



Gleanings From The Wayside

Articles: The City Of The Man Called Jesus Of Nazareth • Poem—Shall We Behold • Ships Of The Desert • Poem—Lift Up Your Heads • The Boundaries Of The Garden Of Eden
• Key To Understanding The Bible

The City Of The Man Called Jesus Of Nazareth

Circa 1900



The accompanying photo shows Nazareth as it appeared in a photograph taken by a French photographer shortly after 1900. The following article was written in 1915.

It is reported the Turks have recently fortified Nazareth and we may hear soon of fighting where Christ dwelled some nineteen hundred years ago.

Nazareth is not mentioned in the Old Testament scriptures. It was a small city in a despised part of the Land (Galilee). Nevertheless its name has become most celebrated by reason of "Jesus of Nazareth," and though at first held in obscurity and contempt, now holds a place of high honour throughout Christendom.

Matthew tells us that when Herod the Great was dead, the parents of the child Jesus returned with him from Egypt whither they had fled. "But when Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, notwithstanding, being warned of God in a dream, he turned aside into the

parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene" (Matt. 2; 22, 23).

But we can find no such prophecy in the Old Testament. What then? Did Matthew make a mistake? Not so. He does not say it was written in any particular prophetic book. Nor does he even mention any particular prophet—"spoken by the prophets" is the allusion. It is difficult to say exactly what Matthew means. But it is certain that Jesus was, and is "called a Nazarene" (Acts 2; 22; 3; 6, etc.). Nay, more, Jesus himself said to Saul of Tarsus, "I am Jesus of Nazareth whom thou persecutest" (Acts 22; 8). And so Saul (or Paul) afterwards became "a ringleader of the sect of the Nazarenes" (Acts 24; 5). This was how the orator Tertullus accused him before Felix.

Some try to connect the prophecy with the term Nazarite; but it is impossible to do so. Matthew's reference is purely geographical, and the allusions of the Lord himself and those found in the Acts of the Apostles are all in harmony with this. The prophecy of Isaiah 9 foretold the arising in Galilee of "a great light," which Matthew identifies with the Lord Jesus Christ and his preaching of the gospel and working miracles in this

despised country. "When Jesus heard that John was cast into prison he departed into Galilee, and leaving Nazareth, he came and dwelt in Capernaum, which is upon the seacoast, on the borders of Zelmlin and Naphtalim; that it might be fulfilled, which was spoken by Esaias the prophet, saying, "The land of Zebulon and the land of Naphtalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light, and to them which sat in the region and shadow of death light is sprung up" (Matt. 4; 12, 16).

We have only to remember the words and works of Jesus in this country to see how glorious was the fulfillment of the prophecy.

In 1902 we rode into Nazareth and camped there over Easter Sunday. The road from Capernaum to Nazareth comes over the hill you see in the picture; and the descent into the little city still called Nazareth (En Nasareh) is quite steep. On the hill top, commanding beautiful views over the hills and the plain of Esdraelon away to Mount Carmel and the sea, a certain Dr. Vartin had built a nice house. But the Turks said it was a fortress in disguise, and they telegraphed to Constantinople and got authority from the Sultan to confiscate the place, which they did, and filled it with soldiers. We suppose that Turkish soldiers are there to

this day. But presently we hope they will be driven out of Nazareth altogether.

There is a considerable population in Nazareth, perhaps 12,000 to 15,000 souls, mostly Christians. And one can see the striking difference between this place and, say, Hebron, as soon as one enters it. Nazareth has always been a poor place. After the time of Christ such glimpses as we get of it in history are in harmony with the old associations. Eusebius, the historian of the fourth century, speaks of it as a small village near Tabor. It does not appear to have been much better in Crusading times, and the modern revival seems to date from about 1620, when the Franciscan monks obtained permission to build a Church.

Residents point out to you the house of Joseph and Mary, the Place of Precipitation, and so forth; but one cannot place much faith in monkish traditions. The fountain however (called the Virgin's Fountain), is more interesting, because fountains and springs retain their places age after age, though generations come and go. This is the case with Jacob's Well, further to the south. The site has never been in doubt; and it may well be so with this fountain in Nazareth. Thither the women continuously repair with their water jars, just as they did when the Lord Jesus was upon earth. So unchanging is the East.

As to the "Place of the Precipitation," one of the sites proposed is some mile or two south of Nazareth, and it does not seem to fit the allusion of the gospel at all. In Luke 4: 29, we read that the people, having listened to Jesus in the synagogue, and being angry at his rebuke, "rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong." Of course, the city may have moved somewhat, but the suggested hill seems too far away to fit the scriptural narrative.

The wonderful thing about this incident recorded in the gospel is not only that Jesus was apparently miraculously delivered from the mob, but that after bearing witness to "the gracious words that proceeded out of his mouth" they should be so moved against him because of his reference to the widow of Sarepta and Naaman the Syrian. He certainly shared the experiences of Elijah and Elisha in this despised country side. But it was only the earnest of the glory that is to follow when in the kingdom of God Nazareth shall be purged of the Turks and monks, and all other defilements, and once again see the great Prophet, whose "great light" she was foolish enough to despise and reject in her days of darkness.

Shall We Behold The Promised Land

**Shall we behold the promised land,
Its streams and long down-trodden dust
Delivered from the alien hand,
And given to the just?**

**Shall we be there with saints of old
Assembled around the judgment throne,
When making up the gems and gold
The Lord selects His own?**

**Shall we with pure and strengthened voice
Join in that saintly choir to sing,
And with immortal power rejoice
To praise the chosen King?**

**We know the end, we know the way,
And some with life he will endow.
Shall we be with him in that day?
We make the answer now.**

Ships Of The Desert

The Camel

Early 1900s

There are two kinds, or species, of camel mentioned in the Bible. The camel having two humps, now usually known as the Bactrian camel, and the Arabian camel, which has only one hump, and is usually known as the dromedary.

The Bactrian camel attains a length of about 10 feet and is generally dark brown or chestnut. It has long shaggy hair, especially about the throat, the humps, and the forelegs. It is stouter, more muscular, and stronger than the Arabian.

The camel has a small and strongly arched head slightly developed ears although the sense of hearing is excellent. Their eyes are oblong and horizontal, with projecting pupils, and a double eyelid—their power of sight is very great. The nostrils are situated at some distance from the upper lip and look like two slits in the skin. The camel can open or shut these lids

at will and is so enabled to keep out the sand in the deserts vicious sand storms. The upper lip is split down the centre, so that the two halves are



Arabian Dromedary Camel capable of various separate movements.

A very hard, callous sole covers the bottom of the toes, enabling the camel to walk easily on the loose sand of the desert where the elephant would be useless and the horse soon exhausted. The camel has also hard, horny patches on the breast, knees, instep, and heels. There are only two toes on each foot—these are provided with a hardened skin,

covering a cushion-like pad. Camels are used extensively as pack and baggage animals in North West Africa, Syria, Persia, Tartary, and India. Its ordinary pace is two or three miles per hour. Very young camels, too feeble to walk, are carried in nets, slung on the backs of full-grown animals. They are first ridden when three years of age, are in their prime at five years, and will work, with proper care till they reach the age of twenty.

The Arabian camel, or dromedary, has only one hump in the centre of the back. It is 8 feet long and 5 to 7 feet high at the shoulders. The muzzle is less swollen, the hair more soft and woolly; it is very unequal, being longest on the neck, throat, and hump. The color is always lighter than that of the Bactrian camel, being, while young, of a dull, dirty white, which becomes, with age, a reddish grey. It is spread throughout Arabia, Egypt,

Syria, North Africa, Persia, and India.

The dromedary is called the ship of the desert. It is very swift, traveling nine or ten miles per hour for days at a time, requiring very little food and water.

All camels have a peculiar arrangement which enables them to retain about twenty pints of water perfectly pure and fresh for use on their long journeys across the desert. A part of the paunch contains a series of deep cells. When these cells are filled with water, the opening of each cell contracts. The fluid is thus kept free from mixing with the food; when required the water is forced out at pleasure from any of the cells (there are twelve rows of cells) by muscular action on the part of the camel. The humps are huge masses of fat, which serve as a reserve store of food — with overwork or under-feeding the humps diminish in size. The Arab who requires to undertake a long journey always looks to the hump of his camel to see if it is in a fit state.

The Arab is dependent on the camel for every

necessity. The milk nourishes his family, his slippers and harness are made of its skin, his tents and clothing of its hair.

Some other interesting tidbits:

- The wealth of the Arabian tribe is centered in its camels.



Bactrian Camel

- The milk of the camel is unusually rich and thick. It curdles if mixed with tea or coffee.

- Camels are taught when very young to kneel and receive burdens. A strong dromedary will carry 1,200 pounds across the desert.

- Cases are known in which, after carrying their owner through the desert, water has failed, and the camel has been killed for the sake of the reserve of water he carries in his paunch.

- In the American Civil War many camels from Smyrna were employed in carrying the mails. Some journeyed as much as 120 miles in a single day.

- In the New World (America) the Llama, Alpaca, Vicuna, and Guanaco are the nearest approach to the Camel.

- The Hebrew word for Camel is Oamal. The words Beher (masculine) and Bikrah (feminine) are translated Dromedaries. The New Testament Greek word is Kameles; in the book of Esther we have also Achasteranim, no doubt the Persian word.

- Both one-humped and two-humped camels are shown on the Assyrian monuments.

- The camel is mentioned seventeen times in Genesis 24.

- Pharaoh had camels in the days of Moses (Ex. 9; 3).

- Jacob presented Esau with 30 camels.

- Job had 3,000 at his beginning, 6,000 at the end of his career.

- From Leviticus 9; 4 we

learn that the camel was unclean, because, although it chews the cud, the hoof is not divided.

- The camels of Zeba and Zalmunna wore crescent-shaped ornaments, others had chains, probably of gold. When Elisha visited Damascus, Benhadad sent a present of 40 camels' burdens to his door (2 Kings 8; 9).

- The Reubenites took fifty thousand camels from the Hagarites.

- Obil the Ishmaelite was over the camels of King David.

- In Isaiah 21; 7 we read of a chariot drawn by camels.

- When the Jews returned from Babylon they brought 435 camels with them (Ezra 2; 67).

- Camels and young dromedaries carried the posts (Esther 8; 10, 14) in Persia.

- John the Baptist was clothed with a camels' hair garment and a leather belt.

- In the future Ezekiel tells us Rabbah, the chief city of the Ammonites, shall be a stable for camels;

- Isaiah, speaking of Jerusalem's glory in the kingdom age, tells us the multitude of camels shall cover the land, also the dromedaries of Midian and Ephah (Isa 60; 6).
"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of the LORD."

So no doubt many who have never yet seen a camel will see one then.

Lift Up Your Heads

Lift up your heads, ye saints,
Redemption draweth near:
What though the waters rage and roar,
Faith laughs at every fear.
What though the way be dark,
The heavenly light is clear:
What though the night is black with storm,
Deliverance is near.

Mark how the signs abound
When spring is on the way,
See how the gleam grows in the East
Before the dawning day.
So in the worldly night
Behold the portents plain
That speak the coming of the King,
The glories of his reign.

The Boundaries Of The Garden Of Eden

"And the Lord God planted a garden in Eden, and there he put the man, whom he had formed."

In this brief manner are we introduced to a certain portion of the surface of the earth, named Eden and to a garden therein and to the man Adam. It is the geography involved in this statement with which we will first concern ourselves. Where and how great was the extent of this primeval land Eden?

There is no question about it being in Asia, in the South-Western portion of that vast continent, and from the statement by Moses that four great rivers, Pison, Gihon, Hiddekel and Euphrates all had their sources therein, we surmise that it must have been a territory of very great extent.

At the time of the Deluge, when the fountains of the great deep were broken up, and the land of Eden submerged, there may have been a considerable change in the topography of the earth's surface, which contained these rivers, and Pison and Gihon may have been blotted off the map. While Hiddekel has been identified with the Tigris and the Euphrates with the

river still bearing that name, yet Pison and Gihon are difficult of identification unless a very much greater Eden is considered than is usually accepted.

Isaiah, in speaking of the establishment of the



Kingdom of God on the earth, uses this language:

"Thine eyes shall see the King in his beauty; they shall behold a far stretching land." (Isaiah 33:17).

I have quoted the language of the Revised Version, and with it Louth agrees for his words are; *"They shall behold a land far extended."*

What these words mean we learn from Isaiah 11:15-

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10, and 19: 23-25. The former passage reads:

"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 thereof, and make men go over

dryshod. And there shall be a 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."

The latter passage reads:

"In that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into

Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria, even a blessing in the midst of the land; whom the Lord of hosts shall bless, saying, 'Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.'"

From these descriptions of what shall be when Christ returns and ascends the throne of his father David, we behold a land extending

from the river Indus on the extreme east to the Nile in Egypt on the extreme west.

A very graphic writer thus speaks of that territory in speaking of the civilization of the distant past. His words are:

"A vast wilderness extends from the centre of Africa to the jungles of Bengal. It consists of rugged mountains and of sandy wastes; it is traversed by three river basins or valley plains. In its centre is the basin of the Tigris and Euphrates. On its east is the basin of the Indus; on its west is the basin of the Nile. Each of these river systems is inclosed by deserts. The whole region may be pictured to the mind as a broad yellow field with three green streaks running north and south.

Egypt, Babylonia and India Proper, or the Punjab, are the primeval countries of the ancient world. In these three desert-bound, river-watered valleys, we find, in the earliest dawn of history, civilization growing wild." (Winwood Reade)

Prof. George Bush in his Notes on the Book of Genesis, brings forward evidence to prove that the river Pison is the same as the Indus of the Punjab. He identifies "*the land of Havilah, where there is gold,*" (Gen. 2:11) with India, or at least with the southwestern portion of it. The name Pison means "multitude, increased or volume," and he quotes from "Travels Into Bokhara," to show that the Indus is one of the largest rivers in the world, nearly equaling in its enormous volume the Mississippi. He also quotes from the Targum of Jonathan as follows: "The name of the first river is Pison, which environs (that is runs along) the whole land of India, where there is gold, and the gold of that land is excellent."

Bush also shows that the river Gihon is the same as the Nile, and his evidences are as conclusive as those he brings to support the

opinion that Pison and the Indus are one and the same river.

He makes the following comment:

"This view of the subject, it is admitted, represents the ancient Eden as a very widely extended territory, reaching from the Indus on the east, to the Nile and Mediterranean on the west, and including the intermediate countries. But we perceive nothing in the letter of the narrative or the reason of the thing, which compels us to regard it as peculiarly small, nor do we think it possible, without violently wresting the language of Moses and assuming the most gratuitous hypotheses, to make the tract of Eden any other than a large one. As to the Garden itself, the reader may, if he chose, conceive it to have been but a district of only a few miles or even acres in extent." Gesenius Lexicon maintains the Pison is the Indus; the Gihon, the Nile; and the land of Havilah as situated on the borders of India. All of which is very interesting to the Bible scholar.

Key To Understanding The Bible

Part 1

Circa 1950s

The Bible is a library of sixty-six books presenting God's purpose with the earth and His plan of redemption for man. These divinely inspired books were written over a period of almost 1,600 years and the writers were drawn from all ranks of society. Kings, statesmen, priests, scribes, shepherds, fishermen, scholars, all played a part in producing it, and yet, despite the great divergence of time and class among the writers, there is complete harmony in all that they teach and record. Each of the books presents a different facet of the "one great hope."

The theme that unites all these books is termed "the gospel." An understanding of its teaching acts as a key, unlocking the secrets of God's purpose with the earth. Unfortunately, though many refer to the gospel, few really understand its teaching. To most, the true teaching of the Bible is a closed book.

Yet eternal salvation is bound up in a correct understanding of the gospel (Romans 1:16), and therefore we urge that you closely and critically examine the information in this series of articles.

The word "gospel" signifies good news or glad tidings. It is sometimes styled in Scripture the "gospel of God," because it is good news emanating from Him in contrast to the theories



developed by man that are called "religion" today.

It is important to comprehend the true message of the gospel. Paul wrote:

"Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Galatians 1:8).

Since an inspired apostle was not free from such a curse if he preached a perverted gospel, certainly lesser men will not be exempted. Unfortunately, a curse has

rested upon Christendom because of false teachings, and its history is a record of continuous discord, trouble and bloodshed. True peace it knows not.

The Gospel Speaks of the Future

The gospel is a clear and simple statement of God's purpose with humanity. It was expressed by Paul in seven words: "God preached before the gospel unto Abraham, saying:

"In thee shall all nations be blessed" (Galatians 3:8).

The RSV Translation is as follows and may make the meaning a bit more clear:

Galatians 3:8 "And the scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, In you shall all the nations be blessed. So then, those who are men of faith are blessed with Abraham who had faith."

The gospel, therefore, is prophetic. It speaks of the future, for its promises have never yet been completely fulfilled, but they will be fulfilled in the Kingdom of God and that is the essence of

the promise made to Abraham. Paul also taught that Jesus Christ came "to confirm the promises made of God unto the fathers" (Romans 15:8). The promises referred to are those made to the fathers of the Jewish race: Abraham, Isaac and Jacob. So Peter taught:

"Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of divine nature, having escaped the corruption that is in the world through lust." (2Peter 1:4).

Paul taught that the gospel was comprehended in the promises God made to Abraham; Peter stated that they are the means to immortality. Therefore, to gain the true understanding of the Bible, we must consider what is stated concerning Abraham.

Abraham — Friend of God (James 2:23)

The biography of Abraham is compressed into twelve chapters of the Bible (Genesis 12-24), which takes about 40 minutes to read. It is well worth the time to survey, for the life of Abraham forms a pattern for all true believers as described in Romans 4:20-25,

"He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being

fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord



Abraham Leaving Haran

from the dead; who was delivered for our offences, and was raised again for our justification."

Abraham lived in Ur of the Chaldees (Genesis 11:28; Joshua 24:2, a city in the area known today as Iraq), where he first heard the call of God and separated himself to travel north to Haran in company with other members of his family. There he remained until God again called him and gave him certain promises conditional upon him removing from

Haran to the land that God would show him (modern Israel).

Genesis 12:1-3 outlines the promises that God made to Abraham.

"The Lord had said unto Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew 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 families of the earth be blessed."

This promise can be subdivided as follows:

- **The National Promise**
God promised that Abraham shall become a great nation;

- **The Personal Promise**
His name shall be great in all the earth and he will be a blessing;

- **The Family Promise**
God shall bless those who bless Abraham and curse those who curse him.

- **The International Promise** – In him all families of the earth shall be blessed.

The fourfold aspect of the promise made to

Abraham comprehends every part of the Bible message. The last one is quoted by Paul in Galatians 3:8 as epitomizing the gospel message.

The Fourfold Promise of Hope

None of these promises have had their complete fulfillment, for they await the setting up of the kingdom of God on earth.

Consider the national promise, for example. Abraham's descendants, the Jewish people, are not a "great nation" as yet, and never have been. True, the nation rose to prominence and glory during the reigns of David and Solomon, but that was for but a short period, and it ended with civil war which divided the twelve tribes into two separate, national entities, known as Israel (the northern kingdom of ten tribes) and Judah (the southern kingdom of two tribes).

The history of Israel is a record of constant apostasy, failure and defeat, ending in the scattering of Jews among all nations.

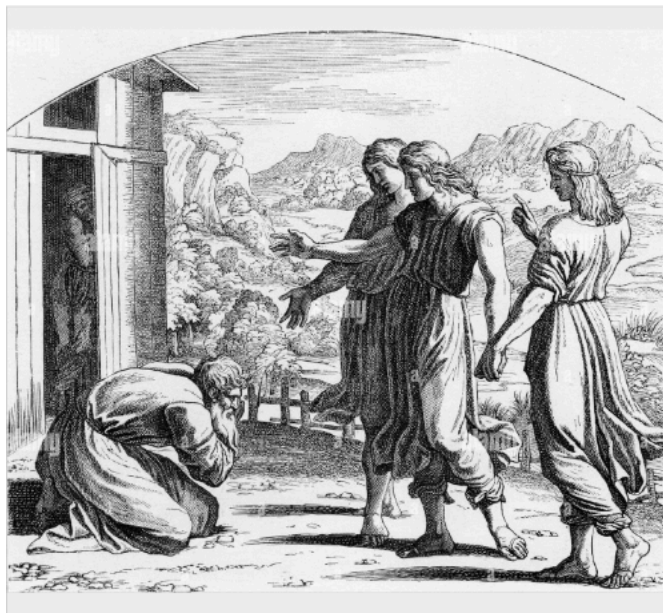
Certainly, this history does not reveal them as a great nation, spiritually, at any time. Even during the reign of David, the people rebelled

against him and drove him temporarily from the throne! Therefore, when shall the promises to Abraham be vindicated?

The answer is, in the future.

The National Promise

Though God scattered



Three Angels Appear To Abraham

Israel, (Deuteronomy 28:64-67), He will yet completely regather the nation

(Deuteronomy 30:1-3) (Jeremiah 31:10), and restore it to its ancient land (Ezekiel 39:25-29).

(Deuteronomy 28:64-67)

“And the LORD shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these

nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind: And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life: in the

morning thou shalt say, would God it were even! and at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.”

(Deuteronomy 30:1-3)

“And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and

thou shalt call them to mind among all the nations, whither the LORD thy God hath driven thee, and shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the LORD thy God hath scattered thee.”

Jeremiah 31:10

“Hear the word of the LORD, O ye nations, and

declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock."

Ezekiel 39: 25-29

"Therefore thus saith the Lord GOD; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the LORD their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord GOD."

The people shall be educated in divine truth, will mourn for their past blindness (Zechariah 12:9-10)

"And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in

bitterness for him, as one that is in bitterness for his firstborn."

They will have their sins forgiven them (Micah 7:18-20),

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old."

They will be established as the "first" (chiefest) of the nations (Micah 4:7-8).

"And I will make her that halted a remnant, and her that was cast far off a strong nation: and the LORD shall reign over them in mount Zion from henceforth, even for ever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.

All this will be done on the basis of the promise made to Abraham. The prophet Micah declared:

"Thou wilt perform the mercy to Abraham, which Thou hast sworn from the days of old" (Micah 7:20).

Through Ezekiel, God added:

"I do not this for your sakes, O house of Israel, but for Mine holy name's sake, which ye have

profaned among the nations, whither ye went." (Ezekiel 36:22)

The Jewish people have returned to their ancient homeland today, and the nation of Israel has come into existence once again, because of the promise made to Abraham. The nation of Israel is yet to be disciplined and humbled, in order that the people might be elevated in accordance with the purpose of God. God further declared:

"I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all" (Ezekiel 37:21-22).

In this statement there is promised:

- [1] the regathering of the people;
- [2] the re-establishment of the nation;
- [3] the restoration of the monarchy.

The king referred to is the Lord Jesus, described as "Jesus of Nazareth, the king of the Jews." Under his firm and righteous rule, the nation of Israel shall reach the greatness promised it through Abraham.

Our next article in this series will continue with the second phase of the Promise to Abraham, The Personal Promise.

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