

VII.

AND SO ALL ISRAEL SHALL BE SAVED

And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob (Rom. 11:26).

This is one of the great unfulfilled prophecies of Scripture. More than eighteen centuries have rolled round since St. Paul wrote these words. During that period many marvelous and unexpected events have taken place. The world has often been convulsed and turned upside down. Empires and kingdoms have risen and fallen. Nations and peoples have decayed and passed away. Visible Churches have disappeared, and their candlestick been removed. But up to this hour St. Paul's prediction awaits its accomplishment. "All Israel shall be saved" remains yet unfulfilled.

To a plain man, untrammelled by traditional interpretation, the words of this prophecy appear very simple. It is not like the temple which Ezekiel saw in a vision: a dark and obscure thing, of which we may say as Daniel said of another vision, "I heard, but understood not." It is not presented to us under the veil of emblems, like the seals, trumpets, vials, and beasts in Revelations, about which we will probably never be of one mind till the Lord comes, and the wisest commentator can only conjecture. Nothing of the kind! The sentence before us is a simple categorical proposition, and I firmly believe it means exactly what it appears to mean. Let us analyze it.

"And so," that means, as Parkhurst says, "and then, then at length." It is an expression of time, rather than manner. It is like Acts 7:8, "And so Abraham begat Isaac;" and 1 Thess. 4: 17, "And so shall we ever be with the Lord."¹

"*Israel shall be saved,*" that means the Jewish nation and people. It cannot possibly mean the Gentiles, because they are mentioned in the verse which directly precedes our text, in distinct contrast to the Jews. "Blindness in part is happened to Israel, until the fullness of the Gentiles be come in" (Rom. 11:25).

"All Israel," that means the whole people or nation of the Jews. It cannot possibly mean a small elect remnant. In this very chapter the Israelitish nation and the election out of Israel are mentioned in contradistinction to one another. "Israel

¹ The source here would be, *A Greek and English Lexicon to the New Testament*, by John Parkhurst, 1851, 680 pp. Some scholars deny the temporal nature here of *καὶ οὕτως*, *kai houtōs*, as with O. Palmer Robertson, *The Israel of God*, pp. 181-82, who denies any temporal reference in the NT, and employs support from *Arndt & Gingrich* concerning Romans 11:26. Yet this more recent lexicon distinguishes a sequential, if not temporal, category for *houtōs*, that is not far removed from Parkhurst's temporal referencing of Acts 7:8 and 1 Thessalonians 4:17, as well as Romans 11:26. BH

has not obtained that which he seeks for; but the election has obtained it, and the rest were blinded” (Rom. 11:7).

“Shall be saved [future tense],” that means, shall be redeemed from their present unbelief, and have their eyes opened to see and believe the true Messiah, shall be delivered from their low estate and restored to the favor of God, and shall become a holy nation and a blessing to the world.

So much for the interpretation of our text. I shall now proceed to invite the attention of my readers to four points respecting Israel, which every friend of the “Jews” should endeavor to keep always fresh and green before his mind. Trite and familiar as they may seem to some, they are overlooked and forgotten by others. But I do not hesitate to say that a firm grasp of these four points is the foundation of any real and abiding interest in the Jewish subject and cause.

1. I ask you then, in the first place, to consider *the very peculiar past history* of this Israel, which is one day “to be saved.”

For the facts of that history I shall simply refer you to the Bible. Whatever modern skepticism may be pleased to say, the story of Israel which that venerable old Book records is as trustworthy as the story of any ancient nation in the world. We have no more warrant for disputing its accuracy than for disputing the accounts of Egypt, Assyria, Persia, and Greece, related by Herodotus. On the contrary, there is continually accumulating evidence that the Old Testament memoirs of the Jewish people are thoroughly trustworthy and true.

Israel, then, we find for nearly 1,500 years was more favored and privileged by God than any nation in the world. David might well say, “What one nation in the earth is like Your people Israel, whom God went to redeem for a people to Himself?” (2 Sam. 7:23). It was the only nation in the earth to which God was pleased to reveal Himself. “To them were committed the oracles of God.” (Rom. 3:2). While all other nations were suffered to walk in their own ways, and to live in moral and spiritual darkness, the Jews alone enjoyed an immense amount of light and knowledge. The humblest priest in Solomon’s temple was a far better theologian than Homer, Daniel, and Ezra and Nehemiah knew more about God than Socrates, Plato, Pythagoras, and Cicero, all put together.

The Jews were brought out of Egypt by miraculous interposition, planted in Palestine, one of the choicest corners of the earth, and fenced off and separated from other nations by peculiar customs and ceremonies. They were supplied with a moral law from heaven so perfect, that even to this day nothing can be added to it or taken from it.² They were taught to worship God with ceremonial rites and ordinances, which, however burdensome they may seem to us, were admirably adapted to human nature at that early stage of man’s history, and calculated to train them for a higher dispensation. They

² With the greatest respect, we would believe this to be an extreme statement that neglects the more perfect rule of God’s righteousness that became manifest in the Lord Jesus Christ, and thus caused the Mosaic code to become “obsolete” and “ready to disappear” (Heb. 8:13; cf. Rom. 7:1-4). BH

were constantly warned and instructed by prophets, and protected and defended by miracles. In short, if mercies and kindnesses alone could make people good, no nation on earth should have been so good as Israel. While Egypt, and Babylon, and Greece worshipped the works of their own hands, the Jew alone was a worshipper of the one true God.

But Israel, unhappily, we find, were a people always prone to backsliding and falling away from God. Again and again they fell into idolatry and wickedness, and forsook the Lord God of their fathers. Again and again they were chastised for their sins and delivered into the hands of the nations around them. Midianites, Philistines, Ammonites, Syrians, Assyrians, Babylonians were rods by which they were repeatedly scourged. From the time of the Judges down to the end of Chronicles, we see a sorrowful record of constantly recurring rebellions against God, and constantly recurring punishments. Never, apparently, was there a nation so stubborn and obstinate, and so ready to forget instruction, so mercifully dealt with and yet so impenitent and unbelieving.

Finally, we find Israel at the end of 1,500 years given up by God to a fearful punishment, and allowed to reap the consequences of their own sins. After repeatedly rejecting God's prophets, they headed up their wickedness by rejecting God's only begotten Son. They refused their true King, the Son of David, and would have no king but Caesar. Then at last the cup of their iniquity was full. Jerusalem was given up to the Romans. The holy and beautiful temple was burned. The Mosaic services were brought to an

end. The Jews themselves were deprived of their land and scattered all over the earth.

The whole history is wonderful, peculiar, and unlike anything else that is recorded and known by man. Never was a people so peculiarly favored and so peculiarly punished. Never did any nation at one time rise so high and at another fall so low. Never was there such a tremendous proof given to the world of the depravity of human nature, and the incessant tendency of man to moral and spiritual decay. Those who are fond of telling us in modern times that kindness and love are sufficient to regenerate man and keep man good, are always forgetting the mighty lesson that is taught us by the history of the Jews. The corruption of man is a far worse disease that your modern philosophers suppose. Israel was surrounded by mercies and loving-kindnesses: yet Israel fell. Let that never be forgotten.

2. I shall now ask you in the second place to consider the *very peculiar position which Israel as a nation occupies at the present day.*

In handling this point I shall first simply refer to facts which are open to the observation of every intelligent and well informed man upon earth, whether believer or unbeliever. I will allow such a man to shut up my Bible for a moment, and I will not ask him to listen to texts. I will only appeal to facts, and I challenge him to deny them if he can.

I assert then that the Jews are at this moment a peculiar people, and utterly separate from all other people on the face of the earth. They fulfill the prophecy of Hosea: "The children of Israel shall abide

many days without a king, and without a prince, and without a sacrifice" (Hosea 3:4). For 1,800 years they have been scattered over the globe, without a country, without a government, without a capital city, strangers and aliens everywhere, often fiercely persecuted and vilely treated. Yet to this moment they continue a distinct, isolated, and separate nation, far more so than any nation on the earth. The wonderful words of that strange prophet Balaam, who God constrained to speak, are still literally true: "The people shall dwell alone, and shall not be reckoned among the nations" (Num. 23:9).

Of what nation or people on earth can the like be said? I answer, confidently, none. When Nineveh, and Babylon, and Tyre, and the hundred-gated Thebes of Egypt, and Susa, and Persepolis, and Carthage, and Palmyra were destroyed, what became of their inhabitants and subjects? We can give no answer. No doubt they were carried away captive and dispersed. But where are they now? No man can tell. When Saxons, and Danes, and Normans, and Flemings under the persecution of Alva, and Frenchmen after the edict of Nantes, settled down in our own England, what became of *them*? They were all gradually absorbed into our own population, and have generally lost all their national distinctions, except, perhaps, in some cases, their names. But nothing of the sort has ever happened to the Jews; they are still entirely distinct and never absorbed.

Even in matters of comparatively minor importance, there is to this very day an extraordinary separateness between the Jews and any other family of mankind on

the face of the globe. Time seems unable to efface the difference. At the end of eighteen centuries they are a separate people. *Physically*, they are separate. Who does not know the Jewish type of countenance? Even a man like Mr. Lawrence, in his work on physiology, is obliged to admit that "the Jews exhibit one of the most striking instances of national formation unaltered by the most remarkable changes" (p. 468, ed. 3). In *customs and habits* they are separate. The tenacity with which they still keep to their Saturday Sabbath, and the feasts of their law, might put Christians to shame. Even in their *political influence* they are strangely separate. The extraordinary financial power which they exercise in all the money-markets of the world enables them to sway the actions of Governments to an extent of which few have any conception. In short, if there ever was a people who are distinct, marked, cut off and separate from others, that people is Israel. Though they have dwelt among the Gentiles for eighteen centuries, they are still as distinct from the Gentiles as black is distinct from white, and seem to be as incapable of mixture or absorption as oil is incapable of being absorbed into, or mixed with, water.

Now how shall we account for this extraordinary state of things? How shall we explain the unique and peculiar position which the Jewish people occupies in the world? Why is it that, unlike Saxons, and Danes, and Normans, and Flemings, and French, this singular race still floats alone, though broken to pieces like a wreck, on the waters of the globe, amidst its 1,500 million inhabitants? After the lapse of 1,800 years, it is neither destroyed, nor crushed,

nor evaporated, nor amalgamated, nor lost sight of. Rather, it lives to this day as separate and distinct as it was when the arch of Titus was built at Rome.

I have not the least idea how questions like these are answered by those who profess to deny the Divine authority of Scripture. In all my reading I never met with an honest attempt to answer them from the unhappy camp of unbelievers. In fact it is my firm conviction that, among the many difficulties of infidelity, there is hardly any one more really insurmountable than the separate continuance of the Jewish nation. It is a burdensome stone which your modern skeptical writers may stubbornly despise, but cannot lift or remove out of their way. God has many witnesses to the truth of the Bible, if men would only examine them and listen to their evidence. But you may depend on it there is no witness so unanswerable as one whom he always keeps raising up, and enlivening, and moving before the eyes of mankind. That witness is the Jew.

The question, however, about the exceptional and peculiar position of the Jewish people is one that never need puzzle anyone who believes the Bible. Once open that Book and study its contents and the knot which so completely baffles the skeptic is one which you can easily untie. The inspired volume which you have in your hands supplies a full and complete explanation. Search it with an honest determination to put a literal meaning on its prophetic portions, and to reject traditional interpretation, and the difficulty will vanish away.

I assert that the peculiar position which Israel occupies in the earth is easily expli-

cable in the light of Holy Scripture. They are a people reserved and kept separate by God for a grand and special purpose. That purpose is to make them a means of exhibiting to the world in the latter days God's hatred of sin and unbelief, and God's Almighty power and Almighty compassion. They are kept separate that they may finally be saved, converted, and restored to their own land. They are reserved and preserved, in order that God may show in them, as on a platform, to angels and men, how greatly He hates sin, and yet how greatly He can forgive, and how greatly He can convert. Never will that be realized as it will in that day when "All Israel shall be saved."

3. I will ask you in the third place to *consider the very peculiar future prospects of Israel.*

The singular condition of the Jews at the present time, we have seen, is most painful and instructive. They are still lying under the just displeasure of God. Because they despised His prophets and rejected His messages, because they "would not believe the voice of His Scriptures read to them every Sabbath day," because they killed the Prince of life and were His betrayers and murderers, for all these reasons His wrath is come upon them to the uttermost, and for a time they are cast off and rejected. Like Cain, they slew their holy Brother, and like Cain, they are fugitives and vagabonds on earth, and bear the mark of God's displeasure. The blood of the Messiah, whom they murdered, is upon them and their children. And their eyes are yet blinded. The veil is still upon their hearts. They stand before the world at

this moment, like a beacon at the top of a hill, a perpetual witness that nothing is so offensive to God as unbelief, formalism, self-righteousness, and abuse of privileges. Such is their present position. But what are their future prospects? Let us turn once more to the Bible and see.

The history of Israel then has not yet come to an end. There is another wonderful chapter yet to be unfolded to mankind. The Scripture tells us expressly that a time is coming when the position of Israel shall be entirely changed, and they shall be once more restored to the favor of God. For what says the Scripture which cannot be broken? What is written in that Book of which no prediction shall ever fail?

I read that when the heart of Israel "shall turn to the Lord, the veil shall be taken away" (2 Cor. 3:16).

I read that a day is coming when God says, "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication: and they shall look upon Me whom they have pierced, and they shall mourn for him, as one mourns for his only son" (Zech. 12:10).

I read that in that day "there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness" (Zech. 13:1). I beg you will remember that the primary application of these prophecies of Zechariah belongs literally to the Jews.

I read, furthermore, that God says in Ezekiel to Israel:

I will take you from among the heathen, arid gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and you will be clean: from all your filthiness and from

all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them. And you shall dwell in the land that I gave to your fathers; and you shall be my people, and I will be your God. I will also save you from all your uncleanness: and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that you shall receive no more reproach of famine among the heathen. Then shall you remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, says the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Thus says the Lord God: in the day that I shall have cleansed you from all your iniquities I will also cause you to dwell in the cities, and the wastes shall be built. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, this land that was desolate is become like the Garden of Eden; and the waste and desolate and ruined cities are become fenced, and are inhabited. Then the heathen that are left round about you shall know that I the Lord build the ruined places and plant that which was desolate: I the Lord have spoken it, and I will do it. Thus says the Lord God: I will yet for this be enquired of by the house of Israel, to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am the Lord" (Ezek. 36:24-38).

Once more I remind you that this wonderful passage *primarily* belongs to the JEWS. No doubt the Church of Christ may secondarily make a spiritual use of it. But let us never forget that the Holy Ghost first caused it to be written concerning Israel.

But time would fail me, if I attempted to quote all the passages of Scripture in which the future history of Israel is revealed. Isaiah, Jeremiah, Ezekiel, Hosea, Joel, Amos, Obadiah, Micah, Zephaniah, Zechariah, all declare the same thing. All predict, with more or less particularity, that in the end of this dispensation the Jews are to be restored to their own land and to the favor of God. I lay no claim to infallibility in the interpretation of Scripture—many excellent Christians cannot see the subject as I do. I can only say, that to my eyes, the future *salvation* of Israel as a people, their *return* to Palestine and their national conversion to God, appear as clearly and plainly revealed as any prophecy in God's Word.

Concerning *the time* when Israel shall finally be saved, I shrink from offering an opinion. No doubt there are many "signs of the times" which deserve the serious attention of all Christians, and it would be easy to enumerate them. But, after all, we are always bad judges of anything that happens under our own eyes. We are apt to attach an exaggerated importance to it, for the simple reason that we ourselves are affected by it. Let it suffice us to believe that whatever God has said concerning Israel, God *will* do in His own good time. Let us not be hasty to fix dates. Those last words of our Master are very instructive, when the disciple said, "Wilt Thou at this time restore again the kingdom to Israel?"

He answered, "It is not for you to know the times and the seasons, which the Father has put in His own power." (Acts 1:6, 7). To study prophecy is most useful and brings a special blessing. To turn ourselves into prophets is not wise, and brings discredit on the cause of Christianity.

Concerning *the manner* in which the complete salvation of Israel will be effected, we shall do well not to enquire too closely. We must avoid rash speculation and conjecture. If I may venture an opinion, I should say that Scripture seems to point out that Israel will not be restored and converted without an immense amount of affliction, affliction far exceeding that which preceded their deliverance from Egypt. I see much in the words of Daniel: "There shall be a time of trouble, such as never was since there was a nation even to that same time: and at THAT time your people will be delivered, every one that shall be found written in the book" (Dan. 12:1).

I believe the words of Zechariah are yet to be fulfilled: "It shall come to pass, that in all the land, says the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:8, 9). But I freely confess that these are deep things. Enough for you and me to know that Israel shall be restored to their own land, and shall be converted, and saved, without entering too minutely into particulars. Let me close this branch of my subject with the Apostle's

words: "O the depth of the riches both of the wisdom and knowledge of God. How unsearchable are His judgments, and His ways past finding out" (Rom. 11:33).

Only let us grasp firmly the great principle laid down by Jeremiah:

Fear not you, O my servant Jacob, and be not dismayed, O Israel: for, behold, I will save you from afar off, and your seed from the land of their captivity; and Jacob shall return, and be in rest and at ease, and none shall make him afraid. Do not fear, O Jacob my servant, says the Lord: for I am with you; for I will make a full end of all the nations where I have driven you: but I will not make a full end of you, but appropriately correct you; yet will I not leave you wholly unpunished" (Jer. 46:27, 28).

4. I shall now ask you in the fourth and last place to consider *the peculiar debt which Christians owe to Israel*. I shall touch on this branch of my subject briefly, because it is one with which most people are familiar. But it is a branch of such vast importance that I dare not altogether pass over it. It is one about which we all need to be reminded.

That every Christian is a debtor and under solemn obligation to do good to his fellow men, is one of the great first principles of the Gospel. An ignorant formal Churchgoer, who never reads his Bible, or prays with his heart, or thinks seriously about his soul, may not understand this. He is apt to say with Cain, "Am I my brother's keeper?" "Let every one mind his own business." But a man who is taught by the Holy Spirit, who feels his sins, and knows his obligation to Christ, and has tasted the comfort of peace with God, such

a man will long to do good to others. He will feel for those who are living without God and without Christ. He will say, "I am a debtor to Greek and Barbarian, to Africa and India, to China and Hindostan. What can I do to save souls and make others partakers of my blessings?"

Now I ask such a man to consider gravely this day, whether he is not under special obligations to the Jew. I ask him to remember that there are peculiar reasons why we should care with more than ordinary care for Israel.

1. To whom do we owe *our Bible*? By what hand was that blessed Book written, which is a lamp to so many feet and a lantern to so many paths, that Book without which we could neither live with comfort nor with comfort die? I answer that every book in the Old and New Testament, unless we except Job, was written by Jews. The pens which the Holy Spirit guided to put down the words which He inspired were held by Jewish fingers. The hands which were employed to forge this matchless sword of the Spirit were Jewish hands. Every time we take up that wondrous volume, that volume whose nature and existence no infidel can explain away, every time we draw out of it doctrine, correction, reproof, instruction in righteousness, our eyes fall on matter which passed through Jewish minds. The texts which we live upon now, the texts we shall cling to by memory in death, when sight and hearing fail us, the texts which will be a staff in our hand when we go down into the cold river, these texts were first put down in black and white by Jews. Is this nothing?

2. To whom do we *owe the first preaching of the Gospel*? Who were the first to go forth into the world, and proclaim to the Gentiles the unsearchable riches of Christ? Again I answer, they were all Jews. The men who first turned the world upside down and deprived heathen temples of their worshippers, and put to silence the philosophers of Greece and Rome, and made kings and rulers tremble on their judgment seats, and made the name of the crucified Jesus of Nazareth more influential than the name of Caesar, they were all children of Israel. They soon passed away. Many of them died for their preaching. The lamp they lighted was taken up by multitudes of converted Gentiles who walked in their steps.

But the fact remains, that the FIRST to begin that blessed work on which the very life of a Church depends at this day, I mean the preaching of the Gospel, were all Jews. Where would Europe be at this moment, if it had not been for an invasion of Jewish preachers who obeyed the call, "Come over and help us"? Surely this also is something.

3 Above all, what shall we say to the great fact that *the woman of whom the Savior was born, when He condescended to come into the world, was a Jewish woman*? When that grand mystery, the incarnation, took place, the mystery which so many slur over and keep back, when the Word was made flesh and dwelt among us, the virgin who miraculously conceived and bare a son, was a virgin of the house of David. No royal family of Assyria, or Persia, or Greece, or Rome, was chosen for this honor. That precious blood which was shed on Calvary for our redemption, was

the blood which flowed from the body of one who was Man in all things like ourselves, sin only excepted, and took a man's nature by being born of an Israelitish woman. The seed of the woman, be it always remembered, that bruised the serpent's head, the Mediator between God and man, the Almighty Friend of sinners when He "took on Him the form of a servant, though equal to God," was pleased to take upon Him the form of a Jew. "He took on Him the seed of Abraham" (Heb. 2:16).

If facts like these do not make up a peculiar claim on Christians, I am greatly mistaken. In the face of the Bible, the preaching of the Gospel and the person of Christ, I am bold to say that Christians owe a peculiar debt to Israel. If there is such a thing as gratitude in the world, every Gentile Church on earth is under heavy obligation to the Jews.

But how can our debt be paid? That question admits of being answered in two ways.

On the one hand, we may pay our debt *directly*, by using every reasonable effort to bring the Gospel to bear on the minds of our Jewish brethren in every part of the globe. No doubt they need to be approached with peculiar wisdom, delicacy, and care. They are not to be treated as heathen, but as men who already hold half the truth, who believe the Old Testament like ourselves although they do not see and receive its full meaning. But all experience proves that there is everything to encourage those who endeavor to lead Israel to the true Messiah, the Christ of God, with love and patience.

Now, as in the apostles' times, though the nation, as a whole, remains unbelieving, there is a "remnant according to the election of grace." I repeat, there is abundant encouragement to do what the *Society for Promoting Christianity among the Jews* does and to preach the Gospel directly to the Jews. If Saul the Pharisee was converted and made a Christian, I know not why we should despair of the conversion of any Israelite upon earth, in Europe, Asia, Africa, or America.

On the other hand, we may all pay our debt *indirectly* by striving to remove stumbling blocks which now lie between the Jews and Christianity. It is a sorrowful confession to make, but it must be made, that nothing perhaps so hardens Israel in unbelief as the sins and inconsistencies of professing Christians. The name of Christ is too often blasphemed among Jews, by reason of the conduct of many who call themselves Christians. We repel Israel from the door of life, and disgust them by our behavior. Idolatry among Roman Catholics, skepticism among Protestants, neglect of the Old Testament, contempt for the doctrine of the atonement, shameless Sabbath-breaking, wide-spread immorality, all these things, we may depend on it, have a deep effect on the Jews. They have eyes and they can see. The name of Christ is discredited and dishonored among them by the practice of those who have been baptized in Christ's name. The more boldly and decidedly all true Christians set their faces against the things I have just named, and wash their hands of any complicity with them, the more likely are they to find their efforts to promote Christianity among the Jews prosperous and successful.

And now let me conclude all with a few plain words of application. I ask all who read this paper to take up the cause of the *Jews' Society*, and the Jewish subject, for the following reasons.

1. Take up the subject because of the *important position which it occupies in Scripture*. Cultivate the habit of reading prophecy with a single eye to the literal meaning of its proper names. Cast aside the old traditional idea that Jacob, and Israel, and Judah, and Jerusalem, and Zion, must always mean the Gentile Church, and that predictions about the Second Advent are to be taken spiritually, and first Advent predictions literally. Be just, and honest, and fair. If you expect the Jews to take the 53rd of Isaiah literally, be sure you take the 54th and 60th and 62nd literally also. The Protestant Reformers were not perfect. On no point, I venture to say, were they so much in the wrong as in the interpretation of Old Testament prophecy. Even our venerable authorized version of the Bible has many "tables of contents" which are sadly calculated to mislead, in the prophetic books. When the revised version comes out, I trust we shall see a great improvement in this respect.

2. In the next place, take up the Jewish subject *because of the times in which we live*. That man must be blind indeed who does not observe how much the attention of politicians and statesmen in these days is concentrating on the countries around Palestine. The strange position of things in Egypt, the formation of the Suez Canal, the occupation of Cyprus, the project of the Euphrates railway, the drying up of the Turkish empire, the trigonometrical survey of Palestine, what curious phenomena

these are! What do they mean? What is going to happen next? He that believeth will not make haste. I will not pretend to decide. But I think I hear the voice of God saying, "Remember the Jews, look to Jerusalem."

3. In the next place, take up the Jewish subject *because of the special blessing* which seems to be given to those who care for Israel. I challenge any one to deny few ministers of Christ have been so useful of late and made a greater mark on the world than the following well-known men, Charles Simeon, Edward Bickersteth, Haldane Stewart, Dr. Marsh, Robert McCheyne, and, though last but not least, Hugh McNeile. They were men of very different gifts and minds; but they had one common feature in their religion. They loved the cause of the Jews. In them was the promise fulfilled: "They shall prosper that love you" (Psa. 122:6).

4. In the next place, take up the Jewish subject because of its *close connection with the Second Advent of Christ and the close of this dispensation*. Is it not written, "When

the Lord shall build up Zion, He shall appear in His glory"? (Psalm 102:16). "If the casting away of Israel be the reconciling of the world, what shall the receiving of them be, but life from the dead?" (Rom. 11:15). The words which the angel Gabriel addressed to the Virgin Mary have never yet been fulfilled: "He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end" (Luke 1:33).

5. Last of all; let us annually support *that great and good institution, the Jews' Society*, by our money and our prayers. Our money will be well bestowed on an old and faithful servant of Christ, which does Christ's work in Christ's own way. Our prayers are well bestowed if given for a cause which is so near our Master's heart. The time is short. The night of the world is drawing near. If ever there is "a nation born in a day" [Isa. 66:8], that nation will be Israel. Let us pray for that blessed consummation, and give habitually as if we really believed the words, "All Israel shall be saved."