

The Restoration of both Israel and Judah, or the Twelve Tribes of Israel.

It will be neither uninteresting or unprofitable to us, as sharers in "the Gospel of the Kingdom," set forth by Prophets and Apostles, to consider for a few minutes some of the Scripture evidences which establish this great restitution, even "the restitution of all things promised by the mouth of all the holy prophets since the world began;" this restitution or restoration of the kingdom again to Israel, was the one great question submitted to our Lord by his disciples as the result of forty days' teaching by him in their midst after his resurrection from the dead, "Lord, wilt thou at this time restore again the Kingdom to Israel?"

Our reasons then, we say, for maintaining with the fullest assurance of hope, that both parts of the family of Abraham, the tribes of Benjamin and Judah, and also the ten tribes will be restored to the land originally given to them by divine grant, are based upon the highest testimony, nothing less than the Word of God itself, and this we shall proceed to prove.

When we examine carefully the circumstances of the Jews as a people, in order to apply the argument just stated as a means of anticipating their future condition, we find from their country's archives, that this unchangeable nation once inhabited a certain country lying between the Mediterranean Sea and the great river Euphrates, and this land they held in possession by divine grant, containing among its provisions a promise of perpetuity. From this land, however, they have long since been banished nationally. Yet nationally, they have never relinquished their claim to its sovereignty under that divine grant.

We find further, that there existed among them an internal political division, which separated the people into two parts, having a common head in Abraham, Isaac and Jacob, and having therefore a common right to the inheritance settled by covenant upon them and their posterity. Two of the tribes which descended from the children of Jacob, viz.: those of Judah and Benjamin, together with a portion of a third, the tribe of Levi, were established in part of the Holy Land, as a distinct kingdom. The remaining ten tribes descending from the other children of Jacob, maintained themselves in a part of the same land, also a distinct kingdom. A knowledge of these facts would of itself lead to the expectation that all the family of Abraham, Isaac and Jacob would hereafter, in some of their generations, be restored to the possession of the land originally granted to them by Jehovah himself.

In contemplating this part of the subject apart from the sure prophetic Word, our minds at once pause upon the great difficulty arising from the fact that now, for upwards of 2,500 years, the ten tribes of Israel have not only ceased to be known as a distinct people, but that no satisfactory traces can be found of any of them. This stern fact, however, places in our hands a key which will enable us to unlock every door which this difficulty in the hands of infidels would close against us. The very fact, to the honest, truth enquiring mind, successfully establishes the proposition that the entire system of God's dealing with the Jewish nation is one of miraculous Providence, as contrasted with that providence of natural causes by which He influences the destinies of the other nations on earth, and if this be admitted as truth, and who can successfully deny it? it necessarily follows that whereas it would be unreasonable to anticipate that the future course of events with other nations unless specially revealed, should be contrary to the laws which govern second causes, it is quite as reasonable to expect that the future course of events for the Jewish nation will be also miraculous. Nay, even more, from the very analogy of God's dealings with them hitherto, even up to this present time, when their existence as a people in dispersion make every Jew a living witness of the truth of this miraculous system, it would be unreasonable to suppose that from henceforth their national course should descend from its high and peculiar character to follow the ordinary and earthly path of all other nations, which are bound, as by the law of natural gravitation to the processes of secondary causes. Even if the Book of Prophecy contains no word to direct the watchful eye in tracking their probable course, it would be the inference, we say, of a sound and just judgment to expect that the future history of the Jews would be fraught with tokens of the mighty magic of Jehovah's hand. As students, however, of the lively oracles, our anticipations with respect to the Jewish nation must be based upon any prophetic indications of His will, which God may have been pleased to afford us, and any approach to certainty must of necessity be proportioned to the plainness of such prophetic indications. But here, unfortunately, the ardent mind, intent on tracing out the destiny of God's ancient people receives at first a check from the tone of uncertainty adopted by the majority of commentators when undertaking to interpret the Scriptures of the prophets.

We stop not now to enquire why, all this uncertainty or why it is that "the voices

of the prophets" in their hands give forth such dubious sound: perhaps it may in part have arisen from want of applying the argument just brought forward to the prophetic history of the Jews. We only know and lament the fact.

In examining the scripture testimony for the restoration of both Israel and Judah, to their own land, one difficulty occurs in making a selection from the great number which are to be found. But if we cannot at this time examine all the evidence, let us at least briefly look at some, clear, distinct and unmistakably literal. The 11th chapter of Isaiah will occur to all: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Sinhar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together; they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

What will the Spiritualizers say to this? It cannot allude to the return from Babylon, this is proved by the recovery of the remnant of his people, being said to be "*again the second time.*" The Christian Church, to which the Spiritualizers would apply it if possible, had never been gathered a first time. This "remnant of his people" therefore cannot mean Christian. The literal people of God, the Jews, have already been gathered from Babylon; when they shall be gathered "*once more*" it will be "*again the second time.*" We have a distinct, emphatic reference to "the outcasts of Israel," as well as "the dispersed of Judah," both placed in contradistinction