

“JACOB’S TROUBLE”

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Our subject is Jacob’s Trouble and we hope to show that Jacob’s Trouble will really be the world’s trouble. It is visited upon Jacob and therefore they became the focal point upon which the world will fix its gaze, and thereby realize that God does live and that he is acting once again on behalf of His chosen nation, natural Israel.

We recall there was a promise given to Abraham—“And in thee and in thy seed shall all the families of the earth be blessed;” (Gen. 28:1) and we remember that this promise was a two-fold promise—as the “stars of the heaven,” and as the “sand which is upon the sea shore,” i.e., heavenly and earthly features of that promise. This promise was passed on to Isaac and later to Jacob. You will recall that Jacob’s name was then changed to Israel; and his twelve sons constituted the twelve tribes of Israel.

Now our interest is focused on the Scriptural inference that there are two seeds—two Israels, you might say—an “Israel after the flesh” (1 Cor. 10:18), and “the Israel of God,” as writes Paul in Gal. 6:16. A house of servants (Heb. 3:5, 6), and again “sons of God.” (Rom. 8:14) We even recall that Jacob means prince, and that he had 12 sons. Jesus is the Prince of Peace and he had 12 apostles; and so it means a great deal to us then, when we read, “for the law shall go forth of Zion, and the word of the LORD from Jerusalem.” (Micah 4:2) These very words emphasize again these two aspects to the original promise begun with Abraham.

We turn now to Mark 13:1, 2 (paralleled in Luke 21:6), “And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones and what buildings are here!”—he was very impressed, you see! “And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.” That was quite a surprise to those faithful Jews at that time to realize that the temple, which was to their mind the Temple of God, would be destroyed; and as Jesus said NOT ONE STONE LEFT UPON ANOTHER. From this we see already the portent that Israel would lose that which she had hoped for—the exclusive right to THE promises and that she would in fact be cast off. Again in Matt. 23:37-39, this is emphasized a little further, “O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!” She would not respond when the Messiah was brought to her. That Messiah which she had hoped for and looked for had finally come—and what did they do? They killed him. “Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.” Rather final sounding isn’t it?—“your house is left unto you desolate”—she’s cast off.

But how gracious the Lord is—you'll notice Jesus didn't stop there—the 39th verse sounded like an admonition, as it was, but it also was an encouragement—"For I say unto you, Ye shall not see me henceforth—till." Ah! That means that at some time they will see him—"till ye shall say, Blessed is he that cometh in the name of the Lord." Jesus would not have said that unless he knew that one day Israel would, in fact, say these very words. So the recovery of Israel is already indicated even though it is very obscure—similar to the situation in Eden. When Adam was cast down because of his sin, there was but the very, very obscure promise that the seed of the woman would bruise the serpent's head. That's very little to go on, but when you are desperate you will hold on to almost anything, any promise no matter how small.

Then we read Romans 11:25-27 and here Paul is speaking again to the Romans, and he says, "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part"—well, there it is you see, just partial blindness has happened to Israel—"until the fullness of the Gentiles be come in." We see that Israel is only partially blind until the Church is complete, as we all understand it. What will be the result of all this? "And so all Israel shall be saved." She's condemned for a special purpose in a way, but when that is complete "all Israel shall be saved, as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins." Now how important is that? Well, now we go to verse 12, "Now if the fall of them" (i.e. Israel) "be the riches of the world,"—because had they not fallen, but had accepted their Messiah, there would not be one of us here in this room. All of the church would have come out of Israel, and there would have been no opportunity for us—because they were broken off, we could be grafted in.

I think we sometimes accept these things as though "well that's the way it is and so it's very simple." We should realize what an extraordinary privilege is ours. Here we are, nearly 2,000 years from the beginning of the NARROW WAY and yet we are still privileged to have opportunity in that narrow way. That is really remarkable indeed. Continuing with V. 12, "Now if the fall of them be the riches of the world,"—now remember because they fell, the world became rich and had their first opportunity—we Gentiles became rich because of their diminishing—the riches of the Gentiles.

Now Paul is saying that they are going to be raised up again. He says if their fall led to your riches, what do you suppose will be the result if they are raised up? V. 15, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Now that is fantastic! So we see the reason why we are interested in Jacob's recovery—because her recovery will indicate to us life from the dead. We ought to be interested in that. This is the very reason we turn to Acts again, 3rd chapter—you know what I am heading for—verses 19 and 20. We have just seen these slides on the screen of the activities in Bro. Russell's day. In that day you could go to

any street corner and repeat Acts 3:19-21, and they would say, “you are a Bible Student, I can tell. They are the only ones that keep harping on the Scripture.” Why not?—it tells us so much. It’s because of restitution that we know—through Acts 3:19-21, that the Lord must be present and surely to all Christians the presence of the Lord must be an important event indeed—something surely the faithful watchers would be very vitally interested in. That is why Acts 3:19 was presented so often. The tragedy today is that there should be contention over this very Scripture.

But now pertaining to Israel—“Repent ye therefore, and be converted, [turned around] that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;”—the meaning here is “out from the face of the Lord,” the returned favor of Jehovah. And how shall that refreshing come?—“And he shall send Jesus Christ.” This is how it is going to come! “Which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.” Is it any wonder then that Bro. Russell thought and felt and knew this Scripture to be so important and that when our Lord returned he should expect one of the first evidences to be the return of favor to cast off Israel?! If that favor did not begin at that time, what would it mean? It would surely mean that there was no refreshing associated with the returned favor of Jehovah through the presence of His Son. Israel will not only be recovered but the recovery process is, as we see, associated with our Lord’s return and becomes a very first evidence of restitution with God’s Spirit once again upon her—not in her, but upon her.

I refer you to Study 6 and 7 of Vol. 2, where you may check these things in greater detail. We shall just review them now. The Jewish double of 1845 years was from Jacob’s 12 sons to their condemnation at Jesus’ hand in A. D. 33, and therefore the 1845 years of disfavor (the *mishneh* which we will find in the study is a double, just as a page is folded, a like portion of time) would bring us to 1878. And we should therefore expect to see the beginning of the end of their disfavor at that time. You’ll recall that their disfavor was not as individuals, but as a nation; and so it was that in 69 A.D. Titus’ army came in, sacked Jerusalem and destroyed the nation. The people still lived, but the nation was dead—no king, no priesthood. Titus was very clever—he knew that it was not simply a nation in the ordinary sense, but a religious nation, whose priesthood was an integral part of that nation. So he took the records, the Levitical records which were so indispensable in determining whether one was of the Levitical line, and he destroyed them. There was no way, henceforth, for any Jew to prove he was of the Levitical line. And the whole matter ended at that point with the destruction of the priestly line. Titus was a very clever fellow.

Now corresponding to that same time period, 37½ years following 1878 what happens? The religious political systems known as Christendom begins its destruction, and the war commences in 1914. The same nations, which stemmed from the very nations which

crushed out Israel in 69 A.D. were themselves crushed out, and that process continues even at this time. Now we should see from all this the very precise character of the Divine Plan, and, also, Bro. Russell's wisdom. It is very easy for us to sit here tonight and say, "Oh yes, it is easy to see Israel's return to favor in 1878 and then, of course, there was 1914 and then 1948 when she became actually a nation. Anybody can see that! What is so terrific?" Suppose you were with the brethren back there in 1878, as Bro. Russell reminds us a few months earlier, putting out tracts saying Israel will be restored as a nation and that the restoration process will begin in 1878. What evidence will you use to prove your point? You will have none save faith in the Scriptures and understanding of the chronology! There is not one shred of real evidence. Now a few months later, something happens—Disraeli, Lord Beaconsfield (remember the sun never set on that British Empire) the first, last and only Jewish Prime Minister in English history is behind the throne telling the Queen what to say. As a result, he goes to the Berlin Congress of Nations and he says the Turks must permit Jews to hold and own property in Palestine once again. Bro. Russell looked at that and declared that it had begun—a fulfillment of prophecy. Can you now imagine why no one was moved by this declaration at that time? Imagine how it must have been received, "that is a fulfillment of prophecy! Why, that is incredible, you must be mad!" How bold of them. Today it is not boldness on our part to make that claim, it is mere recognition of historical fact. The flag of Zion does fly over Israel today!

It's not a promise—it's a fact! Yet the brethren then believed it on strength of the chronology alone! The favor which would return could not precede the casting off of nominal Christendom.

Remember, following the Lord's presentation of himself at Jordan, at 30 years or age (29 A.D.) he says, 3½ years later, "Behold, your house is left unto you desolate." All right, parallel this to the period 1874—the King comes in—3½ years later He says, "So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." (Rev. 3:16) Yes, Babylon is fallen is fallen! 37½ years following that she is, in fact, "destroyed" i.e. her destruction has begun. Remember from God's standpoint it is the beginning that really counts. After all, nothing He has ever started has ever failed, so the end point is really not too important—it's successful conclusion is guaranteed. And all of this in perfect accord with the parallels—amazing!

Now I'd like to read something to you. This is an ordinary historian and he's giving a history of famous personages from Pittsburgh. He writes as follows: "It is an amazing thing that no Pittsburgh history has ever even so much as contained the name of Charles Taze Russell, since his influence has easily been the widest of any man who ever lived in the city, not even excepting Andrew Carnegie. He was a pioneer in the chain store, the motion picture industry and other important business ventures. He was one of the most prolific and widely read authors of his day, turning out many books and a column carried

at one time by more than 1,500 newspapers, with some 15,000,000 readers. He founded the one major religious movement to have appeared in the Pittsburgh district in the past 100 years ... Even his tomb is one of the most remarkable in all the Pittsburgh district, although few of the thousands who see it have any knowledge who is buried there, and most of them would not even recognize his name if they heard it. Perhaps some of them would more readily recognize the name Pastor Russell, by which the man with the great white beard was known during most of his lifetime; a name as sincerely loved and as bitterly hated as almost any in American history..."

"Then, convinced that he had the divine mission, Charles Taze Russell did a strange thing—a very strange thing for a young man of 26 (mind you, 26 years old) "with no formal theological education. He invited all the ministers of Pittsburgh and Allegheny to a meeting..."

Now let's suppose that Bro. Hugelmann comes to, let us say, Fargo, N. D., not Pittsburgh—that's too important. I would go to all the ministers in Fargo, N. D. and say "I have something very important I'd like to talk to you about." Why, after they got through laughing over the joke—that would be the end of it. They wouldn't be the slightest interested in what I had to say.

Bro. Russell, on the other hand "invited all the ministers of Pittsburgh and Allegheny to a meeting" (26 years young), "explained his beliefs, and urged them to unite with him on that basis of faith." Now this historian is stunned by this point. "The fact that they accepted his invitation shows how high young Russell stood in the community..." (Pittsburgh, Penn.) He invited them and they came. What did they do? Oh it was all very interesting but they would have nothing to do with that. Yes, Babylon is fallen and cast out. Do you know when Bro. Russell did this? You guessed it—1878!

But Israel marches on. By now they can hold land, but Jerusalem is a captive city. At this time all belonged to the Turks. Have you ever asked yourself why no Jew was able to own property in Palestine? It was not a political point at all, was it? It was a religious point. This is something we must keep very closely in mind. They were prevented from owning property because they were considered infidels. No Muslim could ever recognize a Jew. To recognize a Jew would mean to recognize Jehovah, and after all, every good Moslem knew that there was only one God, Allah was his name, and Mohammed was his prophet. Keep in mind that acceptance of Israel would mean an admission of the falsity of their religious claim.

Today what do we see in Israel—a holy war! That's why there are no political solutions. Any admission on the part of Egypt or any of the Arab states as to Israel's authenticity is an admission that Jehovah, He is God, and their religious system fails. So with all perseverance Israel must be pushed into the sea—they must! It is an act of religious desperation for if Israel survives then they are the false system. It is their religious claim

which falls. This is something we must come to appreciate if we would see why Jacob's trouble takes place in Israel. With the whole world watching and with God's mighty hand over them, the whole world will see that God fights for Israel, not the Arabs. Jehovah, He is God! And who will be there? Israel, not the U.S. God won't be fighting on behalf of the U.S.

The year is 1914—first World War—at this time General Allenby's campaign had begun and we read that he captured Damascus on Oct. 1 and he defeated the Turks in the Valley of Megiddo on Sept., 19—22, 1918. This campaign ended with the destruction of the Turkish army and the liberation of Syria and Palestine. On Oct. 31, the Turks signed an armistice. Allenby was made a field marshal and raised to the peerage as Viscount Allenby of Megiddo and Felixstowe it says. More importantly, he captured Beersheba in a brilliant cavalry operation, cut off the Turks at Gaza, took Damascus, and kept a promise to capture Jerusalem by Christmas. The Holy City fell Dec. 9, 1917 and Allenby's Jewish troops prayed at the Wailing Wall with the liberated Jewish population of the Old City.

Now think for a minute of this same scene that has been repeated under different circumstances—how long?—1917 to 1967. Let's see, why that is 50 years, isn't it? Why that is the Jubilee year. Repeated under different circumstances after 49 years. Now that should raise a chill on the back of any Bible Student. 1948—just 70 years from the beginning of her path of recovery—1878 to 1948—70 years. The national recovery began but lay desolate for 70 years which recalls to mind her capture in 606 B.C., and that the land lay desolate there for 70 years. But the first battle was begun 19 years earlier in 625 B.C., you remember that. So she existed as a nation, fully and totally autonomous only 19 years earlier. Well, you'll notice her recovery is exactly the reverse of that. She becomes a nation 70 years after 1878—in 1948. Just 19 years later she fights the 6-day war and obtains the remainder of the land and most importantly all of the Jewish city of Jerusalem.

Israel!—she's the enigma, the hot potato that the whole world cannot handle, and everything she touches raises a blister. The whole world now is suffering under the long-cast shadow of the flag of Zion that flies over Jerusalem at this very hour. And the reason? None can dare to admit that she is there. She is there in the fulfillment of prophecy as we see it. The very fact that she is there tells us that the volumes of Studies in the Scriptures are correct. Oh, but that is only for us! Ah, there is much more meaning than that—if you happen to be a Moslem, as we've mentioned, you cannot admit that these things are true. They can't be true. But there she is! If you happen to be a member of the Church of Latter Day Saints, a Mormon, the return of favor to Israel is intolerable. They are Israel, they say! If you are a member of the Methodist Church, why the Old Testament is worthless—it's the New Testament that counts. God will never again show favor to those Christ killers. But there is Israel! And what about the Jehovah's

Witnesses? Who is Israel to them? You see the restoring of Israel and God's hand over her is an indictment against every other single religious system on this earth today. We are the only ones who say, "The Divine Plan of the Ages, and you are in it," and we don't leave the Jews out either. We are the only ones who profess a plan which includes Israel!

Now I would like to quote you something out of Vol. III, page 287, "Through the casting away of Fleshly Israel the Gentiles received the favor of the high calling, and the 'few' who appreciate it, and who overcome the obstacles in the way of attaining it, will be exalted to joint-heirship with Christ. They will constitute the body of Christ, the great Deliverer. This was the intent and will be the result of the casting away of Fleshly Israel; but their gathering again and their re-establishment in the land of promise mark another step in the great divine plan: they declare that the restitution of all things, 'to the Jew first,' but ultimately to 'all the families of the earth,' is about to begin. Earth's Great Jubilee is about to be introduced, and it begins in God's order with the Jew. Surely, Israel's full return to their own land and to divine favor will mean that the great Deliverer, Head and body, through whom restitution is to be accomplished, has been exalted to power, that the Kingdom has come, and that the work of restitution, of which Fleshly Israel will be the first fruits, has already begun. Therefore, 'If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?'—restitution—not only for the living, but for the dead also, according to the promise; and not only for Israel, but for all mankind, of which Israel was a type, and is to be the first fruits. The present beginnings of favor to Israel are only droppings before a mighty shower which will refresh, not only Israel, but all mankind."

When did Bro. Russell write that? When there was only the Berlin Congress of Nations. Even then he could say "The present beginnings of favor to Israel are only droppings before a mighty shower..." He indicated the beginnings of that returning favor. My how they laughed! How others must have ridiculed him at that small beginning. Certainly fuzzy-headed in his thinking, wasn't he? Or was he! What do you think they say now?

I've had others read these very same things and say, "What's so impressive about that?" I ask them to read when the book was written. A German Professor said to me, "That's remarkable—in fact" he said, "that's just a little frightening." You see the truthfulness of a prophet or teacher is based upon the fact that what he says finally proves to be true. That's why no one else risks it. Because if they are wrong, they are a proven fake, a false prophet. Bro. Russell was right and, therefore we see God's approval upon him as a teacher!

Another important thing for us to realize is that the return of favor to Israel comes about in a remarkable way. You'll notice that Israel's favor as a nation began very obscurely. The Zionist movement began about this same time—you recall the fishers, who went out and fished them, and finally in the 1930's the hunters, the Nazi movement, hunted them

out of the rocks. We have witnessed that which welded every Jew together and made them realize for the first time in all these centuries that they were not German Jews, French Jews, English Jews—they were Jews, PERIOD! They were a nation of Jews. It wasn't only a religion with them. With that accomplished the nation began another step forward—which is most remarkable; What a blessing for the Nation of Israel that persecution was. Isn't that interesting? That the nation could be blessed and prosper mightily from what proved to be one of the most bestial and terrible persecutions of individual Jews that ever took place. That's the important thing for us to see. That it was the nation which was to be restored—individuals? Well, that must wait until the mediatorial phase of the kingdom. Here we see nations going down in 1914, their crowns passing to Him whose right it is. God through His Son extending His rule, particularly Jesus' reign, extending its rule over the nations from 1914 forward. But what about the individuals? They are just not included yet. Their time is yet future. The fact that they are now excluded is of no consequence. Everything in its own time and in its own place.

Quoting from Vol. 4, page 553—"The Time of Jacob's Trouble:" "While the trouble and distress of this day of the Lord will be first and specially upon Christendom," (we've seen that to be true! Ask any priest if you doubt it.) "And eventually upon all nations, the final blast, we are informed by the Prophet Ezekiel (38:8-12) will be upon the people of Israel regathered in Palestine. The prophet seems to indicate a much larger gathering of Israel to Palestine within this harvest period than has yet taken place."

My how prophetic those words were! We've witnessed it. It's easy for us to look back and see that it has happened. Bro. Russell and the brethren at that time read, studied, believed, and looked, and saw what was yet to come.

"He represents them as gathered there out of the nations in great numbers, and, with considerable wealth, inhabiting the formerly desolate places; and all of them dwelling safely at the time when the rest of the world is in its wildest commotion.—Ezek. 38:11, 12." "All men are witnesses to the fact that such a gathering of Israel to Palestine is begun." The Zionist movement in Bro. Russell's day is recorded as this very beginning, small and insignificant as it was.

"But it is quite manifest that their exodus from other lands will have to receive some great and sudden impulse in order to accomplish this prophecy within the appointed time." (Remember Hitler's hunters?) "Just what that impulse will be remains yet to be seen; but, that it will surely come is further indicated by the words of the Prophet Jeremiah (16:14-17, 21), 'Behold the days come, saith the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt;'" Can you imagine—something so spectacular is going to happen that the fact that Israel was brought up out of the land of Egypt through the Red Sea with the host of Pharaoh's army destroyed will hardly be remembered—we will not even talk about that!

The miracle you are about to witness will be more fantastic says Jeremiah—“but the Lord liveth that brought up the children of Israel from the land of the north [Russia?] and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.” That’s the miracle more fantastic than bringing them up out of Egypt—and you and I have seen that! Would we have believed and accepted what took place in Egypt? How often have we said, “Oh if we could have just seen some of those miracles wouldn’t that really charge our faith as it did theirs?” We have seen it! God’s own prophet tells us we’ve seen something ever greater. Will we now reject it? Some will!

Recall how this miracle took place. Even though the nation was destroyed in 69 A.D., the people remained and they were troublesome. So the Roman 10th legion was sent in by Emperor Hadrian in 135 A.D.—every Jew was taken—“They’re troublemakers, send them all off as slaves.” The only stipulation was that they were never to be found in Palestine again. If they were found in Palestine, they would be killed. They were sold into slavery into the northern parts of the empire. That’s just what Jeremiah said, wasn’t it! That they would be regathered—how? “Behold I will send for many fishers, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain and from every hill, and out of the holes of the rocks. For mine eyes are upon all their ways; they are not hid from my face, neither is their iniquity hid from mine eyes... I will cause them to know my hand and might; and they shall know that my name is Jehovah!” Why? Because I will regather them, and the fact that they are there is abundant evidence to us all that they have been regathered. By whose hand? By God’s hand. What will that prove? It will prove to us that the LORD GOD does live. That the age of miracles is with us. But for now only to those who will faithfully watch and see; because, wonder of wonders, Israel itself is not even aware of this. They themselves are regathered and yet are classified among the unbelievers in that respect.

We see particularly that Israel’s recovered through tribulation—often her blackest hours as individuals. World War II, proves to be the fire which again welds them as a nation, arouses world sympathy, and her return to Palestine. We remember that it was the nation that was restored and the people must await this final phase in God’s plan for them. So it begins. Spiritual, National, finally Mediatorial for individuals. Recall the story in Ezek. 37, the regathering of the dry bones where the Prophet is asked by the angel, “... can these bones live?” and he says, “thou knowest.” Who are these bones? We say that their regathering is the nation of Israel, and we have abundant evidence of it because the angel answers it himself and he says, “... these bones are the whole house of Israel: ...” (V. 11) We see that the bones come together, she re-stands, skin, sinew, but no breath in her. God’s Spirit is upon Israel now in that she is being restored—but that is different from His Spirit being in her. That still remains.

I wonder if we can appreciate too, what a remarkable event it was that Israel was formed. Remember there were no unchartered wastelands to carve out with the other nations, saying you can have this piece of land. No, it already existed, it was already there. The only graphic analogy I can think of is that the United Nations should sympathetically say that the Mexicans really deserve to have California. After all, they used to live there a long time ago, and so we will cede the State of California over to the Mexicans. Of course, they don't bother to tell the Californians about it, they don't bother to tell the U.S., they just cede it over—the whole of the United Nations votes for it, and it passes and is done. Now what do you suppose the people who live in California are going to think along with the rest of the United States? Now you know why the Arabs are so upset! Because this unbelievable event actually has taken place. This is what happened in Palestine. As remarkable as that seems, that's exactly what happened. Now that the nations have recovered from their senses, they suddenly realized what an extraordinary thing has happened. I'm sure if the vote were taken today, "should we just carve out a piece of Palestine and give it to the Jews?"—they would say "You must be out of your mind, we've no authority to do such an extraordinary thing!" Yet world sympathy, because of her persecution—this regathered, welded-together nation could and did receive that kind of world sympathy—and it was done. Is it any wonder that the Lord through Jeremiah tells us this is a great miracle—pay attention, pay heed.

"This enterprising race, once reestablished in the land of promise, and thus separated, for a time at least, from the distress of nations so prevalent everywhere else, will quickly adapt itself to the new situation, and the hitherto desolate places will again be inhabited." (Vol. 4, page 554) This we have seen through the kibbutzim and other programs which Israel is implementing. That is exactly what is taking place and it is for this reason that she has absolutely no intention of returning any of that land. You can see what that is going to lead to. All Egypt has to do, to bring down the wrath of all the United Nations against Israel is to merely call her bluff. Israel says, recognize us as a nation, ensure our safety, and we'll give all the land back, captured in the June 1967 war. After all of that sweat and toil put into all those lands and the rebuilding of it?—not possible is it? What would happen if Egypt said, you know, that's very valuable property. We recognize you as a nation, give us that back, and Israel says, "No." They would be in very serious trouble.

"But yet one more wave of anguish must pass over that chastened people; for, according to the prophet, the final conflict of the battle of the great day will be in the land of Palestine... besieged by hosts of merciless plunderers, designated by the prophet as the hosts of God and Magog (Ezek. 38)... great will be the distress of defenseless Israel. 'Alas!' says the prophet Jeremiah, 'for that day is great, so that none is like it: it is even the time of Jacob's trouble, but he shall be saved out of it.'—Jer. 30:7

"As one man the hosts of Gog and Magog are represented as saying, 'I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of

them dwelling without walls, and having neither bars nor gates.’ ‘Thou wilt go,’ [says the prophet] ‘to take a spoil and to take a prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods and that dwell in the midst of the land.’ (Ezek. 38:11-13) The prophet foretelling these events as though addressing these hosts, says, ‘Thou shalt come from thy place out of the north parts... thou and many people with thee... And thou shalt come up against my people of Israel as a cloud to cover the land; it shall be in the latter days [apparently the closing scene of the day of trouble], and I will bring thee against my land.’”

But why? Why Israel, why here? Suppose God manifested himself extraordinarily for the United States and Viet Nam. What would that prove? God has never fought for the U.S. before. Who would be able to say, “The Lord liveth.” There is a God. He is not dead. No, there is only one Nation for whom He may fight, and all may say, Indeed, this is the God of the Bible—the God of Israel. First step is to restore Israel—she’ll be in trouble then—then God can fight for her as He did in the days of old—all mankind will look and say, that must be the God of Israel. Israel is being regathered as actors upon a stage and that stage is set. “‘I will bring thee against my land’” (Why?) “‘that the nations may know me, when I shall be sanctified in thee [set apart, distinguished as thy conqueror], O Gog, before their eyes.’—Ezek. 38:15, 16.” Vol. 4, pages 554 and 555.

Now picture if you will the situation as it has taken place. While we were at Fort Collins, a paper came out and you can hardly pick up the paper today without some mention of the “hot potato”—the Middle East—with no easy way out—we would even say there is no way out. “Nasser has made it perfectly clear that he intends to cross the Suez Canal and push the Israelis first back to the frontier of 1967 and then out of what they consider their country. Both the installation by the Soviet Union of an integrated anti-aircraft missile system, denying the Israelis the control of the air which has been their main tangible military asset, and large shipments of amphibious landing craft serve the same purpose.” (You don’t ship in amphibious landing craft for defense purposes.) “The pressure the commandos exert upon the Arab governments puts additional pressure upon the Soviet Union; for the commandos have in China an alternative source of support. In view of its competition with China, the Soviet Union hence cannot afford to displease the commandos... “With the survival of Israel in the balance because of the massive involvement of the Soviet Union and with the moderate Arab governments remaining moderate perhaps still in intent but no longer in practice, it appears pointless for the United States to continue the support of these governments on behalf of that traditional balance-of-power policy. The United States must either surrender the survival of Israel to the discretion of the Soviet Union or be ready to defend it.”

That is the way the stage is set and stands today. In view of Viet Nam and the attitudes of the people in this country, do you expect that we will support Israel for very long—

particularly if the crisis should come? And if the Soviet Union should deem it necessary to actually put Soviet troops right onto Israeli's soil, side by side with the Egyptians, what shall the U.S. reply, since we have dirtied our hands in precisely the same manner in Viet Nam? We've done exactly the same thing so that stage is set. They may do likewise and we may do nothing except stand back and watch. So Viet Nam has served a very important purpose in the setting of that stage.

I think it is important for us to realize what is being brought before us at this time. Being set upon the world's stage, is the final preparation for the final closing of the curtain, which brings an end to society as it now exists. Following Jacob's trouble, and that great crisis, there will be no doubt in anybody's mind as to who is God—Jehovah, He is God. He does live. Every atheist will fall, every religious system on earth will be found to be a lie, they shall fall. Every government on earth shall fall, all shall fall—even Israel will be on her knees in recognition of Him whom they have pierced and therefore shall He fight for them as He did in the days of old. Surely we can see that our King is indeed marching on and the final blow is about to be struck!

THE LORD BLESS YOU ALL.