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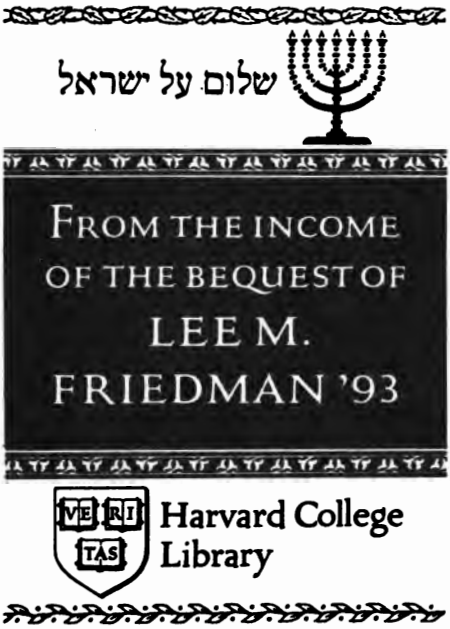

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The Jewish Question

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THE JEWISH QUESTION

BY

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The Question Stated.

CHAPTER I.

The eleventh chapter in the great Epistle to the Romans is perhaps the least studied of all in this Epistle of our salvation. It contains not alone deeply interesting truths, but is of great importance and puts before us most solemn facts. The Holy Spirit unfolds here the purposes of God concerning the Jewish race. The knowledge of Israel's place and position in God's revealed plan is of incalculable importance. All the confusion in doctrine and practice we see about us, is more or less the result of a deplorable ignorance which exists throughout Christendom concerning Israel's place and future. The carnalizing of the professing church has been the result of this ignorance. All Christendom attends to Israel's earthly calling, and not only fails in it most miserably, but also dishonors God and His Word.

If it were possible to straighten out the confusion existing about us in the professing church, the proper starting point would be, no doubt, to teach God's purposes concerning Israel.

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Let us first consider in what part of Romans we find the chapter which contains the Jewish question.

Romans is divided into three parts. The first section extends from chapter i-viii; the second contains chapters ix, x and xi; the last is from chapter xii-xvi. Over the first part we put the word *"Salvation,"* over the second *"Dispensation,"* and over the third *"Exhortation."*

This is how God makes His truth known. First He tells us what He has done for us in His Son, the Lord Jesus Christ; how rich and full His Grace is toward all who believe, Jew and Gentile. In the next place He acquaints us with dispensation; that is, How He, the Sovereign, dispenses; how He deals with Jew and Gentile. In dispensational truths He takes His child, so to speak, into confidence, because He has made him a son and an heir, and introduces him into the knowledge of His ways in the government and future of the earth. Having shown us what He has done for us and what He has made us, He speaks to us once more, showing what manner of men we should be. This is exhortation. Reverse this order, salvation, dispensation and exhortation, or leave one out, and you will have but confusion.

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Our chapter then stands in the second, the dispensational part, that great parenthesis, in which the Holy Spirit traces God's righteous and merciful ways. At the end of the salvation part of this Epistle we find a chapter of summing up, the eighth. The second part has likewise such a climax, the chapter which is before us. It brings in not only the Jews, but the Gentiles, and in a measure the church of God. From this chapter we can reach back over the entire history of Israel. From here we can learn their present condition and, above all, we can study their future and learn what God will yet do in fulfillment of His oathbound covenants.

There is, however, a special reason why the Holy Spirit in Romans introduces the three chapters, which form the second part.

It is the following. In the first part, chapters i to viii, the Spirit of God shows that Jews and Gentiles have no righteousness and are lost, that there is not one that doeth good, no, not one. Then God reveals *His* righteousness and His salvation for Jew and Gentile, which is by faith. An old saint was asked what the three great lessons are which he had learned in his Christian experience, and he said: "First, I learned that I have never done anything good in my life; second-

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ly, that I could never do anything good; and, thirdly, that Christ has done it all." This is precisely what is taught in the first part of Romans.

Now, after the guilt and lost condition of the Jew and Gentile are fully demonstrated, the Jew is left out of sight. In this dispensation of Grace God deals alike with the believing Jew and Gentile; there is no difference. The believing Jew and Gentile are under Grace, linked with the Second Man, in possession of every spiritual blessing in Christ Jesus, a Son and an Heir, destined to be like the Firstbegotten from the dead.

But now comes an objection from the side of the Jew. Questions are frequently asked in Romans. The Jew now has a question, after he has heard all about this salvation by Grace for him and for the Gentile, as well as the results of this salvation.

This is the question: "What becomes of our national promises and blessings? God has promised us so much as a nation, and these promises are not yet fulfilled; will He keep them?" In other words, "Does God's dealing in Grace with the Gentiles mean that He is through with us as a nation, that our people are now completely and finally rejected and are the many promises con-

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tained in the oracles of God never to be fulfilled?"

This question is answered in the second part of Romans. In it the Holy Spirit shows how righteously and mercifully God deals with the Jews and Gentiles, and the end of the section, our chapter, shows most blessedly that God has not cast away His people; a time of their fullness and reception is coming and all Israel shall be saved.

The chapter in its construction is very simple. In the preceding one we read: "But Esaias is very bold, and saith, I was found of them that sought me not; I was manifested unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people." The quotation is from Isaiah lxv:1, 2, and in it the call of the Gentiles is plainly foretold as well as God's attitude towards His own people Israel. Now if God is found of them (the Gentiles) and manifested unto them that asked not after Him, and if His own people have no answer to His hands stretched forth towards them, would one not be justified to say He has cast away His people? The eleventh chapter therefore asks this very question: "Hath God cast away His people?" This question is

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the great superscription of this chapter. The fact that God has not cast away His people is demonstrated throughout the chapter. Up to the 27th verse the Holy Spirit gives seven answers and proofs to this question that His people, Israel, are not finally nor completely cast away. After this fact is demonstrated comes the great and sublime ending (verses 28-36) corresponding to the ending of the doctrinal part of the Epistle in the eighth chapter. We shall follow in our exposition these seven answers and proofs.

They are the following:

I. **The conversion of Saul of Tarsus** (verse 1).

II. **There is a remnant according to the election of Grace, hence Israel is not completely cast away** (verses 2-6).

III. **The blindness of Israel is partial and judicial. It is never complete nor final. The Scriptures prove this fact** (verses 7-10).

IV. **Salvation has come to the Gentiles by their fall and by it God wishes to provoke them to jealousy** (verse 11).

V. **There is a promised fullness and receiving of Israel which according to the prophetic Word will mean greater riches for the world, even life from the dead** (verses 11-15).

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VI. The parable of the olive tree (verses 16-24).

VII. The mystery made known (verses 25-27).

Look at the question first and its answer. The answer is best translated by "Far be the thought." "God has not cast away His people whom He foreknew." The question of the casting away of Israel* is, of course, a national question and not the question of the individual. God had foreknown His people and called them to a distinctive and peculiar place in the government of the earth. The nation is called to be a peculiar treasure unto the Lord above all people, a kingdom of priests and a holy nation, a people prepared to show forth His praises (Exod. xix). God's gifts and calling are without repentance. Throughout the Word He declares that Israel should never cease to be a nation before Him and that they shall be at last that in the earth, as a nation, for which He called them. "Thus saith the Lord, which giveth the sun for a light by day, and the

*We take it for granted that all our readers believe that *Israel*, God's ancient people, the natural seed of Abraham, is meant. How one can speak in this chapter of a spiritual Israel and that the Church is meant is beyond our conception.

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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 me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. Thus saith the Lord: If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord" (Jeremiah xxxi:35-37). "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" (Jerem. xxx:11). Numerous other passages could be quoted in which God assures His people that He will never abandon them forever. Their past history proves this. Again and again God's firstborn Son, Israel, (Ex. iv:22) had been disobedient, a stiffnecked people. They were punished and led into captivity, their city plundered and razed, their temple burned and their land laid waste, and still God's infinite mercy hovered over the people and the land and He never said that He hath cast them away. Then a

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part of the nation, the Jews, rejected their Messiah and King, who had come to His own; they cried their awful "Away with Him!" "Crucify Him!" "His blood be upon us and upon our children!" Yet from that cross there came that wonderful prayer, "Father, forgive them for they know not what they do." Again the offers of Grace were spurned by the nation, and those of the nation who had believed were bitterly persecuted and some murdered by their unbelieving brethren, and yet over all the Spirit of God hath put the assuring statement, "God hath not cast away His people whom He foreknew." The temple was laid in ruins once more, the nation peeled and scattered into the corners of the earth. Their saddest dispersion began and with it trials and sufferings such as their previous history had not known, and still over this great dispersion and all their terrible experiences the Spirit of God has placed these words: "God hath not cast away His people whom He foreknew."

What a different answer Christendom has to this question. If the Jew asks of Christendom the question about his national future, the promises of blessing and glory, he receives a strange answer. Or if he turns to the great commentators on the Bible he finds

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teachings altogether opposite to the plain national promises, which belong still to his people. He is told that God *hath* cast them away and that there is nothing left for them. He hears that the *church* is Israel and all the promises given to the original Israel find now a spiritual fulfillment in the church. But the intelligent, orthodox Hebrew refuses to accept this spiritualizing mode of interpretation nor does he find anywhere throughout Christendom that his national promises and national glories are now fulfilled in a spiritual way in the church. If all this wrong and confusing interpretation of the Word of God, which does not distinguish between Israel and the church, were true, and if it were true that God hath cast away totally and finally Israel, then we certainly would have to give up the belief in an inspired Bible.

It would be true what higher criticism is constantly claiming, that the Jewish prophets were patriots and dreamers and not inspired by God. Furthermore, God's gifts and calling would be *not* without repentance; God would have gone back upon His own word, and in consequence of this we sinners of the Gentiles would have no assurance of our salvation. For who can assure us that God really means what He hath said about us, if He hath cast

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away Israel and is not keeping His promises? Will He not do the same with us? We learn therefore that the question of Romans xi is a very important one indeed.

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"For I Am Also An Israelite."

CHAPTER II.

The first answer to the important question "Hath God cast away His people?" is the great Apostle to the Gentiles. We read in the first verse, "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people whom He foreknew." The Holy Spirit points then first of all to the Apostle and puts him before us as a proof that God has not completely and finally rejected Israel. It is a significant fact that in each of the three chapters which compose the dispensational part of Romans the Apostle Paul stands in the foreground. "I say the truth in Christ, I lie not, my conscience bearing witness with me in the Holy Spirit that I have great grief and uninterrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ, for my brethren, my kinsmen according to flesh." Thus the ninth chapter begins and in the tenth we read of his prayer for Israel, not his prayer alone but surely the prayer of the

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Holy Spirit. "Brethren, the delight of my heart and my supplication which I address to God for them is for salvation" (x:1). In our chapter, besides mentioning himself in the beginning, he says: "For I speak to you, Gentiles, inasmuch as I am Apostle of the Gentiles. I glorify my ministry; if by any means I shall provoke to jealousy them which are my flesh and shall save some from among them" (verses 13, 14). The instrument used to make known the mystery of God and the unsearchable riches among the Gentiles declares his great love for his kinsmen and prays for their salvation. While Gentiles, the nations' receive blessings, Israel is still "beloved for the Father's sake" and not forgotten.

But why is Paul personally mentioned immediately after the question concerning Israel's position? It is generally said that by referring to himself he wishes to prove that it is possible for an Israelite to accept the Lord Jesus Christ and to be saved; he, an Israelite full of hatred against the Christ, had been saved, and this proves that God has not cast away His people. However, the question before us is not whether an individual Jew can be saved or cannot be saved; it is a national question with which we have to deal.

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Besides this, the possibility of the salvation of Jews had been fully demonstrated on the day of Pentecost. The three thousand who believed on that day were all Jews, as well as the thousands who believed after the memorable day of the outpouring of the Holy Spirit. We have therefore to look for a deeper meaning of Paul's name in the beginning of this chapter.

The key to this deeper meaning is the fact that the Holy Spirit makes the conversion of Saul of Tarsus not alone very prominent, but also speaks of that event as a pattern. He has given us three lengthy accounts of it in the Book of Acts (chapters ix, xxii and xxvi). In First Timothy we read: "But for this reason mercy was shown me, that in me *the first,* Jesus Christ might display the whole long suffering, for a delineation of those that should hereafter believe on Him to eternal life" (1 Tim. i:16). And again it is written: "And last of all He was seen of me also as of one born out of due time" (literally "an abortion") (1 Cor. xv:2). These are inspired statements which tell us we have to seek for a deeper significance of the conversion of him who calls himself "a Hebrew of the Hebrews" (Phil. iii:5). It has often been remarked that Saul's conversion is the model conversion and

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the different steps are reproduced in every genuine conversion. But this is far from being correct. Saul of Tarsus' conversion was an altogether unique one. There has, up to this time, never been a conversion like this one. Never again were the heavens opened and a light shone brighter than the sun; never again did a sinner, such a blind persecutor, behold Jesus in glory and hear His voice, and never again was one called in such a way "to be an elect vessel" and to bear the Name of the Lord "before both nations and kings and the sons of Israel." His conversion is certainly *not* a pattern or outline of every other conversion and yet it is a delineation, a hypotyposis.

All the great men of the Old Testament, priests, prophets and kings, were in their lives and experiences patterns, types. The great Apostle to the Gentiles, making known the salvation to the nations, himself a Jew, is no less a type. His wonderful conversion is typical of the future conversion of the nation to whom he belonged according to the flesh. What God did in his case He can and will do for Israel in a future day. The conversion of Saul of Tarsus is the type and earnest of Israel's conversion. In this light the full meaning of the quoted passages from

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the first Epistle of Timothy and Corinthians can be easily understood. In Saul's conversion Christ showed mercy *"the first"* or "as a first one." There are others to whom that mercy is to be shown and to whom mercy will come under the same circumstances and by the same heavenly manifestation of the glorified Son of Man, and the people to whom this will happen is Israel. When we read of Paul that he saw the Lord as one born out of due season, it is the same thought which underlies this statement. The untimely birth, before the time, suggests another birth time as well as another birth, the birth of the nation, when Israel, the remnant of His people, will be born again by looking upon Him in glory, whom they have pierced.

The comparison of Saul's conversion with the future conversion of Israel as revealed in the prophetic Word is extremely striking. The delineation is perfect.

1. **Saul of Tarsus in unbelief typifies** the state of Israel as a nation throughout this present age. He was a learned Pharisee, a fierce persecutor, breathing out threatenings and slaughter against the disciples of the Lord, blind and unbelieving. Such is Israel, another unbelieving Saul, and, like him, zealous for God without knowledge.

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2. **The opened heavens, the vision and voice of the glorified Jesus,** by which Saul of Tarsus was arrested in his career, are typical of the coming day when the heavens will be opened again and the Lord Jesus Christ will be manifested in power and in glory. At His second visible and glorious coming the remnant of Israel will behold Him and learn by His glorious appearing that Jesus is their Messiah and King (Zechariah xii:10-14, Matthew xxiv:29, 30, Revel. i:7). The opened heavens, the great light flashing forth, the vision and voice of Jesus, the prostrate Saul there on the road to Damascus, was but a little sample of what God will do for the remnant of His earthly people and how they shall at last know Him and receive Him.

3. **Paul's service to nations and kings foreshadows Israel's coming ministry to the nations of the earth.** All nations are yet to know the glory of the Lord, but world conversion is only possible after Israel is converted. Through Israel all the nations of the earth will at last be blessed.

These three great facts seen in the conversion of Saul, typifying Israel's unbelief, the manner and result of their conversion, we shall follow throughout the chapter and learn

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from the Scriptures some of the revealed details. We understand therefore why the Holy Spirit puts the Apostle Paul immediately after the question of the chapter is asked. What manifestation of the grace and wisdom of God! The instrument chosen to reveal the mysteries hidden in former ages and to complete the Word of God, the one to whom is given the full knowledge of the Gospel of Grace to be preached among the Gentiles, while Israel is set aside for a time, is also made a type, a pattern of what Israel is to be and to receive in the future, when God will arise and have mercy upon Zion.

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The Remnant—Israel's Apostasy Not Complete.

CHAPTER III.

The second answer to the important question and argument that God has not cast away His people Israel is continued in verses 2-6. "God hath not cast away His people whom He foreknew. Know ye not what the Scripture says in the history of Elias, how he pleads with God against Israel? Lord, they have killed Thy prophets, they have dug down Thine altars; and I have been left alone and they seek my life." But what says the divine answer to him? "I have left to Myself seven thousand men who have not bowed the knee to Baal. Thus, then, in the present time also there has been a remnant according to election of grace. But if by grace, it is no more of works; since otherwise grace is no more grace."

It is historical evidence which is placed in these words before us. The Holy Spirit reaches back into the history of the nation and calls our attention to an important episode. The prophet Elijah lived in a time

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when almost everything among the professing people of God was being swept away into the apostasy. A great reformation took place; God had answered the call of Elijah on Mount Carmel by fire, and when the fire of the Lord consumed the burnt sacrifice, and the wood and the stones, and the dust, and licked up the water that was in the trench, and when all the people saw, they cried out: "Jehovah is God! Jehovah is God!" The prophets of Baal were slain there and then. The Lord also graciously opened the heavens and there was an abundance of rain. All this has a typical and dispensational meaning, which we cannot follow in detail at this time. The wonderful manifestation of the Lord out of the opened heavens, however, did not turn the people from the path of apostasy. A little while later Jezebel sent a messenger unto Elijah, saying, "So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time" (1 Kings xix:2). Elijah, in the weakness of the flesh, fails and flees. We find him a day's journey in the wilderness. There we see him under a juniper tree, and he requested for himself that he might die, and said: It is enough; now, O Lord, take away my life; for I am not better than my Fathers.

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But the Lord meets His servant. "What doest thou here, Elijah?" "And he said, I have been very jealous for the Lord God of hosts; for the children of Israel have forsaken Thy covenant, thrown down Thine altars, and slain Thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away." Twice he repeats this wonderful tale, born of a discouraged and unbelieving heart. But now comes the answer of the Lord to him. He tells him how mistaken he is about being left alone, the only Israelite who has not fallen away. "Yet I have left me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him." The Lord had a remnant, a faithful remnant, among His people even at the time of their great apostasy. This is the thought and argument here. **The apostasy of Israel is never a complete apostasy.** The Lord has always a remnant faithful to Him and the covenants among them. In this respect the difference of the apostasy of Israel and the predicted apostasy of Gentile Christendom is very marked. One of Israel's race has expressed it very pointedly in the following words:*

*Adolph Saphir.

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"The apostasy of Israel is not as the apostasy of Christendom. The apostasy of Christendom is incurable, but the apostasy of Israel is curable. Although Israel have rejected Jesus, they do not wish to reject God; they still believe in His Word; they still invoke His holy name. They still remember the Sabbath Day to keep it holy. They still, as the Apostle Paul says, have a zeal for God, although it is not according to knowledge. The children of Israel are like the brethren of Joseph. After they had sold Joseph into Egypt, they returned to their father Jacob, and then for a number of years their conduct was less blamable than it had been before. They seemed to have been anxious to please their father Jacob, and to walk before him in the right path. Still, there was upon their hearts the blood-guiltiness, in that they had delivered their brother Joseph into the hands of their enemies. And so it is with Israel now. There is still a godly remnant among them. There is still the fear of God and the acknowledgment of God before their eyes. Whereas, what is the history of apostate Christendom, as it is presented to us in the Scriptures, and the beginnings of which we can see already? First, people do not believe in Jesus as an atonement. They begin

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with that. They do not like the blood of Jesus. They like the character of Jesus very well. Then they give up Jesus too. Then they give up the Father too, and do not believe in creation. And then they become agnostics, and say they know nothing about it—whether there is a God or not—the worst thing that this world has ever seen, and the most insulting to God. And then they give up morality, as necessarily they must give it up; and then they fall into the most abject pessimism, and look upon man as a flower of the field, which is to-day and to-morrow is cast into the oven. This is the downward career of the Gentile apostasy. But in the Jewish apostasy there is still kept the connecting link, the golden thread—a spark dying, yet not dead, of a belief in God, however unenlightened, and in a future."

The Lord always has a remnant among His people and that remnant is the sign and evidence that He hath not cast away His people.

We shall, however, show what we have to understand by "remnant;" and the remnant that has been, and will yet be called, we hope to investigate more fully.

The question concerning the remnant is a most interesting one. That the Lord has such a remnant according to the election of

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grace among His people, is, as we have stated before, an evidence that He hath not cast them away. There is a double remnant which is to be considered. The remnant which has been in the beginning of this dispensation and the remnant which will yet be called for a definite work and testimony at the time when Israel's Hope will appear and the glorious promises made to the nation find their fulfillment. Between these two remnants, a remnant at the beginning of the present age and a remnant at the end, stands another fact—the fact that the Body of the Lord Jesus Christ is composed of believing Jews and Gentiles and that through the preaching of the Gospel of Grace, not alone sinners of the Gentiles are added to that body, but also Jews who believe on the Lord Jesus Christ. As soon, then, as a Jew believes he ceases to be a Jew. His Hope is no longer national and earthly, but heavenly; he belongs no longer to the earthly Jerusalem, but to the heavenly; he has, like the believing Gentile, nothing to do with the law, its ordinances and ceremonies. It is impossible to speak of a remnant of Israel at this time, which is saved by Grace and which holds a specific national Jewish position in the earth. When the Holy Spirit gave the full revelation con-

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cerning the church, the body of the Lord Jesus Christ, we do not read anything whatever about the believing Jew, who, as it is being claimed, "should not sever his connection with the nation," and who should still continue in keeping Jewish laws and feast days. All national distinctions cease in that body, and to preach that the believing Jew should continue to keep the seventh day, practice circumcision, keep the Passover and other feast days, is not alone nowhere taught in the Epistles, but such teaching is unscriptural and brings in a sad and confusing mixture which destroys the simplicity of the Gospel.

Now in the beginning of this present age there certainly was such a Jewish-Christian remnant in existence. To this the words of the apostle refer us. "Thus, then, in the present time there *has been* a remnant according to the election of Grace." That remnant of Jewish believers is seen in the opening chapters of the Book of Acts. The three thousand saved on the day of Pentecost were all Jews. Soon there was a very strong assembly composed of Jewish believers in Jerusalem, who were faithful witnesses for the Lord Jesus Christ and who bore a faithful testimony in Jerusalem, which was fast ripening for the great judgment. Not alone

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in Jerusalem, but also in other parts of the land, Jews became believers and formed Jewish-Christian synagogues. When Paul went to Jerusalem the elders of the Jewish-Christian assembly said to him: "Thou seest, brother, how many myriads there are of the Jews who have believed, and are all zealous for the law. And they have been informed concerning thee that thou teachest all the Jews among the nations apostasy from Moses, saying that they should not circumcise their children, nor walk in the customs" (Acts xxi:21). Paul's Gospel certainly teaches this, and it was the hour of his failure when he went back to the ceremonial law. But the passage tells us that there were myriads of believers, all Jews who continued in the observance of the law. They went to the temple to pray, kept the different feasts—in one word, they continued in all the Jewish customs. God's mercy was still lingering over Jerusalem. These Hebrew-Christian believers had hopes that the nation would yet receive their testimony and accept Him whom they had rejected. They were persecuted, beaten, some killed, their goods spoiled, cast out of the synagogue and the temple, and still they continued in their faithful testimony. It was a transition period, passing out of the

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old into the new. For a time such an attitude of Jewish believers was undoubtedly justified. But then the Holy Spirit addressed an Epistle to these Hebrews, and that Epistle gives us not only a true insight into their condition and danger, their steadfastness and faithfulness, but it also reveals how the Holy Spirit shows them the better things of the new covenant. No one can read the Epistle to the Hebrews without being convinced that in this wonderful commentary to the levitical institutions, showing the fulfillment in Him who is a better priest, a priest after the order of Melchizedek, the Spirit of God aims at this very fact, that all ceremonies, all levitical observances, are to be discontinued. They were all the shadows of better things. In the end of the Epistle He speaks that Word which showed these Hebrew believers their true position, "Let us go forth to Him *without the camp,* bearing His reproach" (Hebr. xiii:13). At last Jerusalem fell. The temple was destroyed. The people were scattered. It was therefore made impossible for Jewish believers to continue in the position which they held for years. Jewish-Christian assemblies in their peculiar national character ceased in their existence. While in the beginning of this dispensation it was "to the

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Jew first," that order was stopped with the full rejection of Jerusalem and the dispersion of the Jews.

However, the existence of a remnant of believers among the nation, the myriads who had accepted the Lord as their Saviour and the Hope of Israel, was a definite proof that God had not completely cast away His people. It was proof that He was ready to deal with them according to His infinite mercy.

A Jewish remnant in the sense of the apostolic days is no longer possible. To teach that such a remnant is to be gathered now and to attempt the formation of Jewish national assemblies of believing Hebrews, who continue as Jews though trusting in Christ, practicing circumcision, fasts and other Jewish customs, is confusing and mars completely the doctrines of Grace and that revelation of all revelations, the church, which is His Body. We repeat it once more, the believing Jew at this time is not "gentilized," as has been pressed so much from certain sides, but he becomes a member of the body of the Lord Jesus Christ, and has with every other believer a heavenly hope, a heavenly destiny. When the Lord Jesus Christ comes to take His own unto Himself, every believ-

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ing Jew, saved by Grace, will be caught up to meet the Lord in the air.

A fact in this connection must not be overlooked. The Lord has put His hand throughout this Christian dispensation, in every century, upon hundreds and thousands of Jews, and through His Grace they have been saved, not a few of them in a most remarkable way. The past century, the nineteenth, has had more witnesses in this respect than any other. Some of the best teachers, expositors of the Scriptures, were converted Hebrews. We mention Adolf Saphir, Dr. Edersheim, Neander, Cassel, Gottheil and Rabinowitz. Some of them were led out of the deepest darkness with thousands of others whose names are not so universally known. This, too, is an evidence that blindness has happened only in part to Israel.

But there is yet to be a Jewish remnant, a strong and mighty witness that God hath not cast away His people. This future remnant of believing Hebrews will be called as soon as the church is complete and removed from the earth.* This remnant to be called

*If it were true and scriptural that the Church is to pass through the great tribulation, it would also be perfectly in order to have a Jewish national assembly of Hebrew believers now. Indeed the estab-

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through Grace corresponds to the remnant of the beginning of this age.

Their Gospel will be the Gospel of the Kingdom, "the Kingdom of the Heavens is at hand." It will emanate from Jerusalem and will be declared among all nations (Matt. xxiv:14). Of this remnant, suffering and persecuted, we read in the Olivet discourse of our Lord. The Old Testament Scriptures are full with prophecies concerning the faithful remnant of the endtime. The Book of Psalms can be best understood in the light of a believing remnant of Jews, suffering in the midst of the ungodly nation and delivered by the coming of the King out of the opened heavens. The 144,000 sealed in Revelation vii are all Israelites and the company out of all nations and tongues, who come out of *the* great tribulation, and are seen as overcomers in the second half of this chapter, are the fruits of the witness and labors of this Jewish remnant. That they do not belong to the church is evident from the scope of the Book of Revelation. The church is seen in glory

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lishment of such would then be very desirable and would be a most definite mark of the endtime. On the other hand, it would produce two testimonies, a fact that cannot be harmonized with any of God's dispensational teachings.

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in the crowned twenty-four elders in chapters iv and v. Only after the church is in the presence of the Lord can the remnant be called and sealed and begin its peculiar testimony. Now this fact that God has had a remnant and *will yet call such a remnant* proves that He hath not cast away His people.

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Israel's Apostasy and Blindness Not Permanent.

CHAPTER IV.

The next answer to the question of Romans xi and argument of Israel's position in God's purposes is taken from the Old Testament Scriptures.

"What is it then? What Israel seeks for, that he has not obtained; but the election has obtained, and the rest have been blinded, according as it is written, God has given to them a spirit of slumber, eyes not to see, and ears not to hear, unto this day. And David says, Let their table be for a snare, and for a gin, and for a falltrap, and for a recompense to them; let their eyes be darkened not to see, and bow down their back alway" (verses 7-10).

It is here where commentaries have their say about the blindness of Israel and how God has completely given up the Jews. What a strange way some persons have in interpreting the Word of God. Some labor to prove that in the beginning of this chapter Paul means the "spiritual Israel"—the church—

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and not the literal Israel, but when the same expositors reach the verses which are before us now, they are quite correct and orthodox in saying it is the *literal* Israel. Such method of Bible exposition has done great harm in confusing Christian believers, besides being dishonoring to God's Word. When the apostle speaks here of the election he means the believing part of the nation at all times, the remnant past, the remnant future, and all those who believe now in the Lord Jesus Christ. When he speaks of the rest being blinded he means the remainder of the nation, which is unbelieving. As they refused Him who spake, judicial blindness was put upon them. Now this judicial blindness must not be looked upon in a way as some have done, and then by inference to build upon it such abominable doctrines as universal salvation. They reason God blinded them and they are not responsible for what they cannot see. God will have mercy upon them all, and all Jews will be saved at last, all who died with this judicial blindness upon them. We shall take up this phase of error later in our exposition.

The judicial blindness is certainly not to be understood that every Jew is born with this blindness upon him. Far be this

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thought! Every generation of Jews, in *refusing* the light which shines for all, in sharing the sin of their fathers in rejecting their Messiah, in continuing in their evil ways of unbelief, is put under the sentence of this judicial blindness. The Jew may see if he so chooses and he may refuse the light. God declared in His Word beforehand what would happen to them in this respect.

Before us are three quotations from the Old Testament Scriptures. The Hebrews divide the Old Testament into three parts: The Law, the Prophets, and the Writings. The Holy Spirit here quotes from each of these divisions. The passages quoted prove that such a judicial blindness was to come upon them according to God's sovereign dealings. Now the most significant fact is that in none of these passages to which the Holy Spirit calls our attention the teaching is advanced that this blindness is to be *permanent* and *final*. There is no prophecy in the Scriptures which declares that the present blinded condition of Israel is their permanent and final condition.

The three quotations from the Old Testament Scriptures teach us much on these lines. The first is taken from the Book of Deuteronomy, "Yet the Lord hath given you an

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heart to perceive, and eyes to see, and ears to hear, unto this day" (Deut. xxix:4). It is well known how the whole future of Israel is predicted through Moses in the closing chapters of the last Book which he wrote by divine inspiration. Their whole history is outlined. They were to be a people blinded, forsaking God, to be scattered in consequence of it into the corners of the earth. Their whole career of decline and apostasy is prophetically revealed. But alongside of all these prophecies of what should befall them, which were so literally fulfilled, we find prophecies relating to their restoration and future blessing. There is not a word anywhere in the writings of Moses which declares that God would ever leave them under the curse and in the condition into which He in His governmental dealings had to put them.

If we turn to the prophets, we find that Isaiah xxix:10 is quoted: "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers, hath He covered. And the vision of all is become unto you as the words of a book that is sealed which men deliver to one that is learned, saying, Read this, I pray thee, and he saith, I cannot, for

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it is sealed." How all this has been fulfilled in the judicial blindness, which has come upon Israel! Eyes and they see not and ears and they hear not; they read their own Scriptures and worship the law as the very breath of God and still they see not Him who is the End of the Law; nor do they hear His voice as He speaks in the Book. Their own Scriptures are indeed a sealed Book to them. But is this condition to prevail forever? Is there no hope for a change? Does Isaiah or any other prophet utter nothing but curse and blindness upon a disobedient people, for whom there is no hope? It is far different. Not alone does Isaiah and the rest of God's prophets reveal that the apostasy and judgment of Israel is only temporary, but their writings are full of glorious visions of that which is yet in store for this nation. It is true a Christian exposition of the Scriptures, lacking the illuminating power of the Holy Spirit has made sad havoc with these visions. These visions of a glorious future are almost universally applied to the church, and the blindness and curses left to the Jews. Such unreasonable method of Bible interpretation still upheld results in the greatest confusion.

We do not need to go outside of the chap-

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ter from which we have quoted to show that the judicial blindness is not the final state of Israel. In the closing verses of Isaiah xxix we have Jehovah's comfortable word to Israel:

"And in *that day* the deaf shall hear the words of the Book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to naught, and the scorner is consumed, and all that watch for iniquity are cut of" (verses 18-20). This is a prophecy relating to the future. *"That day"* is the day of our Lord's manifestation in power and glory, and to the blind and deaf people blessings are promised. Throughout Isaiah's vision we find hundreds of promises which belong to Israel and which were never fulfilled in the past.

The third division of the Hebrew Bible, the Writings, is represented in the passage before us by a quotation from the Book of Psalms: "Let their table become a snare before them, and their very welfare a trap; let their eyes be darkened, that they see not, and make their loins continually to shake. Pour out thine indignation upon them, and

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let the fierceness of thine anger take hold of them. Let their habitation be desolate; let there be no dweller in their tents" (Psalm lxix:22-24).

David uttered these words through the Holy Spirit. The connection in which they stand is very significant. It is not David who relates his sufferings here, but the Spirit of Christ testifies beforehand concerning the sufferings which are in Christ and the rejection of the Messiah by His own people. "Reproach has broken my heart and I am full of heaviness; and I looked for some to take pity, but there was none; and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink" (Psalm lxix:20). All this was fulfilled in Christ. This very prophecy He remembered on the cross when He said, that the Scriptures might be fulfilled, "I thirst."

The words of imprecation, which follow and which are quoted in our chapter, show what was to come upon the people who treated Him thus. Even so it has been. But shall they ever remain in that condition of rejection? Shall that awful cry "His blood be upon us and upon our children" continually be executed upon all future generations, or is a day coming when that precious blood in its aton-

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ing power will cover all Israel and blessing will take the place of the curse? We only need to turn to the close of this Psalm to find an answer once more. "For 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" (Psalm lxix:35, 36). Here the future of Zion and the nation is given. The whole Book of Psalms is full of the praises of His redeemed people Israel, brought back to God and into their own land, with Jehovah as King dwelling in their midst. These praises are, of course, all future; but these Psalms tell us that God has not finally cast away His people. We learn therefore that the threatened and predicted blindness of Israel, predicted in the Law, the Prophets, and the Writings, the entire Old Testament, has come to pass. But this blindness is not complete nor final. The Lord who brought blindness upon Israel will yet bless His people Israel with peace and do all He spake through the mouth of His holy prophets.

In connection with this we desire to point out what a witness the Jewish race is to the truth of God's holy Word. It is a supernatural fact, which no infidel can explain,

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that thousands of years ago, the entire history of this remarkable race was divinely foretold. The curse which rests upon them, the condition of their land and the city of Jerusalem, and much else, bear witness that the Bible is the Word of God, that the rejected Jesus is their promised Messiah.

And the Word of God, which has been so literally fulfilled touching the curse, will some blessed day be as literally fulfilled in blessing.

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"To Provoke Them to Jealousy."

CHAPTER V.

The next answer to our question is found in the eleventh verse. "I say, then, have they stumbled in order that they might fall? Far be the thought: but by their fall there is salvation to the nations to provoke them to jealousy." We have learned before that the setting aside of Israel is not final, their blindness and hardness of heart is not their permanent condition. They did stumble indeed, but their stumbling was not for the sake of their fall. The second time we find in the chapter the emphatic "Far be the thought." Put this thought as far away as possible from you, that God should permit His own people, His chosen people, the people whom He foreknew, to stumble in order that they might fall. A wonderful fact is now brought to our notice. God's deep councils of mercy and wisdom are being put before us. "By their fall there is salvation to the nations."

This great fact is not altogether unknown

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in the predictions of the Old Testament Scriptures, though its fulness is a new revelation, for we read in the Epistle to the Ephesians, that the fullness of the grace of God towards the nations (Gentiles) is one of the mysteries made known through Paul. "For this reason, I Paul, prisoner of Christ Jesus for you Gentiles, if ye have heard of the dispensation of the grace of God which is given me to youward; how that by revelation He made known unto me the mystery (as I wrote afore in a few words, whereby when you read, ye may understand my knowledge in the mystery of Christ), 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 fellowheirs and of the same body, and partakers of His promise in Christ by the Gospel" (Eph. iii:1-6).

We find, however, while the fact that the unsearchable riches of Christ were to be preached among the Gentiles for the calling out of the church, which is His body, is a new revelation, that the very words in the verse before us point us back to the Old Testament.

In Deuteronomy xxxii, the farewell song of Moses, a God-breathed song and wonder-

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ful prophecy, the Holy Spirit gives us a history of Israel. Their origin and calling, the mercy and goodness of God towards them, their disobedience and apostasy, rejection and punishment, restoration and glorious future, all is clearly predicted and outlined. Let the infidel and higher critic try to answer this argument of supernaturalism contained in the song of Moses. There is no answer; it is a miracle.

Beginning at the fifteenth verse of that chapter we read: "But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick—thou art covered! Then he forsook God, which made him and lightly esteemed the rock of His salvation. They provoked Him to jealousy with strange gods, with abominations provoked they Him to anger. They sacrificed unto demons, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee, thou art unmindful, and hast forsaken God that formed thee. And when the Lord saw it He abhorred them, because of the provoking of his sons, and of his daughters. And He said, I will hide My face from them, I will see what their end shall be; for they are a very froward generation, children in whom is

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no faith. They have moved Me to jealousy with that which is not God; they have provoked Me to anger with their vanities, and I will move them to jealousy with those that are not a people; I will provoke them to anger with a foolish nation" (Deut. xxxii).

Here we read of Israel's apostasy. The Rock, whom they lightly esteemed, the Rock of His salvation, is none other than the Lord Jesus Christ. In consequence of their unfaithfulness and provoking God, the Lord would move them to jealousy with those which are not a people. We notice that this announcement comes in *after* their apostasy was fully established. And so it was in its fulfillment. When the Lord Jesus was on earth and preached the kingdom of heaven, He did so to His own and there was no proclamation to the Gentiles. His disciples were commanded by Him, not to go in the way of the Gentiles, but to go only to the lost sheep of the house of Israel. After His resurrection, ascension and the pouring out of the Holy Spirit, His loving hand was still outstretched towards His blinded, erring people. His mercy lingered over Jerusalem. The first part of the book of Acts is evidence of it. Only after the apostasy was fully established the instrument was called, the Apostle of the

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Gentiles, Paul, to make known the fact, "salvation is come by their fall to the Gentiles to provoke them to jealousy."

In the ninth and tenth chapters of this epistle we find other Old Testament passages, which give glimpses of the rejection of Israel, for a time and the call of the Gentiles, "Even us, whom He hath called, not of the Jews only, but also of the Gentiles. As He saith also in Osee, I will call them My people, which were not My people, and her beloved, which was not beloved. And it shall come to pass that in the place where it was said unto them, Ye are not My people, there shall they be called the children of God" (Rom. ix:25, 26, compare with Hosea i:10; ii:23). "But Esaias is very bold and saith, I was found of them that sought Me not; I was made manifest unto them, that asked not after Me. But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people" (Rom. x:20, 21, and Isaiah lxv:1-2).

We are aware we are stating that, which is accepted by all true believers who read and study God's Word. It is not denied that after His own rejected Him, who is God manifested in the flesh, that He was preached to the Gentiles. By their fall salvation is come to the

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Gentiles, is generally believed throughout Christendom; but what is not known and little believed is the fact that salvation is come to the Gentiles, by their fall, in order to *provoke them to jealousy*. In this fact lies the argument that God has not cast away His people; for if He had cast Israel away, why should He wish to provoke them to jealousy? The fact that His aim is to provoke His earthly people to jealousy by having extended salvation to the Gentiles, they receiving blessings in Christ, is sufficient evidence that He is still occupied with His people.

Furthermore, we read in this chapter that the provoking to jealousy is with the view of the salvation of some of them (verse 14). Such is the statement of the Apostle himself. How fully it brings out once more "God hath not cast away His people." But has the divine purpose been realized? Has there been from the sides of the Gentiles in possession of salvation, a provoking to jealousy for Israel? Have the Jews learned through Christianity that the Gentiles are in possession of the better things, which they and their fathers rejected? Alas! History gives a far different picture, even up to the present time. In the first night vision of Zechariah* the

*See our "Studies in Zechariah."

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accusation is prominent, "They (the Gentiles) have helped forward their (Israel's) affliction." So it has been for centuries; so it is in the twentieth century. Instead of provoking the Jews to jealousy, that some of them might be saved, the Gentiles have hated and bitterly persecuted the Jews, and by their unchristian, yea inhuman, cruel and wicked treatment of the Jews, the Jews instead of being moved to jealousy, have become more hardened and their afflictions have been increased. The sin against Israel is the sin of the Gentiles, it will be the sin for which they will be judged by Him, who is not only King of kings, but also the King of the Jews (Matt. xxv:31; Joel iii:1-3).

The writer has spoken sometimes the Word to hundreds of Jews. More than once he was interrupted to answer questions put to him concerning the Messiahship of Jesus of Nazareth. He never had any difficulty in answering Jewish arguments against our Lord. But he had to hang his head in shame when some intelligent Hebrew spoke of the awful persecutions his people passed through in the past and when he pointed out the barbaric treatment they receive in Russia, Austria and other so-called "Christian" countries. Once an aged Jew declared, "The Mes-

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siah whose followers can do such things and hate us cannot be our Messiah."

And yet it is not universally thus. In these last days many Christian believers have a loving and prayerful interest in Israel and realize the debt they owe to the Jew. More prayer is made, we believe, for Israel and for the peace of Jerusalem, than has been made since the days of the Apostles. And there is no doubt that "some of them" are being saved.

We shall find with the next verse the connection which exists between the fact that salvation came by their fall to the Gentiles, and the fact that a time is coming when Israel will be received; the time of their fullness. It is one of the strongest arguments for Israel's Hope and calling which follows.

In conclusion of our meditation on this verse let us remember that while salvation has come to the Gentiles by their fall, that salvation as it is offered now is not continually to be offered to the world. The acceptable year of the Lord, having lasted for nearly two thousand years, is far spent, another day is coming.

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Their Reception—Life from the Dead.

CHAPTER VI.

We reach now a most important climax in this chapter. First the Holy Spirit pointed us to the Apostle Paul as a pattern of what God in His rich mercy will yet do for the people, whom He hath not cast away. Then we learned that Israel's apostasy is neither complete nor final, and in our last meditation the fact was before us that God permitted His people to fall, to be set aside for a time, to bring, by their fall, salvation to the Gentiles, with the purpose in view "to provoke them to jealousy."

We are now led on in the wonderful ways of God. "But if their fall be the world's wealth, and their loss the wealth of the nations, how much more their fulness? For I speak to you, nations, inasmuch as I am Apostle of the nations, I glorify my ministry; if by any means I shall provoke to jealousy them which are my flesh, and shall save some from among them. For if their casting away be the world's reconciliation, what their re-

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ception, but life from the dead?" (verses 12-15).

Let us notice that the apostle here glorifies his ministry as apostle of the nations. The whole epistle was addressed to the Romans, mostly believers from the Gentiles, living in Rome, later to become the prison of Paul and at last the seat of Christianity in its apostate and corrupt form. But here the apostle makes still more prominent that his word is meant for those of the Gentiles. He says: "I speak to you the nations." We have, therefore, before us a message, which is of special value and importance to Gentiles. We have learned before that Israel's disobedience and fall brought salvation to the Gentiles.

Thus their fall was the wealth of the world, their loss the wealth of the nations (or Gentiles) and their casting away the world's reconciliation. But this is not all. All this is far from fulfilling that gracious promise made to the father of the nation, Abraham, when God told him "in thy seed all the nations of the earth shall be blest." Israel's fall, the means in God's purpose to bring salvation to the Gentiles, is not the final thing and the blessing the Gentiles received by their fall is not the fullest blessing which God has in store for the nations of

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the world. There is a *"much more"* in Romans xi. In turning to the fifth chapter of this epistle we find the same two significant words used by way of contrast. There it is the "much more" of salvation. "For if, when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life" (Rom. v:10). Here it is the "much more" of dispensational blessing.

The Gospel is preached now to the Gentiles for one great purpose. This purpose is not the conversion of the world, but it is to take out of them a people for His name. (Acts xv:14). This people taken out or called out, form the church (ecclesia), the body of the Lord Jesus Christ, to which every true believer belongs. It is, like the human body, composed of so many members, a number, known to God alone. This body will be complete some day and then the preaching of the Gospel of grace must of necessity cease, and the offer of salvation in its present form and under present conditions as made to the Gentiles, will come to an end.

It is all wrong to speak of world conversion in this age, in which the church of the Lord Jesus Christ is being called. There is absolutely not a single promise in the Gospels, nor

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in the epistles, nor in any part of the New Testament which assures us of world conversion, or gives us a right to pray for, or expect the conversion of the world by present agencies through the church. *The world will be converted.* Nations will walk in the light of God, and the knowledge of the glory of the Lord will cover the earth as the waters cover the sea, the curse of sin will be removed, nations will learn war no more, righteousness and peace shall kiss each other; all this and scores of other blessings will literally come to pass. But all these promises and predictions about subdued nations and a kingdom of peace extending from sea to sea are found exclusively in the Old Testament Scriptures and not in the New.

It is a sad fact that Christendom has erred in the interpretation of these predictions and turned the time and manner of their fulfillment upside down. In this error lies *the cause of all the present day confusion and apostasy of the professing church.* Israel, which is so prominent on the pages of the Old Testament in connection with these great blessings, has been interpreted to mean "the church." The time in which the blessings are to be realized to be the age now, instead of the age which is to come. The declarations of the Lord

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about this age and its ending, like the days of Noah and Lot, have been completely ignored, and the same has been done with the statements of the Apostles in the epistles. Nearly the whole of Christendom attends to Israel's earthly calling and, attempting to do a work which God never means to have done in this age, fails most shamefully in it. As one has said, "The spiritualizing of Israel's promises has been the carnalizing of the church."

If we turn to the Old Testament we find, as we have shown in our "Harmony of the Prophetic Word," everything revealed in perfect order. The *last* event seen in Old Testament prophecy is always the kingdom come, the nations blest and under the rule of Jehovah; peace on earth and the deliverance of groaning creation.

This great and last event of Old Testament prophecy, a subdued earth ruled over by the King of Righteousness and Peace, is *preceded* by the judgments of God executed in the earth and above all by the spiritual and national restoration of His ancient people, Israel. The fullest blessing for nations and for the earth is altogether conditioned by the conversion of Israel, to become head of the nations, and possessing her God-given in-

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heritance. Israel converted and restored will result in the conversion of the nations of the earth. But Israel's conversion and restoration to the land will not be till the second coming of the Son of Man, the Lord Jesus Christ, in great power and glory. Everywhere in the Old Testament we find first of all the visible manifestation of the Lord of Glory, and at the time of His personal, visible and glorious manifestation, His earthly people are delivered and Jerusalem is restored. We have, then, three great events in Old Testament prophecy, still future:

1. The personal, visible and glorious manifestation of the Lord from heaven. This Lord is the Lord Jesus Christ.

2. The conversion and national restoration of Israel.

3. The result of Israel's conversion and restoration, nations blest and going to Jerusalem to worship the Lord of Hosts, etc.

This order cannot be reversed. It is the divine program. If we were to prove the above statements we could go through every prophetic book of the Old Testament and to the Psalms and point out hundreds of passages, where this is clearly taught. Read, as striking proofs, Zechariah ii:6-13; Isaiah lix:20-21, and read the lx chapter of Isaiah.

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"The gifts and calling of God are without repentance," we find later in our chapter. He has undertaken to bless nations and the earth through Israel, His earthly people. When Israel failed and was disobedient, He had another gracious way to reveal. Salvation came to the Gentiles, to take out a people for His name. This is the work in the present age and that is a parenthesis. As soon as this is accomplished He resumes His work with Israel.

And now we are able to understand the "much more" of dispensational truth.

Israel is promised in the Old Testament Scriptures a fulness and a time when they shall be received. This fulness comes when the Lord comes in power and glory as the King. Now, if God brought blessing to the Gentiles by their fall, how much more will He bless the nations when their fulness comes. Through their fulness the whole world will receive the fullest blessing, blessings minutely given in the Old Testament and literally to be fulfilled.

But there is a phrase in the passage before us which claims our special attention. "Their reception shall be life from the dead." What does it mean, "life from the dead?" It is strange that this phrase should be inter-

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preted as meaning a physical resurrection. Upon this passage, as well as the passage "all Israel shall be saved," and a few others, has been founded the evil doctrine, unscriptural throughout, that all Jews who have lived will be raised from the dead, saved and unsaved, and they all will be brought back to the land to enjoy the blessings of the millennial kingdom. It is a larger Jewish Hope —a Jewish restitution of all things and consequently those who hold this doctrine are forced to believe also in a restitution of all things for Gentiles. When we reach the fact that "all Israel shall be saved" we expect to follow this more fully.

Physical resurrection is here not at all in view. Nor is it in many passages in the Old Testament, where physical resurrection is simply used as a type of a great change. It is so in the New Testament. Of the prodigal it is said "for this my son was dead and is come to life." These literalists could not claim that he was physically dead. The vision of the valley full of dry bones is generally used by these men who teach a restitution by resurrection. But the vision is a vision to describe vividly the national resurrection of Israel and not a physical one. The dry bones are the whole house of Israel (Ez.

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xxxvii:12); but are these dry bones literally dry bones or are they used to typify Israel's death spiritually and nationally? If they are literally dry bones how could they say: "Our bones are dried and our hope is lost; we are cut off for our parts?" Surely, literal dry bones have no mouth to speak. If we read that they are in graves and the Lord will open their graves, it means that He is bringing His people back from their graves among the nations, where they are buried nationally. Numerous other passages could be cited in which physical resurrection is used to typify the spiritual and national revival of Israel.

"Life from the dead" does not mean a literal resurrection. It has a double meaning. First it means when their reception comes it will be for them, spiritually and nationally, *life;* they will live spiritually and as a nation.

In the second place the term means that the result of Israel's reception, coming into the place of blessing, will be for the world at large "life from the dead." This is identical with the term, which the Lord uses in Matthew xix:28, *"the regeneration,"* it will be a great change which takes place, in resurrection power.

There is one book which illustrates very

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blessedly the passage before us. It is the book so much belittled and ridiculed in our day, the Book of Jonah.

Our Lord said to the Pharisees, who demanded a sign from Him that no sign would be given them but the sign of the prophet Jonas. (Matt. xii:38.) He then spoke of His coming resurrection foreshadowed by Jonah's experience. No doubt the proud and learned Pharisees turned away from Him; and with a smile the rationalistic Sadducee may have said, "What nonsense, Jonah never lived, it is all a myth, there is no resurrection." Oh, the adulterous generation! Modern Phariseeism and Sadduceeism, Higher Critics, etc., are likewise an adulterous generation. They tell us what a beautiful book the book of Jonah is, what sublime lessons it teaches. But did Jonah ever live? Of course not, they say—he never lived, his life is a myth—how could a fish swallow a man? etc. Awful consequences! The Lord Jesus used the deliverance of Jonah as a type of His blessed resurrection, the foundation of our holy faith. If He did not know that Jonah lived, if He used a myth to typify His resurrection—well, then, His resurrection may not have been a real one, and how could He be the Son of God?

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Jonah's life is in different respects typical of Christ, but it has still another meaning which makes known the divine wisdom and inspiration. The life of nearly every servant of God in the Old Testament has a twofold typical application—the one, Christ, the Messiah, and the other, Israel, the chosen people of God. Follow out this thought and apply it to Joseph, David, Daniel, the prophets, etc. Jonah is a type of Israel. The whole history of the seed of Abraham, past, present, and future, is contained in a nutshell in that book.

1. Jonah's call. He is sent by Jehovah to preach to Nineveh. He knows God while Nineveh is in darkness. So God prepared Himself Israel a nation to show forth His praises. Salvation is of the Jews. Through them He desires to make known His loving kindness and His redemption. In the seed of Abraham all the nations of the earth are to receive blessing. These are God's gifts and calling. They are without repentance (Rom. xi:29).

2. Jonah is disobedient. He turns his back upon God and flees from His face. He goes on board of a merchantman. He goes in the opposite direction. So Israel became an apostate people, and the Jew turns merchant. Forsook God and lightly esteemed the rock

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of his salvation. Like Jonah, disobedient to the heavenly vision, instead of being a blessing becomes a curse among the nations.

3. Trouble soon comes upon Jonah, the disobedient servant of God. The storm of disaster tosses his ship upon the wild waves of the angry sea. Everything is against him because he rebelled against God. Thus with the Jews. Misfortune after misfortune, storm after storm has broken over them since they rejected God and their King Messiah. They are tossed about by the nations. The sea always represents nations in the Word.

4. Jonah does not deny his God and his nationality. He said, "I am a Hebrew and I fear the Lord, the God of heaven, which has made the sea and the dry land." So the Jew in his apostasy still professes to be a believer in God, fears His name and does not deny that he is a Jew.

5. Jonah is cast overboard. He is given up to the angry waves. He is seen struggling in the waves. Typical of the Jew being cast away, though not forever.

6. The men in Jonah's ship when they saw that as soon as Jonah was in the water the waters calmed down, these men, who were all heathen, feared the Lord exceedingly, and offered a sacrifice unto the Lord and made

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vows. What a wonderful illustration of the very statement in this epistle: "By their fall salvation has come to the Gentiles." The Gentiles have received salvation when the Jew was set aside nationally.

7. Jonah is miraculously preserved in the belly of a sea monster. (There is nothing in the Hebrew to show that it was a whale.) He is to have his abode there for three days and three nights. He does not lose his life and existence, but he is put into a grave and is there miraculously preserved. The Jew is likewise in his grave among the nations, nationally dead, but still God keeps the Jew as He did Jonah. The Jew is God's standing miracle. No infidel can explain away the Jew and his miraculous existence.

8. Jonah was not digested by the fish. He remained there undigested. The nations have not digested the Jews. This people shall dwell alone and not be reckoned among the nations. The Jew is still a Jew. Assimilation has failed.

9. Jonah at the end of the appointed time commenced to repent in his grave. He cried to God. He wished himself back to His holy temple, and he finished his prayer with the believing shout, "Salvation is of the Lord." The Jews will also repent. There are un-

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mistakable signs of a changed attitude of the Jew noticeable. Still, before that great national repentance comes, there will be likewise first a great tribulation. Like Jonah many are to-day desiring for His holy temple, and they are getting ready to return to the land. At last they will acknowledge that salvation is of the Lord, and welcome their King with the shout "Blessed is He that cometh in the name of the Lord."

10. God made the fish vomit out Jonah. He that scattered Israel will gather them again. They will be brought back to the land and restored. They will build the waste places, the desolations of many generations. The Word of God has hundreds of promises which belong to literal Israel and speak of a literal restoration. If we do not believe that, we might as well close the Bible and become Higher Critics, unbelievers, etc.

11. Jonah is sent the second time, and he follows the command. So Israel is yet to fulfill its grandest mission. Their King, our coming Lord, will commission them again and send them forth to proclaim His salvation. Israel will then follow obediently.

12. The whole city of Nineveh repented after hearing the *apostate,* the *punished,* and the *restored* Jew preach. A whole city was

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swept by a revival. The masses were saved. Now is the time for the salvation of individuals. There is no such thing at this present time as saving the masses or converting the world. The masses will be saved and the world converted through the preaching of the Jews when they are converted and restored to the land and Jesus is crowned as their King and sits upon the throne of His Father David.

This then illustrates, at least in part and in a faint way, what their reception is and means, "Life from the dead."

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The Parable of the Olive Tree.

CHAPTER VII.

In the next place a parable is given to declare Israel's position and hope as well as the relationship and responsibility of the Gentiles. In this portion of our chapter we find some very solemn truths for Gentiles, and, indeed, as we advance towards the end of this great dispensational chapter, the Hope of Israel shines brighter till we reach the declaration, that the Redeemer shall come out of Sion to turn away ungodliness from Jacob.

"Now, if the first fruits be holy, the lump also; and if the root be holy, the branches also. Now if some of the branches have been broken out, and thou, being a wild olive tree, hast been graffed in amongst them, and hast become a fellow partaker of the root and fatness of the olive tree, boast not against the branches; but if thou boast, it is not that thou barest the root, but the root thee. Thou wilt say, The branches have been broken out in order that I might be graffed in. Right: they have been broken out through unbelief,

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and thou standest through faith. Be not highminded, but fear; if God indeed has not spared the natural branches; lest it might be He spare not thee. Behold then the goodness and severity of God: upon them who have fallen, severity, upon thee, goodness of God, if thou abide in goodness, otherwise thou also wilt be cut away. And they, too, if they abide not in unbelief, shall be graffed in; for God is able to graff them in again. For if thou hast been cut out of the olive tree, wild by nature, and, contrary to nature, hast been graffed into the good olive tree, how much more shall those, which are the natural branches be graffed into their own olive tree?" (verses 16-24).

The parable is concerning a good and a wild olive tree, branches which were broken off and branches which were graffed in and branches which are threatened with being cut away, and the broken off ones to be graffed in again. Exhortations and solemn warnings are by this parable given and important dispensational teachings cluster around it.

Before we ascertain the meaning of the olive tree, we briefly touch on the sentence "now, if the firstfruit be holy, the lump also." The firstfruit does not mean anything outside of Israel. Some Christians in these days talk

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about firstfruit, as if in the body of the Lord Jesus Christ, the church, there is a select number, which through self-denial, service and suffering obtains a special place and enters into the God-given inheritance first. When we read in Romans viii of having the firstfruits of the Spirit, it applies to all true believers. In James i:18, "that we should be a certain firstfruits of his creatures," it refers to Christian believers, who were Israelites by nature, and in Revel. xiv:4, "those who have been bought from men as firstfruits to God and to the Lamb," does not mean a part of the church, but the Jewish remnant.

Here in Romans xi for the fuller understanding of the firstfruit, which is holy, and the lump, Num. xv:19-21 and Leviticus xxiii:15-17 have to be taken into consideration. We cannot follow this in detail, but rather turn to the main argument of the passage before us. The good olive tree with a root and branches must be considered first. What does this olive tree represent? It is a type of Israel. God hath taken trees as types of His earthly people, because trees are rooted in the earth and extend their branches upward towards heaven and they yield fruit, for which He also looks in His professing people. Jotham's parable in Judges ix:7-15

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has a dispensational aspect. The trees mentioned called to be king over the other trees are types of Israel and the bramble is typical of the Gentiles. The olive tree, the figtree and the vine, spoken of for the first time together in this passage, are seen in different parts of the Scripture as representing Israel. The vineyard so carefully kept, in Isaiah v, and the vine yielding wild grapes, applies to this people. "Thou has brought a vine out of Egypt; thou hast cast out the nations, and planted it... Why hast thou broken down her hedges, so that all which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it" (Psalm lxxx:8-14). "Yet I planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?" (Jerem. ii:21).

Of the figtree as a type of Israel, we read in the New Testament. The parable in Luke xiii:7-9 meant primarily Israel. The Lord came and sought fruit for three years. When no fruit was found the judgment sentence was carried out, it was cut down, *but* the root remained. In Matthew xxi:19 there is the record of a symbolical action of the Lord. "And when He saw a figtree in the way, He

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came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the figtree withered away." And the withering away, the tree becoming dead in its outward appearance, stands for the cutting off of the nation during this age.

But again the Lord said "Now learn a parable of the figtree; when his branch is yet tender, and putteth forth leaves, ye know that the summer is nigh" (Matt. xxiv:32). The figtree will bud again. The olive tree is not only mentioned here, but we read of it in Jeremiah xi:16: "The Lord called thy name a green olive tree, fair, and of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and the branches of it have broken." The olive tree typifies Israel in covenant relation with God. The olive tree stands for the Abrahamic covenant. The olive tree is *evergreen*. And so that covenant is lasting and forever, and changes not by changing seasons. Israel's disobedience and faithlessness does not annul it.

A root is mentioned and that root is said to be holy (separated). The root is the one with whom the covenant was made, Abraham. But not alone he, but the root is threefold, Abraham, Isaac and Jacob;

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the promise is repeated to each. In Exodus iii:15 we read how God names Himself in connection with the children of Israel. "Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac and the God of Jacob, hath sent me unto you; this is my name forever, and this is my memorial unto all generations." Why should He name Himself thus? Because in this root, Abraham, Isaac and Jacob, God hath revealed Himself as Father in Abraham, as God the Son in Isaac, and in overcoming the flesh and in guidance, as God the Holy Spirit in Jacob. And this root is holy, separated; so are the branches, that which springs out of the root. God's purpose with Israel is, to have in them a separated, holy people. The root vouches for the final outcome. As wonderful as the beginning of that people has been in that separated One, so wonderful, even more so, is their future.

On account of unbelief some of the branches were broken off. They lay on the ground, separated from the root, without life.

A wild olive tree is seen next in the parable and the wild olive tree is graffed in amongst the branches and becomes a partaker of the root and of the fatness of the

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olive tree. In the wild olive tree we have a picture of the Gentiles. It is, however, of the greatest importance that we see that it is not the true church, which is represented by the wild olive tree. This is often erroneously stated. Later we find the warning, and more than a warning, the fact that the wild olive tree branches are to be cut away, broken off, removed from the root, upon which they were graffed. This can never be true of the individual member of the body of the Lord Jesus Christ, nor of the true church as a whole. It is true that all believers are fellow partakers of the olive tree, and they stand by faith. "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone" (Eph. ii:19-20). The great mystery revealed is, "that the Gentiles should be fellowheirs, and of the same body, and partakes of His promise in Christ by the Gospel." But to say that the wild olive tree represents the true church graffed in, would be far from the truth. Gentiles are represented by it, all who are privileged to hear and come under the influence of that which belonged to Israel. When the natural

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branches were broken off, God put the Gentiles upon the ground of responsibility, where Israel as a nation stood, and then gives the Gentiles a chance to partake of the root and fatness of the olive tree. The natural branches are Israel and the branches graffed in contrary to nature are the Gentiles. The wild olive tree represents the same "kingdom of heaven" as seen in its mystery form in the Gospel of Matthew in the seven parables (chapter xiii). As we hold this clearly in our mind, the meaning of all that is before us becomes plain.

The wild olive tree, or as we may say just as well, Christendom, is now solemnly addressed and warned in this parable. It is still, "I speak to you, Gentiles."

First, there is the warning, "Boast not against the branches." Then an answer is heard from the side of the wild olive tree. "Thou wilt say then, The branches have been broken out in order that I might be graffed in." To which the Holy Spirit answers: "Right! They have been broken off through unbelief, and thou standest through faith. Be not highminded, but fear; if God has not spared the natural branches; lest it might be, He spare not thee."

This is a most striking and solemn warning

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as well as a prophecy. We remember once more, that the epistle was sent to *Rome* and that from Rome proceeded later all the corruption, that leaven, which has leavened the whole lump. If the warning here had been heeded, Christendom, with its evil doctrines and practices, its highmindedness, unbelief, apostasy and corruption would have been an impossibility. But the very thing against which the Holy Spirit warns has come to pass. The Gentiles, having partaken of the covenant blessings of Israel, declare with a boasting spirit, "The branches were broken off that I might be graffed in," and boast against the branches. Instead of believing God's revealed purposes concerning the Jews, the Gentiles and the church of God, Christendom ignores them, and in a spirit of highmindedness and unbelief, boasts of being an earthly and permanent institution, called to convert and civilize the world. Here is the root of all the confusion in Roman, Greek and Protestant Christendom, with its numerous divisions. Christendom having forgotten, or misunderstanding God's purposes concerning Israel, has become a boasting, worldly organization, calling itself "Israel" and laying claim to promises which are Israel's in the age to come. Then the Gentiles have turned

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against the Jews; having no faith that they are "still beloved for the Father's sake," and that God "hath not cast away His people." They have persecuted them and do so to the end of this age.

This boasting of the wild olive tree is seen in its completeness in the last part of the third chapter of Revelation. There we have the last phase, and the saddest one of professing Christendom, Laodicea. It is boasting in riches, increase of goods. Laodicea boasts of increase in institutions, millions to extend educational work and philanthropic schemes to convert the world, but it is the usurpation of Israel's place and calling.

The warning is, of course, unheeded. God did not spare the natural branches, He will not spare the branches which were graffed in. And stronger still, He says: "Behold, then, the goodness and severity of God; upon them who have fallen, severity; upon thee, goodness of God, if thou shalt abide in goodness, otherwise thou shalt also be cut off." How solemn these words are! Did Gentile Christendom abide in the goodness of God? Far from it! It has dishonored Him and His Word and has made and is a greater failure than the Jews did. The unbelief manifested in Christendom, especially

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in our day, is indeed greater than the unbelief of Israel ever was.

"Thou also shalt be cut off." This is the sentence which will be executed upon the wild olive tree. It corresponds to the word Laodicea: "So, then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth." And this judgment is not far away. The apostasy is developing rapidly. God will not permit forever His Holy Word to be trampled upon by Gentiles nor will He stand the ever increasing rejection of the Son of His love, the denial of His Deity and Lordship. "Thou also shalt be cut off!" How soon this may come to pass! The true church, composed of all believers will be taken into glory and then there remains that which boasts and is highminded and upon this professing Christendom the judgment will fall at last.

But this is not all. We reach the climax in this wonderful parable. "And they, too, if they abide not in unbelief, shall be graffed in; for God is able *again* to graff them in. For if thou hast been cut out of the olive tree, wild by nature, and contrary to nature, hast been graffed into the good olive tree, how much more shall they, which are the natural

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branches, be graffed into their own olive tree."

From this we learn two facts. The first fact, God will graff these broken off branches in again; He will put them back upon their own olive tree. And this fact brings us back to the question, "Hath God cast away His people?" Surely He has not. The olive tree, the covenant promises to Israel is as green as the olive tree; all that happened is that branches, on account of unbelief, were broken off. The hand which broke them off, and which took the wild olive tree and gave the wild olive tree, the Gentiles, a chance, that hand will take these branches and put them back. Here again it is "life from the dead," that which was cut off is put back; it means the restoration of Israel.

The second fact is a still more important one. It gives us the order in which these events will come to pass. First, the wild olive tree, graffed in, fails, then the wild olive tree branches are cut off, and in the third place broken off branches, Israel, will be put back upon their own good olive tree. To-day we witness the apostasy of Gentile Christendom. The next event will be the removal from earth of the true church (1 Thessal. iv:16-18) and upon that follows the cutting

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off of that which is only an empty profession, judgment upon apostate Christendom, and this is followed by God receiving Israel back. This is the teaching of the parable, Israel shall be received back. That the broken off branches do not mean individuals is clear. How strange that men should teach, they mean individuals which were cut off, and that all unbelieving Jews, of all generations which ever existed, will be raised from their graves and brought back to the land to enjoy there all blessings promised to the faithful and believing remnant.

The next and last demonstration that God hath not cast away His people will lead us further in the order of events, when and how all Israel is to be saved.

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A Mystery Made Known.

CHAPTER VIII.

We have reached the final answer to the question: "Hath God cast away His people." As the seventh and last proof of Israel's glorious future, it is the completest of all. "For I do not wish you to be ignorant, brethren, of this mystery, that ye be not wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the nations has come; and so all Israel shall be saved. According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob. And this is the covenant from me to them, when I shall take away their sins" (verses 25-27). These words are not addressed to Gentiles, and no longer does the apostle say, "I speak to you, Gentiles," but they are addressed to "Brethren," that is, true believers. It has the same meaning here as in Romans xii:1. He is now going to make known a secret, a mystery, which by revelation was made known to him and of which he does not want his brethren

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to be ignorant. It is known to every reader of the Word of God that the word "mystery" and the revelation of mysteries hid in former ages is found exclusively in the Pauline epistles. Our Lord in Matthew xiii, that great dispensational chapter, speaks of the mysteries of the kingdom of heaven (verse 11). The seven parables contain mysteries concerning the present Christian age. In the epistles given by the Holy Spirit through the Apostle Paul we find the full revelation of these secret things, hid in former ages, and now made known. What are these mysteries in the epistles of Paul? We can count seven. "And without controversy great is the mystery of godliness; God was manifested in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. iii:16). This is the mystery of the blessed Gospel itself in all its fulness. In Colossians i:26-27, we have a second mystery: " . . . . the riches of the glory of this mystery among the Gentiles, which is, Christ in you the hope of glory." Here the blessed union of Christ and the believer is made known. In Ephesians iii and v we have a third and fourth secret. These are concerning the church, which is both His

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body and His bride. Then in 1 Corinthians xv:51 is a fifth mystery: "Behold, I show you a mystery. We shall not all sleep, but we shall all be changed." It is the blessed secret about the coming of the Lord for the gathering of His saints, more fully made known in 1 Thess. iv:16, 17. In 2 Thess. ii is the mystery concerning the iniquity and the final Antichrist, and here in Romans xi it is the mystery of Israel.

These secret things made known through Paul in these epistles are of the greatest importance. Ignorance in these is deplorable; the true Christian position, calling and privileges, as well as what the church is and the destiny of the church, cannot be grasped without a knowledge of these Pauline mysteries.

Not alone does Paul want the brethren to know the mystery here, that they may not be ignorant, but he adds "that ye may not be wise in your own conceits." This would be a very suitable word to put over Christendom, "they are wise in their own conceits." It characterizes the present day confusion and falling away about us. And why is the professing church wise in her own conceit? The answer is evident, because the professing church ignores the mysteries made known.

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What a change we would see all about us if the mystery of the church, what the church is, the one body, were known. If the mystery were believed about the union of the believer with Christ, the believer's completeness in Him, how different all would be. Alas! God's secrets are ignored and religious man rather follows traditions and great men, and this is why Christendom is wise in its own conceits. And what keeps us humble? What keeps us from following our own thoughts and imaginations and from being wise in our own conceits? Certainly only our complete submission to that which God has revealed.

What then is the mystery here, which is made known about Israel? It is twofold. First, Israel's blindness is only in part and, Israel's blindness has a limit, it will last up to a certain time. So God hath not cast away His people; a time is coming when the partial blindness of Israel will cease.

That blindness in part has happened to Israel, we have seen in the parable of the olive tree, where we learned that some of the branches were broken off. But when that blindness is to be removed, we have not yet discovered in our chapter. Here is something altogether new. In the Old Testament Scriptures we read much about Israel's ju-

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dicial blindness, the judgments to fall upon them as a nation, and their future exaltation and blessing. But nowhere do we find definite information *when* the great event of Israel's reception will take place.

When our Lord, before His ascension, was asked by His disciples, "Lord, wilt thou at this time restore again the kingdom of Israel?" He answered, "It is not for you to know the times or the seasons which the Father hath put in His own power" (Acts i:6, 7). Here in Romans xi:25 we have the secret made known and the time is given, when Israel's blindness will cease. *"Until* the fulness of the Gentiles be come in." The fulness of the nations is to come in first. This is the great work which has first to be accomplished, the next great event, and as soon as this fulness of the Gentiles has been brought in, Israel's hour of salvation and blessing will come.

The important question is next, What does this term "fulness of the Gentiles" mean? It certainly does not mean what that unscholarly paraphrase of the New Testament, known and circulated under the name of "the twentieth century New Testament" has made of it. That inferior translation says: "that callousness has to some extent come upon Is-

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rael, and will continue until *all the rest of the world* has been gathered in." These translators who call themselves, "twenty eminent scholars" (they have chosen to hide their identity) tell us that the Greek word (pleroma) means "all the rest of the world." What liberty these self-styled eminent scholars have taken with the Word of God! Pleroma does not mean "all the rest of the world," but its true meaning is "the full number," or translated with one word "fulness." The full number of the Gentiles, or fulness of the Gentiles has to be brought in.

This term must likewise to be distinguished from "the times of the Gentiles," which are to be fulfilled. Thus we read Luke xxi:24, "Jerusalem shall be trodden down of the Gentiles, *until* the times of the Gentiles be fulfilled." Here, too, is an "until," that little word of hope and cheer for poor Israel. But the two terms, "times of the Gentiles" and "fulness of the Gentiles" are not identical.

It is well that we see the difference at this time. The times of the Gentiles will end suddenly. The times of the Gentiles began with Nebuchadnezzar, whose dream, divinely interpreted by Daniel (Dan. ii) is a prophecy about the Gentiles, and in that dream we read how the times of the Gentiles will end. The

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stone, smites the great image at its feet, the ten toes, that *future* ten kingdom division of the Roman empire. The stone which pulverizes the image, is the second visible and glorious coming of the Lord Jesus Christ. Then Jerusalem will be delivered and will no more be trodden down by the Gentiles, but become the city of a great king.

Now, the fulness of the Gentiles is something altogether different. This is an event, which occurs *before* the times of the Gentiles are fulfilled. After the fulness of the Gentiles has been brought in the times of the Gentiles will still go on till the sudden end, the great catastrophe, as seen from Daniel's prophecy.

The fulness of the Gentiles means a certain number, a number known to God alone, called out from the nations to constitute the church; in other words, the fulness of the Gentiles is the completion of the true church. As soon as the church is complete as to numbers, this fulness will be brought in, that is, into His own presence. A day is coming—and how soon it may be!—when the church is complete; the last member has been added to the body and then that fulness is brought in. In Ephesians i:23, the church is called His body, the fulness (pleroma) of Him. An

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apostate "church" will be left behind amidst the so-called "Christian nations" and the Gentile age will end in its foretold tribulation and wrath.

As soon then as the fulness of the Gentiles is brought in, the church, the body of the Lord Jesus Christ, complete, a change takes place with Israel. God begins to deal again with them in mercy and on a national basis. Thus we see in the book of Revelation after the removal of the church, that a remnant of Israel, 12,000 of each tribe is called and sealed (Revel. vii.) This is a believing remnant and the blindness is no longer upon them. And then, after the rapid fulfillment of the great prophecies concerning the time of the end, Israel prominently in the foreground, the blessed and glorious moment comes at last, when all Israel is saved. And so all Israel shall be saved. The "so," the manner how they are being saved is given in the verse which follows: "According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob."

But what have we to understand by *"all* Israel shall be saved?" Some, like Calvin, believe that "all Israel" means the whole number of saved from the very beginning and in-

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cludes Jews as well as Gentiles. This is wrong for it is not the question of Gentile salvation, but of Israel's salvation. Others teach that "all Israel" means literally all the Israelites who ever lived, the righteous as well as the unrighteous, the believing ones and the unbelievers, in one word that all Jews who ever lived, with perhaps *a few* exceptions, will be raised up at the time to which the above Scripture refers, and all will then be saved. This is a theory which might be called "Jewish Universalism," for it is nothing less and of necessity must lead to a belief in the final salvation of all Gentiles. Indeed, the advocates of this theory of a universal Jewish salvation, hold the restitution of the Gentiles as well, that all unsaved, with the exception of a *few* wicked persons of a special class, will be raised from the dead at the beginning of the millennium and brought back to their former condition. A certain Henry Dunn is the modern advocate of this evil doctrine; it has become widespread through the "Millennial Dawn heresy" and alas! thousands of Christian people have accepted it. How such theories are read into the Word of God we learned but recently from a volume treating the Jewish question. Matthew xxiii: 37-39 is used as an argument to show that

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"all Israel" includes the very people who rejected the Lord Jesus Christ in Jerusalem and all will be raised from the dead to see Him coming again and then be saved. The following verse is quoted: "O Jerusalem, Jerusalem, that killeth the prophets and stoneth them that are sent unto her! how often would I have gathered thy children together, as a hen gathers her chickens under her wings, and ye would not. Behold, your house is left unto you desolate, For I say unto ye, ye shall in no wise see me henceforth, until ye shall say, Blessed is He that cometh in the name of the Lord." The argument first states that when the Lord says, "your house is left unto you desolate," He meant, of course, the people who stood there, the generation which saw Him and rejected Him, the Lord of Glory. It is then claimed in the most rigid literalism we have ever seen in print, that when the Lord said, "Ye shall in no wise see me henceforth, until ye shall say," etc., that He meant that all those who stood there and saw Him for the last time in the temple, that all these individuals shall see Him coming again and welcome Him with "Blessed is He that cometh in the name of the Lord." According to this belief all these wicked Pharisees and chief priests who

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rejected the Lord wilfully, who accused Him of driving out demons by Beelzebub, as well as the mass of people who cried, "Crucify Him, Crucify Him!" will be raised from the dead and then see the Lord coming and believe on Him and be saved. That such is not the teaching of the Word of God, nor the teaching of the Scripture quoted from Matthew, can easily be proven. The passage appears only in the Gospel of Matthew, and this is the Gospel of the kingdom, the dispensational Gospel. All has a Jewish national aspect. The words before us are addressed to "Jerusalem" and to the nation, and Jerusalem and the nation will abide to the time when He comes again. At the time of His coming there will be a believing remnant welcoming Him with the words He mentions, and these are a quotation from Psalm cxviii. The nation had rejected Him, but He looks to the time of His coming again, when others of the nation living in that day, shall wait for the heavens to open, and the cloud of glory to bring Him back. Indeed, these unbelieving Jews, these Elders and Pharisees, if they believed not in the offer made to them after the Cross (and perhaps many did) have gone to their place and await the resurrection of the wicked and *not* the resurrection of the

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just. But there is a verse which completely settles such argumentation as the one we have mentioned. In Matthew xxi:43, "Therefore, say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." The question is what nation does the Lord mean here? The nation in His day had rejected Him and the kingdom is to be taken away from the nation—another nation is to receive the kingdom. If the argument is right that "all Israel" is to be saved, that all Jews, the very Pharisees, who heard the Lord speaking, who hated Him with a Satanic hatred, are to be raised from the dead and then receive the kingdom, why did the Lord not say so in plain words and give them such a promise? Here He states most positively that the kingdom *shall* be taken from you, and it must mean that generation living, and He does not say a word that they ever will get it back. *Another* nation is to receive it. That other nation is not the church, for the church does *not* inherit Israel's earthly kingdom. The kingdom *is* Israel's, the other nation is the Israel of the future, that remnant of His people living in the day of His glorious manifestation.

We care not to follow other arguments

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which are advanced to defend so unscriptural a doctrine. These arguments are flimsy indeed. "All Israel shall be saved" means the Israel living in that day, when the Lord is manifested in power and in glory. In the great tribulation, the time of Jacob's trouble, the whole nation will be sifted as never before.

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die, but the third shall be left therein" (Zech. xiii:8, 9).

"And I will purge out from among you the rebels, and them that transgress against me, I will bring them forth out of the country, where they sojourn and they *shall not* enter into the land of Israel and ye shall know that I am the Lord" (Ezekiel xx:38). What will these restitutionists do with a passage like this?

In Matthew xxiv, in the prophecy of our Lord concerning the great tribulation, we read it likewise. As it was in the days of Noah, so shall it be again. Judgment came and overtook the ungodly but Noah and his house was saved. So will it be, "One shall be taken (in judgment) and the other left" in the earth (Matt. xxiv:37-41). Judgment and fire will sift the nation during that time

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of trouble. (Isaiah iv:4.) A remnant of the nation will pass through it all, while the ungodly who worshipped the false Messiah shall be swept away. It is this remnant which constitutes "all Israel," and which shall be saved. However, we must distinguish this part of the nation saved in that day from the godly, believing remnant, which throughout the great tribulation, preaches the Gospel of the kingdom to the nations, the remnant, which is sealed, which suffers and overcomes. This remnant is clearly revealed throughout the prophetic Word. In Revelation xii we have the woman, who flees into the wilderness and is nourished there for a time, times and half a time (3½ years), during the great tribulation; this is the part of the nation Israel, which is preserved. But at the close of the chapter we read, "And the dragon was wroth with the woman, and went to make war with *the remnant* of her seed, which keeps the commandments of God and have the testimony of Jesus Christ" (Revel. xii:17). The remnant here is the believing, witnessing remnant.

And now the manner of their salvation. "According as it is written, The Deliverer shall come out of Sion; He shall turn away ungodliness from Jacob." This is the return

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of the Lord as Deliverer of His earthly people. He comes again to Sion and then out of Sion He shines forth in His mighty power as Deliverer. This a most precious portion we have reached. The fact given here, that the second coming of Christ in His majesty, for the salvation, deliverance and restoration of His people, Israel, living in that day, is revealed throughout the Old Testament. It would be impossible to touch upon all the passages which teach it, and types which foreshadow this great event.

Of the latter we mention the story of Joseph. There we see the man in power and glory, the man before whom the knee had to be bowed, the Revealer of Secrets. And when his brethren came the second time, he made himself known to them. There he stood attired in his royal robe* with royal authority. Before him eleven trembling men, hungry, in rags and terror stricken. And

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*Grand is the scene in which Joseph makes himself known to his brethren. In the immense pillared hall, the walls of which are covered with mysterious hieroglypthics, there sits on a golden throne the second Pharaoh, his tall, beardless, statue-like figure clothed in white byssus, his bare arms ornamented with golden bracelets, on his forehead the sacred golden serpent, and, through an interpreter,

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now he begins in the tenderness of his heart to weep and says: "Come near to me. . . . I am Joseph your brother, whom ye sold into Egypt. . . . then he kissed all his brethren and wept upon them." Blessed type of what it will be when He comes the second time and will "forgive them their sins and remember them no more."

Or we think of Moses. When he came the first time to his brethren to deliver them they rejected him and the second time, forty years after, when the tribulation had risen to its greatest height, they received him and he led them forth. And in the New Testament we have a type in unbelieving Thomas. When the Lord had appeared the first time after His resurrection to the shut in disciples, and Thomas was not there, he declared, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe" (John xx:25). Seven days pass by.

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is speaking cold, threatening words to frightened weather-beaten shepherd strangers. These are conscience stricken, and growing pale, whisper one to another, "We are verily guilty concerning our brother." Then the prince arises, descends from his throne, stretches his arms out towards them, and exclaims in well known Hebrew accents, "I am Joseph your brother."—*F. Bettex.*

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Poor Thomas, how unhappy, in doubt and uncertainty he must have been! And after eight days again His disciples were within, and Thomas was with them. Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." And what will He do, He who searches the hearts? Will He now condemn Thomas for his unbelief? Will He upbraid him for being so slow of heart? Not a word of it. "Then saith He to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." And Thomas answered Him: "My Lord and my God." Surely, thus it will be again when they who knew Him not will behold Him, the pierced One. There are thousands of orthodox Jews living to-day who firmly believe in the coming of Messiah, thousands in whom a changed attitude towards the person of the Lord Jesus Christ is noticeable. Was He perhaps the Messiah or was He not the promised One? The question will be answered for them in that day. "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

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shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth (land) mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory" (Matt. xxiv:29, 30). "Behold He cometh with clouds, and every eye shall see Him, and they also which pierced Him, and all the tribes of the land shall wail because of Him. Even so. Amen" (Revel. i:7). "And they shall look upon me, whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for his first-born" (Zech. xii:10, 11). What a day that will be! Tribulation has reached its height. There seems to be no escape. All at once there comes an ominous lull. The sun is gradually darkening and the moon dulls, while stars fall and the heavens and the earth are shaken. But what means that shining cloud up yonder? In the midst of the awe inspiring, fearful phenomena of nature, a cloud full of fire and glory! The remnant has been praying for divine interference, for a manifestation from above. "Oh, that Thou wouldest rend the heavens, that Thou wouldest come down" (Is. lxxiv:1). They know at once from their own Scripture that that cloud is the Shekinah, the garment

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of Jehovah. Their whole past history comes up before them. Did not Jehovah dwell of old with our fathers and lead them? Did He not scatter our enemies? Surely this is Jehovah who shines forth! And so we hear them crying out in that dark, dark night. "Lo this is our God, we have waited for Him, and He will save us; this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation" (Isaiah xxv:9). But the cloud comes near, flashes of glory light up the heavens (Hab. iii:3); the mighty light, like that light which fell upon Saul of Tarsus, the Pharisee of the Pharisees, stronger than the midday sun, illumines everything. And again they glance upward and behold sitting upon the cloud is one like the Son of Man (Daniel vii:13). Again they look upon that wonderful, wonderful scene and they see that Son of Man is *pierced*. And as it flashed upon the brethren of Joseph that the man in the royal robe is their brother, whom they had sold, thus it will flash upon Israel, it is Jehovah-Jesus, whom they had rejected, their Messiah-King, who comes in power and great glory. Then they will say: "We hid as it were our faces from Him; He was despised and we esteemed Him not. Surely He hath borne our griefs and carried our sorrows;

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yet we did esteem Him stricken, smitten of God and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed" (Isa. liii:3-5). "And His feet shall stand in that day upon the mount of Olives" (Zech. xiv:4). He has come again in like manner as He went away. And then He will turn away ungodliness from Jacob and take away their sins. The iniquity of the land and the people is removed in *one* day. (Zech. iii:9): "Who hath heard such a thing? who hath seen such things? Shall the land 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. . . . Rejoice with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her" (Isaiah lxvi:8, 10). "And it shall come to pass afterward that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions" (Joel ii:28). "Neither will I hide my face any more from them; for I have poured out my Spirit upon the house of Israel, saith the Lord God" (Ezek. xxxix: 29). But we must refrain from quoting more

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from the promises and the glory which are Israel's. There is not one word of all the gracious, blessed things, which the Lord has promised to Israel by the mouths of His holy prophets which will remain unfulfilled in *that day.*

The passage here, "the Redeemer shall come out of Zion," is a quotation from two Old Testament Scriptures. Isaiah lix:20: "And the Redeemer shall come to Zion and unto them that turn from transgression in Jacob, saith the Lord." The second, Psalm xiv:7: "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."

May that day be hastened. May we pray earnestly, "Even so, come Lord Jesus;" may He come soon to take us unto Himself and then it will be only a little while and these glorious scenes will be enacted upon this earth, Jerusalem will be delivered and become a praise in the earth, and the scattered nation will be gathered by the great Shepherd of Israel, the Lord Jesus Christ.

Righteousness and peace will kiss each other then and the knowledge of the glory of the Lord will cover the earth as the waters the deep. There will be singing in the

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heavens and singing on the earth, "Peace on earth and glory to God in the highest." The center of rejoicing will be Jerusalem and a redeemed people, "Sing and rejoice, O daughter of Zion; for lo, I come to dwell in the midst of Thee, saith the Lord. And many nations shall be joined to the Lord in that day and shall be for 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" (Zech. ii:10, 11).

Thus the great question: "Hath God cast away His people?" is fully answered. After our meditation on these wonderful answers we have learned why the Holy Spirit makes the answers so emphatic. Far be the thought! God's own Word, faithfulness and righteousness, are at stake. If He *had* cast away His people, if there were no future for them, no fulfillment of Old Testament prophecies, then might we well close our Bibles and despair.

All praise and glory to God for He hath *not* cast away His people.

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CONCLUSION

And now the conclusion. The doctrinal part of Romans has a grand and glorious summing up in Romans viii, beginning with the thirty-first verse: "What shall we then say to these things? If God be for us, who can be against us?" The dispensational section, Romans ix, x, and xi has also a sublime conclusion.

"As regards the Gospel, they are enemies on your account; but as regards election, beloved on account of the fathers. For the gifts and calling of God are without repentance. For as indeed ye also have not believed in God, but now have been objects of mercy through the unbelief of these; so these also have now not believed in your mercy in order that they also may be objects of mercy. For God hath shut up together all in unbelief, in order that He might show mercy to all. O depths of riches, both of wisdom and knowledge of God! How unsearchable His judgments, and untraceable His ways! For who has known the mind of the Lord, or who has been His counsellor? Or who has first given

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to Him, and it shall be rendered to him? For of Him, and for Him are all things. To Him be glory forever. Amen."

It is not our intention to follow these words in detail. Blessed it is to read once more the grand assurance, that God's gifts and calling are without repentance; He will not go back on His Word. And Jews and Gentiles are all under mercy, which does not mean, that every Jew and Gentile will receive mercy, as taught by that unscriptural "restitution of all things." The Gentiles who *believed,* obtained mercy, and when at last the Lord comes again Israel will receive blessing, salvation, and enter on her inheritance through the sovereign mercy of God alone. And thus Jew and Gentile is a debtor to that wonderful mercy.

It is this fact which brings forth the sublime doxology. What depths of riches both of wisdom and knowledge of God in God's merciful dealings with the Gentiles and with the Jews! How unsearchable His judgments! How untraceable His ways! May we even now join with our hearts in the praise of our God and our Father and delight ourselves more and more with His merciful ways. And as such who are saved by grace may we not forget that *they* are

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enemies as regards the Gospel on our account and as regards election, beloved for the Father's sake. May we remember Israel, His poor wandering, scattered sheep. May we not forget the debt we owe to that people, the people "whose *is* the adoption, and the glory, and the covenants, and the lawgiving, and the service and the promises; whose are the fathers; and of whom according to flesh is the Christ, who is over all, God blessed forever" (Rom. ix:45).

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The Messianic Question

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The Messianic Question

By. C. I. Scofield.

It is unnecessary to say that "Messiah" and "Christ" are exactly equivalent terms; that they mean, in themselves, no more than anointed. This word, though, has come to have a special application to that personage upon whom the counsels of God as unfolded in the Scriptures converge. Really the Messianic question, when we come to look at it closely, resolves itself into several questions.

First of all, is it correct to say that there is any Messianic question? In other words, do the Scriptures contain a doctrine of the Messiah? There are some persons (not by any means destitute of learning) who deny that rightly understood, the Old Testament contains any Messianic doctrine. They claim that it has been altogether read into these Scriptures, first, by rabbis of olden time, the scribes and rulers, and then taken up, amplified, and made central in evangelical theology by Christian exegetes. So there is, as you

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see, really a question as to whether there is a Messianic question.

I do not regard this contention as very important for the reason, if for no other, that it is not raised by any considerable number of persons. A little group of Jewish scholars and a little group of Gentile scholars very "advanced" as they call themselves do raise the question, but the great body of Jewish, as of Christian exegetes, maintain that there is a doctrine of the Messiah. Of course, they disagree on the one point of the identity of Messiah; the Jews denying the Messiahship of Jesus of Nazareth, the Christian exegetes affirming it.

If we answer this question in the affirmative, and say that there is a doctrine of the Messiah, we, of course, come to another question: Who and what is Messiah? In other words, what marks of identity are attached to this personage in the Scriptures so that the world may be perfectly sure it is not deceived by an impostor; so that it will not be open to any one not the Messiah, to maintain a claim to the character, and thus falsely secure to himself the rights that properly belong to the true Messiah.

Of course, if there is any prophetic testimony concerning such a coming one, the ob-

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ject of that testimony must be two-fold: First, to furnish these very marks of identity of which I speak; and secondly, to prepare the Jews and through them the world, to receive this personage when he should come. These two things are evident: God would not send into the world one having such rights as we shall find to belong to Messiah, without in some efficient way providing for his authenication. To illustrate, I understand there is somewhere a young man who claims to be, not merely the Messiah of the Old Testament, but the actual historic Christ of the New Testament, and he has gathered a number of deluded people who believe in him, and upon whose credulity he is living. Now how do we know that he is an impostor? Because he does not answer to the prophetic portrait of Messiah.

We come, then, to our second question: How may we know the Messiah? What kind of person will he be? Of what country? Of what ancestry? What works will he do?

Thirdly, we come to the question of fundamental interest to us, as Christians, and surely, of no less interest to the candid Jew: Was Jesus the Messiah? A vast number of people (and no inconsiderable number of Jews) have, through all the ages, believed, with the

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Scriptures in their hands, that Jesus was the Messiah; and, surely, our Jewish friends who do not so receive Him, will admit that it is a question of supreme national and personal import to them whether he be indeed that personage.

Now it is evident that an inquiry as to the second of these questions will indirectly answer the first. If we can find in Scripture certain marks of identity put upon and about a certain Coming One, that answers the question as to whether there is a doctrine of the Messiah. We shall not, of course, find the prophetic portrait there unless there is coming or already come, the original from whom the portrait was painted. If there is no doctrine of the Messiah in Scripture, we shall fail to find the portrait. If, on the other hand, we do find the portrait, then we must say that there is a Messianic doctrine, whoever the Messiah may turn out to be.

It is also evident that the answer to the second question as to the marks of identity and of the conditions which must be fulfilled by the Messiah when He comes, will guide, and must guide us, in the answer to the third question: Is Jesus of Nazareth the Messiah? If He is the Messiah, we shall know Him to be so because He answers exactly to every

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one of the Scriptural marks of identity given by the prophets. That must be the test. If, in even one of them—as many and as minute as they are—we find that Jesus fails, then we must say however great the cost may be to our hearts and thoughts and opinions that he is not the Messiah. If, on the other hand, he fills out in every detail the prophetic picture of Messiah, without one exception, then, it seems to me that, by the same reasoning, and by the same logical necessity, we are forced to say that Jesus is the Messiah.

I. This is a Biblical question; it is not a question to be settled by appeal to theologians or rabbis. For it is perfectly evident that a Jewish scholar, for instance, might marshal as many and as eminent authorities from among his own intellectual and thoughtful people against the Messiaship of Jesus, as a Christian could bring to its support. That would be simply a clash of human and therefore fallible opinion. The question is not to be determined by a show of hands. We must go back to the Old Testament and see for ourselves what doctrine of Messiah is there unfolded, and then test the claims of Jesus by that doctrine.

Like all other parts of God's revelation we shall find it to proceed from the simple to the

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complex—from outline to detail. It is the divine method of revelation to begin with some outline truth, and then gradually, with stroke upon stroke of the brush, to put in the details until we have the fulness. "First the blade; then the ear; then the full corn in the ear" is the divine rule. We do not get the oak first, but the acorn, and afterward the oak.

Just so it is with all Scripture. We shall find it true of this Messianic doctrine. It will begin with a germ-truth and proceed with increasing detail from simplicity to complexity. Let me turn now to Genesis iii:14, 15:

> "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel."

Here lies in germ all redemptive and Messianic truth. The woman's seed is to inflict upon Satan, finally, a fatal wound, but in so doing, is to suffer. It does not tell us much, and we will not read into it a word from subsequent revelation, but it does set us look-

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ing for a descendant of that woman who shall be victorious over Satan.

Let us turn now to Genesis xii:1-3:

"Now the Lord had said unto Abram: Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee. And I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed."

Now let us not treat these words unfairly. They are luminous in the light of what is to follow, but, certainly are not in themselves a promise that of the descendants of Abraham there should arise a Messiah. I want you only to notice here that a blessing is promised to this man Abraham for all the families of the earth. That is all, but hold that much firmly in mind. I will read now from Genesis xv:1-4.

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram; I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed; and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir."

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Again in the xviii chapter, 18th verse:

"Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him."

Again, be sure to keep within the limits of the text. This is no promise of a personal Messiah; so far we have only a *nation* in which all nations are to be blessed. Let me, however, anticipate enough to say that I am going to connect by an indisputable chain of evidence, the Messiah with this promise.

Of course, I am assuming that the Genesis story is familiar to every one of you. You know that Abram had a son born in his house named Ishmael. At this time he was the only son, and Abram besought God to fulfill in Ishmael the promises which I have quoted, and this is God's answer:

"And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him" (Gen. xvii:19).

Here, you see, the principle of selection, of limitation, enters. And, of course, you see the bearing of it upon the identification of Messiah. Suppose an Ishmaelite comes to me and says: "I am the Messiah," I am ready to say, "No, whoever the Messiah may

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be, you are not the Messiah, you are a descendant of Ishmael, and not of Isaac. The Messiah must come through Isaac." In this way, as we shall see, God narrows the possibilities of deception until they are wholly excluded. Ishmael and all his descendants are excluded. The Messiah must come through Isaac. Let us now turn to Gen. xxviii:13, 14:

"And, behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."

We have here, as you know, the scene at Bethel, where God entered into covenant with Jacob, the son of Isaac. And here again the principle of exclusion is seen. There had been another son, Esau, remember that; and that the Abrahamic promise passes over Esau to Jacob. No descendant of Esau may claim the Messianic title.

And now we are to see eleven of the twelve tribes of Israel excluded:

"Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before

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thee. Judah is a lion's whelp; from the prey, my son, thou are gone up: he stoopeth down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix:8-10).

You see how immensely the slender line of promise here gains in definiteness. Out of twelve tribes, one tribe is chosen, the tribe of Judah. From henceforth we look expectantly to Judah only. It is not enough that the claimant of the Messiahship shall be an Israelite merely; he must establish a Judaic descent.

Here, for the first time, we have the word "sceptre" indicating kingly power. We also have the word "Shiloh." The old Rabbis all agree that this is the description of Messiah as the Prince of Peace. The word Shiloh implies that. Notice another significant thing here. "To him shall the gathering of the people be." A Messiah mark. The people are to gather to him as a center.

In Numbers xxiii, xxiv we have the successive prophetic visions of Balaam. I will read but one of them:

"I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite

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the corners of Moab, and destroy all the children of Sheth. And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly. Out of Jacob shall come he that shall have dominion" (Num. xxiv:17-19).

Here we have "sceptre" again. When God has added a detail He never leaves it behind any more; it is always carried on. You are to note, too, that in these passages, we get, not only the idea of dominion, of rule, but also the idea of *personality*—"I shall see *him*, but not now."

Let me anticipate an objection right here. Does not this mean the whole people of Israel? Does not the Messianic doctrine really concern a people, rather than a person, and is it not true that the promises which we Christians are apt to make personal, are after all, rather indefinite? That question is raised by some. But notice the words: "There shall come a Star *out* of Jacob, and a Sceptre shall rise *out* of Israel." And to this we may add another statement contemporary with it:

"The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren like unto me; unto him ye shall hearken" (Deuteronomy xviii:15).

This passage, from the lips of Moses, adds one of the official titles of Messiah. The

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Sceptred One out of Israel is to be a Prophet also.

Now we come to another limitation of the promise. It is the promise made to David concerning Solomon:

"And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be his father and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. And thine house and thy kingdom shall be established for ever before thee; thy throne shall be established for ever." (2 Sam. vii: 14, 16).

Let us see how David understood this covenant. We have his last words in the xxiii chapter of 2 Samuel, verses 1 to 5:

"Now these be the last words of David. David, the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet Psalmist of Israel said: The Spirit of the Lord spake by me and his word was in my tongue. The God of Israel said, the Rock of Israel spake to me: He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out

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of the earth by clear shining after rain. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things, and sure."

Here are the last words of David, the sweet Psalmist of Israel; his life stained with many sins, yet a man who loved God supremely. As he lay there dying, his last thoughts turned to that promise which God made concerning his seed.

Let us see now how the prophets interpreted that promise:

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge, and of the fear of the Lord" (Isaiah xi:1, 2).

Well, but some one says, this might have referred to any descendant of David. It might have referred to the line of King Josiah, for instance, who was of the Davidic line. Let us see. I will read the tenth verse:

"And in that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious."

"In that day." What day? A day which has not yet dawned. Hear verse two:

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"And it shall come to pass in that day that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

When Isaiah wrote these words, the people had not gone into Assyria, and this prophecy has never been fulfilled down to this day.

Let us now turn to the prophecy of Jeremiah. Of course, I pass over chapter after chapter in Isaiah which might be quoted. I want you to notice the word "Branch" as a mark of identification.

"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" (Jeremiah xxiii:5). "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. And the word of the Lord came unto Jeremiah, saying, Thus saith the Lord, If ye can break my covenant of the day and my covenant of the night, and that there should not be day and night in their season; then may also

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my covenant be broken with David, my servant, that he should not have a son to reign upon his throne" (Jeremiah xxxiii:17-21).

Here again is a narrowing of the whole Messianic outlook. We began with a promise that might have been fulfilled in any man born of woman; it was narrowed first into the man, Abram; then Ishmael and his posterity were excluded and Isaac chosen; then Esau and his descendants were excluded and Jacob chosen; then out of the twelve sons of Jacob Judah was chosen, and now, out of all Judah, David and his line. Whoever the Messiah is, he must come from the kingly house of David, and therefore must be of Judah—a Jew. Do you not see how the marks of identity are accumulating? It would not do even for a Jew to say "I am the Messiah," unless he could establish his Davidic descent.

II. It seems to me that we are getting a very positive sort of Messianic doctrine, and very definite sort of Messianic doctrine as well.

And so far it has been perfectly simple and quite within the limits of the natural. But now we come to something in this line of descent which is miraculous. Turn back with me to the prophecy of Isaiah. I will

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read the 13th and 14th verses of the vii chapter.

"And he said, Hear ye now, O house of David; Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign; Behold a virgin shall conceive and bear a son, and shall call His name Immanuel."

You know the meaning of that word—"God with us." I want you to observe that these words are addressed to the house of David. You know we speak sometimes of this or that part of Scripture as difficult to understand. Students have come to me with the ix chapter of Romans to say that they could not understand it; and people say that the passage I have just read is a difficult passage. The fact is, that the difficulty is not in understanding it, but in believing it. It is all plain enough. There could not be a simpler statement put into words. God promised to give the house of David a sign by which it might know the long promised One when He should appear. The sign would be that, in that house and family, a virgin should conceive and bear a son; therefore, of course, supernaturally and miraculously conceived. The explanation of so strange an event is in the name—Immanuel.

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Remember, I am reading now from the prophecy of Isaiah—Jewish scripture—and not from the New Testament. The immaculate conception and Deity of Messiah is, therefore, an Old Testament doctrine. The New Testament merely confirms it.

And that doctrine, equally with all others, is to be received by faith. God makes the revelation clear enough; then it is to be believed. We know *what* it is—not always *how* it is. And how should it be otherwise? "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." And that is an absolutely necessary corollary to the postulate of a God. If His thoughts were no higher than my thoughts, He would be precisely of my dimensions, and I would not worship Him, neither would I give any heed to His book.

I will now trun to Isaiah ix:6, 7:

"For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, the mighty God, the Everlasting Father, the Prince of Peace."

This is the same Davidic personage, mark-

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ed by his peculiar kingly right, for the passage proceeds:

"Of the increase of His government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of Hosts will perform this."

Let me recapitulate for a moment:

(1) Messiah must be of the seed of Eve; that is to say, he must be human, a man. An angel cannot be Messiah. One of the Cherubim or Seraphim cannot be Messiah. Whatsoever else Messiah is, he is human.

(2) He must be the seed of Abraham; a Hebrew, not a Gentile.

(3) He must be of the line of Isaac and Jacob; not an Ishmaelite, nor an Edomite.

(4) He must be of the tribe of Judah—a Jew.

(5) He must be of the royal family of David, among the families of Judah. Even in Judah only David's family can produce him.

(6) He must be miraculously born of a virgin mother.

(7) He must be "Immanuel"—God with us; the mighty God, the everlasting Father.

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But how can the mighty God, the everlasting Father, be also a man?

Where do these ideas ever come together again? In one of the four Gospels of the New Testament. There we find this statement. Understand me, I do not say an explanation, but a statement. God is not greatly concerned to explain Himself to us. This is the statement: "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us" (John i:1, 14).

And I submit that the statement is adequate and satisfying. If the mighty God chose to become "flesh," and to tabernacle among us it was, most evidently, within His power to do it.

III. Is there nothing in addition to this? Nothing, for instance, as to the time when Messiah should appear? It is evident that the time of the birth of Messiah is, if revealed a very important mark of identification. I think if we look at the prophecy of Daniel, we shall find there a very clear revelation as to the time Messiah should appear. Daniel ix:21-23.

"Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me

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about the time of the evening oblation. And he informed me, and talked with me, and said O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter and consider the vision. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins."

Remember Israel was now under punishment from God—not cast off, but punished by captivity for national sins.

"And to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy."

That is, to finally bring in the time, of which I shall speak when the subject of the millennium is before us, when a restored Israel, in full fellowship with the God of their fathers, shall be the channel of His blessings to the earth.

"Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and three score and two weeks; the street shall be built again, and the wall, even in troublous times. And after three score and two weeks shall Messiah be cut off, but not for Himself; and the people of the prince that shall come shall destroy the city and the sanctuary."

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Now observe, between the time when Daniel was seeing visions and the prophesying in Babylon, and the destruction of Jerusalem in the year 70 A. D., the whole thing is limited. The coming of Messiah, and the cutting off of Messiah, must take place before the sweeping destruction of Jerusalem and the sanctuary. Whatever this seventy weeks means, it is a period (except the last week) that must fall between Daniel's time and the year A. D. 70, for since the year 70, there has been no sanctuary in Jerusalem. There the temple was destroyed in that year, and has never been rebuilt. Here then, is another vastly important condition. The Messiah must not only possess the unique personality which we have been considering, but He must appear between the time when Daniel prophesied, say B. C. 538, and the time when Jerusalem was destroyed, A. D. 70. So much for the time-limit.

And now we come to another condition which Messiah must meet. The prophet Micah foretells the very place of his nativity:

> But 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 (Micah. v:2).

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Here we have the Divine again. These words are plain and simple enough. Who is this ruler who is to come out of Bethlehem? It is He whose goings forth have been from everlasting.

Bear in mind now, that, to the seven marks of identity in our recapitulation of a few minutes ago, we must now add that Messiah must appear between B. C. 538, and A. D. 70, and that He must have Bethlehem-Ephratah for His birthplace. So far all is clear.

IV. But the very passage from Danie. which furnished us with the time-limit suggested also a difficulty. Up to that point we had been reading about a sceptred one, a mighty king of David's line who was also the mighty God. But Daniel tells us distinctly that after a certain time "shall Messiah be cut off."

That raises a difficulty. What is this about a Divine King who is reigning victoriously over everything, being cut off, "but not for himself?" Now this difficulty is not to be explained away, for if we turn to Isaiah and the Psalms, we shall find a great deal of the same sort. See, for example, Isaiah lii:13:

Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred

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more than any man, and his form more than the sons of men."

But is it Messiah of whom Isaiah is talking? Compare Zechariah iii:8:

"Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men wondered at; for behold I will bring forth my servant, The BRANCH."

What do we find David's son called throughout the prophets? Just these two names, "Branch" and "my servant." This certainly seems mysterious; here is Jehovah's Servant who is going to be extolled, exalted and very high, and yet his visage is to be more marred than any man. And the difficulty apparently gets more difficult as we go on. To return to Isaiah, read the liii. chapter 1-9.

Then we have the xxii Psalm, which most commentators—Christian and some Jewish—agree is Messianic, with its despairing cry, "My God, my God, why hast thou forsaken me!" and its tragic burden of pierced hands and feet. Here we have then, on the one hand, a glorious king, in Himself Deity, so that He has all power, whose very name is Immanuel—"God with us;" yet, on the other hand, with His visage more marred than any man, His bones out of joint, dying with

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thirst, while His vesture is parted and lots cast for it. How can Messiah be a mighty king, and yet be such an abject sufferer? How can he be the great Davidic monarch restoring again the glory of Solomon's house, and also a sacrifice bearing the sins and iniquities of Israel and all the people? How can it be? Clearly, destinies so strongly contrasted could not be accomplished simultaneously. There is only one answer possible. There is but one word which can link the glorious reigning with the suffering and the death and that word is "resurrection." Suppose that, in the divine purpose, the mighty drama is to be in two acts? Suppose the suffering Messiah and the glorious Messiah to be one, divided by death, reunited by resurrection? Suppose Messiah came, and was "cut off" as Daniel predicted, and suppose that His life came again; then all the other and glorious side of the picture is still possible, is it not? If He did not come before A. D. 70 He can never come, and the prophets are false witnesses. If He came and died, and went into the grave and remained there, then God promised Israel and David something that He cannot perform; but if He came forth out of the grave, the earthly glory is all possible yet.

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Well, you say, but is not the doctrine of the resurrection a New Testament doctrine? Is it not something that Christians invented to bridge this very difficulty, and make it possible to reconcile the prediction of Messiah's earthly greatness, with the predictions of His humiliation and death? No, indeed; resurrection is an Old Testament doctrine, as we shall presently see.

As matter of belief you Christians—the great mass of you—practically reject the voluminous testimony of the prophets concerning the earthly glory and power of the Messiah "upon the throne of David" (Isa. ix: 7); while you Jews—the great mass of you—will not receive the abundant testimony of your own prophets as to Messiah's humiliation and death. Against both of you there is levelled the reproach of Jesus: "O fools, and slow of heart to believe *all* that the prophets have spoken." The truth is that resurrection is the bridge from Messiah's death to Messiah's glory, and that the Second Advent supplements and completes the first.

Now I want you to notice with me just two or three Old Testament passages upon the question of resurrection. Take, for instance, Job xix:25:

"For I know that my Redeemer liveth, and that

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He shall stand at the latter day upon the earth; and though, after my skin, worms destroy this body, yet in my flesh shall I see God."

Job lived before the law, before the Pentateuch was written. Did not Job believe in resurrection? There was his body which was going to be food for worms, yet, said he, "In my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another."

In the xvii. Psalm and 15th verse, we have David's faith in the resurrection:

"As for me," says David, "I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."

The resurrection is not a new doctrine; it is as old as Job, and was David's hope. Now let us turn to the xvi Psalm and see a promise concerning the Messiah. Many of the old rabbis, as well as commentators, interpret the xvi Psalm of Messiah. I will read the eighth verse:

"I have set the Lord always before me: because He is at my right hand I shall not be moved. Therefore my heart is glad and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in sheol; neither wilt thou suffer thine Holy One to see corruption."

Here is not only the doctrine of the resur-

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rection, but a definite promise that Messiah should be raised from the dead.

In Daniel xii:2, the matter becomes, if possible, more definite still:

> "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Daniel went to the grave with the promise that he should stand in his lot at the end of the days. Resurrection then is the word that bridges the whole difficulty, which reconciles the apparent contradiction of so many Scriptures. In other words, Messiah comes; Messiah accomplishes all that is predicted of Him concerning suffering, humiliation and death; He rises from the grave, and comes again to set up the kingdom, and to complete the fulfillment of prophecy.

V. But, it may fairly be asked, is not this doctrine of a second advent of Messiah to restore the Davidic monarchy and make good the multitudinous unfulfilled promises to Israel a mere invention to bolster the Messianic claims of Jesus? In other words, is it clearly taught in Scripture?

Every Jew familiar with the words of the Prophets is aware that whatever else Messiah does He must restore Israel or leave the

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great mass of prediction concerning Him unfulfilled.

I turn to the first chapter of the Acts of the Apostles, and begin at the sixth verse:

"When they, therefore, were come together, they asked of Him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?"

Observe, the question was not at all as to whether He was going to restore the kingdom to Israel, but simply and only as to *when* He would do it.

Remember, before you begin to say "how carnal, how material, how unspiritual are these men! Will they *never* understand Jesus," that, indwelt by the Holy Spirit (John xx:22), with understandings opened to understand the Scriptures (Luke xxiv:45) they had been sitting forty days at the feet of the risen Lord while He taught them concerning kingdom truth (Acts i:3). I think they had some advantages over our commentators in the matter of prophetic study. Evidently they felt their understanding of kingdom truth to be complete except at one point—the *time* of the restoration. Here is Jesus' answer:

"And he said unto them, it is not for you to know the times or the seasons, which the Father hath put in His own power."

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Suppose one agent after another, fully authorized to speak for me, had promised in my behalf that at *some* time I would perform a certain action, and that, finally interrogated in person as to the *time* when I would perform that action I should say: "I decline to speak upon that point," would it not be a monstrous perversion to say that I thereby discredited my agents, and that my words must be understood as announcing that I intended never to perform the act?

In the fifteenth chapter of the Acts of the Apostles it is distinctly stated that after gathering out of the Gentiles a people for His name, He will return. Sixteenth verse:

> "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."

Such is the Messianic doctrine.

And now we come to our final question, Was Jesus that Messiah?

No one questions that Jesus was of the family of David. In all the record of His life, where He was brought into sharpest controversy with those who rejected utterly His Messianic claims, the objection never was

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made that He was not of the line of David. No one ever denied that He was a descendant of Abraham, or of the tribe of Judah, or born in Bethlehem of Judea. Don't you see that the sure and simple way to settle forever the claims of Jesus to be the Messiah, if He were indeed an imposter, was in the power of those who were rigidly examining those claims? A disproof of his Davidic descent, or a disproof of his birth at Bethlehem, and every disciple would have left him at once.

Then again: Immediately — certainly within fifty days—after Jesus' death was accomplished, men went through Jerusalem and Judea preaching that he was risen from the dead. There, again, was an opportunity to end His cult by simply disproving the fact. Indeed, it never could have survived the disproof of even one of the eleven points of identification.

At the present time no man can either establish or disprove a claim to Davidic ancestry. For that reason alone, Messiah must have come before the genealogical registers were destroyed. In Christ's day the genealogical registers were open to all, and a Jewish man could prove his descent, but at present he cannot do so, therefore, the Messiah can-

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not appear for the first time now. Either the whole Messianic prophecy falls to the ground, or the Messiah has already appeared.

The historic facts concerning Jesus of Nazareth are notorious, simple, undisputed. See how the lines of proof, of identity, converge upon Jesus, and upon no one else.

1. He is a descendant of Eve—a Man.
2. He is the seed of Abraham, nay, the very seed.
3. He derives His Abrahamic ancestry through Jacob, not Esau; Isaac, not Ishmael.
4. He is of the Tribe of Judah.
5. He is David's Son, and heir of the Davidic covenant.
6. He was miraculously conceived in the womb of a virgin.
7. He proved His Deity by works beyond the power of man; by superhuman holiness; by the resurrection from the dead, and by His influence upon the world.
8. He appeared at precisely the right time according to Daniel's prophecy.
9. He was born, against all human probability, in Bethlehem-Ephratah.
10. He fulfilled the prophecies of Isaiah concerning His vicarious sacrifice.
11. He died in precisely the manner foretold in Psalm xxii. His hands and feet were

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pierced, and His executioners cast lots upon His raiment.

It is evident, (1) that no one could bring these signs upon himself; (2) that they are too numerous, specific and minute to leave an accidental fulfillment among the possibilities; (3) that, therefore, the being in whom they all centre is the Messiah; and (4) that, since they all centre upon Jesus, it follows that He is Messiah.

And now, a closing word to you, my Jewish readers. Some of you are looking for Messiah. Well, He is coming. That is the "blessed hope" of Jew, and Christian. Believe this, hold it fast, whatever betides. But I implore you by everything you hold dear, believe also that He *has* come. The humiliation, the sacrificial death is accomplished; the glory is coming. Between now and that time when Messiah shall come in glory, how unspeakably solemn and important is the question of our personal relation to Him. My friends—Jew and Gentile alike—"there is no other name given under heaven whereby we must be saved." The thought of a sinner ever reaching God's presence apart from sacrifice, is foreign to the whole of Scripture. What sacrifice can we offer? The temple is gone, the priesthood is gone, is there no sac-

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rifice for us? Yes, there is; there is the sacrifice of Messiah. I claim it and need no other. Having believed in that sacrifice, and received Him as the Messiah, the Son of the Blessed—I await, in perfect peace, the time when He shall gloriously return to receive me to Himself, and to reign on the earth. I may die before that time comes; even so I shall go to Him by virtue of that sacrifice, trusting in His shed blood.

How is it with you? God has given you this chain of evidence, has affixed to that one person, among all the sons of men and sons of God, the marks of Messiah, will you now turn away from Him? Receive Him now. "He came unto His own, and His own received Him not, but as many as received Him, to them gave He power to become the sons of God." Will you not say, and with heartfelt conviction: "Thou art the Christ, the Son of the living God."

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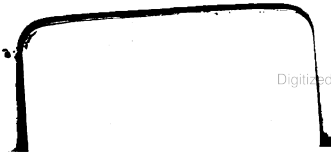

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