

# ISRAEL *and* *the* CHURCH

---

---

*The Terms Distinguished as Found in the Word of God*

BY

JAMES H. BROOKES

*Author of*

“Maranatha,” “From Death Unto  
Life,” “Outlines of the Books of the  
Bible,” “Is the Bible True?” “The  
Way Made Plain,” etc.



CHICAGO

THE BIBLE INSTITUTE COLPORTAGE ASS'N

836 North La Salle Street



## INTRODUCTION.

---

THIS little book has been hastily prepared, with the hope that it may be helpful to some who desire to know more of God's word. No effort has been made to write it in what the world calls an attractive style, but only to present the truth in the plainest language possible. It consists largely of Scripture quotations, and the reader is warned at the outset that it will be dull and tedious, unless he is deeply interested in the subject of which it treats. But the subject alone is of sufficient importance to awaken and fix the attention of all who are willing to learn what testimony the Holy Spirit has borne upon the strange problem of Jewish history and destiny.

It is a problem which more and more engages the consideration of thoughtful minds. Not only Christians, but infidels like the poor woman who wrote Daniel Deronda, are pondering it with ever-increasing anxiety. It tormented the philosopher Hegel, according to his biographer, "all his life long, as a dark enigma." Other philosophers, and other novelists, and Review writers, and statesmen, and politicians, are wondering what is to become of this strange people that, homeless and oppressed, and persecuted for twenty-five hundred years, has yet outlived all of the mightiest empires of antiquity, refusing to be merged in other nationalities, and still bearing upon the very face unmistakable marks of distinction and separation from all the races of earth.

In answer to this question a vast majority of Christians,

especially of those who have never examined the subject, will say that the Jews are to be converted one by one, and gradually absorbed in the church. It must be admitted that for eighteen hundred years, the work of conversion has been amazingly slow, and there is no immediate prospect of its speedier accomplishment in the future. Others think that the glowing promises, made to God's ancient people in the Old Testament, have been fulfilled to us spiritually, and hence they see nothing but the Church in the Psalms and Prophecies. That is to say, they appeal confidently to the fulfillment of curses against Israel as an argument in favor of the divine origin of the Bible, and triumphantly point the infidel to the punishment, captivity, and dispersion of Abraham's seed; and then coolly turn around, and appropriate to themselves every promise of forgiveness and restoration and happiness, given to the same scattered Israel. Let not a Gentile talk anymore after this of the meanness of a Jew.

The Scriptures should never be studied with the foolish idea that we are the centre and the object of God's counsels. Christ is the centre, and Christ the object, of divine revelation; and those who will attentively read the passages here cited from the inspired word, can not retain a doubt that it is the Father's purpose to exalt the name of His Son in His special dealings with the Jews. In addition to the tribute of praise He will receive from the Church in the heavenly places, He will gather another tribute of praise on earth in the coming and certain glory of Israel.



## CONTENTS.

---

I. They are not the Same, - - - - -	7
II. Their Distinctive Calling, - - - - -	12
III. With and Without the Sword, - - - - -	17
IV. Retaliation and Forbearance, - - - - -	21
V. Greatness and Lowliness, - - - - -	25
VI. Place and Mode of Worship, - - - - -	29
VII. The Tenth and Ten Tenths, - - - - -	34
VIII. Minors and Full-Grown Sons, - - - - -	38
IX. Israel in the Pentateuch, - - - - -	42
X. Israel in the Historical Books, - - - - -	46
XI. Israel in the Psalms, - - - - -	51
XII. Israel in Isaiah, - - - - -	57
XIII. Israel in Jeremiah, - - - - -	62
XIV. Israel in Ezekiel, - - - - -	67
XV. Israel in Daniel, - - - - -	72
XVI. Israel in Hosea, - - - - -	75
XVII. Israel in Joel, - - - - -	77
XVIII. Israel in Amos, - - - - -	80
XIX. Israel in Obadiah, - - - - -	83
XX. Israel in Micah, - - - - -	85
XXI. Israel in Nahum, - - - - -	88
XXII. Israel in Zephaniah, - - - - -	89
XXIII. Israel in Haggai, - - - - -	91

XXIV. Israel in Zechariah,	- - - -	93
XXV. Israel in Malachi,	- - - - -	98
XXVI. Israel in the Old Testament,	- - -	104
XXVII. Israel in the Gospels,	- -	- 119
XXVIII. Israel in the Acts,	- - - - -	137
XXIX. Israel in the Epistles,	- - - - -	- 149
XXX. Israel in Revelation,	- - - - -	160
XXXI. The History of Israel,	- - - - -	- 170
XXXII. The History of the Church,	-	185

# ISRAEL AND THE CHURCH.

---

## I.

### *THEY ARE NOT THE SAME.*

**I**T has often been said that the Old Testament is the germ of the New, and the New is the development of the Old; that the former contains the bud, and the latter the flower and fruit, of divine revelation; that the one is the preface or introduction to the other, the two together comprising volume first and volume second of God's will and purpose. This is true at least in part, but it is equally true that the Old and New Testaments represent two entirely distinct and different dispensations of God's dealings with His people; and unless this difference is clearly seen, it is impossible to have a correct understanding of the Sacred Scriptures.

For example, it was said to Israel, "Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; namely, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites; as the Lord thy God hath commanded thee," (Deut. xx. 16, 17). It is needless to say that this was a perfectly proper thing for Israel to do, as it is a perfectly

proper thing for any one whom God has placed in power, and into whose hand God has put the sword, to punish criminals; "for he is a minister of God, a revenger to execute wrath upon him that doeth evil," (Rom. xiii. 4). But it would be a fearful perversion of the command, if the Church were to arm her children, and send them forth for the extermination of the vilest nation on the face of the earth.

It is most important that Christians should learn where to locate truth, so to speak, and they should always pause to consider how and to whom the testimonies, promises, and warnings of the Bible are to be applied. There are many who are in utter confusion of mind about the meaning of the Bible, because even in preaching, the children's meat is constantly thrown to the dogs, and passages that relate only to the unregenerate are addressed to believers, and the Jew and the Christian are all mixed up without the slightest discrimination. Many faithful ministers of the gospel unconsciously add to the confusion by their public prayers, making themselves the mouth-piece of the unsaved among their hearers, addressing the throne of grace from the stand-point of the unconverted, confessing themselves to be blind and miserable, and pleading for mercy, instead of praising God for mercy already received. Unbelievers are taught to say, "Our Father which art in heaven," (Matt. vi. 9), just as if they were the children of God; and believers are led to think that when Jesus says, "Watch therefore; for ye know not what hour your Lord doth come," (Matt.

xxiv. 42), nothing more is meant than death that comes to all.

Our Lord indicates the right method of handling the word, when He says, "Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is householder, which bringeth forth out of his treasure things new and old," (Matt. xiii. 52); and when He speaks of "that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season," (Luke xii. 42). So the workman that needeth not to be ashamed is described by the Holy Ghost as "rightly dividing the word of truth," (2 Tim. ii. 15); nor must it be forgotten that "to everything there is a season," and "He hath made everything beautiful in his time," (Ecc. iii. 1, 11). But if the statements of His word are dragged out of their season, and disjoined from their appropriate time, their harmony is disturbed and their brightness obscured.

A Jew might sing with entire propriety, "O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the stones," (Ps. cxxxvii. 8, 9); but such language would be utterly unbecoming in the mouth of a Christian to whom it is said, "Dearly beloved, avenge not yourselves; but rather give place unto wrath: . . . Therefore if thine enemy hunger, feed him; if he thirst, give him drink," (Rom. xii. 19, 20). A Jew might say, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his

seed begging bread," (Ps. xxxvii. 25) ; but it would be lack of intelligence to apply the language to the Christian dispensation, especially if limited, as it is usually, to our temporal wants. Every one knows that since the Master had not where to lay His head, multitudes of His followers have starved to death, and multitudes of their children have been dependent on charity. Indeed the more faithful they are, the more surely as a rule will they be made to know that their portion is not on earth.

The Jew was placed under a divine law which said, "Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe," (Ex. xxi. 24, 25). This was good and beautiful in its time and season, but He who gave the law had a right to repeal it, and at the beginning of the Christian dispensation we find a new utterance breaking from His lips, "I say unto you, That ye resist not evil: but whosoever shall compel thee to go a mile, go with him twain," (Matt. v. 39-41). Thousands look at "the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem," (i. 1), without a thought that it was really concerning Judah and Jerusalem. So they do not hesitate to apply to the church the language of the same prophet, "For the nation and kingdom that will not serve thee shall perish," although it would be difficult for them to tell when the church has been "forsaken and hated, so that no man went through it," (Isa. lx. 12, 15).

It was probably the failure to discern the distinction between the two dispensations, or between

Israel and the church, that led such devoted servants of the Lord as Calvin, Luther, Zwingli, and Cromwell to the commission of acts that cast a shadow upon the splendor of their achievements. It is quite the fashion in these days of shams, and flimsy morals, and sickly sentimentality, to sneer at their character and conduct, although any one of them would outweigh a whole army of their pulling detractors; but if they had fitted truth into its proper place, they would have surpassed the greatness of their testimony and service.

They lived in an age that had just emerged from the long, dark night of error, when it was believed the church was meant in the words, "The nation and kingdom that will not serve thee, shall perish," and when it was forgotten that "the weapons of our warfare are not carnal," (2 Cor. x. 4). Even to this day the error exists, as seen in the State-Church establishments of Europe, and in the habitual tendency of the churches in America to "intermeddle with civil affairs which concern the commonwealth." It is still believed by most that the State should rule the church, or the church should rule the State; and it is extremely difficult to get Christians to understand the significant testimony of the Holy Ghost, "our citizenship is in heaven," (Phil. iii. 20, Revised Version). All of this confusion arises from the fact that so many under the present dispensation of grace, still occupy Jewish ground.

## II.

### *THEIR DISTINCTIVE CALLING.*

**F**IRST, there is a marked difference between the two with respect to their "calling." The former was earthly; the latter is heavenly. Of course it is not meant by this that the saint under the Old Testament dispensation obtained no spiritual mercies; much less is it intimated that he was not saved forever through faith in the coming Redeemer. But corporately, or as a body, Jehovah gave Israel a portion on the earth, leading them out from Egyptian bondage to an earthly inheritance, urging them to obedience by promises of earthly blessings, and warning them of the disastrous results that would flow from disobedience in earthly calamities and curses.

He reminds them by the prophet Isaiah of their lowly origin, when He says, "Look unto Abraham your father, and unto Sarah that bare you: for I called him alone, and blessed him, and increased him," (Isa. li. 2); or as He says by Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt," (Hos. xi. 1). But both at the beginning of their national history, and after their release from captivity, their calling was distinctly to a specified part of the earth as their inalienable possession. Thus He 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 show thee: and I will make of thee a great nation, and I



will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed," (Gen. xii. 1-3).

This grant of a certain land was confirmed again and again unto Abram and his posterity. The Lord said to him after the separation from Lot, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever," (Gen. xiii. 14, 15). Subsequently the boundaries of the territory are particularly defined. "In the same day the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates," (Gen. xv. 18). This immense territory, having an area equal to the whole of New England added to three or four of our finest western states, is unsurpassed in climate, soil, productions, and natural advantages, and it is capable of containing a vast population. The term during which the grant will hold good against all claimants is also mentioned. "I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an EVER-LASTING possession," (Gen. xvii. 8).

It is needless to notice the repetition to Isaac and Jacob of the deed by which Israel holds the land; but if any argue that the deed has been forfeited and nullified by the unfaithfulness of the Jews, it is enough to reply that provision has been

made to meet this very fact which God knew would occur. "The land shall not be sold for ever: FOR THE LAND IS MINE" is His answer to every demand and to every doubt, (Lev. xxv. 23). He plainly tells His people that "the land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity: because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God," (Lev. xxvi. 43, 44).

His special regard for that land is set forth in language that does not exaggerate, when it says that it is "a land which the Lord thy God careth for: the eyes of the Lord thy God are always upon it, from the beginning of the year even unto the end of the year," (Deut. xi. 12); and there is another statement of inspiration which throws more light upon the science of ethnology than the guesses of all the scholars in the world: "When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel," (Deut. xxxii. 8). Nothing more is wanting to convince any mind subject to the authority of the Sacred Scriptures that Israel, as a body, had an earthly calling.

But nothing like this is found in the New Testament, or the church dispensation. There the

saints are addressed as "partakers of the heavenly calling," (Heb. iii. 1); as blessed "with all spiritual blessings in heavenly places in Christ," (Eph. i. 3); and they could take joyfully the spoiling of their goods, knowing for themselves that they had "in heaven a better and an enduring substance," (Heb. x. 34). There is not a word to indicate that they had any portion on earth, but on the other hand, they were begotten unto a living hope by the resurrection of Jesus Christ from the dead, "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," (1 Pet. i. 4). Since the day the Prince of glory had not where to lay His head, His followers are to remember that "the disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord," (Matt. x. 24, 25).

The importance of distinguishing between the two dispensations in this particular cannot be overstated. If a Christian puts himself back on Old Testament ground, and therefore expects to be great and rich and powerful on the earth, he will entirely lose view of his real calling; "for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called," (1 Cor. i. 26). A Jew properly looked upon riches as a token of Jehovah's favor; but the same Jehovah now says, "That a rich man shall hardly enter into the kingdom of heaven," (Matt. xix. 23); and "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love

him," (Jas. ii. 5). To the Jew it was said, "Blessed shalt thou be in the city, and blessed shalt thou be in the field. Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep. Blessed shall be thy basket and thy store," (Deut. xxviii. 3-5). To Christians, it is said, "Blessed be ye poor;" "Blessed are ye that hunger now;" "Blessed are ye that weep now;" "Blessed are ye, when men shall hate you," (Luke vi. 20-22). Could there be a sharper contrast?

Of course it is not meant that no real Christians are rich, or great in the estimation of the world, for our ascended Saviour is a sovereign Lord, and can use money and social influence to further His cause, and to hasten His coming. Lady Huntingdon sometimes said she thanked God for the letter "m" in the text, "not many mighty, not many noble are called." It does not say, not *any*, but not *many*; and it is certainly characteristic of the Church dispensation that earthly prosperity and worldly power are the exceptions, as it is equally certain that their absence was the exception with the Jews, while they walked in obedience to Jehovah. "Abram was very rich, in cattle, in silver, and in gold," (Gen. xiii. 2). Such was the rule then, but such is not the rule now.

### III.

#### *WITH AND WITHOUT THE SWORD.*

**S**ECOND, there is a marked difference between the two with regard to the mode of obtaining the inheritance, which in the case of both is but an expression of God's sovereign and wondrous grace. Israel, as already shown, was not only permitted but commanded to take possession of the land with the sword, and even to exterminate the nations that had previously held the soil. Hence it is impossible to overstate the importance of distinguishing between the dispensations, if we would properly adjust and apply the precepts and testimonies of the Sacred Scriptures.

“When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou: and when the Lord thy God shall deliver them before thee; thou shalt smite them, and utterly destroy them: thou shalt make no covenant with them, nor show mercy unto them,” (Deut. vii. 1, 2); “Of the cities of these people, which the Lord thy God doth give thee for an inheritance, thou shalt save alive nothing that breatheth: but thou shalt utterly destroy them; . . . as the Lord thy God commanded thee,” (Deut. xx. 16, 17).

That this command, which was frequently repeated, meant precisely what it said, may be inferred from the conduct of the people, so long as they were obedient to the Lord. Thus when they took Jericho, "they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword," (Josh. vi. 21). Soon afterwards "it came to pass, when Israel had made an end of slaying all the inhabitants of Ai in the field, in the wilderness wherein they chased them, and when they were all fallen on the edge of the sword, until they were consumed, that all the Israelites returned unto Ai, and smote it with the edge of the sword, . . . For Joshua drew not his hand back, wherewith he stretched out the spear, until he had utterly destroyed all the inhabitants of Ai," (Josh. viii. 24-26). A little later "the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies," (Josh. x. 13); and seven times in the same chapter is mention made of smiting with the sword, until the inhabitants of the conquered cities were utterly destroyed.

The failure to make the work of extermination complete provoked the displeasure of Jehovah, as we learn in the succeeding book of Judges, and the nations devoted to destruction were left to plague the unfaithful Israelites. It is nonsense, or worse, for poorly taught ministers and Christians to talk about the barbarous times in which Moses and Joshua lived, as an excuse for what they did, because they killed and wasted by divine direction. Saul lost his kingdom by disobedience to the com-

mand, "Go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." No doubt he thought it was a wise and merciful act to spare "Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, *and all that was good*," but Samuel said to him, "Behold, to obey is better than sacrifice, and to hearken than the fat of rams;" and the prophet "hewed Agag in pieces before the Lord in Gilgal," (1 Sam. xv.).

Unless all this is clearly seen, and Israel's place dispensationally is distinctly understood, the mind will be in utter confusion while reading many portions of the Bible, and especially in the perusal of the Psalms. This wonderful collection of inspired writings is composed, as is well known, of five books, the last of which, cvii.-cl., has for its general subject, Christ ruling over all, and preparing Israel for His earthly reign. Hence when we come toward the close of the book, we find such language as the following: "Let Israel rejoice in him that made him; let the children of Zion be joyful in their king. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the heathen, and punishment upon the people [peoples]; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints," (Ps. cxlix.). This has nothing whatever to do with the saints of the present dispensation.

Turning now to the New Testament, we instantly

feel that we are breathing an entirely different atmosphere. "Put up again thy sword into his place," is the word of Jesus to the church; "for all they that take the sword, shall perish with the sword," (Matt. xxvi. 52). Luke records that the disciples said, "Lord, behold, here are two swords." His reply, "It is enough," refers to their words, and shows that they were not in sympathy with His mind. They were still disposed to go back to Judaism, and to trust in the sword, not in the rejected and crucified Messiah; but it is obvious that two swords were not enough for purposes of warfare. They were slow to learn the lesson which Christians now are slow to learn, because they have been trying to sew a new cloth on an old garment, and to put new wine into old bottles.

"Lord," said James and John, "wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of," (Luke ix. 54, 55). The Jew was doing the will of God when he took the sword; but the Christian is doing the will of the same God, when he heeds the word, "Resist not evil," (Matt. v. 39); "Love your enemies, do good to them which hate you, bless them that curse you, and pray for them that despitefully use you," (Luke vi. 27, 28); "for the weapons of our warfare are not carnal," (2 Cor. x. 4); "and the servant of the Lord must not strive; but be gentle unto all men," (2 Tim. ii. 24); for "the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance," (Gal. v. 22, 23).



## IV.

### *RETALIATION AND FORBEARANCE.*

**T**HIRD, the saint in the Old Testament was directed to demand by law full restitution for damage received from his neighbor, and the measure of retaliation for injury inflicted was in exact proportion to the wrong done. There was a divine enactment by which legal redress was sought, and judges were appointed to settle controversies on the principle of administering strict justice.

“Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes: and they shall judge the people with just judgment,” (Deut. xvi. 18). In accordance with this provision it was afterwards said, “If there be a controversy between men, and they come unto judgment, that the judges may judge them; then they shall justify the righteous, and condemn the wicked,” (Deut. xxv. 1). Not only was the machinery of law thus set in motion by the hand of Jehovah Himself, but the rule of procedure as affecting the relation of His people to each other was clearly stated, “If a man cause a blemish in his neighbour; as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again,” (Lev. xxiv. 19-21).

It has been already shown that our Lord repealed this statute, and substituted for it, “Resist not

evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also," (Matt. v. 39, 40). Instead of doing unto others as they do unto us, He brings in a new rule for the saints of the present dispensation, "All things whatsoever ye would that men should do to you, do ye even so to them," (Matt. vii. 12); or as it is expressed in Luke, "As ye would that men should do to you, do ye also to them likewise. For if ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same," (Luke vi. 31-37).

It is obvious that we tread here on higher ground than that which was laid down for an earthly people, and that it is a different rule from that under which the saints of God properly acted, when they were responsible to illustrate and maintain justice between man and man. Now there is no provision for brethren to go to law with brethren, no arrangement by which injuries may be retaliated. It is true that Christians often sue each other, and appeal to the courts of the world against each other; but the question is not what they *do*, it is rather what they *ought* to do according to the plain directions of the book. It is worthy too of notice that the reason they are prohibited from appealing to earthly tribunals, instead of settling their differences by voluntary arbitration, is the dignity of their calling, and their entire superiority to those who strive about their rights.

“Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are the least esteemed in the church. . . . But brother goeth to law with brother, and that before the unbelievers. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?” (1 Cor. vi. 1-7).

Alas! many professed followers of the Lord Jesus Christ pay no more attention to this precept, than they do to many another precept which the flesh does not relish; but notwithstanding their disregard and disobedience, here the precept stands, and here it will continue to stand until time shall be no more. Dr. Hodge, who was a wise and godly commentator, says, “That this is not to be regarded as a general rule of Christian conduct is plain, because, under the old dispensation, God appointed judges for the administration of justice.” But the very point here made is that we are not under the old dispensation. We are under the new dispensation, not of law, but of grace; and what was perfectly proper for His people under the former, may not be at all suitable under the latter. “In that he saith, A new, he hath made the first

old. Now that which decayeth and waxeth old is ready to vanish away," (Heb. viii. 13).

But the very feelings which give rise to lawsuits, the sense of injustice done, the smart inflicted by wrong received, mortified vanity, wounded pride, ambition to excel, a desire to retaliate, a thirst for revenge, a disposition to return an injury, are all forbidden, and are all unworthy of those who have their place and portion with Christ in the heavens, and are members of His body, of His flesh, and of His bones. "If, when ye do well, and suffer for it, ye take it patiently, this is acceptable [thankworthy] with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously," (1 Pet. ii. 20-23).

Thus it is all the way through the New Testament; but people who have made up their minds that they will not stand humiliation and contempt, say it is unnatural to endure outrage. Of course it is, but here the appeal is addressed to those who have in them the supernatural. They say that self-defence is the first law of nature. Of course it is, but it is not the first law of grace, nor the last either. They say that self-respect requires them to vindicate their character, and to resent insult, and to resist injustice, not stopping long enough to consider that self is about the poorest thing to respect in the universe.

## V.

### *GREATNESS AND LOWLINESS.*

**F**OURTH, greatness and honor and wealth were promised to the saint under the old dispensation, as the token of Jehovah's favor. To Abram, the head of the Jewish race, God said in the call that separated him from the country of the Chaldees, "I will make of thee a great nation, and I will bless thee, and make thy name great," (Gen. xii. 2). In obedience to this divine call he went to the land of Canaan, "and Abram was very rich, in cattle, in silver, and in gold," (Gen. xiii. 2). So greatly did he prosper in the world that of his trained servants, born in his own house, he was able to equip a band sufficient to overthrow four kings and their troops, (Gen. xiv. 14). So too at the burial of Sarah, "the children of Heth answered Abraham, saying, Hear us, my lord: thou art a mighty prince among us," (Gen. xxiii. 6).

The same earthly distinction and power attended upon the steps of Isaac, and Jacob, and Joseph; and their prosperity and renown were justly regarded as evidence of the Lord's delight in them. Of Job it is recorded that "this man was the greatest of all the men of the east;" and the Lord said of him, "there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil. Then Satan answered the Lord, and said, Doth Job fear God for nought? . . . Thou hast blessed the work of his hands, and his

substance is increased in the land," (Job i. 3, 10). It was the loss for a time of his riches and greatness that sorely perplexed Job, leading him to fear that God had forgotten him, and causing his three friends to conclude that he must have been a hypocrite all his life. He recalled the time in bitterness of soul, when in his presence "princes refrained talking, and laid their hand on their mouth," (Job xxix. 9), and he could not understand why the hand of the Lord had gone out against him. But at the close of his trial, "the Lord gave Job twice as much as he had before;" and once more he was great in the earth.

Thus it is throughout the Old Testament with those whom God specially favored. "David went on, and grew great; and the Lord God of hosts was with him," (2 Sam. v. 10). The Lord said to Solomon at the beginning of his reign, "Wisdom and knowledge is granted unto thee; and I will give thee riches, and wealth, and honour," (2 Chron. i. 12). In the closing books of the Jewish Scriptures the same blessings, as they were called, were promised upon condition of obedience to God's commands; and the very last historical book shows us a faithful Jew "next unto king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the wealth of his people," of whom it is said, they "had light, and gladness, and joy, and honour," (Esther x. 3).

To all Israel it was said, "The Lord shall open unto thee his good treasure, the heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and thou shalt lend unto

many nations, and thou shalt not borrow. And the Lord shall make thee the head, not the tail; and thou shalt be above only, and thou shalt not be beneath; if that thou hearken unto the commandments of the Lord thy God," (Deut. xxviii. 12, 13). Such assurances were given again and again unto the people at large, while of individuals we often read words like the following: "Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth: the generation of the upright shall be blessed. Wealth and riches shall be in his house, and his righteousness endureth for ever," (Ps. cxii. 1-3).

But where is there a whisper of greatness and honor in the New Testament to the followers of Jesus? "It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household?" (Matt. x. 25); "Woe unto you when all men shall speak well of you," (Luke vi. 26); "if ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," (John xv. 19); "in the world ye shall have tribulation," (John xvi. 33). Every one who has an ordinary acquaintance with the Scriptures, knows that such is the tenor of our Lord's testimony to His disciples; nor is there the slightest intimation that it will ever be otherwise till He come.

The Holy Ghost takes up precisely the same

strain, after the rejection and crucifixion of God's dear Son, reminding us "that we must through much tribulation enter into the kingdom of God," (Acts xiv. 22); that we are to "mind not high things, but condescend to men of low estate," (Rom. xii. 16); "that not many wise men after the flesh, not many mighty, not many noble are called," (1 Cor. i. 26); that even Apostles were compelled to say, "Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat: we are made as the filth of the world, and are the offscouring of all things unto this day," (1 Cor. iv. 11-13).

So far from earthly happiness, "if in this life only we have hope in Christ, we are of all men most miserable," (1 Cor. xv. 19). So far from exemption from suffering, "unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," (Phil. i. 29). So far from gaining the esteem of the world, "if I yet pleased men, I should not be the servant of Christ," (Gal. i. 10). So far from poverty now being a proof of God's displeasure, "hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" (Jas. ii. 5). It is plain enough, therefore, that unless the difference between the two dispensations is kept constantly in view, no man can understand the Bible, but will be in constant confusion of mind.



## VI.

### *PLACE AND MODE OF WORSHIP.*

**F**IFTH, the saint of the old dispensation had a particular place of worship, and a particular mode of approaching God through an appointed priesthood, continued by succession in a particular family. Hence as soon as redemption was an accomplished fact, the people were led under the guidance of the cloud to Sinai, where a tabernacle was reared. Much of the book of Exodus is occupied with minute directions with regard to the construction of this remarkable building, concerning which Jehovah said, "Let them make me a sanctuary; that I may dwell among them; . . . And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel," (Ex. xxv. 8, 22).

Aaron and his sons were taken, brought, washed, clothed, anointed, their hands were filled, and they were sanctified or set apart to the priestly office, none daring to intrude into that sacred office, nor presuming at the peril of life to discharge its functions. Even the high priest had limitations set upon his liberty of access into that part of the building which contained the ark with its mercy-seat, for "the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times

into the holy place within the vail before the mercy-seat, which is upon the ark, that he die not." Once a year was he permitted to enter with the blood, "and there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out," (Lev. xvi. 2, 17).

The number and kind of offerings to be presented were definitely prescribed, and they were to be brought unto the door of the tabernacle of the congregation before the Lord, (Lev. i.-vii.). Feasts were appointed which every Jew was compelled to observe, (Lev. xxiii.); and a whole tribe was selected to have special charge of all that pertained to the tabernacle, (Num. iii.), no other person being permitted to touch any part of the hallowed place of worship. Specific regulations governed every approach to Jehovah, and heavy penalties attached to every neglect of His ordinances. The Israelite was cut off who was not circumcised, (Gen. xvii. 14); or who partook of leaven during the seven days' feast of unleavened bread, (Ex. xii. 15); or who did not keep the passover, (Num. ix. 13); or who did not afflict his soul on the day of atonement, (Lev. xxiii. 27-29); or who did any work on the sabbath, (Num. xv. 32-36); or who failed to receive the water of separation, (Num. xix. 13); or who made anything like the holy oil used in the tabernacle, (Ex. xxx. 38).

The word to the worshipper was, thou "shalt go unto the place which the Lord thy God shall choose to place his name there," (Deut. xxvi. 2). "When ye go over Jordan, and dwell in the land

which the Lord your God giveth you to inherit, and when he giveth you rest from all your enemies round about, so that ye dwell in safety ; then there shall be a place which the Lord your God shall choose, to cause his name to dwell there ; thither shall ye bring all that I command you ; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord. . . . Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest : but in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee," (Deut. xii. 10-14). No wonder the children of Israel were greatly grieved in Joshua's day, lest the tribes of Reuben and of Gad and the half tribe of Manasseh intended to build an altar that was more convenient to them than the one around which the other tribes gathered, (Josh. xxii. 9-12). Whether the altar which God owned was at Shiloh, (1 Sam. i. 3), or before the temple in Jerusalem, (2 Kings xviii. 22), it was the only place of acceptable sacrifice ; all high places and sacred groves being an abomination to Him ; and His swift wrath smiting even a king of Judah who invaded the office of His priests, (2 Chron. xxvi.).

But when the fulness of the time was come, His dear Son appeared, to die "not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," (John xi. 52). From the moment the loud cry on the cross was heard, "It is finished," the whole

scene was changed. "The veil of the temple was rent in twain, from the top to the bottom," (Matt. xxvii. 51), and since that day all believers can say, whether they be Jews or Gentiles, bond or free, rich or poor, educated or illiterate, doctors of divinity, or babes in Christ, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, through the veil, that is to say, his flesh; and having an high priest over the house of God; let us draw near with a true heart, in full assurance of faith," (Heb. x. 19-22). Once it was death to enter within the veil; now it is death to stay without.

It was in anticipation of His finished work the Saviour could say to the sinful woman of Samaria, "Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him," (John iv. 21, 23). Oh, it is blessed to know that the Father, keeping the blood of His beloved Son in full view, actually goes out to poor Gentiles seeking such to worship Him; and that the risen Jesus is still saying, "Where two or three are gathered together in my name, there am I in the midst of them," (Matt. xviii. 20), although they may be gathered on the desert or the sea, in garret or in cellar, in city or in country.

Not only to some, but to all believers of every name and condition, it is said by the Holy Ghost,

“Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people [Revised Version, a people for God’s own possession]; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light,” (1 Pet. ii. 9). If the broad distinction between the old and the new dispensations had been known, the monstrous absurdities of a priestly order among God’s servants, and of successional office in the ministry, and of Churchism, would never have been perpetuated to the dishonor of Christ, and to the injury of His little ones, who have by grace a standing with the highest before the Father. “By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit,” (1 Cor. xii. 13).

## VII.

### *THE TENTH AND TEN TENTHS.*

**S***S***S**IXTH, under the former dispensation the people of God were required to give a certain proportion of their substance to maintain the modes of worship that had been enjoined upon them. "All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord," (Lev. xxvii. 30-32); "When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then shall ye offer up an heave offering of it for the Lord, even a tenth part of the tithe," (Num. xviii. 26); "Thou shalt eat before the Lord thy God, in the place which he shall choose to place his name there, the tithe of thy corn, of thy wine, and of thine oil, and the firstlings of thy herds and of thy flocks; that thou mayest learn to fear the Lord thy God always," (Deut. xiv. 23).

There is not a whisper of all this in the church dispensation. Since Christ came no more offerings are to be presented at the door of the tabernacle or temple, "for by one offering he hath perfected forever them that are sanctified," (Heb. x. 14). No more are men to pray in a certain place,

or with their faces directed to some consecrated spot on earth, but says the Holy Ghost, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting," (1 Tim. ii. 8). No more are feast days and fast days and stated seasons of worship to be observed, as possessing any merit, for the same Spirit calls these things "weak and beggarly elements," and says to the Galatians, "Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labour in vain;" and to the Colossians He says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ." No more are the common people forbidden to pass through the veil into the holiest of all, but while it was death once to enter within, it is death now to stay without.

The whole burdensome system, which the apostle Peter describes as a yoke, "which neither our fathers nor we were able to bear," has been swept away, carrying with it the tithes which many Christians, still in bondage, imagine it is their duty to pay. If they choose to give a tenth of their income or means as a free will offering, and select that particular proportion because it formerly had the authority and sanction of Jehovah, surely they are not under constraint about it; only they should remember that the believer in the church age is not limited to a tenth. The old dispensation said, you *must* give a tenth; the new dispensation says, with glad and grateful hearts give *all* to Christ.

What is the message to His disciples now? "Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth," (Luke xii. 33); "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple; . . . so likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," (Luke xiv. 26, 33); "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me," (Luke xviii. 22).

These passages, it will be observed, are taken from a single gospel, but they indicate the drift of the entire New Testament teachings. All of a believer's property down to the last farthing, all of his powers of mind and body, all of his time, all that he is and has, belong to Jesus Christ who has bought him with a great price, and not as a stern duty demanded by law, but as a happy privilege accorded by grace, they are to be held not only in subjection, but in thankful subserviency to the glory of his Lord. The Christian who supposes that he has in himself, "an inalienable right to life, liberty, and the pursuit of happiness," or the right to anything except the right to be damned, has yet to learn the first principles of the gospel.

But let him know in his own experience the power of redeeming mercy and of forgiving love, and he will not stop with the gift of a tenth of his



property, nor a tenth of himself. He will enter in some measure into the experience of the devoted apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," (Gal. ii. 20); and he will say with the same apostle, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again," (2 Cor. v. 14, 15).

It is a living wholly unto Him, not reserving a copper for self, but making Him so the centre and circumference, the first and the last, the aim and the end, the motive and the object, the purpose and the result of our existence, that each can say, "For me to live is Christ," (Phil. i. 21). That is to say, life would have no interest and no meaning, and not be worth living, without Him. He must share every joy, and sympathize with every sorrow, and kindle every aspiration, and surround us every moment with a sense of His presence, and permeate every fibre of our being, until we taste the sweetness of the great thought, "whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him," (Col. iii. 17). It is not one tenth, but ten tenths of our property, our hearts, our lives, we owe Him, and to Him all is devoted.

## VIII.

### *MINORS AND FULL-GROWN SONS.*

**S**EVENTH, a most important distinction between the two arises from the different relations they sustain to the person and work of the Holy Spirit. It is needless to remind any ordinary reader of the sacred Scriptures that from the opening verses of Genesis down to Malachi, the Spirit is brought into view in creation, providence, and redemption, and that all who were saved were quickened into life through His divine power and grace, as they are now. This fact ought to make men pause, who lightly charge that the doctrine of our Lord's pre-millennial advent casts dishonor upon the Holy Ghost. He was as truly present with Israel as He is with the Church, yet His presence did not prevent the apostacy and failure of God's professed people.

But He is obviously present in the Church age after another manner and for another purpose. So true is this the inspired writer does not hesitate to say, "The Holy Ghost was not yet; because Jesus was not yet glorified," (John vii. 39). Our Lord in the closing chapters of John speaks of His coming as still future, and dependent upon His going away. "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you," (John xvi. 7). At length the risen Jesus ascended visibly from the midst of His disciples, and on the day of Pentecost "suddenly

there came a sound from heaven, as of a rushing mighty wind," (Acts ii. 2), and as if the Holy Ghost were in haste to bear witness to the ascension of the Son of God to the right hand of the Father. That was the beginning of the present dispensation, which will terminate with the return of the Lord Jesus from the heavens, and with the "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 21).

The purpose of this special bestowment of the Spirit is clearly stated by Himself, "for by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit," (1 Cor. xii. 13). What one body is meant we learn from the statement that God hath put all things under the feet of His ascended Son, "and gave him to be the head over all things to the Church, which is his body, the fulness of him that filleth all in all," (Eph. i. 22, 23). Hence the same apostle speaks of the mystery, "which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow heirs, and of the same body," (Eph. iii. 5, 6).

The mystery, that is, something that could not be known except by revelation, is not Christ, for He is everywhere set forth in the Old Testament. Nor is it the calling of the Gentiles, for that too is distinctly announced. But it is Christ *and* the body, or Christ the living head in heaven, and the church united to Him by the Holy Ghost, and constituting

His body. There are many who can see nothing but the Church in the Old Testament prophets, but the apostle tells us it was not made known in its high origin, calling, nature, character, place, hope, and destiny until revealed to himself and New Testament prophets. It was a mystery "which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God," (Rom. xvi. 25, 26).

No such thing was known to Israel, and no such thing could have been in the dispensation of Israel, as a body made up of Jews and Gentiles, or even as a single person, united by the Spirit to a risen man at God's right hand, for the very sufficient reason that there was no risen man then at God's right hand. "The Holy Ghost was not yet; because Jesus was not yet glorified." While therefore Abraham, Moses, Elijah and other Old Testament believers were undoubtedly saved by the Spirit through faith in the promised Messiah, it could not have been said of them, as it is now said of the least in the church age, "we are members of his body," (Eph. v. 30). On the other hand the high distinction conferred upon believers in the present dispensation, first by the abiding indwelling of the Holy Spirit, and second by His linking us to Christ in the heavenlies, may explain in part at least the marvellous testimony of the Lord Jesus when He said, "Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding, he that is least in the kingdom of heaven is greater than he," (Matt. xi. 11).

Hence too the position of those who lived before Jesus was glorified is regarded as that of a minor compared with the privileges of full grown sons. "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ," (Gal. iv. 1-7). As we contrast the two dispensations, truly we may say, "God having provided some better thing for us, that they without us should not be made perfect," (Heb. xi. 40). Among the better things we read in this epistle of "a better hope," (vii. 19); "a better covenant," (vii. 22); "better promises," (viii. 6); "better sacrifices," (ix. 23); "a better substance," (x. 34); "a better resurrection," (xi. 35). All things are better since Jesus died and rose, and the best of all the gifts of the ascended Christ is the abiding Comforter, who is at once the seal and earnest of the believer, (2 Cor. i. 22), the seal, because He marks us as God's own, the earnest, because He gives us the enjoyment of God's love.

## IX.

### *ISRAEL IN THE PENTATEUCH.*

**T**HE beginning of Israel's history is to be traced to the time when the God of glory appeared unto Abraham, and led him into the land of Canaan. "And he gave him none inheritance in it, no, not so much as to set his foot on: yet he promised that he would give it to him for a possession, and to his seed after him," (Acts vii. 1-5). It has already been seen that this promise secured a definite portion of the earth's surface, "from the river of Egypt unto the great river, the river Euphrates;" and as the promise was unconditional, the fulfillment must be unconditional.

Hence we are not surprised to find that, even when there is a distinct prediction of Israel's future sin and dispersion, it is followed by the assurance of restoration. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them: for I am the Lord their God. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am the Lord," (Lev. xxvi. 44, 45). It will be observed that mercy is in store for them, not upon the ground of their merit, not upon the condition of their faithfulness, but simply upon the ground of the unchanging covenant made with their ances-

tors ; and this covenant guaranteed their inalienable possession of a certain tract of land.

But the same promise is repeated in still more definite form : “ If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee : and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day,” (Deut. xxx. 4-8).

It may be said that this means their conversion to Christ. Granted ; but it is a conversion which plainly implies their restoration to the land of their fathers, or it amounts to nothing whatever. The declaration is clear and explicit, that God will gather scattered Israel from the utmost parts of heaven, and fetch them thence into the land of their fathers, and they shall possess it, and the Lord will do them good, and multiply them above their fathers ; and if such a promise does not hold good, neither does the promise of their future conversion. It will not be asserted that the prediction has been fulfilled in the past, and hence it remains to be fulfilled, as God is true.

It is not strange, therefore, that their devoted leader, speaking as he was moved by the Holy Ghost, breaks forth into a song of triumph as the last words that fell from his lips: "There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone: the fountain of Jacob shall be upon a land of corn and wine; also his heavens shall drop down dew. Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places," (Deut. xxxiii. 26-29).

There are thousands of Christians, perhaps, who read these words, or hear sermons which they suggest, without a thought that they refer primarily to the literal Israel. A profound remark by Delitzsch should never be forgotten in the study of the inspired Scriptures. He says, "Interpretation is one thing; Application is another." The question is not, whether we are at liberty to apply the spirit of the glowing predictions concerning Israel to ourselves, but whether in their interpretation, we are not bound to keep Israel in view, as those to whom they were really addressed, and for whom they were specially intended?

Least of all, have we any right to exclude Israel, as if they were not meant at all. Yet how often,



may, how generally it is the case, that Gentile Christians will point to the predictions of Israel's punishment, and banishment from their land, as literally fulfilled, and as furnishing strong evidence of the divine origin of the Bible, and then turn around, and say that predictions equally plain and positive and far more unconditional, of restoration to God's favor and to the land of their fathers, are fulfilled to us spiritually! That is, Israel gets all the curses, and we take all the blessings. It certainly seems, according to any fair rule of interpretation, that if the latter are spiritual, and made true only to Gentile believers, so are the former.

The fact is, most persons read the holy Scriptures, as if God did not know what to say, or as if He did not say what He wished to say. They open the sacred pages with the pre-conceived opinion that everything must be about themselves, and hence they hack and torture the word to make it suit their own notions, and fail to see that the glory of Christ is the one supreme object before the mind of God. The moment this true object is perceived, Israel's return to their land will no longer perplex them.

## X.

### *ISRAEL IN THE HISTORICAL BOOKS.*

**I**T is important to notice that when Israel passed over the Jordan, God assumed the significant title, "The Lord of all the earth," (Josh. iii. 11). He was about to establish His earthly people in their earthly inheritance, and He laid claim to the earth, as part of His vast dominions. Never once in the entire Bible is any particular name of God employed by accident, or without specific design. There is a good reason each time for the use of one name, rather than another, and it was not without a purpose He went before Israel into the land of Canaan, as Lord of all the earth.

It is true that His people, who witnessed so many marvellous displays of His grace and power in the conquest of their land, were unfaithful to their trust. It is true that He sold them again and again into the hand of their enemies, not keeping a reckoning of time during the periods of their captivity, thus accounting for the so-called discrepancy in the number of years, that elapsed between the exodus from Egypt and the building of Solomon's temple, noticed by Colenzo and other infidels. But amid their ever-recurring failures, there were interventions of sovereign mercy ; answering to modern revivals in the Christian Church, as we read in the book of Judges.

At length in the days of Samuel, they clamored for a King, that they might be like other nations;

and Saul was given them, as a striking type of the Antichrist of the last times, and then David, a well known type of the Lord Jesus Christ in His toil and suffering. It was of Christ, as David's seed, it was said, "He shall build an house for my name, and I will establish the throne of his kingdom forever;" and to David himself God promised, "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established forever."

"Then went king David in, and sat before the Lord, and he said, Who am I, O Lord God? and what is my house, that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner of man, O Lord God? . . . And what one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods? For thou hast confirmed to thyself thy people Israel, to be a people unto thee for ever: and thou, Lord, art become their God," (2 Sam. vii. 13-24).

Expositors of all schools will point to the perpetuity of this covenant, made with David concerning his seed, and say that it secures the throne and kingdom of Christ forever. But when precisely the same language is used concerning Israel, the Israel redeemed from Egypt, nine tenths of them will say it means nothing, or that it is fulfilled to the church

spiritually. But how any sensible man can think that Christ is now on David's throne, it is impossible to imagine. David's throne was not in our hearts, where Christ reigns spiritually, nor was it in heaven, where Christ reigns personally on the right hand of the Father; but it was in Jerusalem, where He never yet has reigned.

David was succeeded by Solomon, the Peaceable as his name means, a striking type of Christ in His millennial kingdom; and so completely is the throne of David identified with the throne of Christ in Jerusalem, it is said, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him," (1 Chron. xxix. 23). Nothing, therefore, can change the fact that the throne of David is the throne of the Lord. We well know that under Solomon's son the kingdom was rent in twain, that the ten tribes after a shameful history of apostacy and idolatry were carried captive into Assyria, and that Judah was finally led away by the King of Babylon; but let us never forget that the throne of the Lord survives the failures of men and the armies of empires.

The remarkable prophecy of Azariah, upon whom the Spirit of God came, tells the story of Israel's future, although by some unaccountable mistranslation of tenses, its real meaning is lost in our English Bible. He went forth before king Asa and said unto him, "Hear me Asa, and all Judah and Benjamin: The Lord is with you, while ye be with him: and if ye seek him, he will be found of you: but if ye forsake him, he will forsake you. Now

for a long season Israel *shall be* [literally, many days to Israel] without the true God, and without a teaching priest, and without law. But when they in their trouble shall turn unto Jehovah, God of Israel, and seek him, He is found of them. And in those times no peace to him going out, nor to him coming in, but great vexations upon all the inhabitants of the countries [or lands]. And nation is destroyed [beaten in pieces] of nation, and city of city: for God vexed them [put to the rout] with all adversity," (2 Chron. xv. 1-6).

At the close of the seventy years' captivity, the Persian Cyrus received a charge from the Lord God "to build him an house at Jerusalem, which is in Judah," and accordingly a feeble colony under Ezra returned to the land of their fathers, followed some years later by Nehemiah under a commission from king Artaxerxes to restore the walls of the city. The feeble Jews were forced to endure sore and frequent humiliations from the hands of their Gentile conquerors and masters; but God had said of the temple, even in its ruins, "Mine eyes and mine heart shall be there perpetually," (1 Kings ix. 3); and the prostrate walls He would not forget, "that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there," (1 Kings xi. 36).

Hence in the last of the historical books the Holy Ghost presents a striking picture of God's providential power and unchanging purpose with respect to Israel. His name is not mentioned even once in the book, as if to show that, although forgotten, He

is still watching over His people in their ignorance and unbelief. The Gentile queen is set aside, because she would not exhibit her beauty to the people and princes, and a poor, despised, captive Jewess is exalted to the throne in her place. Her countrymen are brought to extreme peril through the plottings of Haman, another striking type of Antichrist, but deliverance comes in the hour of despair, and the book closes with a statement which we would do well to ponder. "King Ahasuerus laid a tribute upon the land, and upon the isles of the sea," and "Mordecai the Jew was next unto king Ahasuerus," (Est. x.).

## XI.

### *ISRAEL IN THE PSALMS.*

**T**HIS remarkable collection of inspired writings is composed, as all know, of five books. Their general subject is Christ, and then Christ in connection with His redeemed people, Israel, the Church, and the remnant of believing Jews in the last days. Not only have we His authority for saying that they are concerning Him, but out of the seventy-five quotations made from them in the New Testament, more than fifty introduce Him as the speaker, or are directly applied to Him by the Holy Ghost. The first three books close with "Amen and amen;" the last two with "Praise ye the Lord," or "Hallelujah."

In the first book, Ps. i.-xli., Christ is viewed in covenant relation to His people, and they in general in fellowship with Him. The title "Jehovah" which reveals Him as Redeemer, occurs more than 270 times; the title "Elohim" which reveals Him as Creator, occurs 48 times. In the second book, xlii.-lxxii., they are in failure and trouble, making needful His coming for their deliverance. "Jehovah" occurs 26 times; "Elohim" 190 times. In the third book, lxxiii.-lxxxix., He is seen in connection with the history of Israel from the beginning. "Jehovah" occurs 50 times; "Elohim" occurs 60 times. In the fourth book, xc.-cvi., He is represented as coming to take the kingdom, and to bless the Gentiles. "Jehovah" occurs 106

times; "Elohim" 19 times. In the fifth book, cvii.-cl., He is celebrated as ruling over all to prepare Israel for His reign. "Jehovah" occurs 234 times; "Elohim" 29 times.

Hence the exclusion of literal Israel from the Psalms would be "like the play of Hamlet with Hamlet left out," as the world's people say. No doubt there is much, more than we shall ever be able to grasp, that belongs directly to the Church, and no doubt from every Psalm we may gather rich fruit of instruction, warning, or comfort. But it does not follow that in the personal application of the exceedingly precious teachings here given by the Holy Spirit, we are at liberty to forget their proper interpretation.

For example, we read, "Oh that the salvation of Israel were come out of Zion! when the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad," (Ps. xiv. 7). This can not refer to the return of the miserable handful from the Babylonian captivity, nor can it primarily refer to the church; but Zion, Jacob, and Israel mean the Jews, whatever use we may make of it in its application to a Christian revival. So when we read, "Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. The Lord of hosts is with us: the God of Jacob is our refuge," (Ps. xlvi. 10, 11), the title He here takes shows His relationship first of all to the literal Israel, the seed of Abraham.

So it is with such passages as the following: "The princes of the people are gathered together,



even the people of the God of Abraham : for the shields of the earth belong unto God : he is greatly exalted," (Ps. xlvii. 9); "Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments. Walk about Zion, and go round about her : tell the towers thereof," (Ps. xlviii. 11, 12); "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him," (Ps. l. 2, 3); "Do good in thy good pleasure unto Zion : build thou the walls of Jerusalem," (Ps. li. 18); "Consume them in wrath, consume them, that they may not be; and let them know that God ruleth in Jacob unto the ends of the earth," (Ps. lix. 13); "Praise waiteth [margin, is silent] for thee, O God, in Zion," (Ps. lxxv. 1); "When the Lord shall build up Zion, he shall appear in his glory," (Ps. cii. 16).

Scores of similar references to literal Israel might be cited, if space permitted, and it would be seen at a glance that it is absurd to interpret them as originally intended either for the Christian church, or for the little remnant of Jews, who were permitted by their Gentile conquerors to return to the land of their fathers at the end of the Babylonian captivity. But what will one, who explains everything in the Psalms as meaning the church, do with the following? "The Lord said, I will bring again from Bashan; I will bring my people again from the depths of the sea : that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same. . . . Bless ye God in

the congregations ; even the Lord from the fountain of Israel. There is little Benjamin with their ruler, the princes of Judah and their council, the princes of Zebulun, and the princes of Naphtali. Because of thy temple at Jerusalem, shall kings bring presents unto thee. . . . Princes shall come out of Egypt ; Ethiopia shall soon stretch out her hands unto God," (Ps. lxxviii. 22-35). Many read this, and quote it in speeches and prayers, as if it related solely to Christian foreign missions ; and yet a glance is sufficient to show that the prophecy will be fulfilled in connection with the restoration of Israel.

At the close of another Psalm that tells of our Lord's sufferings and exaltation, we learn that "God will save Zion, and will build the cities of Judah ; that they may dwell there, and have it in possession. The seed also of his servants shall inherit it ; and they that love his name shall dwell therein," (Ps. lxxix. 35, 36). Does such language mean nothing, or is it to be explained away by putting upon it merely some spiritual application ? It is true that we find a beautiful prediction, constantly quoted, of Christ's future and universal reign, when "men shall be blessed in him : all nations shall call him blessed ;" but we should remember that this reign is to be brought about by "the Lord God, the God of Israel, who only doeth wondrous things," (Ps. lxxii. 18). In thinking of His spiritual dominion, let us also keep in mind that "in Judah is God known ; his name is great in Israel. In Salem also is his tabernacle, and his dwelling place in Zion," (Ps. lxxvi. 1, 2).

Let any one carefully consider Ps. lxxviii., lxxix., lxxx., lxxxi., lxxxiii., lxxxvii., lxxxix., xc., xcix., cv., cvi., cviii., cxv., cxx.-cxxxiv., cxxxvii., and others that might be mentioned; and he will be surprised, if the subject is new to him, to see how many of these inspired productions relate almost exclusively to Christ in connection with Israel, however proper it may be to apply the lessons they teach to ourselves. Indeed, it is through ignorance or forgetfulness of the fact that God has an earthly as well as a heavenly people, an Israel as well as a Church, so many are in utter confusion of mind concerning what are called the imprecatory Psalms.

Thus the Spirit of prophecy, looking forward to the persecution of the Jews by the antichrist, and anticipating the cry of souls under the altar for vengeance, (Rev. vi.), calls upon God to pour out His wrath upon the heathen, to render unto them sevenfold their reproach, (Ps. lxxix.), to persecute them with His tempest, to make them afraid with His storm, (Ps. lxxxiii.); and it is He who pronounces happy the destroyers of Babylon, (Ps. cxxxvii.). Nay, "let the high praises of God be in their mouth, and a two edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all the saints. Praise ye the Lord," (Ps. cxlix.).

Now all of this is just as much inspired as any of the Bible, and the man is an impious fool who

dares to condemn it as unworthy of God. He might as well condemn Him for putting the sword into the hand of the civil ruler, as "the minister of God, a revenger to execute wrath upon him that doeth evil," (Rom. xiii. 4). But what may be perfectly proper for His earthly people, responsible to maintain law and justice among men, may not be at all proper for the church; simply because she has a different calling. When He says to the former, "kill," it is as right for them to kill, as it is right for us to obey the command, "Dearly beloved, avenge not yourselves," (Rom. xii. 19). Let us, if we would be wise, bow in all things to the authority of God's word.

## XII.

### *ISRAEL IN ISAIAH.*

**P**ASSING now to the prophets, the difficulty we must encounter will not be to find passages which prove the final and unconditional restoration of Israel to God's favor in their own land, but to determine amid such a vast mass of testimony what to exclude. The opening verse of Isaiah tells us it is "the vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." If Judah and Jerusalem are to be spiritualized away, so are the names of the prophet and the kings. But the whole of the chapter, which is an epitome of the entire book, shows that the literal Judah and Jerusalem are meant; and to these it is said, "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin; and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, The faithful city. Zion shall be redeemed with judgment, and her converts [margin, they that return of her] with righteousness." It is needless to say that this prediction has not yet been fulfilled.

So in the second chapter, where the first five verses give us a beautiful description of millennial peace, Judah and Jerusalem and Jacob and Zion obviously refer to literal Israel, restored literally

to their land. But it will be observed that here "the day of the Lord" is first mentioned, a phrase of frequent occurrence in the books of the prophets, that is invariably associated with terrible judgments. A picture of these judgments and of their procuring cause is given in several succeeding chapters, until the eleventh chapter is reached. Here we have another description of the fair millennial scene, which is followed by the distinct statement, "It shall come to pass in that day, that the Lord shall set his hand again *the second time* to recover the remnant of his people [now scattered over the face of the earth]. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." This can not refer to the return of a little remnant of Judah from Babylon. Then as if to remove all possible doubt concerning the literal application of the prophecy to Israel, it is said that "the Lord shall utterly destroy the tongue of the Egyptian sea," that an highway may be made for the remnant of His people that shall be left, "like as it was to Israel, in the day that he came up out of the land of Egypt." An attempt to refer this to the church makes confusion of the entire passage.

The song of restored Israel is heard in chap. xii., and then the burden of various Gentile nations that had oppressed Israel is taken up, the

descendants of these Gentile nations still existing upon the earth under different names, until the awful and wide spread judgments of chap. xxiv. are depicted, closing with the prediction, "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously;" "and *in this mountain* shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy *in this mountain* the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it," (xxv. 6-8). "In that day shall this song be sung *in the land of Judah*," (xxvi. 1).

Let any one who is willing to know the truth consider seriously and thoughtfully the promise, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit," (xxvii. 6). Let him heed the direction, "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity," (xxxiii. 20-24). Let him ask himself the question, what is meant by Lebanon, Carmel, Sharon, and by the ransomed of

the Lord coming to Zion with songs and everlasting joy upon their heads? (xxxv.).

It is to be feared that too many of God's dear children read the Bible without attaching to its words any definite meaning whatever. They have a vague and general idea that it contains promises and warnings, which refer in some way to themselves, and while properly extracting the sweetness from the one, and receiving admonition from the other, they do not care to inquire whether this is the first and main application of the passages they peruse. For example, they read the words, "Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned," (xl. 2); but they do not stop to think that Jerusalem is intended. Or their eye rests for a moment upon the passage, "But thou Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend. . . . Fear not, thou worm Jacob, and ye men of Israel; and I will help thee, saith the Lord, and thy redeemer, the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff," (Isa. xli. 8-15); but they do not stop long enough to think that God had in mind the literal seed of Abraham. Or they read God's tender assurance that Zion will never be forgotten, (xlix. 14-26); but it does not occur to them that He really had Zion in view. Or they hear from the pulpit at some missionary meeting, "Whereas thou hast been forsaken and hated, so that no man passed through thee, I will make thee an eternal



excellency, a joy of many generations," (lx. 15); but the utter absurdity of applying this to the church does not seem even to enter their minds. Or they listen to the sweet promise, "I will rejoice in Jerusalem, and joy in my people," followed by a charming picture of happy earthly scene, (Isa. lxxv. 19-25), but to them it only means spiritual blessings for the Church.

Let any one read the prophecy of Isaiah at a single sitting, taking it for granted that the Holy Ghost knew what He wanted to say, and giving to the words Judah, Jerusalem, Zion, Jacob, and other proper names their natural and obvious meaning, and it will be impossible for him to doubt the future and glorious restoration of Israel in their own land.

### XIII.

#### *ISRAEL IN JEREMIAH.*

**I**T will not be denied that the prophecy of Jeremiah is largely occupied with predictions, warnings, and expostulations concerning literal Israel. This word and the names of Judah and Jerusalem occur in almost every chapter, generally several times in every chapter, and in such connections that it is perfectly certain God's ancient people are meant. However proper, therefore, it may be to apply the principles of Jehovah's government as here illustrated to ourselves, it would be doing violence to the Scriptures not to see the primary reference to the Jews.

For example we read, "At that time they shall call Jerusalem the throne of the Lord: and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers," (Jer. iii. 17, 18). Surely this promise has not yet been fulfilled, and surely it is unconditional. Or we read again, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall

dwell safely ; and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt ; but, the Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them ; and they shall dwell in their own land," (xxiii. 5-8).

Now it will not do to say that this prophecy was fulfilled in the return of a captive remnant from the Babylonian captivity, because it is to be accomplished in the days of the Branch, the King, the Lord our righteousness, Jesus Christ our divine Redeemer. Nor will it do to say that the prediction refers only to spiritual blessing. This surely is included, but it will be observed that the blessing will be enjoyed in their own land, the land into which God led their fathers out of the bondage of Egypt. Nor is there the slightest hint of any condition to be fulfilled on their part, in order to secure the fulfillment of the prophecy, but it depends wholly upon God's sovereign and unchangeable purpose.

Hence it is written, "I have loved thee with an everlasting love ; therefore with loving kindness have I drawn thee. . . . Thus saith the Lord of hosts, the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The Lord bless thee, O habitation of justice, and mountain of holiness. And there shall dwell in

Judah itself, and in all the cities thereof together, husbandmen, and they that go forth with flocks. . . . Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them, to build, and to plant, saith the Lord.”

It might be supposed that this alludes to the return from the Babylonian captivity, were it not that the house of Israel, carried captive into Assyria more than an hundred years before the overthrow of Judah, did not return, and the ten tribes constituting the house of Israel have never yet returned. But let us read on: “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their

iniquity, and I will remember their sin no more. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of hosts is his name: if those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord, If heaven above can be measured, and the foundation of the earth be searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the Lord."

All will admit that this prediction in the fulness of its blessing and meaning remains to be fulfilled, but where? Let us read on: "Behold, the days come, saith the Lord, that the city shall be built to the Lord, from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields, unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord: it shall not be plucked up, nor thrown down, any more for ever," (chap. xxxi.).

In the name of common sense, what is the meaning of Hananeel, and Gareb, and Goath, and the brook of Kidron, unless they are literal places in and about literal Jerusalem? But if they mean these places, it is as certain as God's word is true that the time is coming, when they shall not be plucked up, nor thrown down, any more forever.

“Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly with my whole heart, and with my whole soul,” (Jer. xxxii. 37-41). It may be said this means their conversion to Christ. Granted; but is it not certain that they shall be in their own land, as the result of sovereign, unconditional grace? Let the reader carefully peruse chaps. xxx.; xxxiii. 7-16, and parallel passages; and if he does not see that there is in store for the rebellious and scattered Jews a restoration to their own land, as well as a conversion to Christ, he is stone blind, and there is no use in trying to show him anything. One would fain hope that the reason so many Christians deny such a restoration is their ignorance of Scripture. They accept traditional teaching without inquiry, and do not feel sufficient interest in what their Father has revealed, as affecting His glory, even to read the Bible.

## XIV.

### *ISRAEL IN EZEKIEL.*

**T**URNING now to Ezekiel we will find the same plain, positive, unconditional, and unmistakable promise of Israel's future restoration to their own land. Not a Christian on the earth doubts that the early chapters of the prophecy refer to literal Israel. The Lord said to the prophet, "Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophecy against the land of Israel." All readily enough admit that the literal city of Jerusalem, and the literal land of Israel, are here meant. By what principle of interpretation, or rather by what lack of any principle of interpretation, can sensible men accept as literal all the reproofs, warnings, threatenings of a prophecy, and then without a shadow of authority, spiritualize all the assurances of love, forgiveness, and restoration addressed to the very same people?

It is to be feared that very few of God's dear children read the whole Bible for themselves. They have certain favorite portions, but when it comes to the field of prophecy, they walk as if treading on forbidden ground, and content themselves with the vague and indefinite notion that the church to which they belong teaches so and so, or that the Rev. Dr. Somebody holds such and such views, and this is enough for them. Their excuse for neglecting the word is that no one can understand prophecy; but the fact is that, apart from

certain symbols, prophecy is as easily understood as any of the Scriptures, even the simplest historical narratives.

For example, when the Holy Ghost through Ezekiel rebukes the Jews for their unbelief and disobedience and idolatry, it is easy enough to understand that He means what He says. When He says they shall be scattered over the face of the earth for their sins, it is easy enough to understand that. "My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them." There is no trouble in arriving at the meaning of this language. But we read on, "Thus saith the Lord God, Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country."

But may not this have been fulfilled in the return from the Babylonian captivity? Impossible, because the Lord God not only promises them the greatest temporal and spiritual blessings that shall endure in the land, but He adds, "They shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall



dwell safely, and none shall make them afraid. And I will raise up for them a Plant of renown, and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more," (xxxiv.).

It may be urged, however, that the promise is conditioned upon the repentance and good conduct of Israel, and that it will fail of fulfillment because the Jews have failed to meet the conditions. As if to guard against this very objection, "Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen whither ye went." Again He says, "Not for your sakes do I this, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." Surely there will be repentance and good conduct, but they are the consequences, not the conditions, of His own sovereign grace and unchangeable purpose. "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God."

“THEN”—not before, not as a condition, but when brought back into their own land, and forgiven and saved, “*then* shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and for your abominations.” In other words, repentance does not precede but succeed their restoration to their land; and the rest of the chapter is occupied with a description of the future fertility and beauty of the land that now lies desolate. How often is the text quoted about the removal of the stony heart, and putting God’s Spirit in men, as if it referred only to the Church, without a thought of the poor Jew! (xxxvi.).

But the following chapter leaves no room for a single doubt of the fact that the restoration is still future, that it is literal, and unconditional. Bones that were very dry are taken as symbols of the whole house of Israel; but when thus dead and helpless God steps upon the scene and says, “I shall put my Spirit in you, and ye shall live; and I will place you in your own land.” That this can not be the return from Babylon is certain, because long before that captivity, the ten tribes of Israel had seceded from Judah, and the former, carried away into Assyria, had not returned under the decree of Cyrus. Here, however, the prophet is told to take two sticks, the one representing Judah, and the other Israel, and to join them into one in his hand. “Thus saith the Lord God, Behold, 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; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all," (xxxvii.). It may be said that this means their conversion to Christ. Granted; but it is the conversion of all the tribes of Judah and Israel; and it takes place in their own land.

The remaining chapters of the prophecy show the invasion of the land after the Jews return to it, the terrible overthrow of their enemies, the rebuilding of the temple with such worship as is appropriate to the reigning Messiah, and the division of the whole country among the twelve tribes, not after the manner of their settlement under Joshua, the very names of the tribes being given, (xxxviii.-xlvi.). Well might Robert Hall say, "It is certain that the attempt to spiritualize these last eight chapters produces little besides perplexity and confusion; nor have we an example in Scripture of an allegory so perfectly dark and enigmatic, as it must be confessed to be, on that supposition." Dr. Chalmers has said substantially the same thing, and so will any reader of the Bible say, unless he is resolved to shut himself up, like an oyster, against the entrance of all light. It is generally regarded as a complete refutation of the literal view, that it involves the renewal of certain Jewish sacrifices; but surely these sacrifices might celebrate a Christ already come, as the old sacrifices typified a Christ yet to come.

## XV.

### *ISRAEL IN DANIEL.*

**T**HE study of this prophecy is particularly interesting, because it sets forth the long period of Gentile dominion on the earth, called by our Saviour, "the times of the Gentiles," (Luke xxi. 24). In the dream of Nebuchadnezzar, the head of this Gentile dominion, we have the four successive kingdoms, terminating in ten independent, but confederate nationalities. The prophet explicitly tells us the dream reaches on to "what shall be in the latter days;" and it is in the days of ten kings, or the divided Roman empire, not divided when the Saviour was born, the God of heaven shall set up a kingdom that shall never be destroyed, but it shall break in pieces and consume all these kingdoms.

In several successive chapters the historical development of these kingdoms is presented in Chaldee or Gentile language, indicating their idolatry, pride, sensuality, and by and by their daring blasphemy. Then comes in logical order a vision, bringing into view the same four great world powers, but with the advanced thought that out of the last will spring the antichrist, and that he will have special relations with Israel. There is not an intimation of his conversion, or, if any think a false religious system is meant, there is not a hint of the reform of such a system. On the other hand, whatever power is represented by the "little horn" arising amid the

ten horns of the Roman beast, it makes war with the saints and prevails against them until the Ancient of days comes. This is in precise accord with the teachings of the Holy Ghost in the New Testament, who informs us that the man of sin, the son of perdition, will be destroyed only by the appearing of the personal presence of our Lord Jesus Christ, (2 Thess. ii. 3-8).

Undoubtedly there have been types of antichrist, for "history repeats itself" on an ever enlarging scale. Among these types Antiochus stands pre-eminent, but that the prophecy extends beyond him is shown by the fact that it extends to "the latter time," and that he arrays himself against "the Prince of princes; but he shall be broken without hand," (viii. 23-25). The following chapter is wholly occupied about Jerusalem and the Jews. Toward the close of the seventy years' captivity, Daniel sets his face unto the Lord in prayer and confession and fasting, but he makes mention of none except the men of Judah, and the inhabitants of Jerusalem, and all Israel. So the angel Gabriel said to him, "Seventy weeks are determined upon thy people, and upon thy holy city." Daniel's people were the Jews, Daniel's holy city was Jerusalem, and it is in singular disregard of the plain import of simple language, when the prophecy is applied to any others.

The entire history of Israel is here divided into seventy weeks, or heptads, or periods of seven years, from the going forth of the Persian King's commandment "to restore and to build Jerusalem," in the 20th year of Artaxerxes, 454 years before Christ.

Seven of these periods, or forty-nine years, were to be occupied in the rebuilding ; sixty-two heptads, or four hundred and thirty-four years in addition to the forty-nine were to elapse before the open rejection and crucifixion of Messiah ; and this was to be followed by the destruction of the city. It is said, "the people of the prince that shall come shall destroy the city and the sanctuary." Observe, it is not the prince that shall destroy the city, but the people of the prince that shall come. That is, the prince that shall come had been previously designated as belonging to the last of the four great world kingdoms, and hence it is predicted that the Roman people shall destroy Jerusalem. But then occurs a break, for the seventieth heptad is still in the future ; and the church fills up the interval, without a note of time, as befits those who are partakers of the heavenly calling. At the beginning of this last period of seven years the false prince that shall come will confirm a covenant with many Jews, but in the midst of the heptad, or at the expiration of three years and a half, or twelve hundred and sixty days, or forty and two months, he will set up his own image to be worshipped. With all this the Church of Christ has nothing to do, nor with what remains of the prophecy ; for the unequalled tribulation of the last chapter, mentioned by our Saviour (Matt. xxiv.) in connection with His second advent, is still about the Jews.

## XVI.

### *ISRAEL IN HOSEA.*

**H**OW any one can read this prophecy, and not see the future literal restoration of Israel is a mystery, which can be explained only on the ground of invincible ignorance, or the blinding power of traditional teaching. Every expositor refers to the literal fulfillment of the threat to disown the literal Israel, and to scatter the literal Israel throughout the earth, as strikingly predicted in the first chapter.

But it is obviously of the same literal Israel the second chapter continues to speak, when God declares that He will cause her feast days, her new moons, and her sabbaths to cease, and lay waste her vines and fig trees. But He adds in wondrous grace, "Therefore, behold, I will allure her, and bring her into the wilderness, and speak to her heart, [margin]." Then "she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." The Church has never been down into Egypt, but Israel only is meant. Not only so, but she will be brought into more intimate and tender relations to the Lord than ever before, calling Him "My husband," betrothed unto Him forever, and reinstated as queen regnant of the earth. The beautiful scene of peace and safety and fertility that follows shows Israel to be the very centre of earthly blessing; for "it shall come to pass in that day, I will hear, saith the

Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel," His people now scattered over the face of the earth, whom He will sow again in the land, at "the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," (Acts iii. 21).

But the bearing of the prophecy upon the literal seed of Abraham, Isaac, and Jacob is placed beyond a doubt by the prediction, fulfilled before our eyes, "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image [margin, standing], and without an ephod, and without teraphim." Is not this literally true? But when the many days are ended, what then? "Afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall fear the Lord and his goodness *in the latter days*," (iii.). It may be said that David means Christ. Let it be so, but still the prophecy is about the literal Israel, and the preceding chapter presents the literal Israel in their own land, calling to the listening earth to yield her increase, and the listening earth calling to the bending heavens, and the bending heavens calling to our satisfied Lord, who looks down upon the fair face of creation, and once more says, "Behold, it is very good."



## XVII.

### *ISRAEL IN JOEL.*

**T**URNING to this prophet we find God saying, “Ye shall eat in plenty, and be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you: and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed.” No one will deny that the prediction remains to be fulfilled; and it is equally evident that the people addressed are the people of Israel. The Jews have not yet reached a time when they shall never be ashamed, but to this day they are a scoffing, and by-word, and hissing, and victims of persecution among all nations. “And it shall come to pass afterward,” that is, after they shall eat in plenty, and praise the name of the Lord, and never be ashamed, and know that the Lord is in the midst of them; “that I will pour out my Spirit upon all flesh,” (ii. 26–28).

But this is rendered certain by what immediately follows: “for, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and my heritage Israel, whom they have scattered among the nations and parted my land,” (iii. 1, 2). In the name of common sense, what is the mean-

ing of Judah, and Jerusalem, and the valley of Jehoshaphat, and Israel, unless they are to be understood literally? But where is there a hint that their restoration is conditional, or that the promised blessings have been fulfilled spiritually to the Church? No doubt the blessing is bestowed in and through Christ, but it is to be bestowed, as here asserted, upon Judah and Jerusalem, and not merely upon people indiscriminately who are regenerated by the Holy Spirit. The restoration of Judah and Jerusalem will occur when the Lord will gather all nations, and plead with them for His people and His heritage Israel. It will be observed that God calls the land His land, and He will deal with the Gentile nations that for twenty-five centuries have parted that land, and ruthlessly trampled it under foot.

Still the prophecy runs on: "Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." So too our Saviour speaks in His farewell discourse on the mount of Olives, where He tells us that immediately after the unparalleled tribulation of Jerusalem in the last days, the sun shall be darkened, and the moon shall not give her light, when He shall come as King to gather all nations before Him, (Matt. xxiv., xxv.). "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope [margin, place of repair; or, harbor] of His people, and the strength of the

children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more. . . . But Judah shall dwell for ever, and Jerusalem from generation to generation," (iii. 14-20). It is difficult to conceive how any truth can be expressed in language, if this does not teach a literal and unconditional restoration of Israel under the personal reign of their Messiah. If Christians had not got the idea into their heads, through false teaching, that every thing in the Bible is to be interpreted primarily of themselves, or the church, they could no more hesitate to believe that this language of the Holy Ghost in Joel relates to the Jews, and promises the future glorious deliverance of the Jews, than they hesitate to believe that Jesus Christ was born of the virgin Mary in Bethlehem of Judæa.

## XVIII.

### *ISRAEL IN AMOS.*

**H**ERE too the same truth is taught in the plainest manner. The entire prophecy is a stinging rebuke of Israel for idolatry and all kinds of wickedness, terminating in the threat, "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." All the commentators are agreed that this means the literal Israel, who have been literally scattered among all nations.

But we read on: "In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old." Was this fulfilled spiritually at the first coming of Christ through the gospel? Let us see. "Behold, the days come, saith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them

upon their land, and they shall no more be pulled up out of their land which I have given them saith the Lord thy God," (ix. 8-15).

It may be said that the mountains dropping sweet wine, and the hills melting, show the language to be figurative. Just so; but is it not about literal Israel? If not, then we have figurative language concerning a figurative subject, and all the Bible is but a figure of speech, with no reality in it, or at least, with no reality that can at all be understood. But the use which the apostle James makes of the passage in the one apostolic council, mentioned in the New Testament, proves conclusively that the reference is to literal Israel, that the fulfillment of the prophecy is still in the future, and that upon the restoration of Israel will follow the conversion of all the Gentiles, or the millennial day. Notice the order in which the purpose of God is stated by the apostle. "Simeon hath declared how God at the first did visit the Gentiles to take out of them a people for his name." Not to convert them all, but to take out of them a people for His name. "And to this agree the words of the prophets; as it is written, After this I will return." After what? After He has taken out of the Gentiles a people for His name. And what will He do when He personally returns? I "will build again the tabernacle of David that is fallen down; and I will build again the ruins thereof, and I will set it up." For what purpose? "That the residue of men might seek after the Lord, and ALL the Gentiles upon whom my name is called," (Acts xv. 14-18).

Read the two passages together, and see whether testimony can be clearer and stronger. Does not the reader at once perceive that there is a restoration for Israel that is still in the future, that it is literal, and that it is unconditional? God not only promises to bring back His people Israel, that they may build the cities now waste, and inhabit them, but He declares, "I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." It is amazing that a believer can study language like this, and then retain the slightest doubt concerning the glorious destiny of the Jews. All attempts to allegorize it into spiritual blessings for Christians of the present dispensation are worse than nonsense, for if it does not teach a literal return of Israel to their own land, the Scriptures of God cease to be of the slightest value as giving definite testimony upon any subject.

## XIX.

### *ISRAEL IN OBADIAH.*

**T**HIS is a short prophecy, containing in all but twenty-one verses, but brief as it is, it looks forward to the return and triumph of Israel. The Gentiles are to be judged in the coming day of the Lord; “but upon mount Zion shall be deliverance, and there shall be holiness, [or, it shall be holy, margin]; and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it.” If any one says, the Edomites no longer exist, and therefore the prediction can not relate to some unfulfilled event, the answer is, how do you know this? They may not exist under the old name, but are they not found in some modern tribe or nation, and has not God kept His eye upon them ever since the day they said concerning Jerusalem, the city of the great King, “Rase it, rase it, to the foundation thereof?” (Ps. cxxxvii. 7). God knows multitudes of things, that lie very far beyond the reach of expositors; and it would be wise to accept His word as true, rather than to twist it into forced compliance with our conceit and ignorance. The reference can not be to David’s victories, for the prophecy was written long after David’s time. “And the captivity of this host of

the children of Israel shall possess that of the Canaanites, even unto Zarephath ; and the captivity of Jerusalem, which is in Sepharad, shall possess the cities of the south. And saviours shall come up on mount Zion to judge the mount of Esau ; and the kingdom shall be the Lord's," (vs. 17-21).

Thus we have in this little prophecy just what we uniformly find throughout the Scriptures, namely, that "the day of the Lord" will be ushered in by appalling judgments, and then that Israel, restored, shall be the means of blessing to all nations. Hence the Holy Ghost indites the petition of the waiting Israelites, "God be merciful unto *us*, and bless *us*; and cause his face to shine upon *us*. Selah. That thy way may be known upon earth, thy saving health among all nations. . . . Then shall the earth yield her increase ; and God, even our own God, shall bless *us*. God shall bless *us*; and all the ends of the earth shall fear him," (Ps. lxxvii.). Yes, saviours shall come up on mount Zion to judge the mount of Esau ; and the kingdom shall be the Lord's ; and "He shall cause them that come of Jacob to take root : Israel shall blossom and bud, and fill the face of the world with fruit," (Isa. xxvii. 6).



## XX.

### *ISRAEL IN MICAH.*

**I**N the midst of severe reproofs administered to the unfaithful prophets and wicked princes of the house of Israel, none will doubt the literal application of the threat, "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest," (iii. 12). This at least is fulfilled before our eyes, and how then can we doubt the literal application that immediately follows? "But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem."

It will be observed that this shall come to pass in the last days, and then as if to prevent the wretched notion that it was fulfilled in the spiritual blessings that flowed from the gospel of Christ, we are not only told that it shall be a time of universal and unending peace, but "in that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a rem-

nant, 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.”

All expositors call attention to the literal fulfillment of the prophecy, “Thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting.” Why then should it not be literal, when it is added, “This man shall be the peace, when the Assyrian [the antichrist] shall come into our land?” In the preceding book of Jonah we have in type the Gentile nations blessed through the ministry of Israel ; but here we have both the blessing, and the infliction of righteous vengeance by the hand of Abraham’s seed. “The remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep ; who if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off.” This surely does not look like conversion by means of the gospel, but the fall of God’s mighty hand upon the oppressors and persecutors of Israel, preparing the way for the millennial reign of the Son of His love.

Then follows the statement that this blessed

period shall be ushered in amid appalling judgments; and the prophecy closes with the words, "According to the days of thy coming out of Egypt will I show unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. 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 forever, 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." If there is not a promise here of the literal and unconditional restoration of the natural seed of Abraham, such promise can not be taught in human language.

## XXI.

### ISRAEL IN NAHUM.

**T**HIS prophecy is principally laden with the burden of Nineveh, but even while denouncing God's wrath against the proud oppressors of His people, it would seem as if the Holy Ghost delighted to tell of Israel's future glory. Hence without any apparent connection whatever with the context, He suddenly exclaims, "Behold upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: for the wicked shall no more pass through thee; he is utterly cut off," (i. 15). If Nineveh means Nineveh, Judah means Judah; and the prediction has not yet been fulfilled, for the wicked have been passing through the holy land for eighteen hundred years. The reference, however, is rather to the antichrist, the Assyrian of Micah, for it is said, "*he* is utterly cut off;" and then it is added, "He that dasheth in pieces is come up before thy face: keep the munition, watch the way, make thy loins strong, fortify thy power mightily. . . . The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches, they shall run like the lightnings." Prophecy must be studied in the light of the principle that it expresses the counsels of God with respect to His Son, and looks on to the great crisis that ushers in His second advent.

## XXII.

### *ISRAEL IN ZEPHANIAH.*

**T**HE first chapter is filled with woes, that can not be misunderstood in their bearing upon the descendants of Abraham. "I will utterly consume all things from off the land, saith the Lord. . . . I will also stretch out mine hand upon Judah, and upon all the inhabitants of Jerusalem." So far no one can possibly mistake the meaning of the language, nor in what follows. "It shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." Just what men are saying now, by the way, laboring to drive God from the field of His own creation, and denying His providence in things great or small.

But as we draw near the close of the prophecy, we hear the exultant strain, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not; and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. . . . Behold, at that time I will

undo all that afflict thee ; and I will save her that halteth, and gather her that was driven out ; and I will get them praise and fame in every land where they have been put to shame. At that time will I bring you again, even in the time that I gather you : for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord.” If those who believe the Bible do not believe in Israel’s return, it is because they are ignorant, or because they are so blinded by traditional teaching, they are unable to see in noonday light. It is obvious, in the first place, that the prophecy is about the literal Israel, Judah, and Jerusalem, and that spiritualizing it into blessings for the church at large is a gross violation of every rule of fair interpretation and of common sense. It is obvious, in the second place, that it has not yet been fulfilled, and that it will not be, until it can be said to Jerusalem, “the king of Israel, even the Lord, is in the midst of thee : thou shalt not see evil any more.” It is obvious, in the third place, that when the Jews are brought back to their own land, and restored to fellowship with Jehovah, they will become famous throughout the earth, and the channel of mercy to the millennial nations.

## XXIII.

### *ISRAEL IN HAGGAI.*

“**A**CCORDING to the word that I covenanted with you when ye came out of Egypt, so my Spirit remaineth among you: fear ye not. For thus saith the Lord of hosts, Yet once it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts. . . . Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen,” (ii. 5-7, 21, 22). It is enough to say that the quotation of this passage by the Holy Ghost in the epistle to the Hebrews as yet to be fulfilled, long after the first coming of Christ, shows that it reaches into the future, and that it touches the Jews at His second coming. The house to which reference is made was in Jerusalem, and the inspired apostle connects it with the second advent, when the word, “Yet once more,” or, “Yet once it is a little while,” signifieth the removal of every thing that may be shaken, amid the pomp and power of that tremendous day.

Hence while it is true that there is an immediate application of the prophecy to the times of Zerubbabel, this is not the whole truth. The prediction rested for a moment upon those times, only to leap

forward to its final accomplishment at the second advent of our Lord, which is always associated in Scripture with the termination of Israel's woes. The student of the Bible should accept it as a primary truth, that prophecy is not to be caged within a limited period, nor confined within the scope of the inspired writer's own observation and understanding, "Knowing this first, that no prophecy of the scripture is of any private interpretation," (2 Pet. i. 20). It is important to repeat that prophecy primarily expresses the purpose of God with respect to His Son, and therefore it must look on ultimately to the manifestation of that Son's power and majesty, when He shall appear a second time apart from sin unto completed salvation. It may be partially accomplished in events that speedily follow, but these are only types of a nobler end, when the crown of glory shall be placed upon His brow in the very city where He wore a crown of thorns. He condescended to be born of the Jews, and hence the prominence given to that people in the counsels of Jehovah can not strike any one who loves the Lord as strange or unseemly. Hence too the bearing of prophecy upon the Jews to the very end of the age, for whatever may have been its fulfillment in the events of the past, it still reaches on to the great terminus of all history.



## XXIV.

### *ISRAEL IN ZECHARIAH.*

**I**N this prophecy we find a series of visions that are explicitly said to relate to the literal Judah and Jerusalem, whose inhabitants were then in Persian captivity. At the close of the first vision the angel of the Lord is heard crying, "O Lord of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three score and ten years?" No doubt can exist of the application of this to the Jews, nor of the reply, "Thus saith the Lord of hosts, I am jealous for Jerusalem and for Zion with a great jealousy." That the promise of restoration reaches beyond the return of a miserable remnant from the seventy years' bondage, is shown in the second vision of four horns, representing, as is stated, the four great world powers, that have wasted God's ancient people. But four carpenters appear upon the scene, and the Lord said to the prophet, "These are the horns that scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it." The fourth horn, or the Roman power, had not then gored the Jews, but only the two horns of Babylon and Persia, and hence the prediction stretches on to the final deliverance of Judah from Gentile dominion, when "the times of the Gentiles" shall have closed.

This is shown more fully in the third vision where the promise is, "Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." But when will all this occur? Let us read on: "Thus saith the Lord of hosts, AFTER THE GLORY hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye." Thus it is after the glory, or the coming of the Lord; and in anticipation of this the exhortation goes forth, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord IN THAT DAY, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee and the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again. Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation." It is amazing that any fair-minded Christian can read this chapter, and retain the slightest doubt concerning its reference to the literal Jerusalem, or concerning the blessings both temporal and spiritual in store for the now scattered Jews, or concerning their unconditional restoration to their own land, and to the favor of Jehovah.

Passing by the other visions for want of space, we read that the time is coming, as it surely has not yet come, when "Jerusalem shall be called, A city of truth; and the mountain of the Lord of

hosts, The holy mountain. Thus saith the Lord of hosts, There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age. And the streets of the city shall be full of boys and girls playing in the streets thereof. Thus saith the Lord of hosts, If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. Thus saith the Lord of hosts, Behold, I will save my people from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God in truth and righteousness." It is needless to say that this unconditional promise has never yet been fulfilled, and, therefore, a certain fulfillment awaits it in the future.

But this is confirmed by what follows: "Thus saith the Lord of hosts, It shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days it shall come to pass, that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you," (chap. viii.). The common view that this is only a

prediction of what occurred on the day of Pentecost is too childish to call for serious notice; and the attempt of others to hold up to ridicule the picture of ten men out of all nations laying hold of the skirt of an old Jew, is simply casting contempt upon God's word.

Leaving out much that is of interest in the prophecy, the closing chapters teach in the clearest possible manner the future return and blessing of Israel, as the result of God's sovereign and unchanging grace. Indeed so distinctly is it taught that nothing but invulnerable ignorance or invincible prejudice can close the mind against the knowledge of the glorious destiny in store for the despised Jew. The governors of Judah, the inhabitants of Jerusalem, the house of David, the house of Nathan, the family of Levi, the family of Shimei, are mentioned by name, and there is no use in reading the Bible, if they refer to other persons. Obviously none are meant but the literal seed of Abraham, coming at last to their day of humiliation and restoration, for God says, "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." They will look upon Him, because He will then have appeared, and they will bitterly mourn over their blind rejection of the Messiah.

At the time of His appearing, He goes on to say, "I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue

of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle; and his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; . . . and the Lord my God shall come, and all the saints with thee; . . . and the Lord shall be king over all the earth." The spiritual-millennium expositors are sorely perplexed by this passage, and well they may be. They admit that the destruction of the city by a Roman army under Titus does not at all complete the prophecy, and that nothing has yet occurred which answers to the description here given of the carnage and crime, that shall immediately precede the personal appearing of the Lord for the deliverance of beleaguered Jerusalem. They confess that they do not know what to do with it, because it does not fall in with their pre-conceived theory about the church converting the world. But the humble believer, who simply takes God at His word, finds no difficulty in understanding these plain predictions. Many object to the restoration of the feast of tabernacles, as if this were going back to Judaism; but neither here is the believer troubled, because he can not see the slightest impropriety in the renewed observance of a feast that celebrates the glories of the reigning King, nor does he feel that it is right for him to cavil at what is plainly revealed in the inspired Scriptures.

## XXV.

### *ISRAEL IN MALACHI.*

**I**N the last of the Old Testament books we read, “Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for, he is like a refiner’s fire, and like fullers’ sope. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former [margin, ancient] times.”

It may be said that this refers to the offering of spiritual sacrifices on the part of believers in Christ. Granted; but surely it is the offering of Judah and Jerusalem, and surely the sons of Levi mean the sons of Levi. As already seen, the Jews will be partially restored to their land, and will actually look upon Him in the splendor of His appearing. Hence His epiphany in relation to Israel is set forth in this closing prophecy of the Old Testament under the figure of “the Sun of righteousness,” while His coming in relation to the church is set forth in the closing prophecy of the New

Testament under the figure of "the Morning Star." Hence, too, Israel is in view, when He says, "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Was this divine promise fulfilled in the person and ministry of John the Baptist? Most Christians would unhesitatingly answer *yes*; but the answer indicates sad ignorance of the Bible, and the ignorance indicates sadder indifference to its teachings, save as these teachings affect the question of their personal salvation.

In the first place it is not true that the coming of John the Baptist was before the great and dreadful day of the Lord. No one who is familiar with this phrase throughout the prophecies can imagine for a moment that it refers to the first coming of Christ in grace. It is a phrase of frequent occurrence, and it is invariably connected with the terrible judgments of God, that shall close Israel's troubled history, wind up the present dispensation, and introduce millennial glory. In what sense could the first coming of Christ be called "the great and dreadful day of the Lord," when He Himself declares that He came "to preach the acceptable year of the Lord," and would not even complete the quotation, "the day of vengeance of our God?" (Luke iv. 19; Isa. lxi. 2). In what sense could it be called "the great and dreadful day of the Lord," when He was so gentle, so tender, so loving, He did not strive, nor cry, nor raise His voice in the streets, nor break a bruised reed, nor quench the smoking flax? (Matt. xii. 19, 20).

Elsewhere we read that "the day of the Lord of

hosts shall be upon every one that is proud, and lofty, and upon every one that is lifted up, and he shall be brought low; . . . and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth," (Isa. ii. 12-19); "Woe unto you that desire the day of the Lord! to what end is it for you? the day of the Lord is darkness, and not light," (Am. v. 18); "The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord: the mighty man shall cry there bitterly. That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness," (Zeph. i. 14, 15); "The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come," (Acts ii. 20); "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape," (1 Thess. v. 2, 3).

Such is the uniform usage of the phrase, "the day of the Lord," and there is truly something dreadful about that sort of a day, but nothing at all dreadful about the day when Jesus said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," (Matt. xi. 28); "The Son of man is come to seek and to save that which was lost," (Luke xix. 10); "If any man thirst, let him come unto me, and drink," (John vii. 37). So far



from putting forth any dreadful manifestation of His power, "He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth," (Acts viii. 32). It can not be, therefore, that John the Baptist ushered in that "great and dreadful day of the Lord."

In the second place, John expressly declares that he was not Elijah. The question was directly put to him by a delegation of priests and Levites from Jerusalem, "Art thou Eliás? And he saith, I am not," (John i. 21). They certainly had in view the prophecy of Malachi, and it is marvellous that with his own explicit testimony to the contrary, so many Christians still insist he was Elijah the prophet, who was to come before the great and dreadful day of the Lord. If they base their hasty conclusion upon our Lord's statements concerning the two men, they are forced to believe that John was mistaken, or that he did not know who he was, for there is no way of getting around his distinct and pointed evidence, "I am not Elijah."

But when these statements of our Lord are carefully examined, it will be seen that there is no conflict whatever between them and the testimony of John concerning himself. "All the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come," or as the Revised Version has it, "If ye are willing to receive it [margin, him], this is Elijah, which is to come," (Matt. xi. 13, 14). Ah, just so. If ye are willing to receive him, the promised kingdom will be established; God will hurry forward the accomplishment of His purposes more than eigh-

teen hundred years; the long night of Israel's desolation will give place to a morning without a cloud and without an evening; and the glory will shine upon the earth for a thousand years. But if ye are not willing to receive him, as the forerunner of the Lord, what then? The purposes of Jehovah are necessarily postponed until the appearing of another Elijah, "which is to come."

So when Elijah was seen with Moses on the mount of transfiguration, the disciples were led to ask, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things," in obvious allusion to His own second coming at "the times of restitution of all things, which God hath spoken by the mouth of all the holy prophets since the world began," (Acts iii. 21). Here then is our Lord's positive testimony, "Elias truly shall first come," and nothing that follows can possibly overturn this announced truth. It stands by itself and makes as certain as the word of Jesus a future appearing of Elijah. "But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist," (Matt. xvii. 10-13). Of course this reference to John the Baptist is to be interpreted in the light of the previous statement, "If ye will receive it, this is Elias which was for to come;" but as they did not receive it, "Elias truly shall first come, and restore all things."

There is another passage which makes perfectly plain the relation between these two heralds of our Lord's first and second coming. It is the announcement of the angel Gabriel to Zacharias concerning John the Baptist as the forerunner of the Lord "He shall go before him in the spirit and power of Elias," (Luke i. 17). Gabriel did not say he is Elijah, but carefully distinguishes between the two in the assurance that John was to go before Jesus in the spirit and power of Elias. The former is to the first advent of Messiah what the latter is to the second advent, and hence the one is the type of the other, so linked together in God's eternal counsels concerning His Son, that the denial of the literal return of Elijah would be a denial of the literal ministry of John, as the removal of the substance carries away its shadow. The two comings of Christ, in grace and in glory; the two dispensations, the one now drawing to its close, to be followed by another of power and majesty; the baptism with the Holy Ghost ushering in the one, the baptism with fire introducing the other; the church now, Israel hereafter—how this two-fold purpose and plan of Jehovah runs all through the Scripture, and how needful that it should be seen by "every scribe instructed unto the kingdom of heaven," that he may bring forth out of his treasure, things new and old.

## XXVI.

### *ISRAEL IN THE OLD TESTAMENT.*

**I**N the mere glance that has been given to the Old Testament teachings concerning Israel, many important passages have been necessarily omitted. It may be well, therefore, before passing on to the New Testament to sum up the results already reached, to add a few additional facts with regard to the future of God's ancient people, and to distinguish a little more fully between His predicted dealings with them and His dealings with the Church of the present age.

In the first place, it has been shown that He gave to Abraham, to Isaac, to Jacob, and to their natural seed by an everlasting and unconditional covenant a specified portion of the earth, with well defined and repeatedly mentioned boundaries. Let the thoughtful reader attentively consider Gen. xiii. 14-17; xv. 18; xvii. 8; xxvi. 3, 4; xxviii. 13, 14; xxxv. 12; xlviii. 4; Ex. xxiii. 31; Deut. i. 6, 7; xi. 24; Josh. i. 4; 2 Chron. xx. 7. There is not an intimation in the Bible that this covenant meant something entirely different from the simple and obvious import of the language in which it is expressed, or that it is based upon the worthiness of the Jews, or that it has been spiritually fulfilled to Gentile believers. It is needless to say that no such covenant, securing to the body of believers a tract of land as a heritage, has been made with the Christian Church.

In the second place, the Old Testament is full of promises of earthly and temporal blessings for faithful and obedient Israelites, and full of threatenings of earthly and temporal adversities and calamities for the children of Abraham, if they refused to worship and serve the Lord. Let any one read Lev. xxvi., and Deut. xxviii., for example, and he will at once see that there is nothing like this, and no approach to this, in the New Testament. On the other hand, cross-bearing, or poverty, or persecution, or tribulation in some form is the indispensable badge of Christian discipleship.

In the third place, of all God's chosen ones in the present age it can be said, "Being justified freely by his grace, through the redemption that is in Christ Jesus," (Rom. iii. 24); but "Zion shall be redeemed with judgment," (Isa. i. 27), and "when thy judgments are in the earth, the inhabitants of the world will learn righteousness," (Isa. xxvi. 9). It is the redemption of Zion or Israel that leads the inspired Psalmist to exclaim, "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about it. He shall call to the heavens from above, and to the earth, that he may judge his people," (Ps. l. 3, 4). When it can be sung, "the Lord reigneth," it shall also be sung, "Clouds and darkness are round about him: righteousness and judgment are the habitation of thy throne. . . . Zion heard, and was glad; and the daughters of Judah rejoiced, because of thy judgments, O Lord," (Ps. xcvi.). Redemption by grace for the Church, and redemption by power

through judgment for Israel, Christ of course being the only Redeemer and His blood the ransom price, in either case, are not at all one and the same thing.

In the fourth place, the church is saved through faith; and the Lord Jesus says of His people now, "Blessed are they that have not seen, and yet have believed," (John xx. 29). But of Israel He says, "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 first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadad-rimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart," (Zech. xii. 10-14). Thus while the church is saved through faith, Israel will be saved through sight, as Joseph showed himself personally to his brethren amid weeping so loud, the Egyptians and the house of Pharaoh heard. With the church it is first faith, and then sight; with Israel first sight, then faith.

In the fifth place, since the bitter repentance of the Jews for their rejection of the Messiah takes place *in* Jerusalem, it follows that they will be restored, partially at least, to their own land in unbelief, before the second advent of Christ. Hence in the succeeding chapter we are told "it shall come

to pass, that in all the land, saith the Lord, two parts shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them; I will say, It is my people, and they shall say, The Lord is my God. Behold the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east," (Zech. xiii., xiv.).

There are many similar predictions, which show that at the time of the Lord's appearing in their behalf, the Jews will be largely gathered in their own land, offering a form of worthless worship in their temple, treating with disdain the little remnant of their brethren, now called orthodox Jews, who still believe God's word, and exposing themselves to condign punishment by their unbelief and sin. "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb, as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood; he that burneth incense, as if he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abomina-

tions. I also will choose their delusions, and will bring their fears upon them ; because when I called, none did answer ; when I spake, they did not hear : but they did evil before mine eyes, and chose that in which I delighted not. Hear the word of the Lord, ye that tremble at his word ; Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified : but **HE SHALL APPEAR** to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies," (Isa. lxvi. 3-6).

Again it is written, " Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord ; and I will cause them to return to the land that I gave to their fathers, and they shall possess it. And these are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord, We have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child ? wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness. Alas ! 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. . . . For I am with thee, saith the Lord, to save thee : though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee : but I will correct thee in measure, and will not leave thee altogether unpunished," (Jer. xxx. 3-11).

In another place God says to the same Jews,



whom He has scattered among the heathen, and dispersed in the countries, "Because ye are all become dross, behold, therefore, I will gather you into the midst of Jerusalem. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it; so will I gather you in mine anger and in my fury, and I will leave you there, and melt you. Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the Lord have poured out my fury upon you," (Ezek. xxii. 19-22).

If space permitted, it would be most interesting to quote numerous other declarations, not less clear and forcible in stating that the closing days of Israel's troubled history will be darker and stormier than any that have preceded, that the great mass of the Jews will be as the great mass at present, unbelieving, materialistic, atheistic, utterly blind and deaf to the claims of Jesus of Nazareth as their Messiah, and that they must pass through a sore tribulation, nay, an unparalleled tribulation, before they stand upon the mount of deliverance amid the splendors of millennial glory. It is true that as in the past eighteen hundred years, "even so then at this present time also there is a remnant according to the election of grace," and that now there are among them about forty thousand Christians in Great Britain and on the Continent, more than four hundred of whom are witnessing and working for the crucified Redeemer as ministers

and missionaries of the cross. It is also true that the Church has been sadly deficient in duty in failing to preach the gospel, as the apostles did, "to the Jew first," for the word holds good to-day, "Pray for the peace of Jerusalem : they shall prosper that love thee ;" but we are plainly taught that as a people they will acknowledge Christ only when He appears.

In the sixth place, this leads to the mention of another remarkable difference between Israel and the Church ; for while the latter has been gradually and slowly formed for more than eighteen hundred years, and can increase only through the addition of its members one by one, the former as a body or nation will be converted in a day. Hence the Holy Ghost exclaims in a tone of exultation, " Who hath heard such a thing ? who hath seen such things ? shall the earth be made to bring forth in one day ? or shall a nation be born at once ? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth ? saith the Lord : shall I cause to bring forth, and shut the womb ? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her. . . . As one whom his mother comforteth, so will I comfort you ; and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb ; and the hand of the Lord shall be known toward his servants, and his indignation toward his enemies. For, behold, THE LORD WILL COME with fire, and with his chariots like a whirl-

wind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many.”

Then the Israelites who are in the land, converted and saved by the personal appearing and intervention of Christ in their behalf, will be sent unto the nations, declaring His glory among the Gentiles. “And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters [margin, coaches], and upon mules, and upon swift beasts [the Hebrew word is from a verb which means *to leap, to bound*] to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord,” (Isa. lxvi.). There are more than twenty passages in the Old Testament, which assert that the acceptance of Christ by Israel as their Lord, and the acceptance of Israel by Jehovah as His people, are connected with their sudden repentance as a nation, and also with the time of their return to their own land.

But in the seventh place, these inspired prophets distinctly and repeatedly declare that when the Jews turn to their now rejected Messiah, they shall be groaning under the persecution of one, who becomes the very embodiment of human and Satanic pride and wickedness, commonly known as the Antichrist. No mere system, or succession of rulers, is meant by this, however true it is that Popery and much in Protestantism also are anti-christian in character and tendency, but a person

is obviously in view when the Holy Spirit refers so often to the last great enemy and oppressor of Israel. He is frequently mentioned in the Psalms as "the man of the earth," and by other designations. He is described in Isaiah as saying in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north," and is emphatically called "the king," for whom Tophet is ordained of old. In Daniel he is presented under the symbol of a "horn that had eyes," indicating his power and sagacity; and again, "in the last end of the indignation," "when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully; . . . he shall also stand up against the Prince of princes; but he shall be broken without hand." Again, he is "the prince that shall come," who shall confirm a covenant with many of the Jews for one heptad, or the last seven years of Israel's eventful history, and in the midst of the heptad, or at the end of twelve hundred and sixty days, or forty and two months, or a time and times and the dividing of time, he shall begin his terrible persecutions. Again, it is said, "the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; . . . and he shall plant the tabernacles of his palace between

the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him." In Micah he is "the breaker ;" in Zechariah "the idol shepherd ;" and there are many allusions to him scattered through the Old Testament Scriptures.

But the passages just quoted are sufficient, perhaps, to show that he will have a special relation to Israel, who will be made to know as they have never done before the meaning of God's sad upbraiding, "My people have committed two evils ; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water," (Jer. ii. 13). Let it not, however, be supposed that judgments will fall upon the poor Jews alone in the last days. It is true Jehovah says to them, "The anger of the Lord shall not return, until he have executed, and till he have performed the thoughts of his heart : in the latter days ye shall consider it perfectly," (Jer. xxiii. 20) ; and the prophet is told to hand a bitter cup to "Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, as it is this day." But then God turns to the rest of mankind, and exclaims in language that ought to be burned into the hearts of princes and peoples all over the world, "Lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ? Ye shall not be unpunished : for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophecy thou against them all these words, and say unto them, The Lord

shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground," (Jer. xxv.).

In this dreadful manner shall be ushered in "the day of the Lord," a phrase of frequent occurrence in the Bible, which is invariably associated with the most appalling judgments. But when the storm cloud of God's righteous wrath shall have burst upon unbelieving and guilty Israel, and equally unbelieving and guilty Christendom, then shall come the millennial kingdom of our Lord Jesus Christ, and the promotion of Jerusalem as the capital of His earthly empire, when the song shall have a new meaning, "Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great king," (Ps. xlviii. 2). Much of Old Testament prophecy is occupied with predictions of the future glory of this sacred city, so long trodden under the feet of Gentiles. For example, we read "the word that

Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem," (Isa. ii. 1-3). "They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea," (Isa. xi. 9). "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," (Isa. xxiv. 23); "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. . . . And the inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity," (Isa. xxxiii. 20-24); "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. . . . Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath

made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God," (Isa. lii. 1-10); "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate," (Isa. lxii. 1-4); "And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands," (Isa. lxv. 19-22).

These passages are taken almost at random from a single prophet; and there are scores of similar statements equally explicit, equally unconditional, that assert in the clearest manner the future return and conversion of the Jews, and their establishment



in their land, as the channel of blessing to the nations of the millennial earth. They can not be spiritualized away ; they can not be exhausted in the restoration of a feeble remnant of Judah and Benjamin at the close of the Babylonian captivity ; they can not be forced to refer to Gentile believers of the present dispensation. D. N. Lord, the able editor of the Theological and Literary Journal, did not use language too strong, when he said, "Those who assent to the true laws of language and symbols will no more deny or doubt that the prophecies teach that the Israelites are to be restored, than those who assent to the definitions and axioms of geometry will deny the demonstrations that are founded on them. There is not a proposition in the whole circle of human knowledge of more perfect certainty than that God has revealed the purpose of re-gathering that scattered nation, establishing them as His chosen people, and re-appointing a temple worship at Jerusalem that is to embrace some of their ancient rites. It is not merely certain, but is taught with a frequency, an emphasis, and an amplitude, and invested with a dignity and grandeur that are proportionable to the vastness and wonderfulness of the measure in the great scheme of His administration over the world."

Yes, it is of the literal, natural seed of Abraham, Isaac, and Jacob we find it written, "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean : from all your filthiness, and from all your idols will I cleanse you. A new

heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. . . . Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden: and the waste, and desolate, and ruined cities, are become fenced, and are inhabited. Then the heathen, that are left round about you, shall know that I the Lord build the ruined places, and plant that that was desolate: I the Lord have spoken it, and I will do it," (Ezek. xxxvi. 24-36); "Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory. Amen, and Amen."

## XXVII.

### *ISRAEL IN THE GOSPELS.*

“**T**HE book of the generation of Jesus Christ, the son of David, the son of Abraham.” This first verse of the first chapter of the New Testament ought to convince Christians that the Jew is worthy of special attention and respect, and that he was set apart, and is now reserved, for distinguished service in fulfilling the counsels of God. It shows that our divine Redeemer in His human nature descended from a long line of Jewish ancestors; and the same chapter informs us that upon a Jewish maiden was conferred the high honor of bringing into the world the only begotten Son of God.

In the gospel of Luke we learn that the angel said to the virgin, “Fear not, Mary; for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” Most Christians, no doubt, regard these words as teaching merely the spiritual reign of Christ in the hearts of men, and yet any one who will stop long enough to think must certainly acknowledge that they set forth some special relation which He holds to literal Israel.

Unless this is so, what is the meaning of "the throne of his father David," and of "the house of Jacob?" David's throne was not and is not in heaven; David's throne is not in our hearts; David's throne was in Jerusalem as the source and centre of Jewish government and nationality; and the house of Jacob can not be made to signify, without the most forced and unnatural application, the Gentile Church. It is probable that every Christian reader would have taken the words in their simple and obvious import, and believed that Jesus shall one day rule on David's throne and be the recognized King of Jacob's house, had it not been for the wretched allegorizing, or spiritualizing mode of treating the Bible now in vogue, which wrings from it whatever each one's whims may demand.

It may be said that "the throne of David" and "the house of Jacob" are used elsewhere in the New Testament in a figurative sense for the Gentile Church; but the assertion is met by a flat and positive denial, and by a challenge for the proof. Peter's sermon on the day of Pentecost is usually cited by the allegorical interpreters as authority for the notion that the promise of Messiah's occupancy of David's throne was fulfilled in the resurrection of Christ, in His ascension to the right hand of the Father, and in the descent of the Holy Ghost as the first exercise of His regal power, (Acts ii. 25-35). But it will be observed that the apostle does not affirm any such thing. He does not say that the promise of a successor to David's throne had been fulfilled, nor does he say that God had raised up Jesus, and placed Him on David's throne.

On the other hand he explicitly states that our ascended Lord has gone to a place which David did not and does not occupy, and He will be there until "the sun shall be turned into darkness, and the moon into blood," when, and not before, He shall take possession of David's throne, at the subjugation of all His foes. That David's throne, or the promised kingdom, shall be given to Him at the time of the national restoration and conversion of the Jews, which is at the time of the restitution of all things, when God shall send Jesus Christ from the heaven that now receives Him, is plainly intimated by the same apostle in the following chapter, (Acts iii. 19-21).

The word "Israel" occurs 70 times, and in every instance it is to be taken literally. Even the apostle's benediction forms no exception, "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God," (Gal. vi. 16). Upon this Dr. Eadie, not a pre-millennialist, remarks in his excellent Commentary, "It may be said indeed, on the one hand, that the apostle has been proving that the Jew, as a Jew, has no privilege above the Gentiles, that both Jew and Gentile are on a level, so that both believing Jews and Gentiles may therefore be called Israel. It may be replied, however, that the apostle never in any place so uses the name, never gives the grand old theocratic name to any but the chosen people."

It is also often asserted that according to the New Testament "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female," (Gal. iii. 28). But if this proves that

the Jew who believes in Christ ceases to be a Jew, it also proves that the freeman or slave who believes ceases to continue in a state of liberty or servitude, and the male or female who believes ceases to be a man or woman. Here again Dr. Eadie well says, "Not that in themselves such distinctions cease to exist, but they interfere not with spiritual oneness and privilege." The fact is that the word "Jew" occurs about 200 times, and it always means a Jew in contrast with a Gentile. The word "Jerusalem" is found more than 140 times, and it invariably refers to the literal capital of Judæa, except when some qualifying word as "new," or "heavenly," or "from above," indicates the different use to which it is put by the Holy Spirit, and showing that elsewhere it is to be understood in its natural and obvious meaning.

Every Christian believes that in the literal sense "there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him," (Matt. ii. 1, 2). Whether the purpose of His mission to earth was communicated to them by divine revelation, or whether it was received by tradition from the prophetic scriptures, or in whatever manner they had heard of Him, it is certain that they knew of Him only as King of the Jews, however widely His empire might extend. That this thought pervades the gospel of Matthew has always been readily discovered by careful Bible students, so that many of them have assigned to it as an appropriate title, "The gospel of Jesus Christ, the King of the Jews."

They see that in this gospel "the kingdom of heaven," or rather "the kingdom of the heavens" is a phrase which occurs thirty-two times, and that it is not found elsewhere in the entire New Testament. Thus John the Baptist came "preaching in the wilderness of Judæa, and saying, Repent ye; for the kingdom of heaven is at hand." Again we read, "From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand," (Matt. iii. 2; iv. 17). The Jew would readily understand this announcement, for he had learned from the vision of Daniel, as from other of his prophets, that at the coming of Messiah "judgment was given to the saints of the most high [places,]; and the time came that the saints possessed the kingdom." But another class is subsequently added to the saints of the most high places, for it is said, "the kingdom and dominion, and the greatness of the kingdom UNDER the whole heaven, shall be given to the people [the Jews] of the saints of the most high [places]," (Dan. vii. 22, 27).

Hence our Lord at first offered this promised kingdom to the Jews, and confined to them His personal ministry, saying, "I am not sent but unto the lost sheep of the house of Israel," (Matt. xv. 24). Not only so, but in His first commission to the twelve apostles He strictly charged them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And, as ye go, preach, saying, The kingdom of heaven is at hand," (Matt. x. 5-7). The entire chapter relates to their exclusive ministry among the Jews, and

this at once explains the remarkable statement which has perplexed so many, "When they persecute you in one city, flee ye into another: for verily I say unto you, Ye shall not have gone over [margin, finished] the cities of Israel, till the Son of man be come," (vs. 23). The mission of the apostles to the Jews as such terminated abruptly at the death of Christ, and from that time they were to preach the gospel to every creature, beginning, however, at or rather *from* Jerusalem, and to be His witnesses unto the ends of the earth.

But since God's faithfulness, as already abundantly shown, makes certain the restoration and conversion of the Jews, special proclamations to them will be resumed, when the times of the Gentiles shall be completed. Meanwhile the church fills the interval, as between the 69th and 70th heptad of Daniel, unnoticed here because our Lord is speaking only of the Jews. But when the fulness of the Gentiles is come in, then He will resume His direct connection with Israel, and His ambassadors will again go forth preaching, not merely the gospel of grace, or the glad tidings of salvation for sinners generally, but preaching particularly the gospel of the kingdom, or the glad tidings that His Kingdom is about to be manifested on the earth. This will be during the last seven years of Israel's travail, and hence they shall not have gone over the cities of Israel till the Son of man be come.

The kingdom offered to Israel was deliberately and repeatedly rejected, for the promised King "came unto his own, and his own received him not," (John i. 11); and then He predicted a doom



upon them for their sin, heavier than that which crushed Tyre and Sidon and Sodom, (Matt. xi.); and then He went with design into the corn fields on the sabbath day, thus breaking the seal of the Jewish covenant; and then He gave a picture of the Jews past, present, and future under the awful imagery of a man from whom an unclean spirit had been expelled, but the spirit after wandering disconsolate in waterless places, discovering that his old home was empty and swept and garnished, "taketh with himself seven other spirits more wicked than himself, and they enter in, and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

The spirit of idolatry had been banished from the Jews after the Babylonian captivity, but their hearts remained unoccupied by the fear of the Lord which should have taken its place, and they wound up centuries of formality and worldliness, by turning a deaf ear to the entreaties and expostulations of their own Messiah. "I am come in my Father's name," He says, "and ye receive me not: if another shall come in his own name, him ye will receive," (John v. 43). Truly they will be ready, nay, they are ready now, to receive the antichrist when he shall come, and again will they fall into an idolatry sevenfold more debasing than any which stains the annals of their earlier history.

Having uttered this fearful prediction of Israel's apostacy, He immediately refused to recognize His mother and brethren according to the flesh; *and the same day* He went out of the house, and sat by the

sea-side, and began to speak in parables of "the mysteries of the kingdom," (Matt. xii., xiii.). It is no longer the kingdom, but the kingdom not revealed, and He sketches in His own divine way the condition of things while the kingdom continues in mystery. First, under the parable of the sower, He shows that only one fourth part of the seed, which is the word of God, will take real effect, and that this will bring forth variously, some an hundred, some sixty, some thirtyfold. It is needless to say that the experience of the Church for more than eighteen hundred years has confirmed the truth of this representation.

Then He shows in the parable of the tares and the wheat, that the children of the kingdom and the children of the wicked one will be found side by side, up to the very end of the age, when His personal coming will lead to a separation. This is followed by the parable of the mustard seed, symbolizing the outward growth of the professing Christian body, and yet the birds of the air, which He had just declared represent the wicked one, the devil, Satan, lodge in the branches of the great tree. This again is followed by the parable of the leaven, always in Scripture the symbol of evil, which a woman, the emblem of the church good or bad, hid, insidiously introduced, in the three measures of meal, the seed corn ground up and lifeless, till the whole was leavened.

Sad comment, one may say, upon the state of Christendom during His absence, or until the revelation of the kingdom, but every word of it is true so far before the eyes of all the world. After He

had dismissed the multitude and entered into a house with His disciples, He cheered their hearts, saddened by what they had just heard, with the parable of the treasure hid in the field, His own Jewish people, and with the parable of the pearl of great price, His own loved Church, both of which He purchased for Himself at great expense; and finally He tells them of the drag-net drawn through the sea of time, bringing all of His own to His feet at His coming, when the wicked shall be cast away.

Not until His break with Israel did He allude to the Church, and then He spoke of it as something yet in the future. "Upon this rock I will build my church," (Matt. xvi. 18); and the meaning is well explained by Dr. Joseph Addison Alexander who says, "*I will build* (as something yet to be accomplished) *my church*, a Greek word, which according to its etymology means something *called out* or evoked, and by implication *called together* or convoked, as a separate assembly or society, selected from the greater number." According to this high authority, then, the very meaning of the word forbids the idea of the conversion of the world by the Church, for the Church itself is made up of those called out and called together from the world, selected from the greater number.

The word *church* is found three times in Matthew, and not elsewhere in the gospels. "The kingdom of God" occurs four times in Matthew, and, as already stated, "the kingdom of heaven" more than thirty times. Since our Lord used all three of the expressions in the same gospel, it is evident that they are not precisely equivalent to each other.

It may be said of "the kingdom of God," that it is within you, or among you, because God's King is now preached unto men, and God's power in the righteousness, peace, and joy of believers is now exerted. But it is never said of "the kingdom of heaven" that it is nigher than "at hand," and when the rejected Messiah took His way into the heavens, the kingdom of heaven began its career in mystery, corresponding in general with the present dispensation, and having the special sphere of its rule in what is called Christendom.

On the other hand the Church, in the strict, New Testament sense of the word, did not begin and could not begin until our Lord's ascension, and the descent of the Holy Ghost. While He was upon the earth it was said, "The Holy Ghost was not yet, because that Jesus was not yet glorified," (John vii. 39); and He invariably speaks of the coming of the Holy Ghost as dependent upon His departure, (John xiv.-xvi.). The reason for this is that the Church forms the body, of which the risen and exalted Christ is the head, (1 Cor. xii. 13; Eph. i. 22, 23, &c.); and until Jesus was glorified there was no man at God's right hand, no risen head to which the body could be united by the Holy Ghost. Men were saved before the church was formed; men will be saved after the church has been caught away to meet the Lord in the air; for only those who are called out in the present dispensation, and baptized by one Spirit into one body to be linked to the Head, and to constitute the bride of Christ, can be termed "the church" in precise accuracy of language.

But His purpose to build His Church upon Himself, as the rock, was immediately followed by the scene upon the mount of Transfiguration, which was plainly a sample of the promised kingdom; and in connection with this scene, *after the death of John the Baptist*, He said, "Elias truly shall first come, and restore all things," (Matt. xvii. 11). Hence, whenever the kingdom is mentioned, He had the Jew in view, as He certainly had in the last days of His ministry. Thus we find Him saying to His disciples the night preceding His crucifixion, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you I will not drink of the fruit of the vine, until the Kingdom of God shall come," (Luke xxii. 15-18).

These words, it will be observed, have no reference to the Lord's Supper, which was not instituted till afterwards, but solely to the Jewish passover; and it was on the same sad and solemn occasion He said to the apostles, "I appoint unto you a Kingdom as my Father hath appointed unto me; that ye may eat and drink at my table in my Kingdom, and sit on thrones, judging the twelve tribes of Israel," (Luke xxii. 29, 30). Ten of these twelve tribes had been lost to human eye for centuries in the countries east of the Euphrates; but they were not lost to the all seeing eye of Him, who here anticipates and foretells their return and restoration at His appearing and Kingdom.

The Holy Spirit recognizes but three classes, or divisions, of men, the Jews, the Gentiles, and the Church of God, (1 Cor. x. 32); and these three form the subject of our Lord's memorable prophecy on the mount of Olives just before His crucifixion, (Matt. xxiv., xxv.). Closely related to the delivery of that prophecy He uttered a touching lamentation, the meaning of which cannot be mistaken: "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! 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," (Matt. xxiii. 37-39). He does not say, as in the Old Testament, My house, but *your* house, for He could not own that from which He was excluded. Yet language has no meaning, unless the inhabitants of Jerusalem shall see Him again, and see Him with blessings on His name; and it is equally certain that they shall see Him only at His second coming.

Immediately after that, He predicts concerning the temple, "There shall not be left here one stone upon another, that shall not be thrown down." Considering the enormous size of the stones, some of which were more than seventy feet in length, ten feet in width, and eight feet in thickness, and looking at the massive structure that seemed to have upon it the stamp of immortality, this would have been the maddest prophecy, if He had not been divine who uttered it; and it is not strange that the dis-

ciples came to Him, as He sat upon the mount of Olives, saying, "Tell us, when shall these things be, and what shall be the sign of thy coming, and of the end of the world," or rather "age"? They evidently thought that the temple would stand until the second advent, and until the close of the present order of things.

To these three questions our Lord replies, first covering the entire period of Jewish history, filled with sorrows, down to the time when there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." He also referred to "the abomination of desolation, spoken of by Daniel the prophet," and, turning to Daniel the prophet, we read, "At that time [that is, at the time the antichrist shall plant the tabernacle of his palace between the seas in the glorious holy mountain] shall Michael stand up, the great prince which standeth for the children of thy people [the Jews]; and there shall be a time of trouble, such as never was since there was a nation even to that same time : and at that time thy people shall be delivered every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake, some [that awake] to everlasting life, and some [that awake not] to shame and everlasting contempt. . . . And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days," (Dan. xii.).

It is obvious that our Lord and Daniel are speaking of the same event, for there cannot be two tribu-

lations of unequalled violence, and it has already been proved that the long ages of Jewish suffering will close amid yet heavier calamities and yet darker despair. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken, and then shall appear the sign of the Son of man in heaven, [probably the rapture of the saints]: and then shall the tribes of the earth mourn, and they [not *ye*, for *ye* shall be with Him in the air] shall see the Son of man coming in the clouds of heaven, with power and great glory. And he shall send his angels with a great sound of trumpet; and they shall gather together his elect [Jews] from the four winds, from one end of heaven to the other."

The notion of some that all of this refers to the destruction of Jerusalem by Titus is too absurd to be dignified by serious refutation. It may well be dismissed with the contempt it deserves. But it will be observed that for the Jew, at least, there is no millennium possible till Jesus comes. It is vexation of spirit all the way through, terminating in sorer distress, and *immediately* after the unparalleled tribulation of the last days, He appears for their deliverance. "Verily I say unto you, This generation [or this *time* as the word is rendered in Acts xiv. 16; xv. 21; or this *age* as the word is rendered in Eph. iii. 5, 21; or this *nation* as the word is rendered in Phil. ii. 15, with special reference to the moral characteristics of the people, according to the constant scriptural use of the word *genera-*



tion] shall not pass away till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away."

Then our Lord touches upon the condition of the world at His second advent, asserting that it will be as the days of Noah, before the flood; warns against the danger of saying with the evil servant, "My Lord delayeth his coming;" shows that indifference to His personal return will lead to the careless slumber of the ten virgins, from which they will be aroused at midnight by the cry, "Behold, the bridegroom cometh; go ye out to meet him;" and closes the part of His discourse that is addressed specially to the Church with the parable of the servants to whom He gives talents, "to every man according to his several ability," and with the stirring reminder, "After a long time, the lord of those servants cometh, and reckoneth with them."

Finally His discourse reaches the third division of the human race, the Gentiles, and He tells of His visible descent in glory, with all the holy angels to judge the nations, the judgment proceeding wholly upon the treatment they had given to His brethren during His absence, and especially during the closing tribulation. These brethren can not belong either to those known as the sheep, or to those who are called the goats, because all of the sheep and all of the goats are judged solely according to their conduct towards the brethren, obviously a third and distinct class. They are the elect remnant of believing Jews, who will take up the testimony for the Kingdom, as in chap. x. and

xxiv., and elsewhere, and in hunger, and thirst, and loneliness, and nakedness, and sickness, and imprisonment, bear witness amid the boasting and bustle of a Godless and Christless age, that the true King, the only hope of a ruined world, is coming again.

The somewhat parallel discourse in Luke is still more explicit. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." No one questions that our Lord refers here to the literal Jerusalem. But He goes on: "They shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." The times of the Gentiles began, as has been seen, with the supremacy of the Babylonian empire over the Jews, and they will terminate with the re-established Roman empire in ten confederated kingdoms, when the Stone not in hands shall fall upon the entire structure, and make it as the worthless chaff of the summer threshing floors.

If there was not another passage in the New Testament which proves its inspiration, and not another passage which proves the divinity of Christ, this alone would be sufficient. If one were to stand now in the streets of Paris, or London, or New York, and announce that the city would be speedily overthrown, and its inhabitants scattered to the ends of the earth, and itself trodden under foot by a foreign race for an indefinite period, he would be regarded as a lunatic. But this remarkable prediction of Jesus has been fulfilled, as all the world

knows, and fulfilled in spite of the determined purpose of the emperor Julian to rebuild the temple, fulfilled in spite of the herculean efforts of the crusaders, when all Europe again and again rallied to arms in vain to rescue the holy sepulchre from the grasp of the Mohammedan.

But when the times of the Gentiles are fulfilled—what then? “There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men’s hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory,” (Luke xxi. 24–27). If Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, it is certain that when these times shall be fulfilled, it will cease to be trodden down, and will be restored to its original and rightful owners, the Jews.

Is it not amazing that Christians will read one part of their Saviour’s prediction, admitting that it has been literally fulfilled, and then read another part of the same prediction, equally clear and distinct in stating that there will not be at the close of the times of the Gentiles universal peace and prosperity, but universal distress and perplexity, when amid atmospheric disturbances and roaring seas, He shall be seen coming in a cloud, and still insist that it is well with the Church and the world, and still think nothing of the Jew and Jerusalem?

Ah, they say, the Jew forfeited every blessing,

and annulled every covenant, and defeated every promise of future restoration by the frenzied cry, "Crucify Him! Crucify Him! His blood be upon us, and on our children!" But what will they do with the prayer of Jesus, uttered on the cross, "Father, forgive them; for they know not what they do?" This was no mere expression of a kindly feeling for His murderers, but it was the earnest prayer of One who could say, "Father, I thank thee, that thou hast heard me. And I know that thou hearest me always," (John xi. 41, 42). Here then with the all-prevalent prayer of the crucified Redeemer in their behalf, and with the oft-repeated assurance of their return at last to their own land, the thoughtful reader of the gospels may well say, "How harmonious are all the testimonies of God's word, how certain the recovery of Israel from their present lost condition, how sure the second coming of our Lord!"

## XXVIII.

### *ISRAEL IN THE ACTS.*

**A**LL admit that the first friends and followers of Jesus expected through Him the establishment of an earthly and temporal kingdom. This was undoubtedly due to the numerous prophecies contained in their ancient and inspired Scriptures such as the following: "Thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever," (2 Sam. vii. 16); "Yet have I set my king upon my holy hill of Zion," (Ps. ii. 6); "He shall have dominion also from sea to sea, and from the river unto the ends of the earth," (Ps. lxxii. 8); "His seed shall endure forever, and his throne as the sun before me," (Ps. lxxxix. 36); "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom," (Isa. ix. 7); "In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely," (Jer. xxxiii. 15); "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed," (Dan. ii. 44).

When the Lord Jesus appeared as the promised Messiah and Son of David, and confirmed His claim by His wondrous works and equally wondrous words of grace and truth, it is not strange

that those who believed on Him confidently anticipated the appearing of the predicted kingdom. Thus at the beginning of His ministry Nathanael said to Him, "Thou art the king of Israel," (John i. 49). A little later He "perceived that they would come and take him by force, to make him a king," (John vi. 15). A little later the mother of James and John presented the petition, "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom," (Matt. xx. 21). A little later, even at the last supper, "There was also a strife among them, which of them should be accounted the greatest," (Luke xxii. 24). A little later He stood before Pilate, who "said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?" (John xviii. 33, 34). Oh, if he had only said this thing of himself, how different would have been his destiny! A little later He was nailed to the cross, around which were gathered the Jewish priests and scribes and elders and rabble, saying, "if he be the king of Israel, let him now come down from the cross, and we will believe him," (Matt. xxvii. 42); and over which was written in Hebrew, and Greek, and Latin, the languages of the three leading peoples of the earth, the language of religion, the language of culture, and the language of power, **JESUS OF NAZARETH THE KING OF THE JEWS**, (John xix. 19, 20). The chief priests tried to prevail upon Pilate to change the inscription, but he abruptly and positively replied, "What I have written I have written," not know-

ing that a Will stronger than his own was compelling him to proclaim an unchangeable truth in all the great languages of the world.

These facts show how deep was the conviction of His disciples that He was the predicted King of Israel, and how profound was the popular impression that He never disowned or renounced this title. Hence His death was a bitter disappointment to the hopes of His few adherents, as we learn from the remark of two of them who were leaving Jerusalem after the crucifixion: "We trusted that it had been he who should have redeemed Israel," (Luke xxiv. 21). Still it is certain that the risen Christ for some reason kept Jerusalem steadily in view, for He directed the disciples to preach in His name among all nations, "beginning at Jerusalem;" but, He added, "tarry ye in the city of Jerusalem, until ye be endued with power from on high;" and when He ascended visibly from their midst on the mount of Olives, with uplifted hands in the act of priestly benediction, "they worshipped him, and returned to Jerusalem with great joy," (Luke xxiv. 47-52).

But immediately before His ascension, "When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts i. 6). The expectation of the kingdom, of deliverance from the yoke of foreign bondage, of supremacy over the nations, of restoration to more than their ancient renown, had faded from their minds when He died, and left them amid the chaos of unbelief and gloom and despair. Now, however, to their amazement

and joy He is risen, and surely intends to put forth the hiding of His power in fulfillment of their inspired prophecies. Their question, therefore, was natural and almost unavoidable, Lord, wilt thou *at this time* restore again the kingdom to Israel?

It is worthy of careful notice that He did not in His reply intimate that they were mistaken in their long cherished faith in the reality of such a kingdom. It would have been so easy for Him to direct them to divest their minds of all such thoughts, to inform them that the only kingdom for which they were to look is His reign in the hearts of men, to assure them, and to assure us, once for all that His spiritual kingdom was the only kingdom the ancient prophets had in view, a kingdom in which believing Jew and Gentile alike will share in the grace of His pardon here, and in the everlasting enjoyment of His presence in heaven hereafter. Is it not certain that He would have enlightened their ignorance, and corrected their erroneous idea, if the kingdom is never to be restored to Israel, in any sense differing from that in which Gentiles are made partakers of His salvation?

But what was His answer to their eager inquiry? "It is not for you to know the times or the seasons, which the Father hath put in his own power," or rather, "appointed by His own authority." There is not a hint that there never will be such a kingdom as they desired and expected. On the other hand, language means nothing unless His words imply that there shall be such a kingdom, a kingdom restored to Israel, but it was not for the disciples to know the times or the seasons appointed for



its establishment. Their calling was to go forth in the power of the Holy Ghost as witnesses unto Him, leaving the question of the times and seasons for fulfilling their Jewish hopes to the authority of His Father. When He had spoken these words, He ascended into heaven; and the two men in white apparel gave them the promise, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." They were not told that there is any connection between the restoration of the kingdom to Israel and the visible return of Christ to earth, but is it not probable that they linked the two together in their thoughts and aspirations?

That it is more than probable is proved by Peter's address not many days after, when he said to the Jews, "Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until the times of restoration of all things, whereof God spake by the mouth of his holy prophets which have been since the world began," (Acts iii. 19-21, Revised Version). Here it is plainly asserted that Israel's repentance and turning again to God will be connected (1) with the nation's forgiveness of sins; (2) with seasons of refreshing from the presence of the Lord, which means, as the Critical Commentary of Jamieson, Fausset and Brown well says, "that definite and, to the Jewish mind, familiar period of lengthened repose, prosperity, and joy, which all the prophets

hold forth to a distracted church and a miserable world," or as Alford says, "the great season of joy and rest, which it was understood the coming of the Messiah in His glory was to bring with it;" (3) the sending of Jesus from the heavens; and (4) the restitution of all things.

In other words, if Israel had repented and turned to God in obedience to the apostolic summons, their sins would have been blotted out, the millennial glory would have set in, the Lord Jesus would have returned from heaven, and restored the kingdom to Israel as the centre of His earthly empire, and the channel of blessing to all other nations. This is what Peter taught, and what the Holy Spirit said through his mouth, as God lingered in tender mercy over Jerusalem, like the slowly departing glory in the days of Ezekiel. But Israel still rejected Him, and so heaven still received Him, and will continue to receive Him until the times of the restitution of all things. Alford says, "not *during*, as the advocates of the present spiritual sense of the passage wish to render it, but UNTIL;" and the attempt to render the word *restitution* by the word *fulfillment*, he declares "is against all precedent," as it is against all common sense, because the return of Christ, if that be the true rendering, will be delayed not only until the judgment of the great white throne, but until heaven passes away, and eternity no longer endures.

There is another passage, however, so perfectly clear in the light it throws upon the two already quoted, that it must remove every shadow of doubt concerning the future of Israel. For some time

after the discourse to which allusion has just been made, Peter was unable to look beyond the conversion of his own countrymen, in his zeal to hasten the crowning day of Christ, and it required a vision to convince him that his ascended Lord wished him to carry the gospel to the Roman Centurion and to the Gentiles, (Acts x.). Paul's commission, on the other hand, from the date of his remarkable conversion on the road to Damascus, embraced both divisions of the human race, for Jesus said of him to Ananias, "He is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel," the distinction between Jew and Gentile being still observed, (Acts ix. 15).

As the number of Gentile believers rapidly increased, a question of vast moment arose touching their relations to the Mosaic law. Some Christian Jews said to these Gentile believers, "Except ye be circumcised after the manner of Moses, ye can not be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the apostles and elders, about this question." It should not be forgotten that here is the only apostolic Council of which there is any record. Paul and Barnabas "were received of the church, and the apostles and elders," and when a decision was reached, "then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch," who said, "it seemed good to the Holy Ghost, and to us."

That decision, therefore, is remarkable as ex-

pressing the view of the Holy Ghost, of the apostles and elders, and of the whole Church. James, who delivered the opinion of the Council, said, "Men and brethren, hearken unto me: Simeon [that is Peter] hath declared how God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things. Known unto God are all his works, from the beginning of the world," (Acts xv.).

It will be observed, in the first place, that God has visited the Gentiles to take out of them a people for His name. There is not a hint here, nor elsewhere, that it was His purpose to convert them all, but it is expressly said that He designed to take out of them a people for His name. If He did really wish and intend to convert all the Gentiles during the present dispensation, all will admit that His desire has been baffled and His plan defeated for more than eighteen hundred years. It is claimed that there are more Christians now living than ever before, but it is a large estimate to suppose that there are 50,000,000 of converted persons on the earth to-day, that is, persons who have been born again by the quickening power of the Holy Ghost through faith in the Son of God, as revealed in the Word. Suppose, however, that there

are 100,000,000 who are really trusting in Jesus Christ as their Saviour; still there would be left about 1,300,000,000 who know nothing of Him, or openly reject Him.

In the face of such a fact it is marvellous that those who believe God has eternal and irresistible purposes, at the same time can blindly insist that He designed and willed to bring about the conversion of all men by the agencies now employed. If it be said that in the case of those who have heard and disobeyed the Gospel, the human will has effectually resisted the divine will, it is enough to reply that every man's will is naturally opposed to God's will, and why does grace overcome the opposition in some, and not in all? Intelligent Christians must know that every soul given to Jesus Christ in eternal covenant, before the foundation of the world, has been or surely shall be saved; and all the history of the Church is in perfect harmony with the declaration of the Apostolic Council, that God visited the Gentiles only for the purpose of taking out of them a people for His name.

In the second place, the apostle adds, "And to this agree the words of the prophets [not one prophet merely, but all the prophets]; as it is written, After this I will return." After what? After He has taken out of the Gentiles a people for His name, after the accomplishment of His purposes with respect to the present age, after the long centuries during which "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled," (Luke xxi. 24). Then what follows? "I will return;" and this means noth-

ing, unless it means that He will return from the heaven that now receives Him. He will come back to the earth in visible glory, according to the testimony of all the prophets, through whose mouth God has spoken since the world began.

In the third place, for what does He come back. "I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up." As this is quoted from a particular prophet, it may be well to refer to his words. "Behold, the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift [margin, cause to move] the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. . . . In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof: and I will raise up his ruins, and I will build it as in the days of old. . . . And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," (Amos ix. 8-15).

If this prophecy does not refer to the Jews, then the Jews are not mentioned in the entire Bible, and if it does not teach their restoration to their own

land, then it is impossible to teach such restoration in human language. It is not true, therefore, that God has abandoned His purpose concerning Israel, as announced in the Old Testament, nor is it true that His purpose has been fulfilled spiritually in the privileges enjoyed by Gentile believers, nor is it true that this purpose was conditioned upon their faithfulness, for after the coming of Christ, after His rejection and crucifixion by "His own," it is still announced that He will return at the close of the Gentile age, and will build again the prostrate tabernacle of David, and repair the ruins thereof.

In the fourth place, what follows the restoration of Israel, the bringing back of the children of Abraham into covenant relation with God, the fulfillment of the promise made to David? "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things." Now He is only taking out of the Gentiles a people for His name; then, and following His grace to Israel, His glory shall be revealed to all the Gentiles. On the day of Pentecost the Spirit was poured out on none but Jews, but God will pour out of His Spirit upon all flesh, in connection with "wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke," (Acts ii. 17-19).

Israel has failed, and the Church has failed, to conquer the devil, but God never fails; and when He shall have swept with His consuming judgments the platform, covered all over with the foul tracks of Satan and with the wrecks of man's failure, He will step forth in the majesty of His

almighty power and unchanging love, and place the crown of victory upon the brow of His beloved Son. To any mind subject to His word, the order of events becomes perfectly clear. First, God takes out of the Gentiles an elect people for His name. Second, after this is done, the Lord Jesus Christ will return from heaven. Third, fallen Israel will be raised from the dust. Fourth, the residue of men and all the Gentiles will bow at the mention of Jesus' name. So it will be, according to God's immutable plan from the beginning of the world, nor will ignorance of the plan, nor opposition to the plan, by saint, sinner, the devil, or the world, swerve it a hair's breadth from its onward and resistless march.



## XXIX.

### *ISRAEL IN THE EPISTLES.*

**H**ERE we are confronted with certain texts which, in the judgment of some brethren, set aside all the clear and unconditional promises of Israel's future restoration and glory. Thus the Holy Ghost writes by the apostle, "Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. . . . Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is

the father of us all, (as it is written, I have made thee a father of many nations) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be," (Rom. iv. 6-18).

It is probable that no one would have dreamed of finding anything in this passage against Jewish restoration, if it had not been for the invention of the unscriptural theory that there is to be no such restoration. It does not in the slightest manner touch the question, whether there is or is not to be a return of the Jews to their own land; and there is no more propriety in quoting this language against their return, than there would be in quoting the words, "Believe on the Lord Jesus Christ, and thou shalt be saved." Obviously the whole design of the passage is to show that sinners receive justification or righteousness, not by obedience to the law but by faith; and hence in this respect Abraham, who was justified before the law was given, justified before he was circumcised, became the father of circumcision, which means separation unto God and the worthlessness of the flesh that was cut off and flung away, because it was good for nothing to impart the life of God, and therefore he became the father of all that believe, though they be not circumcised.

"It is written, I have made thee a father of many nations," and Haldane well says, "according to the Apostle's interpretation of this promise, it imports

a numerous spiritual offspring, as well as a numerous natural posterity. It is not by way of what is called accommodation that this is said; it is the real interpretation of the promise, whether Abraham himself understood it so or not. This interpretation of the Apostle is a key to all that is said on this subject. It shows that Abraham had a double seed, that the promise had a double meaning, and both are distinctly verified. Thus, each of the three promises made to Abraham had a double fulfillment—of a numerous posterity; of God being a God to his seed; and of the earthly and heavenly country.” If people would read their Bibles a little more carefully, they would see that the Holy Ghost is not here speaking of Abraham’s natural seed at all, and this would take them back to the covenant which God made with him, in order to discover just what was promised him, and what kind of seed he had a right to expect.

“The Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered,” (Gen. xiii. 14–16). It will be observed that our Lord, when speaking to Abraham of the land of Canaan, likens his seed to the dust of the earth; but afterwards “He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them: and

he said, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness," (Gen. xv. 5, 6).

This is the passage the Holy Ghost quotes in Romans, the passage that describes Abraham's seed as the stars of the sky; but does this set aside that part of the covenant in which his seed is spoken of as the dust of the earth? Does any Christian with proper respect for the Scriptures imagine that there was no reason for the two terms of comparison—the dust of the earth, and the stars of the sky? Can he believe that God meant precisely the same thing by the two, or that he used these different modes of speech without any design? But what will he say when he learns that afterwards both the figures are employed in a single sentence, showing that God had both in mind, and deliberately mentioned them together for a two-fold purpose? In that touching and typical scene where Abraham offered up his only begotten Son, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure," (Heb. xi. 19), the Lord confirms His promise to His faithful servant by an oath, saying, "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies: and in thy seed shall all the nations of the earth be blessed," (Gen. xxiii. 17, 18).

First came the promise of a natural and earthly seed, then the promise of a spiritual and heavenly seed through faith alone, and then in the coming

resurrection day, both the earthly and the heavenly seed, both Israel and the Church, shall be secured by promise and by oath in everlasting safety and power and victory. Hence there can be no difficulty in understanding the other passage which is supposed to militate against the truth of future Jewish restoration: "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed, So then they which be of faith are blessed with faithful Abraham. . . . Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, can not disannul, that it should make the promise of none effect. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (Gal. iii. 7-29).

Does the passage teach that only they which are of faith are the children of Abraham, or that none but believers are his children? If so, it contradicts the whole tenor of the New Testament, which everywhere recognizes as his natural descendants the Jews who continued in unbelief. Is it not

plainly the purpose of the Spirit to show the foolish Galatians that, in giving up salvation by grace and in going back to the law, they were surrendering the ground upon which Abraham himself stood? The covenant which God made with him preceded the law four hundred and thirty years, and no matter what the law says or demands, it can not disannul that covenant, nor make void the promise which was conditioned, not upon man's obedience, but upon Jehovah's sovereign grace and unchangeable faithfulness. Christ is the seed in whom the promise is fulfilled, and all who are in Him by faith are so completely one, the distinctions of race, rank, and sex are merged in a sublimer unity, as believers together rise to the common dignity of becoming the children of Abraham, and heirs according to the promise. But does all this prove that God has no special and national blessing in store for his seed according to the flesh? Such a conclusion would be very absurd, for the argument does not touch the question of Israel's future restoration.

The question, however, is most effectually touched and definitely settled in another part of the same Spirit's writings by the same apostle. "I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people [Israel] which he foreknew." There has never been a time since the days of Jesus and the apostles, when no Israelites could be found among the followers of the crucified One, but this can not be said of any other nation on the face of

the earth. As it was in the lonely ministry of Elijah, as it has been for more than eighteen hundred years, "even so then at this present time also there is a remnant according to the election of grace." It is true that the great mass of Israel rejected Christ, but God overruled their unbelief for the display of His own glory. "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . 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?" (Rom. xi. 1-15).

Paul and Barnabas said to the contradicting and blaspheming Jews, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," (Acts xiii. 46). It was necessary, because it is the order of God's dealings with the human race to proclaim "glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile," (Rom. ii. 10). But when the Jews rejected His Son, as if He must have some upon whom He can bestow the wealth of His grace and love, He turned to the Gentile. Hence it is said, "through their fall salvation is come unto the Gentiles;" and "if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their ful-

ness? 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?"

Language has no meaning unless this teaches that Israel as a body, as a nation, as a people, will at last be brought to Christ, and become the medium or channel for the transmission of unspeakable blessings to the whole world. It is true that "blindness in part is happened to Israel;" and this alone is sufficient to disprove the Anglo-Israel theory, or the wild notion that the British people and the ten lost tribes are one and the same; but this blindness or hardness will continue only "until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance [or change of mind]. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all," (Rom. xi. 25-32).

In this remarkable prophecy there is the clearest distinction between Israel and the Church, the former being represented as set aside that the latter might be introduced; or broken off that the latter



might be grafted in. Although there is now and always has been a little remnant of believing Jews, according to the election of grace, thus preserving the line of testimony, this national rejection will continue "until the fulness of the Gentiles be come in," or until the close of the church age at the time of our Lord's personal return. And so and then all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. The original passage here quoted says, "The Redeemer shall come to Zion," (Isa. lix. 20), for He will first deliver the Jews from the hand of their enemies, and subsequently "out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more," (Isa. ii. 3, 4).

So true is it that when all Israel shall be saved, and not before, "the earth shall be full of the knowledge of the Lord, as the waters cover the sea," (Isa. xi. 9). So true is it that then, and not before, "He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit," (Isa. xxvii. 6). So true is it that then, when He returns and builds again the fallen tabernacle of David, and not before, the residue of men will seek after the Lord, and all the Gentiles, (Acts xv. 14-17). So true is it that if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles,

their fulness will bring in unutterable and universal blessing; 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? No wonder the inspired apostle closes his argument with the sublime doxology, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!" (Rom. xi. 33). No wonder he follows the argument with the significant statement, "I affirm, that Jesus Christ became a Servant of the Circumcision, on account of the Truth of God in order to CONFIRM the PROMISES of the FATHERS; and that the GENTILES should glorify God on account of Mercy; as it has been written, Because of this I will confess to thee among the Nations, and sing to thy NAME. And again it says, Rejoice, you NATIONS, with his PEOPLE. And again, Praise the Lord, ALL NATIONS; and extol him, ALL PEOPLES. And again Isaiah says, There shall be a ROOT of JESSE, even HE who shall stand up to rule Nations; in him shall Nations hope. And may the God of that HOPE fully establish you with all Joy and Peace in BELIEVING, in order that you may ABOUND in that HOPE, by the Energy of the Holy Spirit," (Rom. xv. 8-13, Emphatic Diaglott).

It is only necessary to add to the demonstration, which the epistles furnish of Israel's future restoration, the fact that the Holy Spirit has been pleased to indite four of these epistles to the natural seed of Abraham. One of them is addressed "to the twelve tribes which are scattered abroad," (Jas. i. 1); for although they were then, and they are

now, unknown to men, and widely severed from each other among all Gentile nations, they are ever in His view, and affectionately remembered. Nearly three thousand years ago the song of their sweet Psalmist ascended to God, "Whither shall I go from thy Spirit? or whither shall I flee from thy presence?" (Ps. cxxxix. 7); and notwithstanding the fact that for almost all of that long and dreary period they have been trodden under foot by Gentile power, and are still outcasts and wanderers over the face of the earth, they have ever been under the eye of that Omnipresent Spirit, and that divine presence has ever attended them in their endless journeyings. Nay, not endless, for they are nearing home at last, and soon they shall sing the song of degrees, or the song of ascent, or the song of going up after centuries of painful exile, "Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together: whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee," (Ps. cxxii. 2-6).

XXX.

*ISRAEL IN REVELATION.*

SO prominent is the Jew in the last book of the Bible, Brodie and some other expositors have been easily led to the conclusion, that Israel alone occupies the thoughts of the Holy Spirit at the close of the inspired Scriptures. They are certainly mistaken, as shown by the fact that the book is addressed "to the seven churches which are in Asia;" by the fact that the epistles which follow undoubtedly describe seven successive periods in the history of the professing Christian body; by the fact that the bride, descending with the Bridegroom after the marriage supper of the Lamb, is clearly the church according to all the teachings of the New Testament; and by the fact that those who are described as priests of God and of Christ, and as reigning with Him a thousand years, are beyond question believers of the present dispensation.

But it is equally true that chaps. iv.—xviii. do not relate to the Church at all, nor is there the slightest intimation that the Church, during the period embraced in these fourteen chapters, will be upon the earth. On the other hand, they distinctly treat of Israel and the prophetic earth at the end of the church age, and perhaps it would be the most appropriate title of the Apocalypse to call it "The History of the Great Tribulation," or "The Reign of Antichrist." From this it must not be inferred, however, that there is no allusion in these

chapters to events that have occurred during the past eighteen hundred years. It has already been seen that all prophecy expresses the counsels of God concerning His Son, and looks on to the final crisis that ushers in His second advent in glory. Hence there are many predictions, which have had a partial or literal fulfillment in the past, while at the same time they are types of the approaching end. In other words, prophecy must be studied in the light of the principle, that there is a difference between *fulfillment* and *fulfillment*.

Expositors, therefore, like Elliott, Faber, Sir Isaac Newton, Prof. Birks, and many others, may not be so very far wrong, when they see in the marvellous symbols of the book of Revelation references to commanding historical eras and leading incidents, which have already transpired. But they stopped short of the truth. They did not perceive that these eras and incidents were types and shadows and forerunners of the last days ; reaching on to the tremendous consummation ; illustrating the maxim, "history ever repeats itself;" and seeking to teach men, if there was wisdom to learn, what surely awaits a Christless ecclesiasticism and an infidel world, just before the return of our Lord from heaven to establish His millennial Kingdom.

He has left no room for doubt as to the proper divisions of the book, in the words He addressed to John on the island of Patmos : "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter," literally, "after these things." "The things which thou hast seen" refer to the past, "the things which

are " to the present, and " the things which shall be after these things " to the future. " The things which thou hast seen " are described in the first chapter ; " the things which are " occupy the second and third chapters, presenting in outline a sketch of the professing Christian body from the days of the apostles down to the time when Christ shall be turned out of His own house, as it were, which will be filled with lukewarm and self-satisfied religionists, boasting of their temporal prosperity, having a form of godliness but denying the power thereof. There will be a church left on the earth, after the rapture of the true church to meet the Lord in the air, but it will be the church of the devil, preparing the way for the antichrist, and at length to be trodden in the mire as a disgusting whore by the hoof of the beast.

"After these things," writes the seer, " I looked, and, behold, a door was opened in heaven ;" and from that moment the scene, so far as the real church is concerned, is transferred from earth to heaven. Hence the four and twenty elders, who are the representatives of all the redeemed belonging to Christ in the twelve tribes of the Old Testament, and in addition to these all who are brought to Christ through the testimony of the twelve apostles in the New Testament age, shall be raised at His coming *for* His saints, and are seen upon four and twenty thrones around the central throne of God, which in the fourth chapter is viewed in connection with creation, because in the last days God will be disowned, and even now He is disowned by infidel science and by the popular literature of the

day, as having anything to do with the works of His own hands. Hence, too, "out of the throne proceeded lightnings and thunderings and voices," for God is about to make known His judgments in the earth.

But in the fifth chapter, the throne is viewed in connection with redemption, and here the Lord Jesus is revealed as "the Lion of the tribe of Judah, the Root of David," Jewish titles which could not be applied to Him in His relations to the church. In the sixth chapter, which presents the career of the antichrist, we hear the cry under the altar of the souls of them that were slain for the word of God, and for the testimony which they held, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" Does any intelligent Christian need to be informed that this cry for vengeance can not come from believers of the church dispensation? Let the words of Jesus on the cross be the answer, "Father, forgive them; for they know not what they do." Let the last words of Stephen be the answer, "Lord, lay not this sin to their charge." But if the cry is compared with many of the Psalms, and with other passages in the Old Testament that relate alone to Israel, it will be seen that a Jew may with perfect propriety call on God to avenge the wrongs inflicted by antichrist upon the Lord's earthly people.

Again in the seventh chapter we are told that there were "sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Not only are they called "the children of Israel,"

but the very names of the tribes are given ; and if Judah does not mean Judah, if Reuben does not mean Reuben, if Gad does not mean Gad, and if the other names of the tribes do not represent the tribes to which they belong, and with which they are uniformly associated in hundreds of passages in the Old Testament, what in the name of common sense do they mean ? Mr. Barnes answers, that if the language is to be taken literally, "it is necessary to suppose that it refers to the twelve tribes of the children of Israel. But on every supposition this is absurd. Ten of their tribes had been long before carried away, and the distinction of the tribes was lost, no more to be recovered, and the Hebrew people never have been, since the time of John, in circumstances to which the description here could be applicable." Hence he gravely informs us that the language describes the sealed and saved in the Christian Church, and "the reference to the particular *tribes* may be a designed allusion to the Christian Church as it would be divided into denominations, or known by different names."

It would be impossible to repress a burst of indignation at such an exposition, were it not restrained by a sigh of unutterable sadness at the blindness, which could lead a sensible man and a good man to write such stuff as sound exegesis. Twelve denominations of Christians ! It would be nearer the mark to say that there have been twelve hundred discordant, warring factions and parties in the Church, watching each other with jealous eye, and often hating, slandering, and persecuting those



who differed from them. Blunt's Dictionary of Sects gives the names of fifty-five heretical bodies that appeared during the first three hundred years of the Christian era, and the number increased to one hundred and eight during the next three hundred years. The same Dictionary gives the names of more than forty sects in the United States, that are of native growth, besides the scores transplanted from Europe.

But what can the interpretation of Mr. Barnes make of the fact that in the enumeration of the twelve tribes, two of them are left out, and Levi and Joseph are substituted for Dan and Ephraim? Nothing whatever. When, however, we remember that idolatry began with Dan, and was first established in Ephraim, we can account for the omission of the two names, provided they are to be taken literally. Moreover, even Mr. Barnes would admit that in the earlier chapters of the book, where we read "of them which say they are Jews," and "of Balaam who taught Balac to cast a stumbling block before the children of Israel," and of "the Lion of the tribe of Judah," these expressions must be understood in the literal sense; and much more surely must the names of the twelve tribes be so understood, especially when they are immediately contrasted with a great multitude, which no man can number, out of all nations, and kindreds, and people, and tongues.

The correctness of this literal view of the twelve tribes is fully confirmed in the subsequent chapters, where everything is cast in the Jewish mould. Thus we read of the golden censer, the incense, the

golden altar before the throne, the temple of God, the ark of His testament or covenant, the court of the Gentiles, the mention of exact dates and times which do not characterize the church age, the two witnesses whose ministry is thoroughly Jewish and not Christian, since they kill their enemies with fire, and have power to shut heaven, and turn the waters into blood, and smite the earth with plagues. So too Jerusalem is mentioned, "which spiritually is called Sodom and Egypt, where also our Lord was crucified;" and in this connection He is presented, not as Father, but He takes His Jewish title as "the God of the earth," (chap. xi.).

Who but Israel, or, more strictly speaking, Judah, is the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," whose man child, born to rule all nations with a rod of iron, the great dragon sought to destroy? (chap. xii.). Of whom but an elect remnant in Israel can it be said, that their names are "written in the book of life of the Lamb slain from the foundation of the world?" In His relation to the church, He is the Lamb "foreordained before the foundation of the world," (1 Pet. i. 20); and the church was chosen in Him "before the foundation of the world," (Eph. i. 4). But when Israel is in the mind of the Holy Ghost, it is never *before*, but always *from* the foundation of the world, (chap. xiii.). Of whom but Israel would it be said, "a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having HIS Father's name written in THEIR foreheads?" (chap. xiv.). Of whom but Israel would it be said.

“they sing the song of Moses the servant of God, and the song of the Lamb?” (chap. xv.). It is true that this is nearly always applied by men to the song of the Church, when in glory, but it shows lack of intelligence to use it thus. The song of Moses, exulting over the destruction of Pharaoh and his hosts, was not the song of the Church, and although the song of the Lamb is added to it, this double song differs greatly from the song of the elders in chap. v. If Israel is not in view, why should it be said, “he gathered them together into a place called in the Hebrew tongue Armageddon”? (chap. xvi.). Surely the Hebrew tongue would not be mentioned, unless the Hebrews are the prominent actors in the events here recorded, as fully shown in the Old Testament prophecies.

Thus it is all the way through the book of Revelation, until we reach the marriage supper of the Lamb, and the descent of the King of kings to hurl the beast and the false prophet alive into hell, and the binding of Satan, and the resurrection of the righteous dead, and the thousand years of millennial blessedness. It is very comforting to notice that the purpose of God with respect to His Jewish people is not only never relinquished, but that it is repeated over and over in every part of Scripture, from the first book to the last. In the beginning He created the heaven and the earth, and He intends to establish His claim to both departments of His mighty empire. The church in the heavenly places will be the happy witness of His grace above, and this is called the new Jerusalem, the bride, the Lamb’s wife, the holy Jerusalem, de-

scending out of heaven from God, having the glory of God, and her light like unto a stone most precious, even like a jasper stone, clear as crystal, or rather, crystallizing, the sheen of the bridal robes lighting up with dazzling beauty the fair millennial domain, that shall stretch from the rising to the setting sun.

But the very centre of this lovely scene will be the earthly Jerusalem rebuilt, reinhabited by her own children; and "then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients, gloriously." If all heaven shall ring with the praises of His redeemed church, all earth shall ring with the praises of His redeemed Israel; and even now He is saying, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." Rich indeed will be the tribute of adoration laid at the feet of God's dear Son by the heavenly hierarchies, when they behold the consummation of His grace to the church; but surely next in value will be the tribute brought by wondering nations, when they behold the fruit of His infinite patience and unchanging love to Israel.

Meanwhile, as if to strengthen the faith and kindle the hope, both of the waiting Church and the believing remnant of Israel, three times in the last chapter of the Bible He promises to come quickly. In the brightness of His Father's house, where He

is now quietly awaiting the times and seasons which the Father has put under His own authority, there is no succession of hours, and hence a thousand years are with Him as one day. It is a sweet thought that, according to His estimation, not two days have yet passed away, since He ascended visibly from the mount of Olives which is before Jerusalem on the east, and since the promise was given that He shall so come in like manner as He was seen to go into heaven. Soon shall the shout of our returning Lord be heard, summoning His watching saints to meet Him in the air, and fulfilling the prophecy so touchingly rendered in the Psalter, "Thou shalt arise, and have mercy upon Sion ; for it is time that thou have mercy upon her, yea, the time is come. And why? thy servants think upon her stones, and it pitieth them to see her in the dust," (Ps. cii. 13, 14).

## XXXI.

### *THE HISTORY OF ISRAEL.*

**N**O nation has ever had such a history, and no nation has ever had such historians. For about a thousand years the pen of inspiration kept the records, and hence for the first and only time there has been preserved a truthful narrative of events. During nearly the whole of this long period, the honest historians, honest because the Spirit of God dictated the words they should write, present a most humiliating picture of failure, unfaithfulness, and declension, on the part of the rulers, the leading men, and the people at large.

Abraham, the founder of the nation, and peerless in faith, resorts to a wretched subterfuge, that exposed his wife to shame, in order to shield himself from danger, and repeats the disgraceful trick. Isaac tells a similar falsehood about his own wife, and is described as weak in purpose and inefficient in action. Jacob is a swindler. Judah is so vile, one does not like to read of his conduct aloud. Moses, the most distinguished legislator the world has known, becomes foolishly angry, disobeys God, and is not permitted to enter the promised land. Samson, the most renowned of their judges, falls an easy prey to the influence of a prostitute. David, the noblest and brightest of their kings, is guilty of adultery and of the murder of one of the most loyal and devoted of his soldiers and subjects. Solomon, the wisest of men, becomes the helpless victim of

“outlandish women.” Elijah, the bravest of prophets, flees in terror and despair when his life is threatened. Jeremiah curses the man who announced the tidings of his birth to his father. Think of Greek, Roman, German, French, English, or American historians recording such things about their heroes, philosophers, poets, and statesmen. The difference is, these other historians lie, and Jewish historians tell the truth.

But if the portraits they give us of the chief men are so blurred, the picture they draw of the nation in general is still more repulsive. Notwithstanding all the wonderful miracles God wrought in their behalf in Egypt, they could not trust Him when they reached the Red Sea, but fretted, and murmured, and repined, and wished to be back in slavery. Scarcely had they crossed the sea before they were complaining, and rebelling, and crying out against Moses, and making themselves a calf to worship, and acting as if it were their only purpose to show their contempt for God’s authority, and their disbelief of God’s word. Thus it was through the forty years of wandering in the wilderness; and only two of the six hundred thousand men, who left the land of Egypt, were permitted to enter Canaan.

While Joshua lived, they seem to have behaved themselves somewhat better, but after his death they soon conformed to the ways of the surrounding Gentile and idolatrous nations, and an apostacy set in, from which they never recovered. There were intervals of return to God, under the heavy pressure of His afflicting hand, corresponding with

modern revivals in the Christian church, but no treatment could effectually arrest the cancer of idolatry that began to eat its way into the very heart of Israel. The priesthood became corrupt, as we see in the conduct of Eli's sons, and then God introduced a new order of things, sending forth His prophets to entreat, to expostulate, to warn, to threaten; but it was all unavailing.

They clamored for a king, as they distinctly said, "that we also may be like all the nations," thus deliberately rejecting the government of Jehovah. Their votes were cast for Saul, who turned out badly, and although they attained a high degree of prosperity under the king that was after God's own heart, and during the early years of Solomon's reign, they speedily lost all they had gained, and fell into a worse condition than ever. When Rehoboam, the son of Solomon, ascended the throne the kingdom was divided, never to be reunited until the second coming of Christ. Only two of the tribes, Judah and Benjamin, adhered to the house of David, and the other ten tribes established a rival and hostile kingdom under Jeroboam, who at the very beginning of his reign made two calves of gold, and said unto the people, "It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

From that time there was an almost unbroken succession of wicked and idolatrous kings, and the people as a rule were persistently indifferent to all the commands of Jehovah. The end came at last in the utter destruction of the kingdom of Israel after



a shameful existence of 250 years, when the king of Assyria led the ten tribes into captivity beyond the Euphrates, 720 B. C. The kingdom of Judah outlived its rival a little more than 120 years, but was finally overthrown by the King of Babylon, 588, B. C., when Jerusalem was taken, its temple and palaces burned, its walls levelled with the ground, and its inhabitants driven from their native land. All of this misery had been distinctly foretold in the days of Moses; and the burden of the prophets was the terrible spiritual condition of both Judah and Israel, but they would not hearken, and hence they were left to eat the fruit of their own wilful disobedience.

The Lord complains through Jeremiah, "This thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well with you. But they hearkened not, nor inclined their ear, but walked in the counsels and in the imagination of their evil heart, and went backward, and not forward. Since the day that your fathers came forth out of the land of Egypt unto this day, I have even sent unto you all my servants the prophets, daily rising up early, and sending them: yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worse than their fathers," (Jer. vii. 23-26). By the prophet Zechariah He says, "they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear

the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets: therefore came a great wrath from the Lord of hosts. Therefore it is come to pass, that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts: but I scattered them with a whirlwind among all the nations whom they knew not," (Zech. vii. 11-14).

These two may be taken as samples of all the prophets who, from Joel to Malachi, through a period of 400 years, embracing the entire history of the kingdoms of Judah and Israel, and the return of a feeble remnant from the Babylonian captivity, plead with the people in one unvarying tone of rebuke, reminding them of their sins, and urging them to repent. Thus whether the narrative touches the great men of the nation, or the nation itself, it is a story for the most part of base ingratitude, of presumptuous unbelief, of beastly insensibility, of defiant disobedience. Does any thoughtful person believe that a Jew wrote the Old Testament, or that men of any race gave us such a sketch of human nature, unless the hand that held the pen was directed by the Spirit of God? Just as these words were put on paper, a book was picked up for a moment, the work of one of the most popular historians of the day who, speaking of a prominent literary character, deliberately says, "nothing that he did required forgiveness, or even apology. No line ever fell from his pen which he could have wished unwritten when life was closing round him." Great indeed is the difference between inspired and uninspired writings.

After the close of the Bible history, there is no absolute certainty concerning the Jews who were permitted by their Gentile masters to re-occupy the land of their fathers. But where we find the concurrent testimony of friends and foes, we may approximate the truth at least in outline; and all documents and books agree that the restored exiles were made to drink from a bitter cup. The patriotism and piety of the Maccabees brought some relief, and there is nothing grander in Grecian or Roman fiction and poetry than the courage and devotedness of these warriors and their soldiers; but Judæa never regained its ancient independence. Its degradation is sufficiently told in the fact, that when Jesus was born in Bethlehem, an accursed Edomite was on the throne of David, a mere dependency upon the will or the whim of the proud mistress of the world, who had by force of arms succeeded other foreign powers in the possession of the holy land.

The promised Messiah "came unto his own, and his own received him not." He came with the cry on His lips, "Repent; for the kingdom of heaven is at hand," and the answer they gave was, "Crucify him, crucify him." Nay, when the Spirit of God descended to attest His righteous claims, and to confirm the truth of His doctrines, they opposed a resolute resistance to every argument and entreaty; and Stephen said nothing but the truth when he exclaimed, "Ye stiffnecked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Of course the punishment their fathers received for

contempt of the Holy Ghost must be repeated, but in severer form because they had sinned against clearer light and greater love. God bore patiently with them, as He had been accustomed to do, but 37 years after their murder of His Son, Jerusalem was taken by the Romans under Titus, and utterly destroyed. The account of its capture given by Josephus, however exaggerated in order to enhance the glory of the conqueror, presents facts enough to make it one of the most appalling pictures of suffering ever witnessed on this sin-cursed earth.

According to this Jewish historian 1,100,000 perished during the seige, and 97,000 of the wretched survivors were carried away captive. Tacitus places the number within the walls at 600,000, but even this is doubtless an extravagant statement. However, it is known that the temple was demolished, and every part of the city, except a portion of one wall, and Herod's three towers that were preserved as witnesses of Roman prowess. The aged and infirm Jews were killed, the children under seventeen were sold as slaves, and the other inhabitants sent to work the Egyptian mines, or to furnish sport for the mob in the provincial theatres, or to grace the triumph of Titus at Rome. After his departure his lieutenant was left to complete the work of demolition, and so thoroughly was this done, Josephus declares "that no one visiting it would believe it had ever been inhabited."

As the recollection of the savage war died out, and the Roman emperors were occupied with other and more important matters, the Jews were permitted to return, and in A. D. 132 they organized a wide-

spread insurrection, which was suppressed with greater violence than the revolt which had been crushed by Titus. According to the Rabbinical writers the Roman soldiers waded to their horse bridles in blood, and the bodies of the slain extended for thirteen miles from the fortress of Bether. But this, it must be remembered, is human history. It is said that 580,000 perished by the sword, that 985 towns and villages were laid in ashes, that the whole of Judæa was turned into a desert, and it is certain that the exasperated emperor Hadrian attempted to obliterate the very existence of Jerusalem from the earth. The wall and towers which Titus had left were removed, the ground on which the temple had stood was ploughed up, a heathen edifice to Jupiter was erected on the same spot, the name of Jerusalem was changed to Ælia Capitolina, and the Jews were forbidden to enter it under penalty of death.

From that day to this they have been scattered over the face of the earth. They may well be called a foot-sore nation, for like the fabled wandering Jew, they have not been permitted to rest, nor to die. The treatment they have received at the hands of so-called Christian potentates and peoples can only be described as cruel, cowardly and monstrous, and to the lasting shame of the church it must be said that their condition has been far better under Moslem government in North Africa, in Persia, in Moorish Spain and even in heathen lands, than under the rule of those who claimed to be the followers of the loving Jesus. In Italy beneath the sceptre of the Popes, in Germany even after Luther

gave freedom to human thought, in England that claimed to be the refuge of the oppressed, in sunny France that has cared little for any religion, in Spain after the Moors were expelled, and while their illustrious Christian majesties, Ferdinand and Isabella, were on the throne, this hated and helpless race has been subject to the most inhuman and unreasonable persecutions.

In the first of these Christian lands the Jews suffered for centuries every form of abuse and insult, and often the terrors of the Inquisition. Even as late as the days of Pius IX., they were compelled to proceed in a body, amid the hootings of the rabble, the Saturday before the Carnival, to ask permission of the Roman pontiff to reside another year under his holy protection. The intense animosity of the Roman Catholics seems all the more remarkable and unaccountable, in the presence of the fact, that in their faith and practice they exalt Mary to the throne of God, and day and night supplicate blessings through her supreme intercession. It reminds us of Disraeli's fine reply to Daniel O'Connell who sneered at him as a Jew: "The gentleman's scorn does not trouble me, when I remember that half the Christian world worships a Jew, and the other half a Jewess."

In Germany during the middle ages they were compelled to endure every conceivable indignity and outrage. Thousands upon thousands were tortured and put to death, for no crime whatever except their Jewish blood; many set fire to their synagogues, and perished in the flames; wives and virgins threw themselves into the rivers to escape

a worse fate at the hands of beastly soldiers ; fathers slew their children to keep them from being dragged away ; and at frequent intervals for two hundred years the land was wet with their blood.

In England their condition was no better. Most unjust and oppressive laws were enacted and enforced against them, and when a debauched nobleman wished to escape the payment of a debt he owed them, it was often the cheapest and easiest way out of bankruptcy to assassinate the creditor. It is said that 500 Jews, beseiged in the castle at York by Christian Knights, first destroyed everything of value belonging to them, murdered their wives and children, and then themselves, rather than surrender to the tender mercies of the gallant gentlemen who fought under the cross. Plundered and robbed by kings and courtiers and other scoundrels for several generations, the infamy was at length suitably crowned by their expulsion from the kingdom, after the confiscation of course of all their painfully acquired property.

In France an illustration of the treatment they received may be furnished by the act of a pious King, Louis IX., who cancelled a third of the claims the Jews held against his subjects for the benefit of his soul. They were forbidden to hold any intercourse with their Christian neighbors, and their murderers, if Christians, went unpunished. As a necessary result of such laws atrocious massacres followed when demanded by priestly fanaticism or popular fury. In whole provinces every Jew was burned. "At Chinon a deep ditch was dug, an enormous pile raised, and 160 of both sexes

burned together." Children were thrown from the towers into which they had fled, only to be slaughtered like young wolves. Here too their sufferings culminated in their banishment from the land.

In Spain, in the year of our Lord 1492, the year of the discovery of America, Ferdinand and Isabella issued an edict of expulsion against the very best of their subjects, who for seven centuries had enjoyed the protection of the Moors, and risen to the highest position in wealth and learning. Perhaps 500,000, some writers say 800,000, were driven forth without a refuge, for almost every country in Europe was closed against them. Some obtained temporary shelter in Portugal on payment of a heavy fine, but even then a secret order went forth from the throne to seize the children under fourteen years of age; and many Jewish mothers threw their darlings into wells and rivers to keep them from the power of their relentless persecutors.

But why continue the heart-rending record? It is enough to make every man with a soul blush that he has human nature in him; and it is enough to make every Christian blush that the professing Christian Church could so far depart from the precepts and example of her Lord and Saviour. These persecutions, it may be said, belong to the dark ages, and are now happily past forever. But is it so? How is it then that infuriated crowds are at this present writing assailing peaceable Jews in Russia, Roumania, Germany, and elsewhere? How is it that such crowds are notoriously acting with the secret connivance of the police and government officials, and that the most absurd charges can be



trumped up against Jews even in dignified tribunals of justice? How is it that the court Chaplain of the powerful German empire, Herr Stoecker, publicly advocates the persecution of Jews, and even travels to London to excite, if possible, English hostility to them?

It may be said that there is no such prejudice against them in America, "the land of the free." But is it so? How is it then that the proprietors of fashionable hotels at watering places issue an imperial ukase that no Jews will be received as guests? How is it that the few ministers of the gospel, who publicly preach the future glory of Israel, upon the sure testimony of God's word, or plead in their behalf in the social circle, are met with a stare of astonishment, or good-natured badinage, and a wise shake of the head, and the victorious reply, "You are not a business man; you don't know the Jews, or you could never believe that there is any high destiny in store for them?" Alas! it seems to be Gentile nature to hate a Jew. Rascals, are they? Yes, and if the Gentiles had been so hated, they would be greater rascals still. Rascals? Some of them at least are the noblest, the truest, the most affectionate, the most grateful of creatures, and many more of them would be so, if they were not treated like dogs. The only poet, with the exception of two, worth naming during the last three hundred years makes his Shylock well say, "I am a Jew. Hath not a Jew eyes? hath not a Jew hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases,

healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us, do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge. The villainy you teach me, I will execute, and it shall go hard but I will better the instruction.”

Leaving out of view the inspired books that present to us a succession of the greatest legislators, historians, poets, philosophers, and prophets this poor world has seen, all of whom were Jews; leaving out of view that of the Jews came the Christ, who is over all, God blessed forever; leaving out of view that the twelve apostles of the Christian religion were Jews, and have done more to bless mankind than all the rest of mankind together; the Jews have been for eighteen hundred years, and still are, the most intellectual race on the face of the earth. It would be easy to confirm the truth of this statement by presenting a long list of Jewish names, holding the very front rank in the arts and sciences, and unsurpassed in the various departments of learning. Nor would it be difficult to trace the real cause of the recent outbreak against them to their superior sagacity, their prodigious industry, and their commendable thrift that make them the first citizens, in some respects, in the countries they inhabit.

It is an important factor in the divinely appointed forces which are surely preparing them for the splendid future in store for them, that they are found everywhere. There is scarcely a large city, or important commercial town on the globe, without a few Jews, and when the time comes for their testimony to the approaching King and kingdom, at the close of the Church dispensation, they will be already prepared to speak all the languages of earth, and already familiar with all lands. They have certainly been miraculously preserved for some wonderful purpose, and what that purpose is may be readily learned from the scriptures previously cited. When Frederic the Great said to his chaplain one day at table, "give me an evidence of Christianity in a word," the ready reply was, "The Jews;" and that the infidel king must have felt the force of the argument may be inferred from the fact that he wrote to the governor of one of his provinces, "Let those Jews alone; no man ever touched them, and prospered." Hegel says their history tormented him all his life long like a dark enigma, and the more he studied it the more he was perplexed. He did not study it from the standpoint of God's counsels, and hence did not understand it, as no man can, who shuts his eyes to the plainly revealed promise of Jehovah to gather them again in their own land, and to make them the head, and not the tail, among the millennial nations.

What a rich tribute of praise shall be laid by these nations at the feet of the reigning Christ, when Jerusalem becomes, as He calls it, "the city of the great king," and as its name implies, "the

foundation of peace!" They shall behold with adoring wonder the proof of His marvellous grace and unchanging love to a people, who seem determined, through the whole of their long and eventful history to reject Him, and they shall flock to the metropolis of His earthly empire to worship at His feet. As the church in the heavenly places will reflect Him more and more to the gaze of principalities and powers, so Israel on the earth will exhibit Him to all the tribes of mankind, and the hallelujahs which will ring along the streets of the celestial city shall be echoed in anthems around a rejoicing world. But it must not be forgotten that the Church will be caught away before Israel's full and final restoration. Hence the hope of a believing Jew is beautifully expressed in a text, which Dr. J. A. Alexander properly renders, "In (or by) Thy counsel Thou wilt guide me, and after glory Thou wilt take me," (Ps. lxxiii. 24). Jesus will come for the destruction of Israel's enemies, and bring them in deep penitence to Himself. Then He will own them as His people before the universe, but this will be "after glory," for as we read in another place, it is "after the glory" He says, "Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee: and thou shalt know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again," (Zech. ii. 10-12).

## XXXII.

### *THE HISTORY OF THE CHURCH.*

**I**N the whole course of our Lord's ministry He did not even hint at the conversion of the world through the preaching of the gospel. It is true that He commanded His disciples to preach the gospel to every creature, but He immediately added, "he that believeth not shall be damned;" and this shows that He did not expect its universal acceptance. It is true that He appointed the apostles to be witnesses unto Him both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth, but He did not intimate that their testimony would be everywhere received. It is often said, as an argument for the complete success of the Church, that the gospel is adapted to the need of all men, and that the Holy Spirit is able to make it effective for the salvation of all men. No one denies this, but it seems to be forgotten that the apostles preached it as it has never since been preached, and that the Holy Spirit clothed them with a power in preaching, which has never since been manifested; and yet how few comparatively were converted through their instrumentality.

There were three thousand added to the church on the day of Pentecost, but what were these out of the vast population found at that time within the walls of Jerusalem? Soon after the number of the men was about five thousand, but there were a

great many more thousands still unsaved. Under the fervent appeals of Paul, the greatest preacher our world has known, and inspired by the Holy Spirit as no preacher has been since the apostolic age, the result in turning men to Christianity was partial, and the divine power limited in its exercise. The record is, "as many as were ordained to eternal life, believed," (Acts xiii. 48). Of the philosophers assembled on Mars' Hill "some mocked: and others said, we will hear thee again of this matter. So Paul departed from among them. Howbeit certain men clave unto him, and believed," (Acts xvii. 32-34). "Some believed the things which were spoken, and some believed not," (Acts xxviii. 24). There is not the slightest evidence that all of the inhabitants of any city, or town, or community where the apostles and their fellow-laborers proclaimed the gospel, rejoiced in the message. Even the optimists, a multitudinous and wearisome crowd, tell us that at the end of the first century, a century of unequalled Christian energy and zeal and devotedness, there were but 500,000 nominal believers.

Why should any sensible person conclude that the relative proportion between the members of the church and the world will be changed, and that all or nearly all people will become Christians during the present dispensation, unless some explicit promise to this effect can be pointed out in the word of God? It will be admitted that the Lord Jesus warned His immediate followers to expect the hatred and opposition of the world, but did He cheer them with the thought that the opposition

would at length cease, and their successors in testimony and service witness the triumph of the principles for which they suffered? There is not so much as a whisper of any such assurance. On the other hand, He plainly and repeatedly declared that at the time of His second coming it shall be as it was in the days of Noah and Lot, (Luke xvii. 26-30); "and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth," (Luke xxi. 25, 26); and "when the Son of man cometh, shall he find faith on the earth?" (Luke xviii. 8).

There are many, doubtless, who will reply that the parable of the leaven teaches the gradual diffusion of the truth, the resistless progress of Christianity, the transforming power of the Church. But in the first place, "the kingdom of heaven" is not the church, which is mentioned three times in the same gospel as something different. Nor is it the kingdom of God, which is mentioned four times in the same gospel. It is never said of it, that it is here, or that it is among you, or that it is nearer than "at hand." The heavenly King came, and was rejected, and then took His way back to the heavens, where indeed, He rules specially over that sphere which men have agreed to call Christendom, or Christ's "dom," power or jurisdiction. In the second place, to make the leaven the symbol of progressive Christianity is to violate all the usage of scripture, and therefore every principle of sound interpretation and of good sense, because the leaven

is everywhere else, both in the Old and the New Testaments, confessedly the type of evil. In the third place such an exposition is in direct conflict with the parable of the sower in the same chapter, in which our Lord shows that only a fourth part of the seed takes permanent effect, and with the parable of the tares, "the children of the wicked one" in the same chapter, which our Lord tells us will continue to grow side by side with the wheat until the harvest at the end of the age. Even Dr. David Brown admits that the tares will abound until the second coming of Christ, only he imagines that they will not grow so plentifully as at present.

But if our Lord taught by the parable of the leaven the diffusive quality of the truth, the universal spread of righteousness, and the entire supremacy of the church, how comes it that just the opposite of this is taught by His inspired apostles? We find Paul, for example, saying to the elders of Ephesus in his last message to them, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them," (Acts xx. 29, 30). We find the same devoted servant of the Lord, in the first epistles he was inspired to write, using the following remarkable language: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto him; to the end that ye be not quickly shaken from your mind, nor yet be troubled, either by spirit, or by word, or by epistle as from us, as that the day of the Lord is now



present; let no man beguile you in any wise: for it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition, he that opposeth and exalteth himself against all that is called God or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming," or as it is in the margin, "presence," (2 Thess. ii. 1-8, Revised Version).

If the mystery of iniquity or lawlessness was already at work in the apostle's day, but restrained from its full manifestation by some hindering power, and if upon the removal of that hindering power it shall develope into the man of sin, the antichrist, who is to be slain by the true Christ and destroyed by His personal presence, the conversion of the world is not possible until Jesus comes. In which of the epistles is such a conversion mentioned? Not one, nor is there an intimation of it from the first verse of Romans to the last verse of Revelation. On the other hand, "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," (1 Tim. iv. 1).

“In the last days perilous times shall come,” many “having a form of godliness, but denying the power thereof,” (2 Tim. iii. 1-5). “Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation,” (2 Pet. iii. 3, 4). “Little children, it is the last time: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time,” (1 John ii. 18).

So far is it from being true, therefore, that the spread of Christianity is a sign of the last time, the presence of many antichrists is the sign, antichrists existing in John's day as forerunners and types of the last monster of iniquity, who shall be found in his pride and power, the embodiment of the infidelity and pride of the Christ-rejecting age, when our Lord shall descend from heaven. From which of the epistles do we learn that these antichrists are to be converted, or that the church is to bring all nations under her influence and sway before that august and personal descent? In which of the epistles is there a single line or word that promises the conversion of the world by the church at large, and in which of them is there any local church that does not receive rebuke and warning, although planted by apostolic hands, and watered with the abundant dews of the Holy Spirit?

The church at Rome was exhibiting a presumption and self-sufficiency which led the apostle to write, “Be not high minded but fear; for if God

spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." Whether the church at Rome, or the church in general, has continued in His goodness, any one in the least acquainted with history, or who has eyes to see, can determine for himself. In the church of Corinth there was an utter lack of discipline, a schismatical spirit that led to contending factions, and a grossness of ignorance and irreverence that turned the Lord's Supper into a Bacchanalian festival. In the church of Galatia grace was abandoned for miserable legalism, calling forth the apostle's most indignant reproof. In the church of Ephesus, although receiving the sublimest revelations, there was need to be guarded against stealing, and lying, and filthy communications, and bitterness, and wrath, and to be reminded of the sore and incessant conflicts believers are called to wage with invisible and mighty foes. In the church of Philippi many walked, who were the enemies of the cross of Christ, whose end was destruction, whose God was their belly, whose glory was in their shame, who minded earthly things. In the church of Colosse asceticism and ecclesiasticism could be easily substituted for the truth of the gospel; and in the church of Thessalonica there was reason to warn against loose and disorderly walking.

The last epistles are still sadder in tone, "all they which are in Asia be turned away from me," says the aged apostle; Hymenæus and Philetus

“spiritualized” the resurrection into a denial of its reality, as men now spiritualize the second coming of our Lord to make it mean anything or nothing; and there is a plain prediction of indulged lusts, of itching ears, of the abandonment of God’s truth for human fables. Peter’s second epistle is largely occupied with terrific denunciations of false teachers, who privily shall bring in damnable heresies, even denying the Lord that bought them; Jude is of similar import; while in the very last epistle of all, the aged and beloved John is disowned by Diotrephes. Of the closing book in the Bible it is enough to say that, whatever opinion may be entertained of its design, whether the extreme rationalistic view is held that it describes in gorgeous imagery the events of the first century, or the historical view that it presents in symbols an outline of the entire dispensation, or the futurist view that most of it remains to be fulfilled, there is in it nothing but gloom and terror and appalling wickedness and judgment after judgment until the descent of the Lord from heaven for the overthrow of the antichrist and the false prophet.

The germs of error and evil so apparent in the apostolic church have since brought forth abundantly. According to John Henry Blunt’s Dictionary of Sects, Heresies, and Ecclesiastical Parties, no less than fifty-five heretical bodies appeared during the first three hundred years, most of them teaching monstrous doctrines concerning the person and work of our Lord, or concerning the word of God. Heathen persecutions could not check the rise and spread of these false

doctrines, and when Christianity became the state religion under Constantine, the identification of the church with the world was complete. It was the policy of the wily emperor to unite his Christian and Pagan subjects into one harmonious mass, and to accomplish his object he engrafted many of the idolatrous symbols and festivals into the new religion, so that both parties would be satisfied with their worship. As he did more than all who had preceded him to corrupt the truth of the gospel, as he put to death his own wife and eldest son upon charges that were proved to be untrue, as he was not even baptized until laid upon his death bed, it seems strange to hear our pulpit and platform orators still boasting of the time when "Christianity ascended the throne of the Cæsars."

Alas! it did ascend the throne to its shame and undoing. A thousand years followed, now everywhere known as "the dark ages," and with the exception of a little light that was kept burning here and there, as among the Paulicians, Albigenses, and Waldensians, midnight gloom covered the face of apostate Christendom. At length God raised up Luther and Calvin and Zwingli and Knox, who broke the shackles that had so long bound His word; but how soon formalism and rationalism succeeded the faithful testimony borne by these witnesses! Sects began to multiply, and now they are numbered by hundreds, many of them claiming to be the only true church, looking with contempt and hatred upon rival bodies, and demanding compliance with their peculiar standards in

order to salvation. If an epistle were addressed, as in apostolic times, to the church of God in any city or town or small village of Christendom, the postmaster would not know to whom it should be delivered amid the clamors of fierce disputants, and unless strongly biased he would be compelled to send it to the dead letter office. Hence if it be true that "a house divided against itself can not stand," the Christianity of the present day is doomed to a terrible overthrow.

But this is not all, nor is it the worst feature in the aspect exhibited by the professing body. The church after eighteen hundred and fifty years of existence has not succeeded in converting the world, nor all of the inhabitants of the smallest province or neighborhood of the world, but the world has well nigh succeeded in converting the church. Where is the line of distinction between them? With the exception of a few, it may be hoped in each congregation, who can note any difference? The members of the church as a rule are just as eager in the pursuit of money and pleasure, and just as dishonorable in their practices, and rush to balls and theatres and operas with as much avidity, as the children of the devil. The great majority of them will deliberately travel for business or amusement on the Lord's day, and receive into their homes the Sunday newspaper with its flood of filth and vice and crime, as the food they relish before going to their places of worship in the morning. Of course it is too much to expect them to attend the evening service, unless there is some sensational clap-trap held out as

a bait, or to be present at the weekly meeting, or to do anything besides paying their pew rent for the Redeemer who bought them with His precious blood.

But this is not all, nor the worst. The infidelity which destroyed the church in Germany has invaded many of the theological seminaries, and religious periodicals, and pulpits of Great Britain and America; and the most dangerous enemies to the cause of Christ are His professed followers. The assaults from without would be nothing, were it not for the base treachery within the citadel. The violence of coarse blasphemers, and even the sneers of scientists who, nearly to a man, are materialists or atheists, could be easily withstood; but when Jesus receives His deadliest wounds in the house of His friends; when Professors appointed to train young men for the ministry are busily engaged in mutilating His word, and with an impudence which the conceit of learning ever begets demand that the testimony of our Lord and of the Holy Ghost concerning the authenticity and genuineness of the books of the Bible shall yield to the crude theories and rash speculations of the "higher criticism;" when the royal ordinance of preaching the word is exchanged for man's poor drivelling oratory and for operatic singing, and for theatrical devices to attract and entertain a crowd, and for extravagant assertions of the world's marvellous progress and of the church's increasing power; one may well say, as did dear Edward Irving to the boastful ecclesiastics of fifty years ago, "while you are dreaming of smooth seas and a

harmonious crew, and a haven hard at hand, we see the gathering of clouds, and the curling of the waves, and a rebellious, mutinous crew, and a fearful shipwreck, from which a few, a very few, of the wise and prudent will escape. You are intoxicated the while with your great achievements; we are beat to the earth by the load of our enormities. You are full of self-adulations, and flatteries, and merry jokes and jests against the poor heavy-hearted, wo-begone prophets of evil; we are full of sorrow and of intercession, on account of the delirious church.”

This may be regarded as the muttering of a crazed pre-millennialist and pessimist, but what will be thought of Archbishop Trench who, sad to say, is neither a pre-millennialist nor pessimist, when he declares that “if there be any truth in the word of prophecy—and the aspect of Christendom only too surely confirms that word—the dispensation which now is, will end in an almost universal falling away from the truth, and the close of it will be in blood and fire and vapour of smoke”? What will be thought of Dr. Chalmers who wrote to Bickersteth, “without slacking in the least our obligation to keep forward this great [missionary] cause, I look for its conclusive establishment through a widening passage of desolating judgments, with the utter demolition of our present civil and ecclesiastical structures”? Similar testimony from thoughtful observers who are not Christians might be quoted to almost any extent, showing that those who look beneath the showy surface of things in society and in the church, see the



same elements of dissolution and destruction at work that brought the dispensation of Israel to a terrible end. The history of the church but repeats the history of God's professing people in the former age, for human nature is the same in Jew and Gentile, and "there is nothing new under the sun."

They too had the inspired word, they too had the Holy Spirit, they too had the sweet promises, and tender entreaties, and earnest exhortations, and terrible threatenings of a faithful God to encourage and restrain and warn them, but while a few like Simeon and Anna were waiting upon Him in sincerity of heart, the great mass had sunk into hopeless apostacy, and long delayed judgment scattered them over the face of an unfriendly world. Since that time they have been the nation "of wandering foot and weary breast," and never will they find rest until Messiah shall come in glory and majesty. To that coming they will turn as the last refuge from despair in the day when the yoke of antichrist bows their necks to the dust, and that glory will shine all the more resplendently upon the dark back ground of Israel's shameful failure.

But a similar fate is predicted of the witnesses called to succeed Israel in testimony for the truth. Thank God, there is, there always has been, and there always will be "a remnant according to the election of grace," a Simeon here and an Anna there, but the professing Christian body at large will continue in its formality, and worldliness, and semi-infidelity, and ridiculous travesty upon the faith and practice enjoined in the New Testament,

until it reaches the Laodicean state, when, as the name implies, the people will do what in their own eyes is right without regard to the inspired word. Outward prosperity will lead them to boast that they are rich, and increased with goods, and have need of nothing, even when Christ is turned out of His own house, and stands pleading to be admitted into some loving heart.

This empty boast is heard now on every hand, and often from men whose blindness causes surprise. It is said that there are 410,000,000 of nominal Christians on the earth, embracing of course all the Socialists, Nihilists, Agnostics, and innumerable infidels of Germany, Russia, Italy, and France, and all the millions of Spiritualists who are possessed by demons, and the rapidly increasing number of Mormons whose success is a significant comment on the enlightenment of the nineteenth century, and all the countless throngs that never attend church, and that furnish an inexhaustible supply of criminals. It is probably much nearer the truth to say that there are 15,000,000 of real Christians on the globe, and that there yet remain at least 1,200,000,000 to be converted. Moreover the number of unregenerate souls born into the world day by day, week by week, month by month, and year by year must be much larger than the number of souls born again during the same periods, and hence there is no end to work, and no nearer approach is made to the conversion of all mankind. If it is supposed that culture will help on the conversion, or at least take the place of Christianity, it is a sufficient reply to point to the state of

society in Berlin and Paris, as a proof that culture does not even touch the question of morals, except to give men increased facilities for wickedness.

Whether, therefore, the future of Israel or the Church is considered, there is but one hope for either, and that is the coming of the Lord. It is estimated that 137,000 of our race die daily, every one of whom departs in suffering and leaves sorrow behind, and even if all the men, women, and children now existing were Christians, there could be no millennium with death riding upon every gale, and graves dug without ceasing, and hearts aching and homes darkened every moment, and floods and earthquakes and tornadoes sweeping away their multitudes, and toil and pain and weakness and old age attending upon all steps down to the tomb. No, no, the Lord Jesus must come, and set to rights a ruined world, a ruined Israel, a ruined church, or we may well fold our hands in helpless weariness and wrap our souls in hopeless gloom.

“ Lord, Lord, Thy fair creation groans,  
The air, the earth, the sea,  
In unison with all our hearts,  
And calls aloud for THEE.”

# Sterling Books for Christian Workers

---

*By Rev. James M. Gray, D. D.*

HOW TO MASTER THE ENGLISH BIBLE, 16mo, cloth only.  
GREAT EPOCHS OF SACRED HISTORY, 16mo, paper and cloth.  
SALVATION FROM START TO FINISH, 16mo, paper and cloth.  
SATAN AND THE SAINT, 16mo, paper and cloth.

*By Rev. W. H. Griffith Thomas, D. D.*

THE ACTS OF THE APOSTLES, 16mo, cloth only.  
THE CHRISTIAN LIFE AND HOW TO LIVE IT, 12mo, cloth only  
LIFE ABIDING AND ABOUNDING; 16mo, cloth only.

*By Rev. William Evans, D. D.*

THE CHRISTIAN: HIS CREED AND CONDUCT, 12mo, paper and cloth,  
THE BOOK OF BOOKS—WHAT IT IS; HOW TO STUDY IT, 12mo,  
cloth only.  
THE GREAT DOCTRINES OF THE BIBLE, cloth only.  
HOW TO MEMORIZE, 12mo, cloth only.  
PERSONAL SOUL-WINNING, 12mo, cloth only.  
HOW TO PREPARE SERMONS AND GOSPEL ADDRESSES, 12mo,  
cloth only.  
OUTLINE STUDY OF THE BIBLE, illustrated, cloth only.

*By Rev. Chas. A. Blanchard, D. D.*

LIGHT ON THE LAST DAYS, Being Familiar Studies in the Book of  
Revelation. 12mo, paper.  
GETTING THINGS FROM GOD, 12mo, paper and cloth.  
AN OLD TESTAMENT GOSPEL, 12mo, paper and cloth.

*By B. B. Sutcliffe.*

THE BIBLE THROUGH A TELESCOPE, 12mo, paper only.

*By Rev. A. C. Dixon, D. D.*

THE CHRISTIAN SCIENCE DELUSION, pamphlet.  
PRESENT-DAY LIFE AND RELIGION, 16mo, paper and cloth,

*By Rev. (Bishop) W. R. Nicholson, D. D.*

ONENESS WITH CHRIST, 12mo, cloth only.

*By Rev. Alexander Patterson.*

BIRD'S-EYE BIBLE STUDY, 16mo, paper and cloth.  
THE OTHER SIDE OF EVOLUTION: AN EXAMINATION OF ITS  
EVIDENCES, 16mo, cloth only.

*By H. R. Gibbud.*

"UNDER THE BLUE CANOPY OF HEAVEN": The Open Air Workers'  
Hand Book. 16mo, cloth only.

*By Rev. O. R. Palmer.*

DELIVERANCE FROM THE PENALTY AND POWER OF SIN, 16mo,  
paper and cloth.

*By Rev. Samuel J. Andrews.*

CHRISTIANITY AND ANTI-CHRISTIANITY IN THEIR FINAL  
CONFLICT, 8vo, cloth only.

*By Grant Stroli.*

WHEN GOD COMES DOWN TO EARTH, 12mo, cloth only.

---

THE BIBLE INSTITUTE COLPORTAGE ASSOCIATION  
Send for a Complete Catalogue 826 North La Salle Street, Chicago