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CHRISTIANITY

A FULFILLMENT OF JUDAISM



BY
REVEREND SERAPHIM NASSAR



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CHRISTIANITY

A Fulfillment of Judaism

(A refutation of the Zionist claim for the possession of Palestine, the restoration of the glories of David and the pomp of Solomon, based on texts of the Scripture.)

By

REVEREND SERAPHIM NASSAR

“To the law and to the testimony: If they speak not according to this word, it is because there is no light in them . . . Who among them can declare this, and show forth former things? Let them bring forth their witnesses, that they may be justified, or let them hear, and say, It is truth.” Is. 8:20 and 43:9.

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CONTENTS

<i>On the Right of Possession</i>	1
<i>History—and the Covenant</i>	13
<i>Abolishment of the Covenant, the Law, and the Book</i>	30
<i>Palestine is a Christian Country</i>	60
<i>Conclusion</i>	78

INTRODUCTION

THE JEWS AND PALESTINE

After 1918, following the First World War, the Jews rose once more to make their familiar demand for an heritage which had been theirs and is no more. And now, in this war, they have revived their demands for the possession of that good land which "floweth with milk and honey, Palestine," (Ex. 3:8) on both sides of the Jordan. Not content with that, they sometimes claim Syria. Thus their ambitions extend from Judea in the south to the Tigris in the east long by a width varying from 60 to 120 miles. This is the land which God promised our fathers Abraham, Isaac and Jacob, for a time, until the fulfillment of the promise made to the whole world everlastingly.

Now since the Jews have intensified their demands more than ever before, seeking for their claim international support, and resting their case on religious, legal ground, I have considered it my duty, as a man of religion, and as a Christian, to refute their claims from the clear texts of the same Scripture that was given to me and to every Christian who holds my faith, whether he be a clergyman or one of the laity.

And since the Jewish claim for the possession of Palestine and the restoration of the kingdom of Judah and the glories of Solomon, cannot stand except by the annulment and denial of the Gospel of Christ, I find another duty incumbent upon me and upon all Christians who believe in and venerate both Testaments. This duty is to preserve and guard the intent of the Old Testament, which is more ours than theirs, for God so inspired it that it may remain a witness testifying to the truth of the faith in Christ and those who hold it, no matter whether they came before Christ or

after Christ, as it is written in the Old Testament itself and meant for all believers alike: "And many nations shall come, and say, Come, and let us go unto the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his path: for the law shall go forth from Zion, and the word of the Lord from Jerusalem." (Mi.4:2)

It is obvious that this text contradicts the Jewish claim that Jehovah and the Scripture are theirs, and theirs alone, and that He shall come from them and unto them, a savior unto themselves and none others. For, according to their teachings and beliefs, the rest of humanity are not of God, nor God, may He be glorified, is for them. (1.See: Commandments of the Talmud, pp. 104 and 105.

Clearly this is contrary to God's love, mercy and justice, for there is no distinction with God between Jew or any other person in existence, as the Wise One said: "For thou cherishest all things that are and abhorrest nothing which thou madest, for thou never wouldst have formed anything in hatred thereof, O Lord, lover of souls." (Wis. 11:24) Likewise the prophet said: "Have we not all one father? hath not one God created us?" (Mal. 2:10) On this same teaching did the Apostle build, when he said: "But to us there is but one God, the Father, of whom are all things, and we in him." (I Cor. 8:6)

This is true also of the one who would come as Redeemer and Savior, for He came unto all men, contrary to the teachings of the Jews. Thus God said: "Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles." (Is. 42:1) And again: "I the Lord have called thee in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." (Is. 42:6)

Mindful, therefore, lest we Christians lose these testimonies which confirm the truth of our Faith, and be robbed of those indisputable evidences which prove the verity of our doctrine, it is our duty, legally and religiously, to refute those claims of the Jews with convincing and unchallengeable proofs from the same Old Testament which was given us as the word of God at the hands of Moses and the prophets, the same Testament which gives us the signs and attributes of Christ, and which has led us to the knowledge of the New Testament. This latter came to us through the Evangelists and the Apostles. It is the Testament delivered to us by His Only Son, showing us that the previous descriptions have been fully realized, in their designs and symbols and in all their varieties, in the person of Christ, whom God has sent as a Redeemer and Savior unto us. This is the foundation of our faith in Christ, and the essence of our Christian religion, for which we live and die. Any belief contrary to that cannot but be counted by us as infidelism and a denial either of both Testaments, or of one of them, as the Jews, who accept the Old, as they claim, and disavow the New, which of necessity is inseparable from the Old.

For this reason I have called this book of mine, CHRISTIANITY: FULFILLMENT OF JUDAISM, because the former is symbolically hidden in the latter, and the latter is manifest in the former as the outward truth. And may God set us in the right path and lead us to that which is of benefit to all his creatures.

Father Seraphim Nassar.

ON THE RIGHT OF POSSESSION:

Possession is one of three kinds. It can come about by discovery, which is a God-given right, since the land is God's and all that is upon it, or by war, which is called the right of force, or by appropriation. This last comes through domination, peace or reconciliation, and a hundred years must pass before it becomes legal.

On any of these scores the right of possession of Palestine belongs to the Arabs. For it was the Arabs who discovered Palestine. They were known then as Amalikites, Kushites, Sabbaites and Edomites, sons of Edom or Essau, the son of Isaac. All these are known as Arabicized Arabs, because they were settlers among the original Arabs and intermarried with them. They were among those who ruled Palestine, through peaceful means and conciliation. Other Arabicized Arabs were the Moabites and Ammonites, after Moab and Ammon, sons of Lot. Then came the Arabs who took possession of Palestine by force, such as the Yagtanites, or Qahtanites, after Yaqtan or Qahtan, son of Eber, Abraham's grandfather, son of Salah, son of Arphaxsad, son of Shem, son of Noah. They were the finest of the ancient Arabs, the original Arabs. At first they were nomads, then they settled in the Arabian peninsula, Mesopotamia, Syria and Palestine. From these came such nations as Girgasites, Hittites and Jabusites, as well as Ammorites, Hammurabites, Ismailites and the Canaanites, after Canaan son of Ham with his eleven sons who became eleven tribes. From these came kings over the land of Edom, before any kingdom of Israel was ever established.

Besides, in Transjordan, extending from Aurentes to Mt. Hebron, the Arabs have ever been in possession. For it was settled originally by an Amorite tribe called Raphathites. Transjordan was allotted by Joshua to Reuben, Gad and half of the tribe of Mannaseh.

Historians have corroborated these facts. Thus Charles John Alcott, Bishop of Gloucester and Bristol, and Dr. Smith, Dean of Canterbury, in their commentary, said concerning the tenth chapter of Genesis that:

The generation of Ham did not stop with the invasion of the Arabian Peninsula. His descendants held the land of the Tigris and Euphrates. His possessions were important, and go back to the time when the land was divided up, the nations came into existence and their boundaries fixed, when the confusion of tongues took place. And this confusion of tongues was the great cause for the dispersion of the nations.

Similarly the Jesuit scholar Father Louis Checko said in his book (Arabic) *Christianity and Its Literature*: "As for the inhabitants of the Arabian Peninsula, they had moved to it from the north and settled it. They came in successive waves, each wave driving before it the preceding one until they found themselves facing the sea. Sometimes, when they could chance it, they crossed the sea, as they did when they crossed to Ethiopia and to Egypt, in the days of the Hyksos Dynasty.

"These tribes were not all of one origin. Some descended from Cush, and go back to Canaan the son of Ham. These dwelt mostly in certain parts of Yaman. However, most of those tribes stem from Yaqtan or Qahtan, of the descendants of Shem.

"The precious book makes a distinction between them, calling the former Sheba and the latter Saba. With the Semites may be counted the Ishmailites, the children of Ishmail, son of Abraham, and notable among these are the Nabateans and Kidarites and the sons of Keturah, Abraham's concubine. To the same group also belong the Midianites, who lived mostly in the Syrian Desert and east of the Dead Sea, in the Peninsula of Sinai and in part of Hijaz." (Pp. 4 and 5).

The late Jurji Zaydan, in his book *Strata of Nations*, said about the Semites:

“At any rate the Semites soon became nations and settled in the Arabian Peninsula, Mesopotamia, Asia Minor, Syria and Palestine. . . . Among these were the Arabs of the north, or the Arabs of Hijaz, whom the Bible calls Ishmalites. From them rose Islam and they propagated their language to all parts of the earth . . . and the Arameans and Amorites who settled in Mesopotamia, Syria and parts of Palestine . . . and the Canaanites, and to them belong the Israelites or Jews, the Moabites, the Philistines, the Carthagenians and others.” (P. 231).

And still further he said:

“Most of the Jews who remained in Palestine descend from the post-exelic Jews, in the first century A. D., and these were augmented afterwards by Jews from the Spanish colony in the fifteenth century A. D., by Russian Jews and others. Thus we have among them differences in physical features, and there grew among them some who were fair-haired and red-haired. This is claimed to be the result of ancient mixture with the Amorites (meaning Red.) Some scholars say that we find among the Jews of today all colors and features, white, dark, and black, tall and short, so that the Jewish race may be said to have been lost, and there remains only the Jewish sect . . . The Jews are known for their tendency to change their social state. Thus they were nomads in the days of the Israelites, then became an agricultural people in the days of the Canaanites.” Then he said: “In these last days they have been forced to migrate from Russia and Rumania and have been dispersed throughout the earth. They built homes and opened business places and industries in all parts of the civilized and uncivilized world. The English tried to divert their immigration to central eastern Africa . . . ” (PP. 235 and 236).

The Name Palestine, and Other Names by Which It Has Been Called, Indicate that It Belongs to the Arabs and Christians.

The name Palestine is evidence of the fact that the ones who first took possession of it were Arabs, as it also indicates the language and the race of the settlers.

Palestine, originally Phalishtim, meant Immigrant and was the first of its sobriquets. The name goes back to the people of Phalishtim, the son of Misraim, son of Ham. They were the first to move into it, and were a branch of the Qaftarims. The Philistines settled in Palestine in the year 2233 B. C., and it has ever since been known by their name in all the modern languages of Europe. Its Hebrew name is Pelesheth, and the right of its possession belongs to the children of Peleshtim, who lived 237 years before Abraham, forefather of the Arabs, was born, and before Moses by 675 years, and before Palestine was possessed by Joshua, son of Nun by 800 years.

It was also called Canaan, because the children of Canaan, son of Ham, settled in it after the flood and took possession of it.

Then it was called the Land of Promise, because God promised it to the seed of Abraham, Isaac and Jacob in the year 1912 B. C.

Afterward it was called the Land of the Hebrews, because Joshua divided it among the 12 tribes of Israel in the year 1445 B. C.

1. See Gen. 10:14; Deut 2:23, also Gen. 10:19 and Gen. 10:15-19; Gen. 13:14-17 and Joshua 13.

Then again it was known as the Kingdom of Judah and the Kingdom of Israel, because of the division of the one kingdom at the time of the dissension of Rehboam, the son of Solomon, who succeeded him. The Kingdom of Judah consisted of the two tribes of Judah and Benjamin, and the

Kingdom of Israel consisted of the other ten tribes. This division took place in the year 975 B. C.

Later still it was called the Land of Judah, because most of the Jews who returned to it, after Cyrus released the Hebrews from the Seventy Years' Exile and from the Exile of Babylon, were mostly from the tribe of Judah, to which tribe the dynasty belonged. This return took place at the hands of Zerubabel, who held the right of possession.

Finally the original name, Palestine, was restored to it. By this name both the Greeks, and Romans after them knew it, when their merchants discovered it and called it after the name of its inhabitants, the Philistines, who were also known to the Hebrews by that name.

And then, when God's promises were generally fulfilled, in accordance with God's providence, that land, Palestine, was released from all those numerous names which were neither permanent nor fixed, and acquired its real, permanent and everlasting name, the Holy Land, the name prepared for it by God through his Only Son, our Master Jesus Christ. It is thus an everlasting memorial of his nativity, his life, his passions, his death and his resurrection, and of the rest of the august and holy sacraments of salvation, which were instituted in it. It became a manifestation for these sacraments, and a sort of museum in which the Old Testament, with its symbols and signs, was held to view, and in which the New Testament, with all its attributes and truths, also was manifested.

We do not know whether it is possible for the Jews and their backers in these days to prevail over God and his purposes, and to change his decrees and judgment, annulling the New Testament and restoring the Old, as their whim would dictate. Happy is he who would live to see the result of this pitted contest between them, who say "there is no escape from Judaizing Palestine," and God who said: "I have sworn by my great name, that my name shall no more be

named in the mouth of any man of Judah . . . and all the remnant of Judah . . . shall know those words shall stand, mine or theirs." (Jer. 44:26, 28).

Let us then leave them to their plans, for God, may He be praised and glorified, who has all knowledge of the secrets of man, knows the outcome.

Palestine Was Given by God to the Jews and to the Gentiles for a Time:

It follows from what we have said before that the right for the possession of Palestine, whether based on history or on Scripture, belonged first to the Arabs and not to the Jews. In fulfillment of his desire and purpose God granted it to the people of Israel in the year 1445 B. C. at the hands of Joshua, son of Nun, who took it with the edge of the sword, which is the right of force.

And just as God, may He be praised, who is the absolute possessor, took Palestine from its original inhabitants, who are mostly if not all Arabs, and gave it in possession to the children of Israel, who were strangers, so He again restored to it its original inhabitants, from far and near. And whereas before God made it unlawful for others to possess Palestine, He being the owner of the absolute right, gave back that right to the Gentiles. In its new dispensation both Israelites and the stranger, now share alike, God ordained for one what He ordained for the others, as the prophet said:

"So shall ye divide this land unto you according to the tribes of Israel. And it shall come to pass, that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him inheritance, saith the Lord God."

(Jer. 47:21 etc.).

Palestine Is the Possession of the Christians, And Not of the Jews and Gentiles:

The above is a clear and indisputable proof of the falsity of the claim of the Jews, who imagine that their right to Palestine is eternal and everlasting. It is also a proof of the fact that the unity between the Jews and Gentiles was but a symbol of a coming everlasting unity by a new covenant through Christ, as distinct from the old covenant which came through Abraham, Isaac, Jacob, David, Moses and Joshua.

From Jacob were begotten the chiefs of the twelve tribes of Israel: Reuben, Simeon, Levi, Judah, Zebulun, Issacher, Dan, Joseph, Benjamin, Naphtali, Gad and Asher. And from them descended the Jewish nation. (1)

And through Christ, who is from the tribe of Judah and the clan of David, the tribe of Judah who had the claim for temporal sovereignty, is abolished, and with him the tribe of Levi, which held the right of the temporal, mundane priesthood. In its place has come the spiritual, everlasting priesthood of Christ. (2)

1. The chiefs of the tribes of Israel were only twelve. However, Jacob, as father and one who had the right of blessing, authority and inheritance, adopted the two sons of Joseph, who were much beloved by him, and made them chiefs of tribes and entered them in his inheritance. He gave them two shares: that of Manasseh was taken from his father Joseph, and that of Ephraim was taken from his uncle Levi. (Gen. 48:5 and Josh. 13:14 and 33.)

Moses carried out this will of Jacob's by giving Transjordan to Reuben, Gad, and half the tribe of Manasseh. (Nu. 32:33-41 and Josh. 13:7 etc.) The rest of the Land of Promise was divided by Joshua among the rest of the tribes. (Deut. 29:7, 8 and Josh. 14:19.)

2. Because of the multitude of their sins and iniquities all the tribes of Israel have disappeared in the Assyrian exile, as it is written in detail in the 17th chapter of II Kings. After the exile, remnants of those tribes returned to Palestine, under the leadership of

Zerubabel, for the rebuilding of the temple. The returning Jews were of the tribe of Judah, with which the tribes of Levi and Benjamin had been united, becoming one people.

The rest of the tribes also were abolished, having been symbols of the chiefs of tribes of the New Testament. In their place came the twelve Apostles of Christ: Peter and his brother Andrew, (1) James the son of Zebdee and his brother John, (2) Philip, (3) Bartholomew, (4) Thomas, (5) Matthew the tax-gatherer, (6) James the son of Alphaeus, (7) Lebbaeus, (8) known as Thaddeus, Simon the Zelot (9) and Judah Iscariot. (10) In the place of the last one Matthias, who was from Galilee, was elected later.

1. From Bethseda and of the tribe of Naphtali. 2. From Bethseda and of the tribe of Zebulun. 3. Of the tribe of Asher. 4. From the village Ir and of the tribe of Issacher. 5. Galilean of the tribe of Judah. 6. Nazarene of the tribe of Issacher. 7. Capernaumite of the tribe of Manasseh. 8. Capernaumite of the tribe of Simeon. 9. Cananite of the tribe of Ephraim. He was the groom whose wedding Christ attended. (John 2:1 See Matt. 10:2-4 and Lu. 6:31-16) 10. From Iscariot and of the tribe of Dan. In general the Apostles were called Galileans (Acts 1:11 and 2:7) Similarly the Jews generally were called either Israelites or Jews. (Acts 2:14 and 22; 3:12.)

Because of his "wrestling" with God, beholding him face to face, Jacob was called Israel. (Gen. 32-24-28) After him the Jewish people were called Israelites. In the same way Christ, which means both Anointer and Anointed was called God, and those who behold him with the eye of faith, and through faith in him are called New Israel, and Christian. (Baruch 3:38; Acts 11:26). The unity of the two attributes in Christ, that of being anointed and of being anointer, represents the unity of the flesh, taken from the Virgin Mary, with the Holy Spirit.

Again, Joshua, meaning Savior, saved or delivered the people of Israel from the slavery of their enemies and made them inherit the Land of Promise, which he also delivered from the enemies. Similarly, Jesus the son of God (Yasu' or Yesuse in Greek, which is the same as Joshua), delivered

his people, the New Israel, who believe in, having saved them from the slavery of their enemies, "the enemies of the Lord and His Anointed." (Ps. 2:2) He, too, made his people to inherit the Land of Promise, Palestine, and with it the land of spiritual promise, when He said: "Blessed are the meek: for they shall inherit the earth." (Matt. 5:5)

From all that has preceded it is an established fact, confirmed both by the text of the Scripture and by history, that Palestine belonged to its real owners, the Arabs, then to the Jews for a time, then everlastingly to the Christians, without distinction between Jew and Gentile.

In no other change or transference the purposes of God as to inheritance could be fulfilled. This same inheritance was entrusted to the Patriarchs of the Old Testament temporarily, until the time of its deliverance to the Fathers of the New Testament, the true and everlasting heirs, in accordance with God's providence and plan.

Jerusalem is the property of Christians throughout the world:

The Jewish claim to Palestine today is based on a complete lack of realization that the Old Testament is but a testimony bearing witness to the truth of the New Testament. Both Testaments have been established by God himself and confirmed with blood. As for the Old Testament, it was confirmed with the blood of sacrifices, foreshadowing the latter testimony, which was to take its place. Hence it was said: "And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words." (Ex. 24:8)

And as for the New Testament, it was confirmed with the blood of the Redeemer, his Son, as of a right fulfilled. For he said: "For this is my blood of the New Testament, which is shed for many for the remission of sins." (Mat. 26:28)

It is through this act that the change or transition and substitution have come about, as he had declared by the mouth of his prophet, saying: "Behold the days come, said the Lord, that I will make a new covenant with the house of Israel, and with the House of Judah." (Jer. 31:31)

By saying "new" he has annulled and abolished the old. (Heb. 8:13, 9:20, also I Peter 1:2)

If it is possible therefore, for the forces of the world, united with the forces of hell, to abolish God's law through his creation, the Jews may annul his judgement, the expression of his purpose and of his will.

Jerusalem is the possession of Christ, purchased by His own Precious and Holy Blood. From Jerusalem he sent out his disciples to all the nations of the earth to preach the Gospel of salvation unto all the world, to bring back the whole inhabited world to faith in him. Because of this faith, Jerusalem is the homeland and worship place of all Christians. Hence, it is under the protection of Christians throughout the world, an everlasting possession for all believers in Christ wherever they may be, for the Jews and Gentiles, for kings and peoples of all nations, even for our brethren the Moslems. For Isa, the Christ, the son of Miriam, is for the Moslems as he is for us, in so far as they respect and honor him, even when their belief in him differs from ours.

A Claim without Evidence is Baseless:

Rarely are Jews aware of God's divine purpose, and because of this, they fail to understand the axiom we cited above. In these critical days of a world war, unconcerned about anything else in creation, they have come back to insist on demanding a kingdom that ceased to exist 3531 years ago. For this kingdom passed away as far back as 588 B. C. and was never again revived.

In fact the Jewish kingdom came to a final end when the Christians, the true sons of Abraham and heirs of the promise, came on the scene, as it is said in the Scripture: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." (Gal. 3:28 and 29)

Nevertheless the Jews have not ceased seeking that kingdom, not in accordance with God's will and purpose, who giveth and who taketh away, but merely on the ground of history.

And because they realized that a claim cannot be established without evidence or proof, they stole a march on their opponents by possessing Palestine, seeking to convert it into a Jewish state with Jerusalem as its capital. This state then would assert its authority over all the Jews of the world, until all the world becomes Judaized commercially and politically. Then they will take a different view of the matter than they have taken today.

In order to give this 'fait accompli' the semblance of legality, they propped it up with an historic evidence and confirmed it by a religious argument based on the Bible itself. Thus in the manifesto of the executive committee of their Rabbinical Congress, which was held at the Waldorf Astoria in New York City and reported in the New York Times of Feb. 6, 1942, they speak with no uncertainty, and as ones who had been given absolute authority over all that is in heaven and upon earth, saying, "Palestine must become Jewish," and that even if there were no such thing as a Jewish question in the world and if the Jews were treated in all the countries of the world as princes, yet will they be in need of Palestine, that it is indispensable for them as a center and a symbol of perpetual historic con-

tinuity, and as a religious link for the Jews outside Palestine.

By so saying, the Jews have isolated themselves from the world, and put themselves outside the pale of God's Book, as we will presently show. And since in their claim they depend mostly on the Holy Bible, without which their arguments will have no basis and will be robbed of all force, let us, who are the people of the Book, whatever our language or race, take them up on this same Holy Bible itself. Let us make it the judge on the truth or falsity of this claim of theirs.

Refuting the Claims of the Jews for the Possession of Palestine on the Ground of History:

God, to him praise be given, is not an historic God, nor is his book merely a book of history. It is a book of law, of history, of moral teachings and of prophecy. He who holds to its historic side and denies its other sides cannot establish any claim or prove any case by reference to it. He who gave us this book did not merely command us to follow its historic events and recite its annals. He commanded us, rather to keep the law and establish it, to observe his statutes, as the Book itself enjoins us to do. "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 commanded thee this day; that all these curses shall come upon thee, and overtake thee." (Deut. 28:15) On keeping the moral precept, for edification, the Prophet said, "Be ye not as your fathers, unto whom the former prophets have cried saying, Thus saith the Lord of hosts: Turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord of hosts." (Zech. 1:4) And again on faith in things that will come to pass, in fulfillment of God's purpose, God spoke by the tongues of his prophets, as it is said: "I have also spoken by the prophets,

and I have multiplied visions, and used similitudes." (Hos. 12:10) Other prophecies also refer to the truth of faith in salvation. (Gen. 49:10; and 9:24-27; Mal. 1:10 and 11; Is. 2:2 and 7:14.)

The Holy Scripture, therefore, on which the Jews rely in their claim for the possession of Palestine as the seat of a Jewish Kingdom, has nothing to do with history as a causality for possession. For possession did not come about through history, but history through possession. Nor does it follow that merely because of historicity possession need be everlasting. History can claim no such quality. Rather, it is a sort of mirror which reflects events as they take place and pass away, the countless kingdoms and principalities that have come and gone.

Everlasting possession does not depend on historicity, as the Jews claim but does depend on the promise and covenant which God gave our forefather Abraham, when it was fulfilled and transferred from a temporary, transitory state, to an everlasting and permanent one, according to the prophecies of the prophets. History has preserved for us the exact words of this covenant, as testimony to God's purpose until it was established, and not that it may be duplicated and repeated in annulment of God's will, revealed through his judgements.

HISTORY AND THE COVENANT

God's covenant, which he made with Abraham, Isaac and Jacob consists of three promises: Firstly, that he multiply his seed like the stars of heaven and the sand of the sea; secondly, that he give his seed the Land of the Canaanites. This latter promise also implied that God would raise unto Israel kings, for the confirmation of the knowledge of God expressed in the scripture and prophets, in worship, ritual and rites. And thirdly, the covenant implied the promise that through his seed all the nations of the earth will be blessed.

These three promises God pledged unto our forefathers with an oath, as a seal and confirmation of his words.

Now, since these promises are not everlasting *per se*, but in so far as they refer to something else, God has actually fulfilled his promises. He fulfilled his first promise by giving Abraham, Isaac and Jacob. From the latter came the heads of the tribes, and from these the numerous generations and great multitudes of people. The second of God's promises was fulfilled when He gave the Israelites possession of the Land of Canaan through Joshua, son of Nun, making them masters and lords of the land in which they had been formerly sojourners. As for the third promise, which says that by Abraham's seed the nations of the earth will be blessed, God, may his name be sanctified, has fulfilled it to the letter through the begetting of his only Son, our God and Savior Jesus Christ. For considering his human nature, Christ may be said to be of the seed of Abraham, and through him all the nations of the earth which have believed in him have been blessed, as it is said in the Holy Book: "and in thee shall all the families of the earth be blessed."

Both Jews and Gentiles are Children of Abraham:

The descent of Jews and Gentiles from Abraham is of two kinds: descent according to nature which affects the Jews, and descent according to the promise which affects all other peoples.

Now since Abraham begot Isaac not by virtue of his nature nor that of his wife, the sterile Sarah who was advanced in years, but by virtue of the divine promise with which God promised Abraham, it follows that the Jews and Gentiles alike could logically be called children of Abraham; the former by nature and the latter by the promise, through the very faith of Abraham. This faith in God's promise was indeed contrary to all expectations, as it is written in the Scripture: "And he believed in the Lord; and he counted

it to him for righteousness." (Gen. 15:6.)

The Jews did not receive the Blessing, the Inheritance and the Kingdom, because of their Sonship of Abraham, or through the Law, but through the Sonship of the Gentiles: The advantage of the Sonship of the Gentiles to that of the Jews.

Were the Jews alone, to the exclusion of the gentiles, called the sons of Abraham, this fact would have voided the faith of Abraham, and with it would have been voided the promise and the blessing and the inheritance of the possession both of the land and of the kingdom. For Abraham's faith was before the promise, and it was through faith that he received the promise.

Likewise Abraham did not attain the promise through the Law, but through faith. For Abraham came before the advent of the Law. And even were the promise of the blessing, multiplication, inheritance and the kingdom, through the law, and not through faith, as the Jews hold, all these, too, would be voided because the heirs have broken the Law.

In the same way, if righteousness were counted of the law alone, the promise would cease to be universally applicable to all the children of Abraham. That promise would also be voided, since it would apply only to the Jews who had been given the Law and these, by their disobedience and rebellion, had annulled it, as it is said in the Scripture: "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." (Deut. 28:9) And so, too, would God's promise to Abraham becoming father of many peoples, as He said to him: "And I shall make thee father and a blessing unto nations and peoples." (Gen. 12:2) This promise would verily become a mockery and a ridicule.

Far be it for God to be unjust. For He did not wish to limit his promise of righteousness, blessing and salvation to the law, nor his fatherhood to the mortal flesh of Abraham. Rather, He wishes to be Father unto all, and that the promise to Isaac be for all, having brought life and vitality to that flesh through faith which applies to all. To those who descended from the flesh in the flesh, and to those of the spirit through belief in God's promise that Abraham would be father unto many peoples, and that his seed would be as the stars of heaven in number. (Gen. 15:5-6, 18:18 and 17:16) and through him all nations and peoples would be blessed, and not only unto the Jews. For the Scripture said: "And Abraham fell upon his face and laughed and said in his heart, 'Shall a child be born unto him that is an hundred years old? And shall Sarah, that is ninety years old, bear?'" (Gen. 17:17, 18) This Abraham said not in levity or because of weakness of faith in the promise, but in way of surprise, coupled with belief and faith. For it is said: "And Abraham believed in the Lord; and He counted it to him for righteousness." (Gen. 15:6)

Therefore, it was through faith that Abraham received the promise, which requires for its fulfillment the keeping of the Lord's Law, to walk in God's commandments and to understand His promises. These have been expressed through the mouths of his prophets. And only thus would a promise stand, or a covenant be established, according to God's own saying: "For 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 judgement; that the Lord may bring unto Abraham that which he hath spoken of him." (Gen. 18:19)

The Faithful are more worthy of the Promise and the Covenants than the Jews:

Since the promise and the covenant started with Abraham, by faith, and have ended in us, by faith, we the

faithful, both of Jews and Gentiles, are more worthy of the gifts of the promises which became for us and are fulfilled in us, and more entitled to them, than the Jews who still do not believe in their truth and in the reality of their fulfillment. No other reason can be given for their lack of faith except that they do not wish to look at the things which are the cause of history. Rather, they look at the contents of history as a cause of those promises. And for this reason they seek to justify Palestine, so they think, as a symbol of the continuity of Jewish history. If they only reflect, they would realize that history, through Moses and the prophets, had laid for us a colored picture. That picture has come to an end and has been completed; it has now put on life, articulate reality through Christ. And it is to him that we must look for that continuity of the everlasting Jewish-Christian history, and not to that which the Jews claim, persisting as they do in their lack of faith in God's inspired word, that tells us of the promise, the covenant and the inheritance to those who believe, as Abraham did, and who, like him, would reign and inherit.

The Call to Faith in Christ applies to the uncircumcised Gentiles, as well as to the circumcised:

We read in the Scripture that God said to Abram: "Go, thee, out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. And Abram departed, as the Lord had spoken unto him." (Gen. 12:1-4)

It is obvious from this that righteousness of faith and the promise of blessing and salvation did not come to Abraham while in circumcision, but while yet uncircumcised. For Abraham while yet uncircumcised, believed in God's

promises to him that Christ would be born of his seed, and that the blessing to the families of the earth would come through Christ. All this happened fourteen years before the law of circumcision was introduced.

And since Abraham believed and was justified by his faith, circumcision was only a sign given to him for the truth of his righteousness and of his faith. It was a sign, too, for the Covenant which God made with him and with his seed, that he may become father unto all of them who believe like him in Christ, be they uncircumcised or circumcised. It was a confirmation of the fact that all men were predestined by him for everlasting bliss. For unto all, God has set one way for salvation, which is belief in his son Jesus Christ, who is in truth the promise of righteousness and salvation. And therefore, to attain righteousness and salvation, there is no need for circumcision and for keeping the ancient law. All that is needed is Abraham's faith, his holiness and his works. In this sense alone, in accordance with God's own definition, would Abraham become spiritual father to the uncircumcised Gentiles, as he was to the Jews in circumcision. Only this faith in Christ brings together in one brotherhood the Gentiles and the Jews.

And just as Abraham did not become God's friend and beloved because of his circumcision or non-circumcision, but because of his faith through which he and the rest of the saints of the Old Testament, became Christians, in that they believed in Christ through their prophetic visions, so neither Gentiles nor Jews could become children of Abraham except through faith in Christ. In him alone there is salvation, and without him there is no salvation whatever, either to the Gentiles or to the Jews.

In truth had not Abraham believed in the promise made to him by God and had he not submitted obediently to God's commandment, he would not have received the

promise of Christ, nor the blessing and the salvation that became his and the rest of the nations through Christ. He would not have become an inheritor of the world through Christ, who came from his seed. (Gen. 12:3; Gen. 22:17; Ps. 2:8 and Heb. 1:2.)

His, rather, would have been the fate of the Israelites of old who hardened their hearts, not wishing that God be their God, as it is said in the Scripture: "Obey my voice and do then, according to all which I commanded you; so shall ye become my people, and I shall be your God; that I may perform the oath which I have sworn unto your fathers. . . But they obeyed not, nor inclined their ears, but walked every one in the imagination of their evil heart. Therefore, thus saith the Lord, "Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them." (Jer. 11:4, 5, 8 and 11.)

We conclude, therefore, that the promise came to Abraham not because of uncircumcision or circumcision, not by disobeying and turning away and disbelieving, but through obedience and through belief in Christ, who is the owner of the blessing and of the inheritance of the earth, and of the kingdom and of governorship over all the peoples of the earth (Gen. 12:3), including Palestine, with its people, for it is within the bounds of that part of the earth whose peoples have believed in Christ.

God Did not Choose the Jews that they May Remain Jews Forever.

There are incontestable proofs, supported by clear scriptural texts, that God did not choose the Jews of old that they may forever remain a church and a nation, while still remaining Jews. For the everlasting nature of the church and of the kingdom is not through Abraham or Judah, but through Christ who was to come from their seed, as it was written in the Scripture.

“For 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. Of the increase of government and peace there shall be no end, upon the throne of David, to order it, and to establish it with judgement and with justice from henceforth even forever.” (Is. 9:6 and 7.)

Because Christianity derives its nature from Christ, and because its Gospel is embodied in the Old Testament, God limited the existence of Jews as Jews till the coming of Christ. For Christianity is verily contained in Judaism, through its symbols, as Judaism, including the Jews and the Old Testament is found in the Gospel, overtly and clearly, supported by facts and by the prophecies. Thus, Judaism and Christianity are one. The former is a passing shadow, “because the law by Moses was given,” the latter a firm reality, “for as to grace and truth they came through Jesus Christ, and of his fulness we received grace for grace.” (John 1:16-17) By this is meant that Christ is full of grace, and we believers who are called after his name have taken of the fullness of his grace and of a new law instead of the grace of the old.

Now, since the everlastingness of the kingdom has come through Christ, by the transition of Judaism into Christianity, the kingdom becomes everlasting for the remnants of the Jews who are not Christian, as it is for their brethren the Christians and for all nations and peoples, even those who are far away at the ends of the world, as it is written in the prophet: “All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship thee.” (Ps. 21:28) and also: “O praise the Lord, all ye nations: praise him, all ye people.” (Ps. 117:1)

On Abolishment of the Jewish Religion:

The contention of the Executive Committee of the Rabbinical Congress to which reference has been made previously, namely, that the Jews need Palestine, is a false one. For God put an end to the Levite priesthood, and to all that pertains to his Old Testament, as we shall hereinafter show:

There can be no religion without priesthood. If one is voided the other is voided, for each completes the other and cannot persist without it.

In the case of a religion with a law, that law, too, is voided with the voiding of the priesthood, which consists legally of worship and the practice of rites and other religious offices.

That Aaron's priesthood was not everlasting, the Scripture points out: "And the Lord spake unto Moses, saying, "Take Aaron and Eleazar his son, and bring them up unto Mount Hor; and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered unto his people, and shall die there." (Nu. 20:23-26.) This divine command to strip the priest's garments at his death and to put them upon someone else illustrates the imperfection of the Levite priesthood and its termination with the death of the priest. It proves clearly the abolishment of that religion, with all its rites and the discontinuance of its succession and the vanishing of its center.

To establish the abolishment at the fullness of time of Aaron's priesthood, God did not give it with an oath contrary to Christ's priesthood, in which the Scripture said: "The Lord hath sworn, and will not repent, Thou art a priest forever after the order of Melchizedeck." (Ps. 109:4)

In his unfathomable Wisdom, God shows us the contrast between the two priesthoods. The priesthood of Melchizedeck consisted in offering the bread and wine as an oblation, while that of Aaron consisted in offering blood sacrifices of cattle. Then, to make sure to us the abolishment of one and

its substitution by the other, he gave his oath on the everlastingness of Christ's priesthood which was attained through Melchizedeck and not through Aaron.

Further, to affirm very explicitly that the priesthood of Melchizedeck is different from that of Aaron, he showed us in what the difference lay, namely, in the fact that Melchizedeck was not a Hebrew, nor of the seed of Abraham, nor of the succession of Levi. He was a Canaanite who built the city of Salem, of Jerusalem, and was placed over it as king and priest by God himself, directly. The name means the King of Righteousness, or the Righteous King. We are told by Josephus that the one who built Jerusalem was King of the Canaanites and was called the Righteous in his own language, and so he was. He was also called King of Peace because he built Jerusalem, as we said before.

Though Abraham was a prophet, and a friend of God, and the oldest of the forefathers, and though he was very dear to God, and the precious promises were his he himself offered Melchizedeck in his personality, and in his wider priesthood, covering all the land, was higher than Abraham. This is evidenced from the fact that Melchizedeck blessed him. And it is natural that ("the younger be blessed by him who is older") "the less is blessed of the better." (Heb. 7:7)

On the matter of abolishing the Levite priesthood completely, substituting for it a new priesthood whose functions will be taken over by a new people, chosen of God for his new Church of the Gentiles, and that the succession of this priesthood shall remain as long as the new heaven and the new earth remain, God said: "And they (meaning the Apostles) shall bring all your brethren for an offering unto the Lord . . . to my holy Mountain Jerusalem. And I will also take of them to be priests and Levites, saith the Lord. For as the new heaven and the new earth, which I will

make, shall remain before me, saith the Lord, so shall your seed and your name remain." (Is. 66:20-22) By the new heaven and new earth God was referring to the Church.

One may rightly ask: Why did God first institute the Jewish religion and then destroy it and annul it?

The answer is that the Jewish religion was only a symbol and a preparation for the true religion, about to come through Christ the Savior.

For since God is one in his essence, it follows necessarily that faith in him is one, and his worship is one, according to His will and provision and His sublime wisdom.

Similarly, since the object of worship and religious services is the one, everlasting, spiritual bliss, it follows that there must be only one priesthood, through which will be fulfilled the one worship ministering to the immortal soul, unlike the rites which pertain to the mortal flesh.

The Levite priesthood, because of its deficiency, does not possess in itself justification and sanctification, nor salvation leading to everlasting bliss. It is limited to the purification of the body, and things pertaining to the flesh, not the spirit. It was therefore necessary to bring it to an end and abolish it, with the rest of the rites which depend on sacrifices, the Law, circumcision and the rest of the ancient rites of worship, and to substitute for them a new priesthood, which is one, as the faith is one and religion is one. And through the worship of this new religion the acts of righteousness, sanctification and salvation, leading to everlasting bliss would be accomplished. This new religion is the one religion of Christ and its priesthood is the one spiritual, eternal priesthood. It is the religion which was instituted by Melchizedek, and not by Aaron, as we showed before, as attested by the Apostle in his Epistle to the Jews themselves, whom he calls Hebrews. (Heb. 4 to 10.)

Besides abolishing the Levite priesthood prophetically, it was also abolished historically. For Caiphas usurped the High Priesthood by bribery, and did not receive it by succession through inheritance. (John 11:49) And with him ended the unlawful Levite Priesthood. In its place came the priesthood of Christ since the year 34 A.D.

On the Annullment of Observances, Rites and Sacrifices.

Every living creature realizes the obligation of worshipping the Creator. It was necessary therefore, to express this worship by a visible sign, which attests one's feeling as a created being, and one's acknowledgement of his Creator through worship.

The most signal manner a man can express this feeling towards the Creator is through an offering, by which he would show this acknowledgement as a creature and his servitude in the act of worship. The best offering is a sacrifice which symbolizes one's mortality by slaughter, and he accepts mortality for his Creator's sake.

That is why all the nations of the earth adopted this outward symbol. Before the coming of the Law it was customary for people to present as an offering whatever was acceptable to God. Thus Abel offered of the firstborn of his sheep, the fattest and best, while Cain offered of the choicest fruits of the land. (Gen. 4:3) Likewise when Noah came out of the Ark, he offered burnt offerings of beasts and birds. (Gen. 8:20) And Melchizedeck offered bread and wine. In the time of the written law God instituted the offering of a lamb as a passover sacrifice. He did not do that as a means for justification and purification from sins. For the sacrifice to satisfy divine justice and to possess the efficacy of the forgiveness of sins it must be the following: First, voluntary; second, it must take place in the very person who committed the sin; and thirdly, it must possess infinite worth. Now the animals have none of these qualifi-

cations, and hence they are incapable of purification from sins, since they are offered daily for sins, and once a year on the day of general purification to enumerate the sins committed daily and annually. (Lev. 9:7, 8 and 15; Lev. 16:21, 30 and 34.) God instituted the sacrifice of the paschal lamb for two reasons: as an offering of thanksgiving and as a foreshadow of the true sacrifice of Christ, which is for righteousness, for grace and for salvation, given us through the shedding of his blood of the cross. This is the sacrifice for the salvation of the world, including the Jews, the salvation by the blood of the Pascal Lamb from the curse of the angel of destruction.

As for the rest of the sacrifices, God was not pleased with them, as He said himself: "For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings and sacrifices." (Jer. 7:22, 23; Ex. 15:26) He instituted them, rather, as a means to remind them of their obligation to confess his absolute power over life, and that they should kill even the nearest ones to them, rather than fall in infidelity. (Ex. 32:27, 28) They were a sign, too, to indicate that men should mortify their hearts by contrition and by returning to God, they should do away with their passions and discard their iniquities and throw them away, as they throw away their sacrifices. This, they had to do as a service to God and as part of their worship. They also had to do it to show their true faith in Christ whom they were expecting according to those ceremonies, and especially by the sign of the paschal lamb sacrifice. Through those sacrifices, they were to confess their faith in Christ that they may become acceptable before God's divine presence. And finally, they were meant to protect them from worshipping idols, since they desired sacrifices made to idols, as they did in the Wilderness. They had turned away from God's bounties to idol sacrifices, making for themselves a

calf and worshipping it and offering it sacrifices, while they ate, played, sang and danced, committing all sorts of adultery and revolting evil.

The Jews persisted in these ways of theirs, paying no heed to the significance of those signs and sacrifices, nor in particular to the significance of the pascal sacrifice. Rather, they ignored everything that was divine, as the Scripture said: "But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil hearts, and went backward and not forward." (Jer. 7:24) And again: "For they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they left off to take heed to the Lord." (Hos. 4:10) It was also said of them: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin. I have written to him great things of my law, but they were counted as a strange thing. They sacrifice flesh for the sacrifices of mine offerings, and eat it; but the Lord accepteth them not." (Hos. 8:11-13) This God did not because sacrifices were offered with defiled hearts, void of God's obedience or even of the effort to understand the purpose of the offering. They made their offerings still preferring their passions, and the inclination of their hearts to the worship of the Creator, with the symbols of that worship which pointed to their salvation through Christ their Deliverer.

God bade them to desist from their transgressions, but they only mocked His commandments. They wallowed in their iniquities to such an extent that while food was still in their mouths, and meat under their teeth, God's wrath, in a miraculous way, would overtake them, because they neglected His commandments and His statutes, seeking refuge in the desires of their own selves. (Nu. 11:18-20, 22 and 23; Ps. 77:27-37; 105:12-14 and Hos. 13:6.) For this reason God said of them: "I delight not in the blood of bullocks, or of lambs, or of the goats. When ye come to

appear before me, who hath required this at your hand, to tread my courts? . . . Your new moons and your appointed feasts my soul hateth." (Is. 1:11, 12, 14) And again: "Your burnt offerings are not acceptable, nor your sacrifices sweet unto me." (Jer. 6:20) Also: "I hate, I despise your feast days, and I will not dwell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them; neither will I regard the peace offerings of your fat beasts." (Amos 5:21, 22)

It is said that these sayings were not meant to discourage sacrifices, but to chide sinners, to reprimand evil-doers. We reply, that if sacrifices are what they are represented in these verses from Scripture, they cannot be efficacious in the forgiveness of sins and the salvation of sinners. Therefore, they are of no avail in themselves, and contingent.

For this reason God foretold of the discontinuance and abolishment of sacrifices, and of the rest of the ceremonies, at the coming of time, ordaining that they be replaced by spiritual worship. Thus, Samuel said: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." (I Kings 15:22) Likewise in Hosea: "For I desire mercy and not sacrifice: and the knowledge of God more than burnt offerings." (Hos. 6:6) And again in the Psalms of David: "The sacrifice of praise shall be glorified in me, behold the way where I shall desire my salvation." (Ps. 49:23) And again: "And I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than an ox or bullock that hath horns and hoofs." (Ps. 68:30, 31) And: "The sacrifices of God are a broken spirit." (Ps. 51:19) Also: "A sacrifice and an offering thou didst not desire, but has prepared unto me a body nor wert thou pleased with perfect burnt offerings for sin. Then I said, Behold I come." (Ps. 39:7, 8.)

Note: The Greek version has "prepared unto me a body," while the Latin has, "perfected my hearing," and the Hebrew reads, "prepared for me my hearing." The three, in fact, mean the same thing, because (1) hearing is part of the body, and it is permissible to call the whole by its part, (2) because perfected and prepared mean the same. However, I have chosen the Greek because it is clearer and more expressive.

Clearly, this last passage refers to the coming of the Son of God, in accordance with the eternal Providence that He should take unto Himself human flesh and offer it as an offering to God, His Father, instead of the old sacrifices, an atonement for the world.

God fulfilled this when the time came, sending His Only Son, the Holy One, innocent of all wrong, (Is. 53:9) condemning him to suffering and to death by crucifixion with transgressors. (Is. 53:12) This judgement the Son accepted freely and willingly, and in this way bore all our sins and was bruised for our transgressions, and was crushed by sufferings for our iniquities, and accepted wounds that thereby He may heal us. He tasted death, as one that is condemned, that he may bring us back to life from the dead, and from the destruction to which we were condemned. (Is. 53:1, etc.; Hos. 6:1-3 and Phil. 2:8; Col. 1:20 and 2:4 and 15, and Heb. 9:28.)

And thus it was that when the Suffering One was honored by voluntary sufferings, and the Crucified One was glorified by resurrection and the government was placed upon his shoulders through the cross upon which he ascended as upon a royal throne, becoming after his resurrection from the dead the absolute ruler and just judge. When all this happened, God decreed his order of salvation for him who believeth, and of judgement for him that disbelieveth, as he said to His disciples: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; and he that believeth not shall be damned." (Mark 16:15, 16) And through

His prophet: "And the land of Judah shall be terror unto Egypt, everyone that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of hosts, which he hath determined against it." (Is. 19:17) Then He goes on to say of its conversion from idolatry: "In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord because of the oppressors, and he shall send them a savior, and a great one (defender?) And he shall deliver them. And the Lord shall be known in Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it." (Is. 19:19-21) And a little further He said: "In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, "Blessed be Egypt, my people and Assyria the work of my hands, and Israel mine inheritance." (Is. 19:24-25) By these sayings, God meant that Judah and Israel are the believers of the Gentiles, in that the Gentiles erected altars to the Lord and sacred stones in Egypt and in all parts of the inhabitable world. They received by faith him who was sent as a Savior by the Father, Jesus Christ through whom we have come to worship the true God in the spirit and in the flesh. To him do we offer on his holy altars the bloodless sacrifice. From the rising to the setting of the sun his name is most glorified, and known to us Christians of all races and tongues throughout the world.

And since everything that God commanded in his precious book in the Old Testament came to an end, and reached its fulfillment, there was no more need for the temple, for its place has been taken by temples builded of Christians, whether of the Jews or of the Gentiles, in all parts of the world.

ABOLISHMENT OF THE COVENANT, THE LAW AND THE BOOK:

In order that names fit the things for which they were designated, the God of Peace and the Father of Peace, chose Jerusalem, the City of Peace, a royal city for his Son, who became flesh that he may reconcile the world with his Father. Christ selected Zion, the highest and noblest part of Jerusalem, as his abode. (Ps. 76:2). From that sacred abode God issued forth his command by which he abolished the Old Testament, the Covenant and the Law, substituting for them, through his kind providence a New Testament, a new Covenant and a new Law, as he foretold through his prophet; "For out of Zion shall go forth the law, and the word of the Lord from Jerusalem." (Is. 2:3; Micah 4:2).

That by the words "... out of Zion shall go forth the law," he meant the new and not the old is evident from the consideration that the old had already been given from Mount Sinai, while the new was to be given out of Zion, out of Jerusalem. And of that the prophet also said: "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. 18:18, 19; John 12:48, etc.)

This is a clear reference to our Lord Jesus Christ, who sometimes used to sit in Zion teaching and guiding, and sometimes go down to Jerusalem. And it was He who gave out the law of the gospel. For this reason the prophet did not say about the new law that it "went forth out of Zion; but "shall go forth," meaning not the Mosaic Law, but the law of Christ that was to be given out by the coming Law-giver, as it is written: "Behold, I have made him a law-giver unto the peoples, a president and a counselor unto the peoples." (Is. 55:4).

And concerning this new law, said Jeremiah the Prophet: "Behold, the days come said the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt, when they broke my covenant, saith the Lord. But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people." (Jer. 31:31; 32; 11:7, 8).

By the words, "I will write it in their hearts," God meant that the new law was to be indelibly impressed on men's hearts, in contrast with the old Law which was written on tablets of stone.

Furthermore, this new law was to grant us a new name, not like the one by which the followers of the old Law were known. And of this too, the prophet foretold saying: "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see the righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." And then further: "Behold the Lord hath proclaimed unto the end of the world, "Say ye to the daughter of Zion, Behold thy salvation cometh; Behold, his reward is with him, and his work before him. And they shall call them the Holy people, The redeemed of the Lord; and thou shalt be called, Sought out, a city not forsaken." (Is. 62:1-3 and 11, 12).

This name, in truth, is the Christian name, because it relates to Christ the Saviour, the same who is true God, born of a Virgin and appearing to men in the flesh, blessed

be his name. Thus, it is written: "Therefore, the Lord himself shall give you a sign; Behold the virgin shall conceive and bear a son and shall call his name Immanuel," (Is. 7:14) which means "God is with us." (Matt. 1:23). And again: "For unto us a child is born, unto us a sign 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." (Is. 9:6) And in Baruch the Prophet: "This is our God, and besides him there is none else. He it is who found the way of chastisement in its perfection, made it for his servant Jacob and for Israel his beloved. After that he appeared on the earth and walked among men." (Baruch 3:36, 37 and 38).

The Scripture makes it clear that Christ would come from the seed of Jacob. Thus Isaiah: "And I will bring forth a seed out of Jacob, and out of Judah and inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there." (Is. 65:9). And again: "Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." (Is. 66:8).

Similarly the Scripture points out that all the nations of the earth and all the peoples thereof will be called and will believe and be blessed through him, according to God's promise to Abraham. (Gen. 12:3). And through him, too, they will become chosen of God a special people, because of their faith in him, the true God. And because of their lack of faith the old Jewish name has disappeared and become a curse, that is put away at a far distance from God. The old church, too, has disappeared and vanished and there is no mention of it, nor of the old Jerusalem. In their place God has made a new church, a new Jerusalem, a new people. They are God's joy and rejoicing, and God is the object of

their bliss. These things all were made clear by the greatest of his prophets, where he said:

“And ye shall leave your name for a curse unto my chosen; for the Lord shall slay thee, and call his servants by another name: That he who blesseth himself in the earth shall bless himself in the God of the truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten and because they are hid from mine eyes. For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people.” (Is. 65:15-19).

And again: “Rejoice ye with Jerusalem and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her,” until he says: “For I know their works and their thoughts: It shall come, that I will gather all nations and tongues; and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the gentiles.” (Is. 66:10, 18, 19).

And just as God caused the earth to quake at the time he brought down the ancient Law, so he shook it when he brought down the new. For, as we read in the Scripture, God delivered the old Law from the mountain, in sight of all the people, as it was written: “And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly” . . . (Ex. 19:18). And God spake all these words, saying, “I am the

Lord, thy God, which hath brought thee out of the land of Egypt . . . And all the people saw the thunderings and the lightnings and the noise of the trumpet, and the mountain smoking." (Ex. 20:1, 2 and 18).

In the same manner the earth shook when the new Law came down from the cross, through his Son, the incarnate God, and in sight of all the peoples who witnessed it, as it is written, "After this, Jesus knowing that all things were now accomplished, (John 19:28) cried with a loud voice and yielded up the ghost. And, behold, the veil of the temple was rent in twain from top to the bottom; and the earth did quake, and the rocks rent." (Matt. 27:50, 51). These manifestations of nature were in witness of what had happened.

From there, from the New Jerusalem, this new Law went forth to all parts of the earth, carrying the glad tidings of salvation and calling the whole world to the true worship of God, as He said to his disciples: "Go, ye, unto all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mar. 16:15, 16). And in Luke: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things." (Lu. 24:47, 48).

This, in fact, had already been foretold by God through his prophets. Thus it is written: "Once again, after a little while, I will shake the heavens and earth, the sea and the dry land. I will shake all the nations and then shall come the Expected One of all the nations and I will fill this house with glory." (Hag. 2:7).

By saying "Once again," he meant to refer to the substitution of the new Law for the old one, the everlasting, unshaken one for the shaky and impermanent." (1).

(1) All the nations of the world, including the Jews were expecting the coming of a wonderful person, as it may be ascertained from Matt. 2:1-10 and Mark 15:43, and Lu. 2:25-32 and John 1:19-45. Also from the two Roman historians Suetonius and Tacitus.

On the Final Annulment of Prophecy, the Prophets and All that pertains to the Old.

The office and mission of the prophets consist in conveying God's will to men, disclosing the divine providence concerning the incarnation of his Only Son, Saviour of the World.

When God's promise of salvation to Abraham was fulfilled, through Christ; when the Jewish church, brought about through Abraham, was transferred to the Church of Christ, when the New Testament supplanted the Old Testament, when sacrifices and the ceremonies that go with them were voided by Christ sacrificing himself on the cross, when the priesthood of Aaron was abolished by the priesthood of Christ, and the old temple passed away before the numerous new temples throughout the world; when all these things were accomplished, it was time for the prophets to cease prophesying, since their office and their mission have been fulfilled, and have come to an end. (Deut. 18:15, 18). This came about through God's purpose and providence, by sending of his Only Son as a guide, a teacher, a redeemer and a savior unto the whole world, (Is. 35:4), as He said through his prophet Malachi, referring to Christ and to his forerunner, John the Baptist: "Behold, I will send my messenger, and he will prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom he delight in: Behold, he shall come, saith the Lord of hosts." (Mal. 3:1).

These words God uttered 400 years before Christ, and since no prophet had risen. It was to confirm this very text that the glorious Master said: "For all the prophets and the law prophesied until John." (Matt. 11:13). In this

way he pointed out to the end of the prophets and the Law, in that they themselves prophesied of this very thing, and promised it and hinted to it by signs and symbols. They definitely foretold of the abolishment of the old and the substitution for it of the spiritual kingdom of Christ, which began with the warnings and teachings of John on repentance and love of God, on the hope for the heavenly kingdom and divine goodness won by works of repentance, piety and inward worship.

What argument or what case can the Jews have now, when they have been stripped of the Book of God and all that is therein—yes, all except perversity and opposition of the most sacred intentions of God? For, in truth, they are now attempting to destroy God's own judgments, set forth in what he had himself designed and willed, specifying that salvation of the world should be through the coming of Christ, the true atonement for all the people. (1 John 2:2).

The Jews base their claim for the possession of Palestine on the Holy Bible and history. Yet the Bible, God, his prophets, his saints, as well as heathen, Christian and Moslem sovereigns, deny their claim, not merely for the possession of Palestine, but even to live therein. And if they should claim that God gave it to them especially, this claim of theirs is also true, for God singled them out for Palestine, and for the prophetship, the promise, the covenant and the Book until the time they enter Christianity. When they do so the gift comes to an end with the fulfillment of that purpose. As for the claim that they have their temple in Palestine, it must be remembered that Christians have countless temples, and so have Moslems numerous mosques and sacred relics in Palestine and outside Palestine. Every Christian temple in Palestine, every religious monument, every bit of ground trodden by Christ's footsteps is worth in God's eyes more than a million of Solomon's temples. For Solomon's temple cannot claim to be anything that did not

rise in the shadow of the Law, whereas the Christian temple became a temple in the time of truth and grace.

On the Final Destruction of the Temple, Never to be Renewed in accordance with God's Judgment:

All nations and religions of the world are agreed any place of worship or prayer is also known as a House of God. For all people are one in this matter of worship of the Creator. The Temple of Solomon was called a House of God because the Jews offered their worship to God the Creator, as He had commanded them to do.

This did not last very long. The Jews erected two calves of gold, one in Dan and the other in Bethel, and corruption spread out among them, and all sorts of iniquities among the priests as well as among the people. They angered God with their abominations, and moved him with what is not of God. So much was this so, that it was said of them, "The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger." (Jer. 7:18).

For this reason God's wrath waxed against them and he destroyed them in punishment for their evils, as it is written in the prophet Hosea, who compared their worship of idols to adultery, by which he meant their turning away from God and breaking his covenant. Thus he said: "Plead with your mother, plead: for she is not my wife, neither am I her husband: let her therefore put away her whoredom out of her sight, and her adulteries from between her breasts, "until he said, "And I will not have mercy upon her children; for they be the children of whoredom." And further down he said: "And now will I discover her lewdness in the sight of her lovers, and none shall deliver her out of mine hand. I will also cause all her mirth to cease, her feast days, her new moons, and her sabbath, and all her solemn feasts, and I will visit upon her the days of Baalim, wherein she burned in-

cense to them, and she decked herself with her earrings and her jewels, and she went after her lovers, and forgat me, saith the Lord." (Hos. 2:2, 4, 10, 11, 13). Further, the same prophet said: ". . . Seeing thou has forgotten the law of thy God, I will also forget thy children. As they were increased, so they sinned against me. Therefore, will I change their glory into shame . . . And there shall be, like people, like priest: and I will punish them for their ways and reward them for their doings." Then further, he said: "They sacrifice upon the tops of the mountains and burn incense upon the hills, under oaks and poplars and elms, because the shadow therefore is good.." (Hos. 4:6,7 9 and 13).

For doing these things God forewarned them of the result of their evils and iniquities, after Solomon had finished the building of his temple, as it written: "But if ye shall at all turn from following me, ye or your children, and will not keep my commandments and my statutes which I have set before you, but go and serve other gods, and worship them: Then will I cut off Israel out of the land which I have given them; and this house, which I have hallowed for my name, will I cast out of my sight, and Israel shall be a proverb and a byword among all people. And at this house, which is high, everyone that passeth by it shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus unto this land, and to this house? And they shall answer, Because they forsook the Lord their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods and have worshipped them, and served them; therefore, hath the Lord brought upon them all this evil." (Kings 9:6-9).

And in Jeremiah it is written: "But if ye will not hear these words, I swear by myself saith the Lord, that his house shall become a desolation." (Jer. 22:5). And this is the case today, a true proof of these words of prophecy. And such has been the relation of the Jews to the Temple, of

which God himself had said: "For the children of Judah have done evil in my sight, saith the Lord: They have set their abominations in the house which is called by my name to pollute it." (Jer. 7:30).

Then, in the fullness of time, God sent his Only Son in the flesh. He saw with his own eyes what they were doing in his Father's House. And he said to them: "My house shall be called the house of prayer; but ye have made it a den of thieves." (Matt. 21:13).

In calling the temple the house of God, Christ meant that it was under God's provision and care. . When God forsook it and left it to the enemies, bringing upon it his final judgment of destruction, he called it no more his Father's house, but their house, as He said: "Behold, your house is left unto you desolate." (Matt. 23:38). And again: "Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. (Matt. 24:2) and in Luke: "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is near . . . For these be the days of vengeance, that all things which are written may be fulfilled . . . Woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress and wrath upon this people." (Lu. 21:20-23). This was foretold, indeed, by the Prophet Zachariah who said: "Behold a (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." (Zach. 14:1 & 2).

All this came about in the year 71 A.D. when Titus besieged Jerusalem during Passover. The city was occupied six months later on the Sabbath. The final destruction of

Jerusalem was accomplished; the temple was destroyed to the very foundations, and the Jewish order came to an end. Just retribution, which consisted of dispersing them for all time and preventing their return thus fell upon them.

That destruction was final. . It is evident from the lapse of long time throughout which Jerusalem has remained trodden by the Gentiles, (Mic. 3:12) and the temple in destruction, while the Jews themselves have been dispersed through all parts of the world, and ruled by Christians, who, in the eyes of the Jews are still considered gentiles. The Jewish religious order has been still considered gentiles. The Jewish religious order has been annulled; their religious rites and worshipping ceremonies are extinct. And were it not for God's mercy, and his love for his chosen ones, which shortened the period of persecution and slaughter of the Jews at the hands of Titus and Hadrian, they would have been completely wiped out, as Josephus, an eye-witness tell us in his book on Wars, Second Volume, Chapter 11. There Josephus informs us that the inhabitants of Syria, Ptolmais, Sextopoli, Caesarea and Ascalon, as well as the Romans and all nations neighboring the Jews rose against them. (1)

1. Those who wish to find out in detail what happened to the Jews are referred to the Antiquities of Josephus, Book II chapter 5 and third paragraph; and Book XX, chapter 7, paragraphs, 6, 7 and 10. Also his Wars of the Jews, Book II, chapter 12, paragraphs 1, 2 and 3; and Book 4, chapters 4 and 5.

This they suffered in punishment and chastisement, that they may come to the faith in the one they crucified, and that they may never think of returning to their former state.

If therefore, the owner himself has delivered his house to irretrievable destruction and made it forbidden to the Jews, expelling them from it, because of their iniquities, what power could restore their possession to them, while they remain Jews? For it is written: "For the wickedness of

their doings I will drive them out of mine house, I will love them no more . . . My God will cast them away, because they did not hearken unto him: and they shall be wanderers among the nations.” (Hos. 9:15 and 17). And if God in his holiness substituted for his possession a new temple, and a new name, embracing all races of mankind, what creature powers, no matter how great and mighty, could restore its construction, when God’s own hand had caused it to be destroyed? For we read in the Scripture: “Even unto them will I give in mine house and within my walls a place and a name better than of sons and daughters: I will give them an everlasting name, that shall not be cut off . . . Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called a house of prayer for all people.” (Is. 56:5 and 7). And: “The Lord hath purposed to destroy the wall of the daughter of Zion: he hath stretched out a line, etc.” (Lam. 2:8).

In the year 131 A.D., under Emperor Hadrian, the Jews revolted, choosing for their sovereign a false Messiah called Bar Kochaba, which means Son of the Star. They claimed him to be the expected one, in fulfillment of the prophecy which said: “There shall come a star out of Jacob.” (Nu. 24:17) Hadrian fought them, and the war ended with the occupation and burning of Jerusalem, with a complete destruction of the city. Bar Kochaba was killed and six hundred thousand Jews with him. Those left alive were sold as slaves or expelled from the city. Roman and Greek crowds were brought to dwell in the city in their place. This was the last desolation of the temple.

And again in the days of St. Constantine the Great, the Jews made bold to revolt; and the same thing happened to them. This time their ears were cut off, an indication that they did not listen to the judgment passed on them by

the prophets, and by Christ the Master, namely that Jerusalem should be destroyed, and not one stone shall remain upon another, and shall remain a desolation forever. (1 King 9: 7-9; Jer. 22:5 and Matt. 24:2).

In the days of Julian the Apostate, whose main aim in life was to belie the prophets and Christ, this emperor issued an order to his friend Elipios to restore the Temple of Jerusalem, collaborating with the governor of Palestine.

In accordance with the emperors wishes Jews from all provinces of the empire gathered with jubilation on the hills of Zion. With unheard of zeal these Jews, even the tender women among them, devoted themselves to the task of clearing off the earth and debris which had covered the ground. Women carried the earth and lime in their clothes. But what was the result? Said the philosopher Marcilianus in his 23rd Book Ch. 1: "While Elipios, with the help of the governor of Palestine, was urging with all enthusiasm and zeal the completion of the work fearful balls of fire would rise repeatedly from near the foundation and prevent the flame-enveloped, disfigured laborers from drawing near to that place. And as this triumphant, destructive element thus repulsed them, they gave up the work. Marcilianus, or Amen Marcolan who was an exacting historian and a heathen, was in the military service and close to Julian and held the same principle. Concerning this Gibbon said: "Withal the unity of force and enthusiasm did not succeed, and the ground of the Jewish Temple still indicates the ruin and destruction of that mansion. For an unseen hand was working, that no Jews or emperors could conquer."

Among Christians who related that sign were St. Ambrose, in his 40th Epistle, and St. Chrysostomos in his Fifth Sermon on the Jews, and Gregory Nazianzus in his Fourth Sermon, and Rufinius the historian, Book I and chapter 27. Also Isocrates, Book 3, chapter 20, and Zozimenos, Book 5, chapter 21, and Theodoritus, Book 3, Chapter 20.

It was also mentioned by a famous Jewish Rabbi in the following century, who said: "Our histories relate that about the year 4349 of the world, a great earthquake throughout the earth took place, destroying the Temple which the Jews had built at great expense by order of Julian the Apostate. On the following day fire from heaven came down and melted all the iron in it, destroying many Jews." (Jenail and Robertson). Even Julian himself witnessed this phenomenon, and was to testify to it, when he said: "Let no one presume to contradict us with sophistry, nor threaten us with his talk of divine providence. To be sure, the prophets of the Jews did threaten us with such calamities, but what say they themselves about their own temple, which was thrice destroyed and has not been rebuilt till now. I myself wanted to renew the building of this temple, in honor of the God who is worshipped therein. I only mention this example to show that of worldly things, there is nothing permanent." (Julian: Paragraphs, P. 295).

Julian admits that he attempted the rebuilding of the temple, and that fire prevented him from doing so. He admits too, that the prophets foretold of this calamity. This same Julian the Apostate, while fighting the Parthians, was hit by an arrow. As he removed the arrow, filling his hand with his own blood he threw the blood in the direction of the sky and cried out in spite of himself: "Thou hast triumphed, O Galilian!"

Such is the powerful hand of the Omnipotent God, who manages this whole universe as he sees fit, and in accordance with his own wisdom. He it is that giveth as he pleases and takes away as he pleases, as it is written in the prophet Daniel: "The most High ruleth in the kingdom of men, and giveth it to whomsoever he willeth . . . and all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand,

or say unto him, "What doest thou?" And still further he says: "And those that walk in pride he is able to abase. Dan. 4:32, 34).

Let the Jews, therefore, turn away from their present state, returning to God's judgments, as set down in his own book, and which clearly indicate that God's purpose was fulfilled with the destruction of the temple and the abolishment of the priesthood and of the Jewish religion, and all that pertains to the Old Covenant. In its place he instituted a New Covenant, which now is in possession of the Christians alone. Through it they offer God holy worship, and pure, undefiled offering, acceptable unto God, as it is written in the Prophet: "I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts." (Mal. 1:10 and 11).

By saying, "I have no pleasure in you" the Prophet referred to the fact that God had eschewed the Jewish people as his special people; and by saying, "From the rising of the sun unto the going down of the same" he referred to the fact that they have been replaced by others. For David also speaks of the Gentiles as being called to the faith in God, to come to his house. The Psalmist said: "Give unto the Lord, O ye kindreds of people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name: bring an offering and come into his courts." (Ps. 95: 7 and 8).

David was not speaking of his days, for in his days there were no Gentiles who believed in God, and among whom his name would be great. What could he mean, then, but the Gentiles who were to believe in God in the future? These, clearly, are the Christians who believed in the God

of the Old Covenant, in accordance with the New Covenant, as God himself had provided. This is the case today, as every man of vision and conscience can readily see.

Then to emphasize the final judgment upon the temple and upon Judaism, God said, "And in every place incense shall be offered unto my name." This was tantamount to abolishment of all ceremonies and rites of the Old Testament, including the Passover sacrifices, which it was unlawful to offer except in the place designated by God, as it is written: "Thou mayest not sacrifice the passover within any of the gates, which the Lord thy God giveth thee; but at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt." (Deut. 16:5 and 6.)

In his infinite wisdom God limited the offering of sacrifices to one city, which is Jerusalem, so that when that city became forbidden to them so, too, was the offering of sacrifices therein, and likewise the feasts and fasts. So has it been since the destruction of the city and the temple, down to our own days, and until God wills otherwise, as it is written: "Not in this time (the Prophet's time) is there fuel, nor sacrifice, offering or incense, nor a place in which to sacrifice before thee and find mercy." The Jews even refrained from singing when they were away from Jerusalem. It is written they said to their captors: "How shall we sing the Lord's song in a strange land." (Ps. 136: 3, 4) And where there is no sacrifice nor song, there can be no fasting nor feasts. None dared to fast or offer sacrifice or worship or fulfill any of the statutes of the Law. Not even the prophets were able to celebrate the Passover, or any other feast in a strange land, as evidenced by Daniel's own fast in exile. For his fast started in the third day of the first month and extended to the 24th day. This is unlawful, because the Passover and the days of unleav-

ened bread fall in this interval.

This was the fate of the Temple of Solomon, which God had destroyed ages ago. Ezra built his temple on the ruins of this temple, and on the ruins of this Herod built his, which was turned into a Christian church, and later into a Moslem mosque. From all this only a few tiers of old stone have been left which the Jews, and their supporters, who are either worshippers of material things or men carried away by fancy, seek to rebuild. This they do not in worship, or because of zeal for the law and the propagation of the knowledge of God among people who know him better than they do, but to defy God, who ages ago has said: "Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them the border of wickedness, and, the people against whom the Lord hath indignation forever." (Mal. 1:4)

God has confirmed this divine wrath of his, not only in Judea but wherever the Jews have settled, or find refuge from this wrath, as it is written: "And death shall be chosen rather than life by all the residue of them that remain of this evil family, which remain in all the places whither I have driven them, saith the Lord of hosts." (Jer. 8:3) And in the New Testament: "Verily, I say unto you, There shall not be left here one stone upon another, but shall not be thrown down. . . And this gospel of the kingdom shall be preached in all the world for a witness unto all nations." (Matt. 24:2 and 14) In truth, it was a witness of the destruction they brought upon themselves, as well as of the salvation for all the world.

For it is of this salvation, as we said before, that the prophet spoke when he said that in every place sacrifices shall be offered in God's name, "pure offerings for my name is great among nations." In this way, we repeat, the sacrifice of the Old Covenant was abolished, and in its place has come the sacrifice of the New Covenant for all those who

believe in Christ, wether Jews or Gentiles, for them who offer this undefiled and bloodless sacrifice, "from the rising of the sun to the setting thereof . . . and all the kings and nations shall worship him."

On the Abolishment of the Tabernacle:

What has been said above of the Temple, applies too, to the Tabernacle, which was a sort of box or chest in which was stored the Holy Bible, containing the divine laws and an exposition of the religious rites, ceremonies and statutes. This, also, God hid away, annulling it and abolishing it completely, with its contents, as we explained before. It shall return no more, for so is God's judgement concerning it, as it is written: "And it shall come to pass, when ye be multiplied and increased in the land, in these days, saith the Lord, they shall say no more, The Ark of the Covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more." (Jer. 3:16) What bond of religion do the Jews insist upon after this?

Let the Jews and those who support them therefore, be warned that the invisible power of God is unconquerable, as the prophet said: "For the Lord hath proposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back? (Is. 14:27)

On the Extinction of the Kingdom of David and Solomon

After Solomon's death his son Rehoboam sat on the throne in his place in the year 975 B. C. (I Kings 12). Ten tribes, however, rebelled against him and discarded allegiance to him, setting up an independant state. Only two tribes, Judah and Benjamin, remained loyal to him. Thus, there were two kingdoms, the Kingdom of Israel consisting of ten tribes, and the Kingdom of Judah consisting of the two tribes which remained obedient to Rehoboam (Kings 12:20, 21)

After the division, the Kingdom of Israel lasted 254 years, from 975 to 721 B. C. Their first king was Jeroboam the son of Nebat, of the tribe of Ephraim. Fearing that his subjects might go back to Rehoboam when they went up to Jerusalem on the festivals and celebration to worship God in the temple and offer their sacrifices there, he instituted false worship in his kingdom. He made two calves of gold, one in Bethel and the other in Dan, which the people worshipped as God of Israel. He designated festivals and set up priests. (I Kings: 12:26, etc.) In this manner, the Kingdom of Israel turned heathen, worshipping idols and following heathen, adulterous practices. This continued throughout his reign and that of nineteen kings who succeeded him, all evil and infidel.

In the days of Jeroboam, the following incident took place; a prophet of Judah came to the king, as he was burning incense on the altar, and denounced him, calling upon him God's punishment. Then he healed him. In spite of that, Jeroboam did not turn away from his evil ways and infidelism, and so God punished his kingdom by exterminating it completely in the days of its last kings, Hoshea the son of Ramalja in the year 729 B. C., when God delivered the Israelites to Shelmanezzer, King of Assyria, who carried away the ten tribes to his kingdoms and they were never repatriated. For the King of Assyria brought people from his own country and made them dwell in the cities of Samaria, and from these descended the sect of the Samaritans. (I King 17) To this the prophet Hosea referred when he said: "For I will no more have mercy upon the house of Israel; but I will utterly take them away." (Ho. 1:6)

As for the Kingdom of Judah, it lasted 130 years after the extinction of the Kingdom of Israel. Its capital was Jerusalem, where stood the Temple of Solomon, especially erected for the worship of the true God and to carry out

the provisions of the Law. Nevertheless, heathenism infected this kingdom too. Its good kings, such as Jehoshaphat, Ezekiah, Josiah and others sought to obliterate heathenism in their kingdom, but did not succeed, and the people did not turn away from their iniquities, their evils and their sins.

After being threatened by God over a long period of time, He chastised them severely at the hands of the kings who were around them. Finally, He abolished their kingdom at the hands of Nebuchadnezzar, King of Babylon, who came and laid siege to Jerusalem, burning the city and the temple with fire and carrying away Sedakiah, the son of Joshia, the last of the kings of Judah in the year 588 B. C. With him, he carried to Babylon all his people, except the poor who were attached to the soil. (II Ki. chs. 24 and 25) This is known as the Third Exile and lasted seventy years. (Jer. 25:11, 12.)

On the Passing Away of the Old Temporal Kingdom and Its Substitution by the New Everlasting Kingdom of Christ:

No matter how greatly sins may mount, they cannot stand in the way of God's gifts or repulse his mercies. (Nu. 23:19 and Is. 4:8 and 55) Hence, the sins of the Jews and their infidelity, the growth of their immorality and iniquity, did not cause God to break his promise to Abraham, or violate his oath to his servant David, as He said: "I have made a covenant with my chosen; I have sworn unto David my servant, Thy seed will I establish forever." (Ps. 89:3, 4) and also: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne." (Ps. 132:11)

But since the promise of the old kingdom was only a passing symbol and since its very existence depended on the right of the new kingdom which will last forever, it follows that the old kingdom, the kingdom which was a symbol for

this latter, should come to nought at the coming of the new, which is the kingdom as of right, the kingdom which will rise on the ruins of the old, as it is written in the Scripture: "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him *shall the gathering of the people be.*" (Gen. 49:10)

1. In the Angelus or Aquila translation, we have "and to him shall submit the peoples." By peoples, here is meant all the nations of the earth. In the Samaritan version we have: "And by his hand the nations shall be led." And in the Septuagint, the Syriac and the Vulgate we have: "And him shall the nations expect."

The rod in this prophecy signifies, naturally, the sceptre of the Davidic reign according to the old law, while by the phrase "until Shiloh come" is signified the one coming from the descendants of Judah. The word means "the peaceful one" or the "peacemaker" which is Christ's title, as Isaiah described it when he spoke of the Prince of Peace (Is. 9:6) and also Ezekiel who said of this Coming One "until he come whose right it is." (Ezek. 21:27) Jeremiah, on the other hand, calls him a "Righteous Branch" and also "the Lord Our Righteousness, as it is written: ". . . I will raise unto David a Righteous Branch, and a king shall reign and prosper and shall execute judgement and justice in the earth. In his days, Judah shall be saved and Israel shall dwell safely: and this is his name whereby he shall be called The Lord Our Righteousness." (Jer. 23: 5, 6) In the same vein, Isaiah calls him "Mighty God" and "Wonderful" and "Counsellor." In another place, he proclaims him in these words: "Lift up thy voice, O proclaimer of Jerusalem; lift up thy voice, fear not, say unto the cities of Judah, Behold thy God, behold the Lord cometh and his arm shall judge for him."

By these prophecies, the Scripture implies that Christ's reign and his authority are not derived from an outside source, nor granted to him from another, as with the au-

thority of other rulers or princes. They are inherent in him, naturally, as it is written in the prophet David: "The princship shall be thine in the day of thy power." (Ps.) By this, the prophet referred to Christ's power which was revealed at its fullest when, through his own authority, the earth did quake, when the sun was darkened, and the dead rose from their tombs, when the veil of the ancient temple was rent asunder and its entrance made open for all, when the gates of hell were broken and its eternal locks shattered, when the captives of death were set free, when He himself rose from the dead by his own power and might. (Matt. 27:50-54 and 28:6, 7) For it was He who said of himself, may He be exalted and glorified: ". . . No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again." (John 10:18)

Christ's Attributes and Descriptions, and the Nature of His Kingdom:

Whoever reads the Scripture carefully should know well that God, may He be praised and exalted, never did say, through the mouth of any of his prophets, that Christ will sit upon a temporal throne. What He did say was, that his presence would be quiet and gentle, as the dew on the fleece of wool; (Ju. 6:37) that he will be born of a virgin in Bethlehem; (Is. 7:14 and Mi. 5:2) that earthly princes and kings will "set themselves, and the rules of the earth will take counsel against him; (Ps. 2:2) that he will be like a lamb brought to the slaughter; (Jer. 11:19) that he will be smitten, will suffer and will be bruised for our iniquities; (Is. 50:6 and 53:2-5) that he will be given vinegar and gall to drink, (Ps. 69:21) that he will be reproached and crucified; (Ps. 109:25) that he will be pierced by a spear (Zec. 12:10) that he will die and on the third day will rise as Redeemer, Life-Giver and Savior of his people from the dominion of death and hell, (Hos. 6:2 and 13:14; Is. 35:4; Lu. 24:46, 47; Mark 16:16; John 20:30; I Cor.

15:4 and 55) It speaks of him as one who will reign in a heavenly manner. (Ps. 93:1; Matt. 28:18 and John 18:36) The prophecies did specify that he will sit in his human capacity upon the throne of a spiritual presidency. And in fact, He did sit upon it as king and high priest, within his holy Church, as in the words of the prophet: "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be my people." (Zec. 2:10, 11) And again: "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon the throne; and the counsel of peace shall be between them both." (Zec. 6:12, 13) And still in another place the same prophet said: "I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth, and the mountain of the Lord of Hosts the holy mountain." (Zec. 8:3)

For these reasons his kingdom is called the kingdom of Heaven, and the Kingdom of God, and that it is not of this world, (John 18:36) meaning that in its origin, attributes and deeds it is spiritual and heavenly, and that his throne is not an earthly throne of empty pomp and greatness, as the Jews imagined. (Matt. 20:28 and Zec. 9:9) Rather, it is a throne crowned with his grace, protected by his providence and love, established in his Church, reigning over the hearts of the Christians, whose souls are adorned with the precious stones of faith, love, amity and peace and all sorts of virtues and holiness. Nor is his seat of judgement in this world, but shall be on the last day, when his balance of justice shall be set. (Ro. 7:12 and Heb. 4:12)

Likewise, his sceptre is a spiritual one, and his statutes are spiritual, (John 4:24; Ro. 2:1; I Peter 2:8 and Phil.

3:3) His worship is spiritual and his subjects are spiritual, sent on spiritual missions, (II Cor. 5:20) and his weapons are spiritual, (Eph. 6:10 and II Cor. 11:3, 4) His intentions and purposes are spiritual. (John 3:8, Acts 26:18) In short, his Kingdom is everlasting and universal, embracing all people, of every race, nations, people and language under heaven.

This is the Kingdom of Christ which rests on faith, righteousness, holiness, love, chastity, piety and humility. And Christ reigns over our hearts through love and compassion not through wealth, honor the sword and cruelty.

Through succession this spiritual, Davidic, everlasting, legal Kingdom, after Christ's ascension, James, His "brother" sat upon the throne of the high priesthood. He was the son of Mattan, a descendant of David. Like him were the rest of the holy Apostles, who were also descendants of David and who sat upon his throne of the spiritual kingdom. For they kept God's covenant and his testimonies which He himself taught them, as it was said by the mouth of his prophet: "The Lord hath sworn in truth unto David: he will not turn from it: of the fruit of thy body will I set upon the throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for ever more." (Ps. 132:11, 12)

And just as the Apostles sat upon that throne their spiritual sons; their successors, have sat upon that throne of David in Zion, which is the holy Church, chosen by the Lord as his abode forever. For He has chosen it and desired it (Ps. 132:13, 14) because of its faith, the same faith which has been proclaimed unto the ends of the earth, and has become known among all nations. This is the faith which proclaims that Christ is God and Savior and King who reigns over the whole earth and the encircling sea, as in the Prophet: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." (Ps.

72:8) Likewise the Prophet Zechariah: “. . . And he shall speak peace unto the the heathen; and his dominion shall be from sea even to sea, and from the river to the end of the earth.” (Zech. 9:10)

In order that He may show us clearly that this change and substitution did not refer to David and his reign, but to a new reign, a spiritual and everlasting one, pertaining to a new David, raised by God in accordance with his promise, God said through his prophet: “For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck and will hurt thy bonds, and strangers shall no more serve themselves of him; but they shall serve the Lord thy God, and David their king, whom I will raise unto them.” (Jer. 30:8, 9) and again He said: “In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David; and he shall execute judgement and righteousness in the land. In those days, shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called the Lord our Righteousness. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel.” (Jer. 33:15-17).

On the subject of the glory, the new Jerusalem which will come through Christ, and how the nations will flock to it and glorify it, and on its rise after its humiliation, the prophet said: “Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall shine upon thee, and his glory shall be seen upon thee.” (Is. 60:1, 2)

In this way did the prophet indicate the spiritual and eternal reign of Christ which will include all the nations and peoples of the earth, as it is also written: “and in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed . . . and it shall stand

forever." (Da. 2:44) And in another place the same prophet said: "And there was given him dominion, and glory and a kingdom that all peoples, nations and languages should serve him; his dominion is an everlasting dominion and shall not pass away, and his kingdom that which shall not be destroyed." (Da. 7:14) And this itself was the assurance given to the Virgin Mary by the archangel Gabriel, when he said to her: "He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." (Lu. 1:32, 33)

In these words the angel coupled Christ's dominion over the Jews: the "Throne of David," and the church constituted of all nations and peoples who believed in him: the 'house of Jacob.' Christ Jesus himself our Master, is thereby the Lord of both, the Jews and the Gentiles and their Master.

And since the Gentiles followed the Jews, the angel mentioned first David, by which he meant the Jews, then the house of Jacob, by which he meant the congregation of the believing Gentiles.

And by saying, "and of his Kingdom there shall be no end," the angel was referring to the fact that Christ sat upon the throne of his father David and by doing so, his dominion has become everlasting, unlike that of David which was temporal. In fact, Jacob himself had prophesied of this: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come." (Gen. 49:10) By this Jacob meant the Lord Jesus, unto whom ended the Davidic reign, becoming thus new and assuming a new name, changing from that of David to that of the Lord, as it is in the prophet who said: "and at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it." (Jer. 3:17) And

likewise, Ezekial: "And I shall make them one nation in the land upon the mountain 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." (Ezek. 37:22)

The everlastingness of Christ's kingdom began with his incarnation, by the preaching which preceded his death and which followed it. Its end will be on the day of resurrection and judgement, when Christ will deliver his kingdom, the company of the faithful who are his Church, unto his Father, in recognition of his favor and that He is the source of all things, as the Apostle said: "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power." (I Cor. 15:24) And in this way would come to end Christ's work of salvation, having offered unto his father the fruit of his love, his life and his death.

Spiritual Successors of David: Bishops of Jerusalem.

The early bishops of Jerusalem, of the seed of David through the flesh and successors of Christ through the spirit, were thirteen bishops of the circumcision, descendants of the Kings of Judah.

The first of these was James the Apostle, known as James the Young, the son of Joseph the Carpenter from his first wife. He was brought up as brother of Christ. (Matt. 13:55; Lu. 1:37; 2:4, 5; Gal. 1:19) He is the author of the Epistle to the Hebrews in the dispersion.

The apostle was appointed by Christ himself after his resurrection from the dead and his appearance to him. (I Cor. 15:7) He taught him the service of the divine mass before his ascension to heaven in the year 34 A. D.

In the year 62 A. D. James received martyrdom at the hands of the Jews who cast him down from the wing of the temple by command of the High Priest Ananias. He

was then stoned until his pure soul departed his body, while still praying for those who killed him. His body was buried near the temple. He shepherded the Church of God in righteousness and God-fearing for 28 years, and hence was called the Righteous.

After him, by vote of the Apostles and elders of the congregation, his brother Simon (Matt. 13:55) was chosen in his place. During his time the Jews rebelled against the Roman authority, rising and killing by surprise the Roman soldiers who kept guard over Jerusalem on three of the city's towers. And being warned by a divine revelation that the final doom of Jerusalem had come, this saint fled the city with all his congregation to Transjordan and took refuge in the city of Bila opposite Besan. Transjordan at that time was populated by the Christian Ghassanites as agents of the Romans.

The war that followed between the Jews and the Romans resulted in the destruction of Jerusalem by Titus to the very foundation, and in the burning of the temple, until not a stone was left upon a stone, as the Savior prophesied. Titus took the Jews that were left alive to Rome and caused them to be dispersed throughout the Roman empire. Saint Simon the Bishop, returned with his congregation to the city, crossing the Jordan. They repaired what homes they could to live in, and made accommodations for their spiritual services.

Christ's kingdom thus was set on the ruins of Jerusalem and the ruins of the thrones of the kings of Judah and the seat of the kingdom of David. Thus was Christ's true religion established on the traces of the Jewish religion, which was but the shadow and symbol of the Christian one. And thus, with the passing of the shadow, the symbol and the example, the reality is affirmed and shall ever remain as long as God wishes.

Then Vespianos, and after him Domitianos, in order that they might obliterate all hope of the Jews in their claim for the kingdom of David and all efforts to go back to their depra-dations and revolts, the two emperors issued edicts to trace all descendants of David still living and kill them. In the year 106 A. D. some of the Jews informed Atticus, then governor of Judea, on Bishop Simon, and that he was of the seed of the kings of Judah. Simon suffered great tortures at the hands of the governor who finally crucified him. Thus, Bishop Simon was martyred at the age of 120. As for the informers, they fell in the same trap they had set for the saint. For there were some who explained to the governor that they too, were of the seed of David, and so they received the same death without receiving everlasting glory like him.

With this saint, the Apostolic Age came to an end. It was the age of those who had seen Christ on earth and heard from His lips the words of Life.

Thirteen other bishops of the circumcision followed the martyred St. Simon on the See of Jerusalem, which still had its center in Bila in a period of 28 years, or from 106 to 134 A. D.

In the meantime, aroused by the preceding incidents of revolts and outbreaks in Palestine, the Romans realized that these revolts and troubles always came from Jerusalem, the religious capital of Judaism. For whenever the Jews congregated there and their power grew, they would move to revolt, in the hope of restoring their Kingdom of David of which they had never ceased dreaming. Therefore, Emperor Hadrian decided to destroy Jerusalem and build in its place a Roman city. He actually started to do so.

Now the holy Apostles had decided in their Apostolic Council to relieve the Christians of the fulfillment of the Mosaic law. Those of them who were of Jewish origin fa-

vored the fulfillment of the law and continued to do so. At the opening of the second century they formed of themselves an independent sect which insisted on preserving the law of circumcision and the rest of the Mosaic laws, up to the time when Hadrian destroyed Jerusalem. After that it was difficult for them to continue keeping the law, and a part of them joined the Church. When the faithful of the Gentiles in Bila heard of this in 134 A. D., they moved into the city, and, along with the Jewish Christians who joined them, they began to elect from among themselves bishops for the administration of the Church. The first bishops to be placed on the See of Jerusalem since the year 134, was Mark I. The rest of the faithful of Jewish origin remained in Bila and kept observing the law of Moses.

Many Jews, longing for their city Jerusalem, returned to live in it. Hadrian had already destroyed the Temple of Solomon, and in its place he erected a temple for Zeus. And again the Jews feeling that they had grown strong, rose and rebelled under their leader Bar Chokaba, which means Son of the Star. This man was a murderer and highway man according to Eusebius. He claimed that the prophecy of Balaam which said: "There shall come a star out of Jacob, and a sceptre shall rise out of Israel," (Nu. 24:17) was fulfilled in him, and that he was the Messiah. He told the Jews that he would shine like a star, dispelling all their hardships and tribulations. He assured the Jews that he would lead them and lift them from their degradation. In this way he gathered around him a great crowd who drove the Romans out of the city and captured it. Then they began to force the Christians to deny Christ and embrace their religion, and to take part with them in the revolt. Whoever refused to do so was ordered to be severely punished.

Hadrian fought the followers of Bar Chokaba three successive years. He besieged their city and finally con-

quered them. He destroyed the part which the Jews had rebuilt and killed a great number of them. He expelled the Jews from all Judea and completed the building of the new city which he called after Jupiter the God of the Roman capitol, and thus, it came to be known as Alia Capitolina. He called nomads to live in it, while prohibiting the Jews to enter it, except once a year to weep for it.

The number of the Gentile bishops of Jerusalem until the conversion of Constantine was twenty-two. The first of them was Mark, whom we have already mentioned, and the last was Makarios I (314 A. D) They succeeded one another on the See of Jerusalem over a period of 190 years.

PALESTINE A CHRISTIAN COUNTRY:

From the time Constantine was Christianized, in the year 224, Palestine became a Christian country. Constantine's mother, the beatified Helen, visited Jerusalem and there destroyed the heathen temples erected by Hadrian which had replaced holy places, and in their place she erected Christian churches. The inhabitants of Palestine had embraced Christianity after the Jews had been carried away from it. Jerusalem has always prided itself of its orthodoxy, as well as of its many shrines, not only in the city, but in every town and village, as one may witness to the present day.

The Revolt of the Samaritans against the Christians.

In the days of King Zeno in the year 427 A. D., the Samaritans in Samaria revolted against the Christians, killed a great number of them and amputated the fingers of its bishop Triventhos. The revolt spread to many villages in Palestine as the Samaritans burned and destroyed many churches. They captured the Church of the Virgin which King Zeno had built on Mt. Gerizim. The king punished them severely and restored the church to the Christians.

Rebellion of the Jews and Samaritans against the Authority and their Revolt against the Christians:

In the year 525, in the days of Justinian, the Jews and Samaritans rebelled and rose up against the Christians in Palestine and attacked them. Among those killed were several bishops including Peter II, Bishop of the nomadic tribes and successor of (?). The rebels burned the bodies of the bishops and destroyed their churches. Theodore, governor of Palestine, fought the rebels killing 20,000 of them. Many others fled to Persia.

This same Theodore, who became emperor and was a God-fearing ruler, built a monastery and church in place of Solomon's Temple and called it "The Presentation of the Virgin in the Temple," adorning it with the utensils which Titus had taken from the temple at the destruction of Jerusalem. He also built another church for the Virgin at the foot of the Mount of Olives.

And again in the year 564 A. D. there was an uprising of the Jews and Samaritans against the Christians in Palestine, the third of such revolts. The rebels killed a great multitude of Christians especially in Caesarea, where they killed Bishop Stephen and the governor of Caesarea. They were punished mercilessly.

The Conversion of the Temple of Solomon at the Place of the Great Rock to a Moslem Mosque:

When the Arabs occupied Palestine in the year 634 A. D., the Caliph Omar came to the city from Arabia. The gates of the city were opened wide to him and he was welcomed magnificently by Patriarch Sophronios and all his retinue. The Patriarch presented the Caliph with the keys of the city which he entered with his generals. He visited the Church of the Sepulchre and sat in its courtyard. When the time of prayer came, he asked the Patriarch for a place where he could perform his prayers and he was told: "Here, in your place." The Caliph refused and turned to the south

and prayed on the steps of the Church of Constantine, facing the Church of the Sepulchre where now stands the true Mosque of Omar. When he was through with his prayer the Caliph turned to the Patriarch and said: "Venerable man, if I had held prayer in this church, the Moslems after me would have laid claim to it on the pretext that I held prayers in it. I would not deign to deprive you of it for you are more entitled to it." Then he gave the Patriarch a charter in which he warned the Moslems from congregating in the place where he prayed, albeit he did not prevent them from holding prayers in it one at a time.

The Jews Not to Live Any More in Jerusalem:

Following this, Caliph Omar gave the "people of Alia" a written pledge in which it is specifically stated that the Jews were not to live any more in Jerusalem. Here is the text of the pledge:

"This is the pledge of security which the Servant of God Omar, Prince of the Believers, gave to the people of Alia. He gave them security for their selves, their wealth, their churches, their crosses, to the sick of them, to the sound and to the rest of their sect — that their churches may not be occupied as houses, destroyed or taken away from them, nor from their surroundings, nor aught be taken from their descendants, or any of their wealth. Nor shall they be constrained in the matter of their religion nor be harmed therefor. And there shall live among them no Jews."

The Roman domination of Palestine came at an end in the year of 638 A. D., and their banner which had fluttered over that country for 700 years was finally furled.

It is obvious from this little historic sketch that the Jews had always harbored racial malice against Christians and fought them every time they felt they were strong enough to do so.

On the Permanent Exile of the Jews unto the End of

the World:

Because of their many evils and sins, the Jews, after David's death, were exiled to four different kingdoms. The first of these was the kingdom of the Assyrians in the days of Shalmanaser, King of Assyria in the year 721 B. C. This exile brought to end the kingdom of Israel or the kingdom of the Ten Tribes which had lasted 254 years. (I Kin. 17) God delivered them from this exile at the hands of Cyrus who allowed them to rebuild the Temple. (Is. 44:28) This prophet mentions Cyrus' name 180 years before he came.

The second kingdom to which the Jews were exiled was that of the Babylonians who destroyed the city of Jerusalem and carried away all the Jews with Daniel the Prophet and the Three Youths. None was left behind except the destitute. This exile took place under Nebuchadnazzar in the year 588 B. C., and in it came to end the kingdom of Judah which had lasted 387 years, from the separation of the kingdoms of Judah and the Ten Tribes (II Kin. 25). God delivered them from this exile too, at the hands of Darius who completed the building of the Temple. (Ezra 6)

The third exile was to Greece to which they were carried in the days of Antiochos Epiphanes who placed a statue of Jupiter upon the altar of burnt offerings and slaughtered a pig on the altar of incense. He compelled all the peoples of his kingdom to kneel down to him (Mac. 1, 2 and 6) and to adopt the religion of the Greeks, as we are told by Daniel (Dan. 8:24 and 25) and by Josephus the Hebrew historian. (See Testimonies of Josephus, P. 65) From this exile God delivered them at the hands of the Maccabees as they tell of it in their books.

Still a fourth exile did the Jews suffer, and this was to the kingdom of the Romans who destroyed Jerusalem for the second time so completely that it was like a desert

and then ploughed it as it was prophesied: "Therefore shall Zion for your sake, be ploughed as a field and Jerusalem shall become heaps." (Mic. 3:12) This actually took place under Hadrian in the year 131 A. D., who plowed Jerusalem and sowed it with salt that it may remain barren as an indication that no Jews shall grow in it. He commanded that no Jews live thereafter in it. This fourth and last exile marked also the end of the Old Covenant as Daniel the Prophet had foretold. (Dan. 9:27) There is no delivery from this exile till the coming of our Lord Jesus Christ to judge the living and the dead, as the prophet points out: "For three transgressions of Judah and for four, I will not turn away the punishment thereof, because they have despised the law of the Lord and have not kept his commandments, and their lies caused them to err, after which their fathers have walked. But I will send fire upon Judah and it shall devour the palaces of Jerusalem." (Amos 2:4 and 5)

By this, the prophet meant that for the three transgressions of Judah, he caused them to be exiled temporarily. Then he had mercy on them and forgave their transgressions. He restored them from their exile to their former state lest by leaving them in exile, it would be imputed as weakness in him, as the prophet said: "I do not this for your sakes, O house of Israel, but for mine holy name's sake." (Ezek. 36:22) But after they had reached a higher stage of morality and progress, God held them more strictly accountable for the fourth transgression which was far greater than their former ones, which was their crucifixion of Christ. Hence, for this last exile, there is no end nor delivery, except by returning to Christ and by believing in him, submitting to the revelation in his precious book that thereby they may receive the promises as the Apostle urged them saying: "That ye be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. 6:12)

On the Persecution of the Jews for All Times, and Everywhere; Being Deprived of Their Heritage in Ancient Times and Now:

Somewhere, Theodore Herzl, founder of Political Zionism, once said that it is folly to deny the existence of a Jewish problem. It is found wherever there is a group of Jews, and if it is not found in one place, the immigrants carry it there. "We migrate," said Herzl, "to where we will not be persecuted, but our appearance causes us to be persecuted."

In these words, Herzl touched on the effects, but avoided the causes.

Let us see if we can supply these causes and remove the doubt which troubled Herzl's mind.

Said Father Checko in his book "Christianity, and Its Literature," (by which he meant Arab Christianity and Arabic Literature) He said on p. 18: "It is certain that the Jewish tribes lived among the Arabs without mixing with them, persisting in their familiar habits and religious laws as we see Jews do in other lands than Arabia."

And Ismail Ra'fat Bey, in his book "Explanations of Geography," p. 186, said: "The Jews live in cities and towns in the same manner as do other dhimmities (Christians and other non-Moslems of the "People of the Book"), but they have carried their persistence in their old habits beyond the legal limitations, bringing upon themselves insults and harm. In this way, they opened a way for the interference of the Powers, through Jewish societies in Europe. They call themselves Ashkenaz exiles."

Also the great Jewish philosopher Spinoza said that the love of the Jews for their homeland is not ordinary love, but is something like reverence. This reverence accompanied by contempt from other nations, grew daily with the Jewish religious practices, until it became part of their nature.

In more recent days, Emil Zaydan in the Hilal Magazine for the February month of 1923, p. 425 and 458 sums up the matter thus:

“The Jewish religion infused the life of that people and saturated the souls of its members. They began to consider themselves distinct from other peoples and never wanted to assimilate with other nations. They kept demanding to be separate until humanity granted them what they wanted and cut them off its body.”

Dr. Hirsch in an address delivered in Chicago in 1894 said: “If people wish to humiliate us or show contempt for us, they call us Jews. If they want to show consideration for our feelings and treat us with courtesy, they call us Hebrews. If they wish to win our goodwill for any reason, as to secure our votes for some group in their party, or to benefit by our money for a certain enterprise, they call us Israelites.” (From Bistany’s Encyclopedia—Vol. XI, page 659, footnote.) And they not only call them Israelites but bestow on them favors and gifts for the same motive, as we observe in our present day that some people have granted them the land of Palestine, as it is a surplus in excess of their bounty.

The late Bishop Raphael Hawaweeny in his magazine “The Word” (Al-Kalimah) for the year 1911, p. 475, points out to the Talmudic source of this separateness, when he said:

“The Talmud contains 613 commandments, explaining the Ten Commandments. We will mention seven of these by way of example. They are: 1. The Jews are the noblest of God’s creatures because they are of the legitimate seed of Adam and Abraham, while the rest of mankind are of the seed of Satan and illegitimate Eve. 2. It is the duty of the true Jew to adopt any method for the destruction of those who do not recognize the Talmud. (1) 3. In the commandment to love your neighbor, it is said that your

neighbor is only the Jew. 4. The Jew must not show the least mercy or justice in dealing with non-Jews. 5. Since the Goy (non-Jew) is not a neighbor of the Jew, it is lawful for the Jew to cheat him, rob him and kill him. 6. Since all that the Goy possesses is the property of the Jew, no matter how he gets it, it is as if he had found it in the desert. 7. It is not lawful for a Jew to testify against another Jew in a non-Jewish court."

The Jews believe the Talmud contains divine traditions and teachings which are not contained in the Law and were decreed by the great Rabbis. Some modern Jews even say that there is no book more sublime than the most holy Talmud. Sometimes they compare the Torah to water and the Talmud to wine and sometimes they say that the Scripture is like salt, while the Talmud is like perfume. Some Rabbis urge the Jews to divide the year into three parts, one devoted to the study of the Torah and two to the Talmud. Severe punishments are imposed on those who violate the Talmud, saying that whoever despises the wisdom contained in the Talmud deserves the punishment of death. (Taken from an article by the late Ghattas Butrus Qandalaft, professor of theology at the Balamand Seminary which appeared in *al-Manar*, published by the late Shaykh Rashid Naffa', year 1899, p. 231)

Of this Talmud, the *Encyclopedia Britannica* said that there are more than twenty allusions to Christ in it. It does not call Christ by name because the hatred it holds to him. (The 1907 Edition, Vol. 13, p. 558)

The Talmud was already popular among its people in the days of Justinian, who in an edict No. 146, forbade its reading, saying: "We forbid completely the reading of this book which they call Mishnah, because it does not correspond to the Holy Bible, nor was it known to the prophets. It is, rather, the work of men, who speak in it of worldly things, nor have they the knowledge of God whatsoever."

This is the secret why people have persecuted the Jews wherever they went and wherever they settled. It is not because the country in which they settle is evil, nor because of the malice of the people they mingle with, but because of their own evil and malice.

So far, we have been considering Jewish persecution from the temporal point of view. Religiously, God has allowed the persecution of the Jews to show us the extent of punishment for disobeying him. He said by his prophet Moses: "But if ye hearken not unto me and will not do all those commandments; and if ye despise my statutes, or if your souls abhor my judgement, so that ye will not do all my commandments, but that ye break my covenant; I also will do this unto you. . . . I will make your cities waste and bring your sanctuaries unto desolation. . . . And I will scatter you among the heathen and will draw out a sword after you; and your land shall be desolate and your cities waste." (Lev. 26:31, 33) And again: "And thou shalt become an astonishment, a proverb and a byword among all nations whither the Lord shall lead thee." (Deut. 28:37)

And through his prophet Jeremiah He said: "And I will . . . make them to be an astonishment and an hissing and a reproach among all the nations whither I have driven them, because they have not hearkened to my words, saith the Lord." (Jer. 29:18, 19) The same prophet shows us by two allegories the plights and tribulations which would befall the Jews and how the Lord will break the Euphrates where they will be "marred," and where they will be destroyed by the drunkenness of God's wrath. (Jer. 13:1 ff.) This the Lord decided to do because of the evil works of the Jews which the prophet Nehemia, Chapter nine and in the Lamentations of Jeremiah, where we are given the reason why the Jews were not completely exterminated. For he said: "It is of the Lord's mercies that we

are not consumed, because his compassions fail not." (Lam. 3:22) (1)

1. For one who wishes to take up the matter further, see: II Chron. 24:18-26; Ps. 105:37; Hos. 1. and 4:12, and 5:4-7 and 9:1, 10:5 and 6, 11:3. 6 to 11th chap. and 3:16.

All these sins and the punishments therefore are specifically and clearly stated in the Old Testament. What then could be said of the New Testament where their sin has been immeasurably greater, when they cried to Pilate, saying: "Crucify him, crucify him; his blood be upon us and upon our children." (John 19:6 and Matt. 27:25) Thus, by their very words they registered upon themselves the judgement of the Old Testament and deserved of the New Testament greater punishment for crucifying Christ. (Acts 7:25 and I Thes. 2:15) This punishment has actually apprehended them along with their temple; far more severe than the one they received at the hands of the Romans, and has followed them everywhere they went, as history, the prophets and Theodore Herzl himself have asserted. This is the sum and substance of their unbroken history for the last 2672 or 2531 years, i.e. from the time of their two principal exiles up to the present day their mention in history has been an example and warning to others, a witness against themselves for their infidelity to God and for going after the material things of life. According to the two Testaments of the Scripture, therefore, they have lost all right to book, inheritance or sovereignty unless they return from their spiritual exile and thus be delivered from persecution.

This cannot take place by "Judaising Palestine" and by founding therein a Jewish kingdom in contravention of God's judgement. This venture of theirs, Mr. Henry Morgenthau, former United States Ambassador to Turkey, called the greatest fraud in Jewish history. It can take place only by returning to God, by faith in him who came to emancipate us from our sins, who called them, as he

called every one who believeth in him, saying: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth and the truth shall make you free." (John 8:31, 32) And of this, the prophet foretold: "Zion shall be redeemed with judgement, and her converts with righteousness. And the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed." (Is. 1:27, 28)

On the Return of the Jews:

A word is in place here to clarify a popular notion, current among some Christians, both clergymen and laity, concerning the return of the Jews to Palestine. According to this popular notion, the return of the Jews is based on the divine word of the Scripture. It is because this notion is so entrenched in the minds of some that I have essayed here to discuss it, in spite of the fact that the whole foregoing material in this book points out to the refutation of this notion.

The most reprehensible sin of the Jews was their setting up of two calves of gold, one in Dan and the other in Bethel. Because of that, one sin of corruption spread and led to other iniquities and sins which engulfed the priests and people alike. (Ho. 4 and 5) So great were these iniquities that they were the occasion of numerous condemnations in the Bible, especially in Hosea. Because of them, the Kingdom of Israel was destroyed at the hands of Shalmaneser, King of Assyria. (Mal. 15, 16) Later, the Kingdom of Judah also met the same fate. God took away in his wrath what he had given the Jews. That was the way of all those who ruled in accordance with their evil and defying wishes, and the Jews became like the rest of the evil nations of their time. (I Sam. 8:4-7; Hos. 13:11)

But this terrible fate which befell the Jews did not come suddenly without warning out of a blue sky. Ceaselessly God addressed the kingdom of the Ten Tribes, some-

times as Israel, sometimes as Samaria capital of Israel, and sometimes as Ephraim who was the eldest of the Ten Tribes, and from it rose Jeroboam the fountainhead of all evil and infidelism. God counseled and warned the Jews of the terrible punishment that would fall upon them. The punishment did fall upon them because of their disobedience, their heathen worship, their immorality and their bloodshedding. (Is. 28:7, 8; Hos. 1-4; 13:8; 9:12) That is why, as we showed above, Israel was invaded and its people exiled and dispersed by Shalmaneser in 721 B. C. (II Kin. 7:1-18; Hos. 5:5 and 7 and 11:3, 6-11 and 13:16) Later, they were followed by the Tribe of Judah at the hands of Nebuchadnezzar who besieged Jerusalem, burned the city and the temple and exiled the people, except the poor of the land. This third and last exile took place in 598 B. C., and with it came to end the Kingdoms of Israel and of Judah in accordance with God's judgement. (II Kin. 17:19-26 and 34, etc. Also II Kin. 25)

God, however, through His immeasurable love and unfathomable mercy, had ordained blessing and salvation for everyone that believes in Christ after Abraham's faith. For with God there is no difference between Jew and Gentile. He is the father of all, and His riches extend to all who call upon Him. (Ro. 10:12) and whosoever calls upon His name shall live (John 2:32) Therefore, having warned them with the punishment, He spoke of their return in days to come.

Yet he who would read the Book of God with understanding must know that this return of which the Book speaks is not a return to Palestine to possess it and to renew the Kingdom of David, restore the glories of Solomon and rebuild the building, nor a return to the religious rites and ordinances through the priesthood of Levi, or to anything pertaining to the Old Testament which has been replaced by the New Testament in accordance with God's

judgements and provision. It is a return to God himself after they had turned away from Him as the prophet said: "And my people are bent to backsliding from me." (Hos. 11:7) Therefore, He said in another place, by the same prophet: "O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. . . I will heal their backsliding, I will love them freely; for mine anger has left me." (Hos. 14:1)

That the return of the Jews was not to be a return to Palestine, but a return to Christ through faith, God makes clear when He said: "Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone; he that believeth shall not make haste." (Is. 28:16) Of that same stone the Prophet Daniel said that it was "cut out without hands," referring to Christ's birth without a man.

The Prophet Hosea even makes it more explicit that this stone is meant Christ, when he said: "Then shall the children of Israel be gathered together and appoint themselves one head, and they shall come up out of the land; for great shall be the day of Jezrel." (Hos. 1:11) The word Jezrel in Hebrew means God's sowing, as in another prophet: "For, behold, I am for you and I will turn unto you and ye shall be tilled and sown." (Ezk. 36:9) By this God meant that, through his Son on that great day of Jezrel, He would sow a new people in the earth in which He would establish his promise and his covenant to our forefather Abraham calling his Son out of Egypt, as the Scripture said: "Out of Egypt I have called my son." And through his Son's death and resurrection the faithful will receive forgiveness of sins, life and salvation from the power of death and Hades, as the Prophet also said: "He shall bring us back to life in two days and on the third He shall raise us and we shall live before him."

That corner stone is Christ, who brings together through faith the two factions, the Jews and the Gentiles,

as the Prophet said: "And I will have mercy upon her that had not obtained mercy; and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God." (Hos. 2:23) It is a clear reference to the fact that God will call the Gentiles who are not God's people because of their heathen worship, as He would call the Jews to faith in what He had promised our forefathers Abraham, Isaac and Jacob. He would call them to adoption, that they may become of God's own people and among his worshippers, and thus receive his mercy and be called his children, whereas before they had been remote from him and not his children, as the Prophet said: "And instead of being said to them, Ye are not my people, it shall be said to them, Ye are the sons of the living God." (Hos. 1:10 and Ro. 9:24-26)

It is equally clear from the Scripture that the cornerstone which is Christ alone will be rejected by the Scribes and Pharisees and the leaders of the Jews generally who will refuse to believe in him. Thus, the divine David, the greatest of the prophets in his Psalms which is the confluence and essence of the two Testaments said: "The stone which the builders refused, is become the head stone of the corner." (Ps. 118:22 and Acts 4:11)

Again, the Scripture is specific on the fact that the Jews, following their exile and discomfiture and their long stay without statutes and ceremonies, shall return and ask for the Lord in the latter days, as the Prophet said: "For the children of Israel shall abide many days without a king and without a prince and without a sacrifice. . . . And afterward shall the children of Israel return and seek the Lord their God and David their king: and shall fear the Lord and his goodness in the latter days." (Hos. 3:4, 5)

The call that the Scripture speaks of is unto faith in Christ. For the Prophet said in exposition of this fact: "And I will set up one shepherd over them and he shall

feed them, even my servant David; he shall feed them and he shall be their shepherd. And I, the Lord will be their God, and my servant David a prince among them." (Ezek. 34:23, 24)

It is obvious that what is meant here is not the historic David, for he had died 2958 years ago and it cannot be said of him anymore that "he shall reign," or "he shall be prince," or "he shall feed." For even his temporal dynasty had ceased 2531 years ago in accordance with God's irrevocable will. It is Christ who is meant by the prophet. He is the reviver of the dominion and He is the owner of the everlasting Davidic dominion, the spiritual dominion. For He is both David's son and his Lord. He is the true Good Shepherd and Prince. And of this David himself had said: "The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon the throne. If thy children will keep my covenant and my testimony that I shall teach them, their children shall also sit upon thy throne for evermore." (Ps. 132:11-12; Acts 2:29 and 30; Heb. 1:8) And again: "Thy throne, O God, is forever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness: Therefore God, thy God, hath annointed thee with the oil of gladness above thy fellows." (Ps. 45:6, 7 and Heb. 1:9)

There are several references, both in the Old and in the New Testament, to this obvious truth that the promise of restoration was not made to the historic David, but to Christ. We will cite some more of them here for those who are not yet convinced. "The Lord hath said unto me, Thou art my Son." (Ps. 2:7) "The Lord said unto my Lord, Sit thou at my right hand." (Ps. 110:1; Matt. 22:44; Heb. 1:13) "I am the good shepherd." (John 10:11) "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the

Messiah the Prince..." (Da. 9:25) "And the Lord shall reign forever, thy God, O Zion, from generation to generation." "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50:4, 5)

All these foregoing texts clearly indicate the everlasting, and the spiritual nature of Christ's reign which cannot be true of the historic David.

The throne of the everlasting, spiritual Davidic reign according to the prophecies, was to be in Zion through Christ, and to him shall be the turning of the Jews. And that is what the prophet meant when he said: "Yet have I set my king upon my holy hill of Zion." (Ps. 2:6) And again: "The Lord loveth the gates of Zion more than the dwellings of Jacob. . . . For the Lord hath chosen Zion; he hath desired it for his habitation. . . The Lord hath loved the gates of Zion (Ps. 87:2, Ps. 132:13)

The everlasting covenant, the covenant that shall never be forgotten, is the New Covenant brought about through Christ and written, not upon tablets of stone, but upon hearts of flesh. And of this the Prophet said: "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah. Not according to the covenant that I made with their fathers. . . But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts and write it in their hearts." (Jer. 31:31-35)

And again: "And I will make an everlasting covenant with them." (Jer. 32:40 and Heb. 3:10) "I will take the stony heart out of their flesh and will give them a heart

of flesh." (Ezek. 11:19 and II Cor. 3:3) Thus, the Scripture foretold of the abolishment of the law of the Old Covenant and the coming in its place of the law of the New Covenant through Christ the Savior, not for the Jews only, but for the Gentiles also, as God spoke through the Psalmist: "Sing unto the Lord, bless his name; shew forth his salvation from day to day. Declare his glory among the heathen, his wonders among all people. . . Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; bring an offering and come into his courts. O worship the Lord in the beauty of his holiness. Say among the heathen that the Lord reigneth. He shall judge the people righteously." (Ps. 96: 2, 3 and 7-10)

Equally the Scripture foretells that some of the Jews, besides those who believed in him during his days on earth, will believe in Christ through the preaching Apostles. Thus it said: "Their line is gone out through all the earth and their words to the end of the earth." (Ps. 19:4) And again: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation; that saith unto Zion, Thy God reigneth." (Is. 52:7 and Ro. 9:27) And: "For though thy people Israel be as the sand of the sea, yet a remnant of them shall return." (Is. 10:22 and Ro. 9:27) In this last passage from Isaiah it is clearly indicated that though the people of Israel will be in number as the sands of the sea, as God told Abraham, yet only a few of them will come to the faith. These, however, are the true Israelites, who behold God with the eyes of the spirit and the faith, as did our forefathers Abraham and Jacob, the Israel of God.

There are others, however, of the remnant of Israel, who have closed their eyes purposely, that they may not see and stopped their ears that they may not hear the glad tidings of the Gospel, because of the hardness of their

hearts. (Deut. 29:4; Is. 6:9 and 29:10; Ezek. 12:2 and Ro. 11:8)

These the Scripture tells us will return to faith in Christ only at the end of the world, when the fulness of the Gentile become in. (Ro. 11:26) All shall come in, except the tribe of Dan, which will follow the Antichrist, who will come out of that tribe. It is for this reason this tribe is not counted among the one hundred and forty-four who are singled out by a sign from among the tribes. And of this, the divine Apostle said: "Blindness in part is happened to Israel until the fullness of the Gentiles be come in. And so all Israel shall be saved, as it is written, "There shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." (Ro. 11:25-27 and Is. 59:20)

The same Christ who came from the seed of David and from his city and who sat upon the throne of his kingdom in Zion will come at the end of the world a salvation unto the repentant Israelites who shall turn away from ungodliness, as well as unto the Gentiles. That day shall be preceded by the coming of Elijah the Prophet and his companion Enoch. After that the Judge shall come and the universal judgement shall take place. Of this, the divine book said: "Behold, I will send my messenger and he shall prepare the way before me, and the Lord whom ye seek . . . 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 and like fuller's soap . . . And 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 judgement. . . For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Mal. 3:1-4,

6 etc.) And again: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." (Mal. 4:5) and: "Our God shall come, and shall not keep silence; a fire shall devour before him and it shall be very tempestuous round about him." (Ps. 50:3; Da. 7:9, 10, 13, 14 and 12:1-3. Also Matt. 24:31; Rev. 11:3-12)

No one shall know the day in which the remnant of the Jews will return to faith in Christ, for this is not of the concern of men, as the Master, may He be glorified, said: "But of that day and hour knoweth no man, no not the angels of heaven, but my father only." (Matt. 24:3-6)

Finally, the hastening or postponing the times and the seasons is not a concern of man nor in their power. It is a matter relating to God alone who controls their destinies and who is not himself subject to them. Said the Lord, may His power be exalted: "And when he was demanded of the Pharisees, when the kingdom of God cometh not with observation." (Lu. 17:20) And again: "And he said unto them, It is not for you to know the times or the seasons which the Father hath put in his own power." (Acts 1:7)

Therefore, those who claim that the return of the Jews is necessary for the fulfillment of the Biblical prophecies and the realization of the glories of David, and that for this reason the Jews must be given back to Palestine are gravely mistaken, and do not fully understand the Scripture. Equally mistaken are they who seek to hasten the advent of the final day by insisting on the return of the Jews to Palestine. They are like one who would hasten the time by setting the hand of the clock ahead.

CONCLUSION

In conclusion, we say that all God's promises to Abraham and the people of Israel after him whether of the book, the ceremonies and statutes, the kingdom, the temple or of the church, comprising all the people of Israel, were but a temporary preparation for the time when they were

to be changed by something better and more complete. This change at the fullness of time, would change them too, transforming them in nature, and by the covenant and the book, from an old Jewish people to a new Jewish people, but Christian, a people possessing the power of jurisdiction and purification from sins and iniquities. This they shall have instead of the symbol and allegory which lacks the grace of salvation, and instead of the law which leads only to chastisement and which points only to salvation, but not to full redemption. Thus will they move from grace to grace (John 1:16), while in themselves they possess the power of both covenants as they hold to the sceptre of both kingdoms, by the power of truth which is given them of old from God and the grace of faith, given them anew through Christ. This, indeed, was the state of the righteous among them, who, through the symbols of the Book and through God's promises therein, as well as through the allegorical ceremonies, in accordance with the prophecies of the prophets, were led to the Gospel and to faith in the true Christ, who came for the salvation of the world, according to the prophecies which ended in him and rested in the Gospel of his covenant. This is the trust which had been kept from ancient times to be delivered to the rightful owner.

Had they done that, or if they were to do so now, and had they believed as we believed, they would have reigned as we reigned and would have claimed what we Christians claim, we, whose knowledge of the Book is far greater than their knowledge and whose number is far superior to their number. Then faith, the promise, the covenant, the Book, Abraham, Isaac and Jacob and the prophets and the kingdom—all these will be theirs as it is ours. We and they would then reign, single and solitary in a limited corner of the earth, but through the numerous temples scattered throughout the inhabited world, and through the God's New

Testament, through Christ who reigns over the whole world and its kings who are called after him. Had they done so, their uprisings from time to time would also come to an end, nor would they have to claim that they are wanderers, deprived of a homeland and of a kingdom. They would have relieved themselves and relieved the world of their false claims and their evil deeds which they commit from time to time, striving, as the prophet said of them, "to build up Zion with blood and Jerusalem with iniquity." (Mic. 3:10)

In short, summing up what we have said above, the Gentiles have replaced the Jews in the claim of sonship to God. Christ has truly come and the prophets foretold of the casting out of the Jews, promising the Gentiles, like them, a new law and a new covenant, granting righteousness and everlasting salvation to whosoever believes, as in the prophet who addresses God, saying: "Set, O Lord, upon them and place a law." (Ps. 9:20 according to the Septuagint). And God replied, through another prophet: "A law shall proceed from me, and my judgement a light unto the Gentiles . . . and on mine arm shall they rest." (Is. 51:4, 5 and Eph. 3:6) And still in another place: "I have given thee as a light unto the Gentiles, to be my salvation unto the ends of the earth. And I will keep thee and make thee a covenant unto the Gentiles." Ps. 98:2, 3) Both the above question and the reply refer not at all to the law of Moses which was issued many years before, but to the law of the Gospel which lighted the darkened, ruthless nations, the nations which actually have accepted the light of the Gospel of Christ.

Hence, we say, the Jews have no rights for Book or religion, or laws or rites or possession in Palestine, unless they can show contradiction in God's purpose or unless they undo his judgements, and his plan of old, which plan He has fulfilled.

And if it is asked, For what reason has God, may He be praised and exalted, left a remnant of them scattered on the whole face of the earth without hope of return? We reply, It is because God in his sublime wisdom, retained a remnant of them that they may be a witness unto us in all parts of the earth, proving in themselves that God has eschewed them and has called us instead. For they carry to all the world the prophecies which point to our Master Jesus Christ, whose death became a cause for their casting out, and for our salvation. Further, should one of the unbelievers object by saying that we invented those prophecies which speak of Christ the Savior, we cite him at once the books of the Jews, whose testimonies the Gentiles cannot discard. For the Jews are the enemies of our Master Jesus Christ, and our enemies. And yet, in spite of their hatred for Christ and for Christianity, they unwittingly carry with them and cherish the books of the Holy Bible, a testimony for the truth of our faith in Christ and in Christianity. And the most truthful testimony is that which comes from the enemy.

Therefore, no matter how great the number of our enemies, be they apostate Christians or atheists, or be they Jews who deny us, we show no concern. We use the Jews, who deny us, to confute themselves and the infidels alike.

However, the reader must have already discovered for himself that the main object of this book is not a challenge of the Jews were they to build up a new Palestine of their own wherever they choose, and raise among them as king whomever they wish. This book has been written in defense of a faith which was entrusted to us, of a possession which was delivered to us, of a book which God gave to us, as a doctrine of faith for which we live and die, and concerning which we must give an answer on the Day of Judgement.

“Unto the law and unto the testament,” and God himself shall be the judge, and his judgement is incontrovertible, may He be praised and exalted.

Father Seraphim Nassar.

Spring Valley, Ill.

Oct. 28, 1943.



