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Joshua's long day and the dial of Ahaz the sun and the moon stood still in their habitation. (Hab. 3:11)

'And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in a clear day.'
(Amos 8:9)

INTRODUCTION: THERE NEVER WAS A DAY IN WHICH BIBLE STUDY WAS MORE NECESSARY THAN THE PRESENT ONE, nor was there ever a day in which so rich a harvest stood ready for the reaping. Most religious people today are literally afraid to investigate the Bible. Most of the laity consider it to be beyond their sphere, and so far as Moses and the Prophets are concerned, even the Clergy almost entirely neglect them.

We hold that Christ and the Resurrection cannot be successfully preached in this age upon any foundation but, the truth, the whole truth and nothing but the truth. For not—'Though one rose from the dead'.—will men believe' unless they likewise are taught to believe implicitly, and are made to understand—Moses and the Prophets, as well as The Gospel that Jesus which was 'The Gospel of the Kingdom'.

Is it not the Bible that Atheists attack? And the Old Testament chiefly? For they are logical, and perceive that if the foundation goes, the superstructure cannot stand, no matter how eloquently it can be clothed

in agnostic sermons. Hence this Old Testament is our one and only Bulwark of defence, and The Romance of History will make of him who reads—Moses and the Prophets—in light of Anglo-Saxon facts, a Gnostic indeed, and one who can fully show whereon he stands, and why he knows. It will not do to preach Christ and deny Moses. It will not do to doubt Joshua's Long Day with the sun and moon poised in mid-heavens while he fought, and yet stultify our hearts with hopes of a **LONGER DAY** when the sun and moon will not be needed. As the study of Prophecy was impressively recommended by **OUR SAVIOUR**, we need to study it, and do so until we understand it.

JOSHUA'S LONG DAY

'Beth-Horon' (the House of Caverns) was the name of two villages, an upper and a lower (Chron. 7:24) on the steep road from Gibeon to Azekah, (Joshua 10:10-11). This is still the great road of communications from the interior of the country to the sea-coast, and on this spot Judas Maccabees would win a great victory over the forces of Syria, and still later the Roman army under Cestius Gallus would be cut up. But here at the time of Joshua, in this long day the light of the sun and moon lasted until Joshua and his men had completed their battle against many kings, for then **YAHWEH** our God had delivered them into the hands of his people.

Thus it came to pass that when Joshua and the Children of Israel had made an end—slaying them with a great slaughter till they were consumed, that the rest which remained of them entered into fenced cities. Seven Kings were defeated and then Joshua and his men returned to the cave where they had confined five other kings, and those are slain also.

At the time of this great slaughter of this people in this land into which the Israelites were coming, Joshua was the leader of the Children of Israel, and Joshua was carrying out the orders of Our God to clean out this old land, to remove from this land all these wicked and unclean people who dwelt in this land in which God's people were to settle. (Many people think that this was bad of God to order all this slaughter, and even help carry it out. But they do not consider the reason why this was necessary. When studying history they would find that the people of this old land had

become so contaminated, had become so unclean, had sunk so low in all transgressions that they would be better off asleep, and then let God straighten out all this later.

They had reached the point that Sodom and Gomorrah had reached as their cup of iniquity was filled. Did you ever consider that the best way to control evil is to destroy it here, and correct it in the age to come??) Sharing the attention of the faithful with the Long Day of Joshua's time stands the turning back of the sun in the time of Hezekiah. This latter is referred to three times in the Bible. One reference is found in the book of Isaiah chapter 38, and here Hezekiah is very ill, and has prayed to the God of Israel and receives the 15 years more of life in answer to his prayer, as well as having his city delivered out of the hands of the king of Assyria.

As a sign from the God of Israel the sun was to turn back 10 degrees on the Sun Dial of Ahaz. II Kings chapter 20 tells us this sign as does II Chronicles chapter 32, and some reason and purpose must be considered, for these times are called to our attention in the scriptures. Many are the arguments as to how the Long Day of Joshua's time is explained as well as the ten degrees on the Sun Dial of Ahaz.

Many arguments have been used, and many of them have been to tear down and to throw doubts on the words of the Bible. Our Author finds that these events occurred well within the days in question. They were accepted in their own day, and therefore have had foundation whereon to claim, and effect an entrance into the contemporary history of generations who raised no voice against them, and they were admitted into their chronology. Our Author was led to study this situation, not to find out if the account was true, but rather because he was convinced that it was so, and that it could be explained to the satisfaction of any reasonable man. He was convinced that common sense must be used in arriving at the explanation of Joshua's Long Day, and that our God used natural forces to accomplish that which was done that day.

The battle of Beth Horon did occur, and Joshua did lead the children of Israel across the Jordan into this land that God had promised to their fathers. But in so far as the actual measure of Celestial arc is concerned,

it did not lengthen the then current time by anything whatsoever. That is..the year, the lunation, and the terrestrial rotation were completely completed, when they were resumed, when they were suffered to resume their 'speech' at the very same points of the Zodiac which they would have reached had the incident not occurred. If the power of **YAHWEH** had enforced this 'silence' on the spheres for a whole year instead of for a single day, the cycles themselves would bear no evidence thereof today save only to mark as now they do—the fact and date of the conjunction at which it was recorded to have occurred. It is recorded to have begun and ended, for the logical and astronomical, carrying out of the mandate, and requires no change of relative arc measurements while the 'silence' continued.

Now;—all astronomical record of the stoppage would be lost as soon as motion was resumed, unless History and chronology should have independently kept watch of it by Geographical references, and by Time, measure, or in some other way.

Thus the sole question is, did a conjunction, as the record demands, take place at Beth Horon within the limits which are equally set forth by the account? It is found that not since Joshua's Long Day has there been a date which will harmonize the required positions of the sun, moon and earth as that contained in the Sacred record. This conjunction can be established as having occurred about 10:33 A.M.

There is inevitably about a whole day between the two results of calculation, but as to these intervening 23 1/2 hours, Astronomy is dumb, and will be dumb forever, while History in Palestine, in Greece, in China, in Egypt is eloquent, and chronology in God's Word is 'so written', that we betide the fool who rushed in 'Where Angels fear to tread.' (Luke 4:12-15) However this conjunction found the sun over Gibeon, the moon over Ajalon, and Joshua in the height of Battle at Beth Horon, exactly mid-way between them. That is, the sun and moon were to the last element of 'arc' in Joshua's Mid-heavens.

The site of this battle in the Long Day of Joshua was unique. The difference in longitude of Beh Horon and Gibeon, or of Ajalon and Beth Horon, so closely as modern Geography locates them, is equal to the

Autumnal 'equation' of 'Time', while at the date of the conjunction (winter solstice) there is no 'equation of time'. That is—at the time of the solar year, mean and apparent time do agree! In view of the surprising concert of Geographical, Astronomical, Historical, and Chronological elements involved in this chapter of Sacred History, it is surprising that the eye' of science has never been attracted to it, and that the mind of the devout believer has not long since seen it the very site whereon to fight the divisive offence-defensive battle of Faith against infidelity.

Here at that time we find **YAHWEH** God leading his people, and they as his battle axes are doing His Will. Thus can you, a believing offspring, stand back and let someone question, that the God of Israel could not deliver the circumstances to see **HIS WILL** Accomplished. Let us then follow this battle and see the God of Israel deliver—'And all these kings, and their land did Joshua take at one time, because The **LORD GOD** of Israel fought for Israel.' Joshua crossed the Jordan on a Friday, and was in his permanent camp at Gilgal on Monday.

This was at the winter Solstice, and sheds light upon the wisdom of the Amorites in selecting this occasion. It also accounts for the fact of Joshua being found quietly camping with his hosts during the stirring task which had developed upon them. It was at this point that the men of Gibeon sent hastily to Joshua the news that they were surrounded, and besought his immediate assistance.

Thus preparations were quickly made and Joshua and his men left Gilgal at the setting of the sun. This was of course the commencement of a day at that time, and Joshua and his men marched all night (Joshua 10:9) and reached Gibeon probably about dawn. The night was pitch dark for the moon was going—new—and the surprise of the Amorites seems to have been complete.

Joshua's first aim was to relieve Gibeon, and his second was to cut off retreat toward Jerusalem, and his third to drive these people into the back country. He was north west of Gibeon when he started from Gilgal, but Joshua must have made a wide detour to the south east, and have come upon the enemy from their own flank, and rear. The surprise was to much

for the Amorites and the slaughter was great, and it began at Gibeon. Joshua had not failed to consult **YAHWEH** before he set out, and true to the Word of **YAHWEH**, and knowing that his enemy would be delivered into his hand, and that not a man could stand before him, thus Joshua was of course not afraid. Joshua of course fought with great odds in his favour, but certainly with no surer chance than any one may have who also has the God of Israel upon his banners. Surprised, out-flanked, reversed, in fact cut off from their safest base of operations which was the city of Jerusalem, and which was not wholly reduced until the time of David, there was nothing left for them but to seek individual safety in the wilderness. It was more than what soldiers call Panic that dominated such a route, for the God of Abraham had stretched out his arm, and there was none to stay it.

Thus we are told that the **LORD** slew them with a great slaughter, first at Gibeon, and as they fled by way of Beth Horon, some four or five miles to the North West. And the slaughter still continued as they were pursued, and smote at Azekah, and unto Makkedah.

Joshua and his hosts followed the retreating army, and the battle was probably at its height toward 11:00 O'clock, and was being waged around the Beth Horon area. A severe convulsion of nature had already begun, and this is manifest from the circumstances described in verse 11 as we learn that:—'It came to pass as they fled from before Israel, and were going down to Beth Horon, that **YAHWEH** cast down great stones from heaven upon them, unto Azekah, and they died. There were more which died from the hail stones than whom the children of Israel slew with the sword.

The sun and moon at this moment (11 A.M.) were absolutely in the 'mid-heavens', equally distant to the east and to the west of Beth Horon. They were respectively over the Meridians of Gibeon and Ajalon, to the right and to the left of Joshua as he pursued the enemy. The conjunction was accurately due at this time of that day, and is verified by history, geography, chronology, and astronomy acting in concert. They are written as follows:—'Then spake Joshua to **THE LORD**, in the day **THE LORD** delivered up the Amorites before the children of Israel, and he said in the sight of all Israel,—'Sun stand thou still upon Gibeon; and thou moon, in

the valley of Ajalon.' And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is this not written also in the book of Jasher? 'So the sun stood still in the Midst of the heavens, and hastened not to go down, about a whole day...and there was no day like **THAT** before it, or after it, that the **LORD** harkened unto the voice of a man; for the **LORD** fought for Israel.'

The Hebrew text states that the command to the Sun and Moon was—'Be silent', and that the duration of this 'silence' was about a whole day. It therefore covered the remaining part of Tuesday and ran over to about the corresponding hour of Wednesday, and thereafter, up to that sun-down, the remaining hours of Wednesday were completed.

It is now to be noticed that within the first 13 minutes which succeeded the resumption of relative motion, the 'delayed' conjunction must have taken place, and therefore it occurred just where our modern reversion of cycles demands—upon a Wednesday, agreeing with the very sequence of the week-days now kept in our modern calendars. Without knowing at all how the actual days of the week fell into account, there has always heretofore been more or less of a controversy over verse 15, for there we are told that Joshua returned, and all Israel with him into camp at Gilgal.

A great many people suppose this was only a temporary return, and then news that the five kings were in the cave came, and he left. But in this instance people are not taking into account the content of the whole chapter, for we feel that under study of the whole chapter that Joshua was fortunate indeed if he and his armies got back into their camp at all that winter, and this particular Sabbath rest was most likely spent at Makkedah, where his temporary camp was pitched during the closing hours of the 'long Day'.

The tenth chapter of Joshua describes an entire campaign so keep this in mind. In the first 5 verses we have a general account of the incidents which occasioned it, and there chronology sweeps from Israel's entrance into Palestine down to the winter when this particular campaign was undertaken. It carries on as the Israelites in close pursuit of the enemy would keep them in full view as they went down the western slopes of the

mountains and turned toward Makkedah in the south. The fact that the kings were eventually found hiding in a cave near this latter place would imply that they had kept together, and had accompanied the main column. At this rate the two columns of refugees would have ultimately crossed each other near Makkedah.

Here the confusion would have been still further increased, so that there remained nothing but concealment in that land of caves, so familiar in later days to David and his men. Joshua must have been in the vicinity when this place of concealment was discovered, and that battle was still in its heat, and is settled by his command recorded in verses 18 and 19. Then verse 20 conducts the pursuit to its legitimate military termination, and from verse 21 we learn that Joshua himself had established his headquarters at Makkedah, probably from that time when it became of such special importance.

For the sake of argument, and to tear down, some men consider not that a verse of the Bible can be out of place and yet not effect the story when all the story is considered in entirety. Or perhaps they do not want to study but just to read like a story book, and that is not the plan of the scripture. But the battle was now over, and it is likely that as the incidents described in verses 22-27 were begun that there was about 7 1/4 hours remaining to the day, and as it closed, the bodies of the dead kings were taken down and cast back into the cave.

It was Thursday evening when the final work was completed, but the latter half of its Hebrew duration (its morning) is plainly referred to in verse 28 as the day on which the city of Makkedah fell. The next day (Friday) was the day of preparation for the Sabbath, both of which were latter days, in view of all the circumstances of the case were undoubtedly spent in camp Makkedah, and so closed this remarkable week.

Beyond this point we cannot follow the matter by dates, nor is there any necessity for so doing. The rest of the chapter merely gives a broad outline of the general campaign which followed, and which spread from Gibeon in the north, to Gaza, indeed into Goshen itself, upon the very borders of Egypt, and north, or mostly due east to Kadeshbarnea.

That this was continuous is shown by verse 42, and by the carefully recorded sequence between its six sieges (Makkedah, Libnah, Lachish, Eglon, Hebron and Debir, to say nothing of the innumerable minor cities implied in the account) and its one pitched engagement (vs: 33) that it was relentless, and for a good cause. We may be sure from verse 40 that not until it was completely finished (probably not before spring was well advanced) did Joshua return to Gilgal, and that is settled by verse 43.

Thus ended the second of Israel's campaigns for the conquest of the land upon..'this side of the Jordan', nor can we refrain from pointing out the consummate generalship with which by three campaigns that...of the center of Samaria, or the south for the Amorite country, and of the north for Galilee...are strategically united. By passing up the eastern side of Palestine until opposite Jericho, the land was entered in what from the military stand-point we term its middle zone.

Here the decisive battle of Jericho, and the eventually successful campaign again, Ai struck such a sudden and stunning blow against the inhabitants that for a long time the now separated northern and southern nations hesitated to meet Joshua in open contest. The Gibeonites obtained immunity by a stunning stratagem, and en route thought their territory from the first and original camp at Gilgal (Joshua 4:199 the host then moved north into what became their second and really 'permanent camp'.

The new year had begun, and its fall was spent in preparations for the first winter in the land. The spring of this year undoubtedly found Joshua busily engaged in the operation around Mt. Ebal, quite near his permanent camp. Here he caused the great altar to be erected out of whole stones whereon no man had ever raised a chisel, and thereafter the entire law of Moses was hewn into it. This undertaking must have consumed a good part of the rest of that year, and in view of the care with which it was done, a careful archaeological examination of Mt. Ebal repay modern research and exploration far better than the costly excavations, in the ruins of Babylon.

This undertaking was not only accomplished in the presence of all Israel, but when completed was followed by a celebrated feast, no doubt the New

Year feast at which every word that Moses had ever commanded was read in the ears of all concerned.

Israel now returned to Gilgal, spent the fall in preparation for their second winter, and at the solstice became involved in the campaign we have just examined. It is to be understood that the Amorites, in so far as they were concerned, entered upon this undertaking without long and careful preparation. But from the very passage of the Jordan they had become demoralized and the fall of Jericho had vastly increased the fame of Joshua through out all the country, and the defection of the Gibeonites, manifestly demanded caution, and we need not doubt, begged it.

Nevertheless, their arrangements, conceived from the first (9:1-2), at the last took form (10:1-5) and met a fate which we have sketched. Joshua occupied Palestine as Napoleon did the field of Asterlitz, and having now swept its center and south, save the city of Jerusalem, and the land of the Gibeonites, was in the most advantageous situation to accept the challenge of the Northern Kings. His campaign against them is then described in the next chapter (11), and was by far the most prolonged of the three, consuming probably at least two and a half of the three remaining years, and at their termination 'the land' rested from war for the remainder of his days. That land was thus conquered in detail...from the center outward, nor has modern warfare any fault to find with Joshua's fundamental military principles.

Of course, our Author putting forth the explanation for Joshua's Long Day as due to natural phenomena of conjunctions was questioned and doubted. As he made his original announcement in the New Haven register on June 21, 1890, there occurred a—'printers mishap'—and the dates he gave were somewhat disarranged. In his original announcement it should have stated:..802 lunar years, and 2 lunations ago, Joshua's Beth Horon conjunction was repeated or re-occurred in due mathematical relation to the Zenith of the same place.

The re-conjunction took place upon March 29, 1112 A.D. and the eclipse at this time was an add on to the conjunction. There was no eclipse, simply a conjunction upon the day of Beth Horon, but in 1112 A.D. the eclipse

was brought about by the fullness of other cycles. This eclipse of March 29, 1112 A.D. was followed the next month (April 13) by a lunar eclipse (no. 53) and at autumnal equinox of that year on Sept., 22-23 the sun again eclipsed Circa, the first points of Libra (no. 54).

This later eclipse was followed the next month by another lunar eclipse (no. 55) and, on March 18, 1112 A.D. (exactly 12 lunations, or one full year, after the one which we started) at the 19., hour of the day, a full solar eclipse (no. 56) occurred at Jerusalem, and was then and there recorded, as will be found by consulting the records of eclipses. Beth Horon, Ajalon and Gibeon are but a few miles northwest of Jerusalem, and an eclipse which involved one would almost certainly have compassed the other.

This was in the reign of Henry I, of England, and Baldwin I, of the Latin Kingdom of Jerusalem. Here then we have tied together that which was actually recorded, and have thus verified the accuracy of our 'line of time'. Our Author did much work in establishing lunations, or solar years, and it is his humble opinion that his calculations will some day be recognized as to its value. He is confident that if he could calculate the trajectory of a human trajectory as unerringly as he can rely upon the motions of that which **YAHWEH** has placed in the heavens for 'signs' and for 'seasons' in as far as Adam's Race is concerned, he would feel very little anxiety for America in time of foreign war, even if he had to fight her battles single-handed.

In the meantime it may be maintained that while the Bible needs no human bolstering to support its infinite accuracy, nevertheless we are constrained to believe that the human understanding itself does need such help as this, and similar calculations, in order to force it back upon the sometimes inevitable plane of implicit faith.

THE SUN DIAL OF AHAZ

Ahaz, more than any of the kings of Judah had turned his attention to Sabatism or, star worship (II Chron. 28) and had erected its astrological altars throughout the city of his fathers, and he had copied the design of one in particular, whose steps formed the famous dial, from an original

seen in Damascus, where he went to meet Tiglath Pileser (II Kings 16). This altar was placed right in the centre of the Temple area; and from that area the access into the Kings' Palace was direct. At this time two events were taking place here—the High Priests were carefully watching the shadow on the Dial as it moved towards its noon-mark, King Hezekiah was dying from a carbuncle in its last stages, and no doubt was listening to Isaiah, as he promised him a speedy recovery, with the promise that in 3 days he could go out and pay his vows in person at the altar.

It was now noon, and the shadow was about to fall into coincidence with the Meridian. 'Shall the shadow go forward ten degrees, or go back ten degrees?'—asked the prophet? And Hezekiah answered, 'It is an easy thing for the shadow to go down ten degrees, to pursue its course;...nay, but let the shadow turn backward ten degrees'. Here in the court as the High Priest himself watched, the shadow moved steadily, backward, and stood at the 20 minute mark, or 40 minutes from noon!—Then the third day, the Sabbath Day brought a fully recovered king to the 'House of the Lord' to render his doubly appropriate Thanksgiving. (Isaiah 38:9-22).

The moon herself was equally affected upon this occasion, she was just short of her 4th., quarter, as it was 'high noon' and she was of course more than 90 degrees away just below the eastern horizon, and therefore no Palentinic landmarks could be cited in her behalf. Nevertheless, as all astronomers know, the earth and moon are so rigidly related to each other in their dominate cycle, that in this particular case she is as clearly implied in the 'ipso facto' as if she could be geographically fixed in her actual position.

There is a question in the mind of the Author as to which of these two stupendous events in the solar system he should accord the superior place. Perhaps the answer can never be fully satisfactory, but they do in fact compliment each other, and have written into human chronology by their combined action, a multiple fact, but a single day, unique among all others, in that it begins and ends in the 'mid-heavens', and worked from its commencement to its close without a setting or a rising sun. (There are many mysteries in the Bible and there was the mystery of Adam and Eve, and Time for them started we suppose, as they were put out of the Garden,

but if their could have been a period of time lost in transition, then it could have also been regained by these two mysteries of scripture namely—'Joshua's Long Day—and the moving back of the shadow on the Dial of Ahaz).

What ever the answer to the Mysteries we must condemn the blasphemous phase of the so called 'higher criticism' upon whose shoulders so much of the infidelity within the fold can certainly be laid. It is nothing short of scandalous for the Christian church that it has so long permitted the very highest seats among the teachers of our generation, and the loftiest pulpits, to be filled by men who openly teach disbelief, which is infidelity, about the grandest chapters of the Bible. And who by their combined and absolutely unwarranted, and frivolous analysis of the Infinite Word, seek to make it of none effect and so take all its saving power away from those who otherwise would gladly hear, and having heard—obey.

It is time, is it not, that as we come to the last few moments of the 1/2 hour of silence which succeeds the opening of the 7th., Seal (Revelations 8:1), for men to break away from those who demonstrate that they have naught to sell, and hasten back unto 'Moses and the Prophets', if perchance there may be time to replenish their lamps with oil, so soon, and certainly to be needed. What is so desperately needed today is an honest explanation of the Bible. It is High time to devote what little time is left unto the teachings of the Prophets.

The whole tenor of the Scriptures points toward a cataclysm at the very height of what the world will consider to be the noon of promise, but born into a delusion; we are blind to reality. But the Prophets spoke not in vain, for the faithful have to the very limit of their Light paid heed to their word, while the blind thought having eyes, have dwelt among these same scenes with such utter unconcern, that now they have no ground wherein to plant a single potential blade of wheat. That the world is about to go into the most acute crisis of all history, may be gathered by any mid capable of generalizing among the diverse testimonies that surround us, nevertheless none but the wise can possibly perceive the impact of 'This Truth'. Take even the Epistle of James, which some called an 'epistle of straw', but which a wiser person, wiser in the light of modern tendencies can perceive

to be brick filled with straw, and therefore bonded with endurance, and let any man concerned with the problems of the day—and convinced to their outcome—which is clearly set forth by Paul in II Thessalonians 2.

Then read the 5th., chapter of this 'straw epistle' and he will see in it the same gospel, the same truth, the same inevitable catastrophe, and not until the human race has passed through it will see the faintest promise of Millennial prosperity. I would you remember that in spite of our dickering with the calendar, it is patent that we have not lost the septenary sequence of the week days, and that the Sabbath of these latter times comes down to us from Adam; comes down on through the flood of Noah's time, past Joshua's Long Day and by the Dial of Ahaz and out of the sepulcher of the Saviour without a single lapse.

Indeed, while with human perversity we have deliberately broken into 7 pieces that commandment whereby God sanctified the seventh day, (Genesis 2:2) and blessed it as the chief among the seven, our very sin has conspired to keep the sequence of the week-days with a degree of accuracy not at all to be doubted. It is time to come back to 'The Rock whence we were hewn' and to set our houses, and our lamps in order. It is a plain fact to those who are still 'wise' in their prophecies, that 'Judah' cannot go forward with any hope of security and blessing, except she goes in the company, and under the protection of the nation of Israel. Judah and Israel—one stick—in the hands of the God of Israel).. (Again we say that the wise will make a distinction between the House of Israel, the House of Judah, and the Jews who never lost their identity).

In 1890 our Author tells us that the Jews began to stir all over the world, and they began to talk about Palestine for a Homeland. (At that time the people in the Christian world began to think that the Jews, at least part of them must be 'Judah' and thus they were returning to their old homeland in thoughts at least. Remember that all Israel of both houses lost their identity, and thus as the Sephardim Jews moved into the circle of the ruling class of Europe and elsewhere the Christians as a whole became confused as to who these people were.) And not quite seeing this at that time our Author went along with the reasoning of the higher authorities of the church, and did not bring out in his work that the Jews were returning to

old Jerusalem for judgment, while Israel—both houses of Israel are looking forward to a New Jerusalem, and a new age.) Our Author pointed out that there were stirring times ahead from what he knew in that year in 1890, and his hope was to bring thru his words an awakening of Our Race to their Identity.

And as he said:—England will have much to say, and more to do in the coming years, because England is of that 'Stone Kingdom', and Germany and England are already bound by a secret compact for these 'Latter Days' and it is easy to see this third nation (U.S.A.) that will stand with these two in the final day of need. (Whether he knew it or not our Author was seeing the stick of Judah (Germany) and the stick of Ephraim and Manasseh (Joseph-England and America) standing together as one in the hands of the Great God of Israel.

Even not quite seeing into the future, never the less our Author brings enlightenment to our times, which we can see today as he says:—Russia has a part to play in this era ahead. The Jews of Russia are beginning to protest as to what they call Anti-Jewish hostility in that land. But rich Jewish Bankers of Paris, have protested this, and have warned the Czar that unless he guarantees the original 'status quo', they will join the German and English combination against Russian stocks.

The Rothchilds have taken the lead in this protest against Russia, and are making overtures to the Kaiser to use his influence, so as to retain his position with the Rothchilds. All Europe is watching events, at this time as the Jews flock back to Palestine, or say they pine to go to Palestine, and many of them received a prophecy which warned them to come back to this land, and they are returning...(for judgement.) Here in 1979—we see the development of the time from 1890 unto now, and we see the part played by the Rothchilds and those that followed them doing their work, and we see the entrapment of true Israel in the spiders web.

We see how the blindness as to who the children of Israel really are, and to who the Jews really are, has led the whole world to bring forth a one world government, with its one religion, one economic system, and its one Political system. In other words Mystery Babylon the Great, and the

time is later than you think. In our next study we will be looking into our Israel identity as it stands so firmly on the mission of Jeremiah, and we will challenge the Orthodox of any branch of the so called 'Church' to produce an accounting of the 'Building' and the 'Planting' which Jerusalem was called on to do.

We call on those whose teaching is at fault, that in coming to the end of Jeremiah's work, so far as human history goes, and finding therein no mention of his having built or planted, they have actually taught that.. he failed. If no more can be said of him than the college of his commentators have said, they have but helped 'the world' to disprove the word of God. But how grievous an error this has been, and still is, but it is the task of those who believe in the Israelitish origin of 'Our Race' to show the prophet's vindication. This we will try to do as we move from this study into our third of this series.

It seems to escape the understanding of many that Jeremiah the prophet, (Matthew 27:9) and (II Chron.35:25)—and perhaps they should refer to II Maccabees 2:1 and Jeremiah 36:32—from which together with Jeremiah 32:12-14, it will be manifest that—'we, moderns, have not the whole of his works in our possession, and that some of them are still buried against a day of great future necessity.

We know that at the beginning of Josiah's 13th., year, that Jeremiah received his call as the 'Prophet of the Nations'. We know that the first chapter of the book of Jeremiah covers from his youth, to our time, and even future. For verses 17 thru 19 are an explicit guarantee of personal immunity from all serious bodily harm to Jeremiah himself, and thus his disappearance means that he fulfilled his calling. We know that this calling was not martyrdom as most Christians of today try to establish, this is simply human ignorance, and you choose between that human ignorance and **YAHWEH'S WILL**.

You find in Jeremiah 32, that the deed of the land is preserved. And in chapter 33 is the guarantee of the perpetuity of David's throne, and this Prophecy means naught, or it means all that the Anglo-Israelites maintain it does, as to '**OUR RACE**', and its line of Monarchs.

Then came the judgment upon Zedekiah, and the throne of David seems to have been shattered, and Josephus, even fell into that error, and since then the Christian churches have fallen also, since none of them have seen and fearlessly maintained that a Throne whose perpetuity is so repeatedly, and unconditionally guaranteed could not possibly have been brought to naught at that time, no matter how strong the circumstantial evidence may be. Did men forget that:—The gifts and calling of **YAHWEH** are without revocation? (Romans 11:29) That his counsels are Eternal, His covenants secure? Did men forget that—The God of Israel is not a man that should lie? (Numbers 23:19-23) Hence through all men be proved liars, and all generations of men be convicted of want of faith, yet nevertheless let God be true, and His oath to David salted with endurance.

The time is fast approaching when Bible prophecy with its chronology will be confirmed by history in so exact a manner that only malice and infidelity alone will be able to deny its inspiration. They who fail to read the warning written upon the walls of the modern Temple of Theology must be blind indeed. In its continued sub-division, into sects, the Protestant church has had its strength so decimated that as the Master so long ago predicted—it is doomed to fall. (Matthew 12:25)

We Protestants are prone to draw insidious comparisons against Rome, while she in turn points out the ever widening breaches which divide our house against itself. And just where the balance of error actually resides is hard to tell. The fact is that the spirit of Laodicea presides over the whole city of Modern Babylon, whatever be the particular ward in which we dwell, and the cry should now go up—'come out of her O my people' that ye be not partakers of her sins, and that ye receive not of her plagues. (Revelation 18:4).

This is the Midnight cry itself, and it appeals to all the 'wise' to go out, and move toward the coming of the Christ, and His true church, and take only that oil which burns with the bright flame of Faith in the integrity of the whole Bible. The closing Epistle of Christ to the seven churches (Revelation 3) is directed to this Laodicean church and age. It corresponds to the Jewish false Phariseeism in old Judea, and also sets forth the state

of the Protestant nations at **OUR LORD'S** return, when there will be little true faith left on earth.

The church of Philadelphia carries the message of the Kingdom on earth. The key is the House of David symbolizing a righteous administration, under our **SAVIOUR**, and all over the earth. At one time this message reached the mass of reformed Christianity at least to some degree, but today whole areas of outward Christianity, with pride itself on its profession, has slid into the lukewarm Laodicean age. But the **LORD** is to vomit lukewarm Laodicea out of his mouth.

The Church of Laodicea is no far-fetched type; it mirrors the Protestant world today, and its distinct presence is not one of the least of the sign posts that guide the weary Pilgrim along his Midnight highway. I would have you remember that a great and terrible day is in store for the earth. 'It shall come to pass in that day saith **YAHWEH** thy **YAHSHUA**, that I will cause the sun to go down at noon, and I will darken the earth in a clear day.' (Amos 8:9) And then he said unto me:—'Seal not the sayings of the Prophecy of this book for the time is at hand. He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous, let him be righteous still. And he that is holy let him be holy still. And Behold! I come quickly; and my reward is with me to give every man according as his work shall be.' (Revelation 22:1-12) (In the next book report on these old books we will pick up the story of Jeremiah, and the prophecies of the book.)

ELLA ROSE MAST



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