendous prophecy ever uttered and the point of interest in them is that they proved true according to obedience or disobedience on the part of Israel. While the predictions of the first prophecy perhaps were only partially realized, for Israel's obedience was, even at the best, imperfect, and consequently the realization of blessings promised not fully attained, yet under her three kings, Saul, David, and Solomon, she attained great expansion and power and glory, though it was short-lived, extending over only 120 years.

On the side of the predictions of calamities that should follow disobedience is the story of a cup drained to the dregs, in their history. This began with the division of the kingdom into two kingdoms, Judah and Israel (975 B. C.). The next great calamity was the overthrow of the kingdom of Israel in the days of Shalmanezar, king of Babylon, and Hosea, king of Israel (721 B. C.), the Israelites being taken captive to Babylon, whence early in their captivity they made their escape it is alleged; the main part of them supposedly going northward into unknown lands. Since when they have been known as the "Lost Tribes". About a century later Nebuchadnezzar, king of Babylon, took Jerusalem and carried the tribe of Judah and

such of the tribe of Benjamin as adhered to him to Babylon, where the Jews served in a cruel captivity for seventy years.

After this long captivity the Jews were restored to their lands by Cyrus, king of Persia. They rebuilt the city and the temple. After the death of Cyrus they lived under varying masters, Egyptian, Assyrian, Babylonian, until finally Palestine was made a Roman province with civil officers appointed until the coming of Christ. Seventy years later through their resistance to Roman authority and repeated rebellions they provoked a war which resulted in the destruction of Jerusalem in one of the cruelest and most destructive sieges ever laid to a city, involving more widespread and terrible sufferings of a people that history records.

According to Josephus 1,100,000 men fell in the siege of Jerusalem by Titus, and 97,000 were captured in the whole war. Of the latter number, the greater part was distributed among the provinces, to be butchered in the amphitheaters or cast to wild beasts; others were doomed to work as public slaves in Egypt; only those under the age of seventeen were sold into private bondage.*

“An equally dreadful destruction fell upon the remains of the nation, which had once more assembled in Judea, under the reign of Hadrian (A. D. 133), which Dion Cassius concisely relates. By these two savage wars the Jewish population must have been effectually extirpated from the Holy Land itself, a result which did not follow from the Babylonian captivity. Afterwards a dreary period of fifteen hundred years' oppression crushed in Europe all who bore the name of Israel, and Christian nations have visited on their head a crime (the crucifixion of Messiah) perpetrated by a few thousand inhabitants of Jerusalem, who were not the real forefathers of the European Jews. Nor in the east, has their lot been much more cheering. With a few partial exceptions, they have ever since [i. e., the destruction of Jerusalem] been a despised, an oppressed and naturally a degraded peo-

*For Josephus' account of the destruction of Jerusalem, the siege of it, the famine, the horrors of it, the brutal struggles for food, for treasure, etc., see his *Wars of the Jews*—translated by William Whiston A. M., chapters iii to x.

ple; though from them have spread light and truth to the distant nations of the earth" (*Biblical Literature*, Kitto, vol. i, p. 391-2).

Jerusalem was laid waste, the temple destroyed and the very foundations of it plowed up so that not one stone was left upon another in the mad search for supposed Jewish treasure buried beneath the sacred structure. From thence Judah, as a political and civil power, was utterly destroyed, insignia of government had "departed from his shoulder", since when Judah has been a broken and scattered people without country and even without home and everywhere they have sought refuge they have been a people hated, despised; and have endured persecutions and cruelties such as never had been inflicted upon any other people. Shiloh in the Christ, had come truly, and the "sceptre had departed from Judah!" The "lawgiver" had passed from between his feet (*Gen. xlix:10*). And so Israel has continued in that fallen state; for the ten tribes, a lost and scattered people; for Judah, through more than two thousand years, a broken and despised people; separated from among the nations to bear the hatred of all. During that time Jerusalem has been indeed "trodden down by the Gentiles". Meantime, however, it is fitting that the world and especially the Christian part of it, remember the virtues of this undoubtedly chosen people of God. Chosen to be his witness in the world; and so circumstanced that whether obedient or disobedient; whether, accordingly, in favor or in disfavor with God, they would equally be God's witness. But nevertheless it should be remembered, as one recent writer has put it, that—

"There are Jews of the highest position and ability. They are outstanding among their fellow citizens, having escaped from opprobrium through their personal qualities and their contribution to social and civic welfare. They are expressive of the latent genius of their people."

And then for the leaders of this people, beginning with Abraham, the same writer adds:

“Forget not Abram who established faith as the corner stone of justification; Moses whose laws are the foundation of our jurisprudence; David whose songs are the best of our hymnology; Isaiah who saw through heaven; and Jesus of Nazareth, the soul of Christianity, himself a Jew, every inch of him. The modern Jews, who have fed the hungers of the heart, soul, and mind of men, space would forbid cataloguing. Spinoza, gentle, wise and persecuted, whom Renan called ‘the greatest Jew of modern times’, and Durant terms ‘the greatest of modern philosophers’. Heine, who sang his lyrics from a heart anguished over the miseries of his people. Marx, radical and thundering for justice to the masses. The glorious harmonists of Germany, whose Jewish souls have given us our best in oratorio and symphony. Disraeli wisely ruling England. The Rothschilds financing Europe through bankruptcy. A few among a host” (*Scribner’s* for October, 1930).

It is a joy at this point to turn to more pleasing prospects for both Judah and all Israel than the melancholy history of this people for lo, these many centuries.

Even when enumerating the blessings for obedience on the one hand and the long list of calamities for disobedience, on the other, the Lord said through Moses:

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, [i. e., to the Lord—acceptance] and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee: And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and he will do thee good, and multiply thee above thy fathers. And the Lord thy

God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers" (*Deut. xxx:1-9*).

Both branches of Israel, Judah and the "Lost Tribes", may accept the word of the Lord given by Jeremiah:

"Hear the word of the Lord O ye nations and declare it in the isles afar off and say, He that scattered Israel will gather him and keep him as a shepherd doth his flock. For the Lord hath redeemed Jacob and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat and for wine and for oil, and for the young of the flock, and of the herd and their souls shall be as a watered garden, and they shall not sorrow any more at all" (*Jer. xxxi:10-13*; see also context vs. 7, 8, 9).

"Therefore", it is said in another chapter, "Behold, the days come saith the Lord, that it shall no more be said the Lord liveth that brought up the children of Israel out of the land of Egypt, but the Lord liveth that brought up the children of Israel from the land of the north and from all the lands whither he had driven them: And I will bring them again into their land that I gave unto their fathers" (*Jer. xvi:14-15*).

A like promise is made through the great prophet of Israel, Isaiah (see *Isa. xi:10-12-16*):

"Turn O backsliding children," says the Lord again in Jeremiah, "for I am married unto you and I will take you one of a city and two of a family and I will bring

you to Zion: and I will give you pastors according to my own heart which shall feed you with knowledge and understanding. And it shall come to pass when ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more the ark of the covenant of the Lord: neither shall it come to mind. * * * At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem: * * * In those days the House of Judah shall walk with the House of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers" (*Jer. iii:14-18*).

And now the signs of hope appear in the skies for the gathering of Judah to his land and the return of the "Lost Tribes" to the knowledge of man, and return also to their promised land. As a beginning of this work the Jews, as we have seen, are looking with more favor upon Jesus of Nazareth—are "beginning to believe in him"; likewise Judah is gathering to Jerusalem and under the protecting aegis of the British government is looking to the establishment of their national life in Palestine. Also the work of the Lord has commenced among all nations, tongues and people, "to bring about the restoration of his people upon the face of the earth"; which in broad terms means that the Israel of God from the spirit world which has been transplanted thence to the earth into earth life, and those of them who will be living in the earth at this gathering time—this Israel whom God has decreed he would make his rulers—"the great", "the noble", "the good"—will be brought together and from their pride of place in God's earth-scheme of things, shall minister the blessings of the Millennial reign. The time when "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ."

VIII

The Place of Ephraim in Israel—
The Patriarchal Tribe

VIII

The Place of Ephraim in Israel— The Patriarchal Tribe

"Now the sons of Reuben, the firstborn in Israel, (for he was the firstborn; but, for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel; and the genealogy is not to be reckoned as the birthright. For Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's)" (*I Chron. v:1-2*).

This is rather a startling item of information which changed considerably the relationship in the princes of the tribes of Jacob, son of Isaac, and the grandson of Abraham, the real founder of Israel.

It is quite evident from the bargain which Jacob made with Laban, that Rachel was the first wife of Jacob, and in that event—had that arrangement been completed—her son would have held the patriarchal right in Israel—the right of the firstborn. But Rachel was barren some time and then her first son was born, Joseph, and afterwards Benjamin. Meantime the sons of Jacob grew to manhood and it developed that Jacob greatly loved his son Joseph and placed marks of distinction upon him. Yet his wife Leah had borne him a son, Reuben, the firstborn in the patriarch's household, and to him was the patriarchal right for a time accorded. Then came an incident which deprived him of that right of the firstborn, for he was guilty of the frightful sin of defiling his father's wife Billhah, given to Jacob by Rachel; for Billhah was handmaid to Rachel, and because of his hideous sin according to the text at the head of this division, Reuben lost his birthright, and hence the genealogy is not to be reckoned after the birthright of the firstborn, but unto him to whom it was appointed by inspiration in Jacob. This was to Ephraim, the younger son of Joseph. There seems to be something like poetic justice in the working out of this adjustment; for to the grandson of Rachel—intended first wife

of Jacob—was appointed the birthright, the patriarchal right in Israel. Hence we have the Lord saying in the *Old Testament*: “I am a father to Israel and Ephraim is my firstborn” (*Jer.* xxxi:9). Thus a descendant of the intended first wife was given the patriarchal right in the great historical household. The coming about of this circumstance is detailed in the *Bible* as follows:

Jacob before his death blessed his descendants and put them in their proper relationship by giving to them their patriarchal blessings; indicating by generalization what would be the characteristic events attending upon his twelve sons. In the case of Judah it was:

“Thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father’s children shall bow down before thee. Judah is a lion’s whelp; from the prey my son thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come; and unto him shall the gathering of the people be” (*Gen.* xlix:8-10).

From thence came the royal line of David of whom Messiah, the Christ, was the greater descendant, even “the Son of God”; and hence, as in our text at the head of this division—“Judah prevailed above his brethren and of him came the chief ruler.” But when the patriarch Jacob, or more properly “Israel”, in blessing came to Joseph, of him he said:

“Joseph is a fruitful bow even a fruitful bow by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him and hated him: But his bow abode in strength and the arms of his hands were made strong by the hands of the mighty God of Jacob; (from thence is the shepherd, the stone of Israel:) Even by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb: The blessings of thy father have prevailed above the blessings of my progenitors, and

unto the utmost bound of the everlasting hills: they shall be on the head of Joseph and on the crown of the head of him that was separate from his brethren" (*Gen. xlix:22-6*).

And with this mighty blessing, must be added the circumstance of conferring it upon Joseph's sons detailed in chapter *xlvi* of *Genesis*.

Word came to Joseph saying:

"Behold thy father is sick; and he took with him his two sons Manasseh and Ephraim: And one told Jacob, Behold thy son Joseph cometh unto thee: and Israel strengthened himself and sat upon the bed. And Jacob said unto Joseph, God Almighty appeared unto me at Luz in the land of Canaan, and blessed me. And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people; and will give this land to thy seed after thee for an everlasting possession.

"And now thy two sons Ephraim and Manasseh, which were born unto thee in the land of Egypt before I came unto thee into Egypt, are mine: as Reuben and Simeon* [the first and second sons of Jacob and Leah] they shall be mine. And thy issue, which thou begetteth after them, shall be thine, and shall be called after the name of their brethren in their inheritance.

"And as for me, when I came from Padan, Rachel died by me in the land of Canaan, in the way, when yet there was but a little way to come unto Ephrath: and I buried her there in the way of Ephrath; the same is Bethlehem.

"And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons, whom God hath given me in this place. And

*"Thy two sons, Ephraim and Manasseh are mine, as Reuben and Simeon" (*Gen. xlix:3-7*). The reason for Reuben's displacement in the tribes of Israel, and the right of the firstborn being transferred to Ephraim we learn from the Scripture at the head of this division; but the reason for Simeon's displacement is not given there. If the reader will take the statement of Jacob in respect of Reuben in the above passage (*Gen. xlix:3-7*) in connection with *Genesis xxx*, he will see that it was because of a deliberately planned massacre of a whole tribe of men to avenge the seduction of Dinah, the daughter of Leah—full sister of Simeon and Levi. Thus the two sons of Leah were displaced by the two grandsons of Rachel, sons of her son Joseph of Egyptian fame.

he [Jacob] said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he [Joseph] brought them near unto him; and he kissed them, and embraced them. And Israel said unto Joseph, I had not thought to see thy face; and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, the angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the earth. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him; and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father: for this is the firstborn; put thy right hand upon his head [which in blessing is the symbol of power—of superiority]. And his father refused, and said, I know it, my son, I know it: he also shall become a people, and he also shall be great: but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day, saying. In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh. And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow" (*Gen.* xlviii).

To these superb blessings given by the patriarch to his son Joseph is to be added the blessing of Moses upon the tribes

of Israel, and especially the blessings upon Judah and Joseph, who seem to rise above the others in the dignity of the characteristics named in relation to them, and the blessings and the promises given to them in Israel. Of Judah Moses said:

“This is the blessing of Judah: and he said, Hear, Lord, the voice of Judah, and bring him unto his people: let his hands be sufficient for him; and be thou an help to him from his enemies. * * *

“And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him that dwelt in the bush; [i. e. referring doubtless, to the Lord speaking from the burning bush to Moses]. Let the blessing come upon the head of Joseph and upon the top of the head of him that was separated from his brethren. His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh” (*Deut.* xxxiii:7, 13-17).

To speak of these several blessings upon Judah and upon Joseph and his sons, would be superfluous. To have their greatness and far-reaching effects manifested it will only be necessary to couple them up into a union. But to understand them fully it is necessary to call attention to some features of their fulfillment, and perhaps their prospective fulfillment. In the first place let there be noted the operation of unconscious justice in action in the case of Joseph and of Benjamin, both of them the sons of Rachel the intended first wife—and therefore the head of his house—his chosen and beloved one of all the wives that made up his household. Cheated by Laban her father in the interests of a technical and most likely an obsolete law—even in his race—and also in the interests of his eldest daughter—of her right to a husband before the younger

daughter—Rachel is denied her place in Israel's family, and her sons deprived by those things of their proper place and dignity. These misadventures are finally recompensed by her two grandsons taking the places and stations of Reuben and Simeon, the first and second sons of Jacob and Leah. By appointment of Jacob Ephraim is given the place of birthright, the patriarchal position among the tribes.

To Joseph, also, it is said, not only that he should be a "fruitful bow", "the shepherd, the stone of Israel", but that his land should be a wonderfully blessed land by the Almighty, "with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb"; and that the blessings of his father, have prevailed above the blessings of his progenitors, unto "the utmost bound" of the everlasting hills: "They shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren" (*Gen. xlix:22-26*). The fullness of these things can not be realized in thought from anything that is written in the *Bible* alone, nor even understood in their fullness by what is set down by Jacob, nor by the promises of Moses. To get full appreciation of these superior blessings upon the head of Joseph something must be understood concerning the blessings upon Ephraim and Manasseh and Judah on this choice land of America—"the land choice above all other lands". The inhabitants of ancient America participate in these things.

It is represented in "The American Volume of Scripture", known to the world as the *Book of Mormon*, revealed of God through Joseph Smith, that the inhabitants of America, discovered by Europeans through the voyage of Columbus to America and those who followed him after he had marked the way, were build up by two colonies. First, the colony led by Lehi made up of two branches: Lehi himself leaving Jerusalem about 600 B. C., was of the tribe of Ephraim; and another family which joined him in his journey—one Ishmael, with a large number of daughters in his family—was of Manasseh; and they made the journey together to the western hemisphere, since called the "New World". These families intermarrying became the pro-

genitors, in the main, of the Nephite and Lamanite peoples; and to them it was revealed that this land of America, the two continents of north and south America, were to be known as the land of Joseph, son of the patriarch Jacob, and in them were mingled the descendants of Joseph's sons Ephraim and Manasseh.

Shortly after the arrival of Lehi's colony in the western continent another colony—leaving Palestine after the fall of Jerusalem which ended the dynasty of Zedekiah, king of Jerusalem, and after the destruction of the temple and the city of Jerusalem, to be followed by the seventy years of captivity in Babylon—a colony of Jews—in which was one of the younger sons of king Zedekiah, one Mulek, whose name was given to the colony—hence Mulek's Colony—arrived in America, wandered about amid the ruins of other peoples until finally they founded and developed a great city known as "Zarahemla", and here they were discovered by the Nephite branch of Lehi's descendants and became one people. And so the ancestry of the American Indians, according to this *Book of Mormon*, were comprised of these two colonies and hence the native Indians as found by Columbus and the associate discoverers of America, were descendants of Joseph and of Judah the patriarchal tribe and the chief rulers of Israel;* "for Judah prevailed above his brethren, and of him came the chief ruler, but the birthright was Joseph's." And when we think of Joseph's descendants from his sons, Ephraim and Manasseh, possessing these two western continents, as the land of his inheritance, we can understand how it is that Joseph is characterized as "a fruitful bow whose branches run over the wall, * * * whose blessings have prevailed above the blessings of my [Jacob's] progenitors;" and extend "unto the utmost bound of the everlasting hills."† Also as described by Moses when of Joseph he said:

"Blessed of the Lord be his land for the precious things of heaven, for the dew, and for the deep that

*See the author's *New Witnesses for God*, vol. ii, ch. x.

†Gen. xlix.

coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fullness thereof, and for the good will of him [God] that dwelt in the bush; let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren" (*Deut.* xxxiii: 13-16).

Surely a double portion has come upon Joseph through his sons Ephraim and Manasseh, through the grandsons of Rachel, wife of Jacob, in that to him was given not only the birthright of Reuben and Simeon but also more than a double portion in the extent and grandeur of his lands—north and south America; and for the blessings of their limitless resources. Surely Joseph's blessings prevailed above the blessings of his father's ancestors!

It is also said of Ephraim that—

"His glory is like the firstling of his bullock, and his horns are like the horns of unicorn; with them he shall push [gather] the people together to the ends of the earth: and they are the ten thousands of Ephraim, and they are the thousands of Manasseh" (*Deut.* xxxiii: 17).

And now the subject takes on another phase. We have already quoted copiously from the Scriptures of the great promises that God has made to restore Israel to his lands, gathering them together to all the lands given to their fathers; the return to Palestine, in the eastern continent, of Judah; and now we have seen the enlarged area in lands granted to the tribes of Ephraim and Manasseh, descendants of Joseph in the revealed fact of the two American continents being their lands—the lands of Joseph.

There is still another element entering into this ever enlarging theme, the restoration of the Gospel of Jesus Christ in a New Dispensation of it to the world in these last days, known as the Dispensation of the Fullness of Times spoken of by St. Paul as being the dispensation into which will be gathered all previous

dispensations, the assembling in one consistent whole of the truths spoken by the mouths of the holy prophets since the world began (*Eph. i*); and by St. Peter spoken of as the "times of refreshing" which shall come from the presence of the Lord, and in which times of refreshing God shall again send Jesus Christ, "which before was preached unto the Jews but whom the heaven must receive until the times of restitution of all things which God hath spoken by the mouths of all his holy prophets" (*Acts iii:19-21*).

And this dispensation so described by these two great Christian apostles is to be preached to every nation, kindred, tongue, and people—to all the world in fact, since in this New Dispensation it is revealed that men have departed from the truth of God as revealed and expounded in the Christian Dispensation of the Meridian of Times, in which the Christ wrought and made his great sacrificial atonement for the redemption of man from death, and salvation from sin and its consequences, leading up to union with God through the Holy Ghost. Also it is part of this New Dispensation of the truth that God has emphasized the fact that Israel is to be gathered to the lands appointed unto them; and so, the authorized servants of God, have gone forth in this New Dispensation with their message, for the gathering together of Israel; and in obedience to the deliverance of this message, concerning the gathering of Israel, great response has been made, as if there had been note taken of the warning by Isaiah—

"See ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye" (*Isa. xviii:3*).

had been sounded, and there had occurred in large measure the fulfillment of Isaiah's prophecy, which says:

"And it shall come to pass in the last days, that the mountain of the Lord's House shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the House of the God of

Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (*Isa. ii*).

Now this New Dispensation, here referred to, came forth in the land of America. God spoke to his chosen prophet, Joseph Smith, and revealed to him the great need of the world, since they had "transgressed the laws, changed the ordinances and broken the everlasting covenant"—namely restoring this covenant, and the Gospel of Jesus Christ which goes with it; and in the organization of the restored priesthood of this church, is the office of "patriarch" to whom it is given to bless the people, who come into the church, as patriarchs blessed the people in ancient times, and gave them place in Israel, and blessing according to character and the future callings of God unto them, as also to indicate their place in the forming modern Israel of God, and lo, these officers are proclaiming the tribes to which the people belong, and it is learned through this inspired source that up to the present the people gathered into the Church of Jesus Christ of Latter-day Saints by the proclamation of the gospel, are descendants of Ephraim the patriarchal tribe of Israel; the tribe that holds the birthright and patriarchal blessings, whose "horns are as the horns of the unicorn in pushing the people together from the ends of the world" (*Gen. xlix, Deut. xxxiii*). This tribe has been and is being gathered to the land of Joseph—America—to whom was given these patriarchal functions in Israel.

From modern revelation we learn that the time has come when the voice of the Lord is unto all the inhabitants of the earth. This revelation in the collection of such documents, in the New Dispensation, is known as the "Appendix", which was written at the time of the first collection of revelations to be published to the world. This in November, 1831. It was given, said the prophet to whom it came—Joseph Smith—"to gratify the desire the elders of the church had at that time, relative to preaching the gospel to the inhabitants of the earth, and the gathering of Israel". In order that they might walk by the "true light" and be instructed from on high—instructed of God,

in fact. Hence the prophet inquired of the Lord and received the above-mentioned revelation. Summarized it stands thus in substance:

The people, called God's Church, are to sanctify themselves; to gather together upon the land of Zion, which land, in this instance, refers to the land of Joseph identical with the American continent; the center place of which is Jackson county in western Missouri. In other revelations of the New Dispensation we learn that this is to be "the place of the New Jerusalem" in America, called **Zion**, which signifies both a place and a people. As a people "the pure in heart"; "For this is Zion, saith the Lord, the pure in heart". The place of their habitation was also to be recognized by the term "Zion", meaning, as a place, "a city of holiness and of freedom and peace". The command unto the modern saints is that they shall go forth from Babylon, which in the revelation we are following is referred to as "places of wickedness", even "spiritual Babylon". The Lord also reminds them that he has sent forth "the angel" (spoken of in *St. John* xiv:6-7), crying through the midst of heaven: "Prepare ye the way of the Lord and make his paths straight, for the hour of his coming is nigh. * * * Wherefore prepare ye for the coming of the Bridegroom: Go ye, go ye out to meet him." Also it is said he shall "utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people." Also it is stressed that they who are in the north country shall come to remembrance before the Lord, and their prophets shall hear his voice, and shall no longer stay themselves, but shall come in great companies from the land of the north, "and they shall bring forth their rich treasures unto the children of Ephraim, my servants", saith the Lord, and there shall they fall down and be crowned with glory even in "Zion" by the hands of the servants of the Lord, "even the children of Ephraim", and they shall be filled with songs of everlasting joy. "Behold," continues the word of the Lord, "this is the blessing of the everlasting God upon the tribes of Israel, and the richer blessing upon the head of Ephraim and his fellows."

Behold what a consistency there is in such a climax as this! Out of the confused muddle of things in respect of Joseph and his tribes in Israel, Rachel's displacement in the household of Jacob, thence through the operation of the justice of God, Joseph, Rachel's son, is given the double portion in Israel, both as having accorded to him through his sons Ephraim and Manasseh, two tribes, with Ephraim given the birthright of Reuben, the firstborn; and Benjamin given the place in Israel of Simeon, the second son, and now with the birthright of Ephraim established, and therefore the patriarchal right in Israel God has established in this period of gathering of Israel—the climaxing dispensation—the Dispensation of the Fullness of Times—and Joseph stands in his patriarchal place among his descendants in these last days, as holding the rights of that patriarchal order, and is gathered first unto the land of "Zion"—the American continents—identical with the land of Joseph, the portion given to him beyond the progenitors of Jacob, as Jacob himself tells us, and commissioned to build the temples of God, and here to receive as the patriarchal tribe the other tribes of Israel. Here in Zion, at "the hands of the servants of Ephraim", they receive their blessings in the temples of God, and "the richer blessing upon the head of Ephraim and his fellows" (*Doctrine and Covenants*, sec. cxxxiii:3).

Also we are told in this revelation which so describes the grandeur of the movements of God in the things of the Dispensation of the Fullness of Times, that "the tribe of Judah shall be sanctified in holiness before the Lord to dwell in his presence day and night forever and forever", in the kingdom of God of the Millennial time, and behold the Messiah of Israel—the Jehovah-Christ of this whole movement, shall in the days of these events stand upon the Mount of Olivet, and upon the mighty ocean, even the great deep, and upon the islands of the sea, and upon the land of Zion. And he shall utter his voice out of Zion, and he shall speak from Jerusalem, and his voice shall be heard among all people (vs. 20-21): And thus the equivalent and fulfillment of Isaiah's prediction when he de-

clared that the law should go forth from Zion and the word of the Lord from Jerusalem (*Isa. ii*).

What a mosaic here in the blending of prophecies ancient and modern, and their consistent fulfillment on leading up to and the fulfilling of the decrees of God; and the consistent fulfillment of them in placement and the complete redemption and gathering together of the Israel of God in heaven and in earth to the glory of God the Father and the establishment above all, of his name forever and forever! The bringing in of the Fullness of the Gospel, blending all the dispensations that have been given, from the days of Adam to the glorious coming of the Christ, in One Dispensation—all previous ones forming part of the great One Dispensation of the everlasting and only Gospel of Jesus Christ. The redemption of the earth from unrighteousness, and the establishment of the world-wide empire of the Christ—the very Kingdom of God!

Summary of the Message

Summary of the Message

"Rasha", the Jew, and all Jews, my Message is before you:

Jesus is **the Christ, the Eternal God**, incarnated and manifested in the flesh.

Your **Jehovah**, incarnate is **Jehovah-Christ** of the *New Testament* and of the *Book of Mormon*.

Your Isaiah's prophecy has been fulfilled (*Isa. xxvi:19*). Jehovah came in person to earth and received the "body" there predicted; he died and was buried, as there implied; but he rose again from the dead, and many of Israel's saints rose with him according to Isaiah's prophecy, and St. Matthew's testimony of its fulfillment, and the "earth cast out the dead" (*St. Matt. xxvii:50-53*).

The Jehovah of the *Old Testament* is the Christ of the *New Testament*; and Jehovah-Christ is the Savior of Israel, of the Jews, of all men. There is no other Savior of the Jews or of all men, Jehovah-Christ is sole in this.

A new Witness to these truths has been brought forth. The testimony of the ancient peoples of the western world is brought to you, "Rasha", the Jew, and to all Jews. The prophets and apostles of ancient America, your kinsmen, "Rasha", speak to you through this "American Volume of Scripture". Their testimony unites with the testimony of your own *Old Testament* prophets and seers. Their testimony unites with the testimony of the "Twelve Apostles of the Lamb"—the Apostles and Witnesses of the *New Testament*. The Lord has spoken, "Rasha", declaring new things and reaffirming old truths.

This is my testimony:

A New Dispensation of the old gospel is proclaimed. The Church of the Living God is again organized among men. Di-

vine authority is here, and God's message to Judah and to the whole world is:

Accept Jehovah-Christ as the Redeemer of the World.

Believe ye in the Gospel of the Christ as the power of God unto salvation.

Repent for the hour of God's judgment is come.

Repent for the kingdom of heaven is at hand!

B. H. ROBERTS,

President of the First Quorum of the Seventy and of all the Seventy, the Special Witnesses of God in the New Dispensation.