

SPURGEON AND ISRAEL MISCELLANEOUS REFERENCES

I.

The Church of Christ

Ezekiel 24:26

June 3, 1855, 1:28

“The hour is approaching, when the tribes shall go up to their own country, when Judea, so long a howling wilderness, shall once more blossom like the rose; when, if the temple itself be not restored, yet on Zion’s hill shall be raised some Christian building, where the chants of solemn praise shall be heard, as before of old the Psalms of David were sung in the Tabernacle.”¹ Not long shall it be before they shall come from distant lands, where’er they rest or roam; and she who has been the off-scouring of all things, whose name has been a proverb and a bye-word, shall become the glory of all lands. Dejected Zion shall raise her head, shaking herself from duet, and darkness, and the dead. Then shall the Lord feed his people, and make them and the places round about his hill a blessing. I think we do not attach sufficient importance to the restoration of the Jews. We do not think enough of it. But certainly, if there is anything promised in the Bible it is this. I imagine that you cannot read the Bible without seeing clearly that there is to be an actual restoration of the children of Israel.² “Thither they shall go up; they shall come with weeping unto Zion, and with supplications unto Jerusalem” [Jer. 31:6-9; 50:4-5]. May that happy day soon come! For when the Jews are restored, then the fullness of the Gentiles shall be gathered in; and as soon as they return, then Jesus will come upon Mount Zion to reign with his ancients [Hebrew saints] gloriously, and the halcyon days of the Millennium shall then dawn; we shall then know every man to be a brother and a friend; Christ shall rule with universal sway.”

¹ This may be a cautious allusion to the temple of Ezekiel 40-48. In the spiritual materiality of the Messianic/millennial age, it would not be too extreme to suggest that there will actually be buildings. This being the case, it would also not be extreme too suggest that they will be gloriously attractive. BH

² As will be seen in the subsequent quotations, Spurgeon was an eschatological Zionist, that is a restorationist according to a stream of preceding premillennialists. There will be a happy distinction between Israel, with Jerusalem as its capital, and the surrounding nations or Gentiles. It was this belief, in the ongoing divine validity of Israel’s ethnicity, nationality, and territory, that stimulated Spurgeon’s warm-hearted interest in the unbelieving Jewish people.

II.

The Leafless Tree

Isaiah 6:13

March 8, 1857, 3:121

“But is the Jew conquered? Is he a subjugated man? Is his country seized? No, he is still one of earth’s nobles — distressed, insulted, spit upon, still it is written, “To the Jew first, and afterwards to the Gentile.” He claims a high dignity above us, and he has a history to come which will be greater and more splendid than the history of any nation that has yet existed. If we read the Scriptures aright the Jews have a great deal to do with this world’s history. They shall be gathered in; Messiah shall come, the Messiah they are looking for — the same Messiah who came once shall come again — shall come as they expected him to come the first time. They then thought he would come a prince to reign over them, and so he will when he comes again. He will come to be king of the Jews, and to reign over his people most gloriously; for when he comes, Jew and Gentile shall have equal privileges, though there shall yet be some distinction afforded to that royal family from whose loins Jesus came; for he shall sit upon the throne of his father David, and unto him shall be gathered all nations.”³

III.

The Man with the Measuring Line

Zechariah 2:1-5

December 11, 1864

“I am not given to prophesying, and I fear that the fixing of dates and periods has been exceedingly injurious to the whole system of premillennial teaching; but I think I clearly see in Scripture that the Lord Jesus Christ will come—so far I go, and take my stand—that he will come personally to reign upon this earth. At his coming it appears clear to me that he will gather together the Jewish people, that Jerusalem shall become the metropolis of the new empire which shall then extend from pole to pole, from the river even to the ends of the earth. If this be a correct interpretation of prophecy, you may read the whole of this chapter through and understand it; you have the key to every sentence: without such a belief; I see not how to interpret the prophet’s meaning.”

³ It is so abundantly clear here that, for Spurgeon, the coming Messianic/millennial kingdom will comprise a unity under Christ that yet incorporates a Jew/Gentile distinction.

IV.

A Peal of Bells

Zechariah 14:20

July 7, 1861, 7:399

“There are days *yet to come* for whose advent we may well be eager. There is the day when Ephraim shall not envy Judah nor Judah vex Ephraim, for all the Church of Christ shall be one in spirit. There is the day when the knowledge of the Lord shall cover the earth as the waters cover the sea. There is the day, too, when Israel shall be restored to its own land, when its country shall be called no more desolate, but Beulah, and no more forsaken, but Hepzibah shall its name be, for the Lord delighteth in it. There is specially the day of the Second Advent, that day of days for which methinks all other days that went before were made, that day which shall be the summing up, the total of all ages, for the fullness of time shall come, and Christ in the fullness of his glory shall reign among the sons of men.”

V.

The Whole-heartedness of God in Blessing His People

Isaiah 6:13

July 29, 1887, 34:2036

“We cannot help looking for the restoration of the scattered Israelites to the land which God has given to them by a covenant of salt: we also look for the time when they shall believe in the Messiah whom they have rejected, and shall rejoice in Jesus of Nazareth, whom to-day they despise. There is great encouragement in prophecy to those who work among the seed of Israel; and it is greatly needed, for of all mission fields it has been commonly represented to be one of the most barren, and upon the work the utmost ridicule has been poured. God has, therefore, supplied our faith with encouragements larger than we have in almost any other direction of service. Let those who believe work on! Those who believe not may give it up. They shall not have the honor of having helped to gather together the ancient nation to which our Lord himself belonged; for be it never forgotten that Jesus was a Jew.”

VI.

The Harvest and the Vintage

Revelation 14:14-20

September 17, 1904, 50:2910

“It is also certain that the Jews, as a people, will yet own Jesus of Nazareth, the Son of David, as their King, and that they will return to their own land, “and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations” [Isa. 61:4]. It is certain also that our Lord Jesus Christ will come again to this earth, and that he will reign amongst his ancients [Hebrew saints] gloriously, and that there will be a thousand years of joy and peace such as were never known on this earth before.”

VII.

The Royal Savior

Acts 5:31

December 22, 1910, 56:3229

“Israel as a nation will yet acknowledge her blessed Prince and Savior. During many centuries, the chosen people, who were of old so highly favored above all other nations on the face of the earth, have been scattered and peeled, oppressed and persecuted, until sometimes it seemed as if they must be utterly destroyed; yet they shall be restored to their own land, which again shall be a land flowing with milk and honey. Then, when their hearts are turned to Messiah the Prince, and they look upon him whom they have pierced, and mourn over their sin in so long rejecting him, the fullness of the Gentiles shall also come, and Jew and Gentile alike shall rejoice in Christ their Savior. In taking such a text as this, I think it is right always to give first the actual meaning of the passage before using it in any other way.”

