

pardon, justification, the gift and aid of the Holy Spirit, salvation, and eternal life in his kingdom. The vessel unto dishonor is one who does not fulfill the conditions of the gospel, and whom God punishes in harmony with his wise and just plans.

6. When God has mercy on some and hardens others, he acts according to the plan of salvation, which apprises us of the fact that God has mercy on those who sincerely repent of their sins, and exercise faith in Jesus Christ, and that he hardens, or delivers to their own choice and ways and to the powers of darkness, those who have already hardened themselves by their opposition to God and his ways. Ex. 9:7, 35, etc. God cannot deprive man of his free moral agency and make of him a mere machine that acts only as he makes him act. If God did this, he would be the author of sin, and would be unjust in punishing the sinner.

7. The fact that God has concluded all the Jews in unbelief (or rebellion, as some translate), that he might have mercy on all, no more proves that God will have mercy on all the Jews, than the fact that God gave his Son that all might be saved, proves that all mankind will be saved. God has concluded all the Jews in rebellion in giving them up to their own desires and evil ways, and in giving them the fruit of their rebellious actions. In order that God may have mercy on men, they must humble themselves and feel their need of his mercy; and one of the most effectual means of leading men to humble themselves, and to feel their need of God's mercy, is to make them taste of the bitter fruit of sin. But until now all the Jews have not humbled themselves, and God has not been able to have mercy on all the Jews; and it is nowhere said in the Bible that he will have mercy on all that people.

8. God will do great things for those who accept and obey the gospel of his Son, keeping all the precepts of the divine law (Rev. 14:12), whether they be Jews or Gentiles; and we have reason to believe that a goodly number of the descendants of Abraham will respond to the last gospel proclamations (Rev. 14:6-14), and hail the Lord with joy at his coming.



Return of the Jews.

HOW do the Jews who are out of Christ stand when compared with the Gentiles who are out of Christ?

“What then? *are we* [the Jews out of Christ] *better than they* [the Gentiles out of Christ]? *No, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin.*” Rom. 3:9.

2. Are the Jews who are in Christ Jesus entitled to distinctions and preferences to which the Gentiles who are in Christ Jesus are not entitled?

“*There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*” Gal. 3:28. “*For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.*” Rom. 10:12.

3. What has become of the law of ordinances that separated the Jews from the Gentiles?

“*Having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself of twain one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby.*” Eph. 2:15, 16.

4. What relation do converted Gentiles sustain to the “commonwealth of Israel”?

“*Wherefore remember, that . . . at that time [before conversion] ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;*”

but now in Christ Jesus ye who sometimes were far off *are made nigh by the blood of Christ.*—“Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God.” Eph. 2: 11-13, 19.

5. Upon what foundation are such built?

“And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.” Verse 20.

6. Who then are Jews in the gospel sense of that expression?

“For he is not a Jew which is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew which is one inwardly; and circumcision is that of the heart in the spirit, and not in the letter; whose praise is not of men, but of God.” Rom. 2: 28, 29. “And if ye be Christ’s, then are ye Abraham’s seed, and heirs according to the promise.” Gal. 3: 29.

NOTE.—To be a Jew inwardly, an Israelite indeed, one must experience the circumcision of the heart—repent of his sins and exercise faith in Christ. Col. 2: 11; Acts 7: 51; Jer. 4: 4; Acts 20: 21. Such an one is as truly an Israelite, in the gospel sense of that expression, as was Jacob when he had prevailed in wrestling with one whom he at first thought to be an enemy, but whom he finally recognized as his God, his Saviour. Gen. 32: 24, 31, compared with Ex. 23: 20, 21; Heb. 1: 8; 1 Cor. 10: 41, etc. Those who are Jews inwardly, true Israelites, have died to sin and to the world, and seek not the praise that comes from men, but that which comes from God alone; and they are heirs according to the promise made to Abraham, having been grafted into the parent stock, from which the unbelieving Jews—those who are Israelites only in the sense that they can trace their pedigree to Israel—were broken off (Rom. 11: 17, etc.); for “they are not all Israel, which are of Israel,” and “they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.” Rom. 9: 6-8.

7. On what does Holy Writ make the reinstatement of unbelieving Jews depend?

“And they also, if they abide not still in unbelief, shall be grafted in.” Rom. 11: 23. That is, if they will believe the gospel, they shall be grafted into the parent stock, the “good olive tree.” Verses 17, 18, 24. But those who really believe the gospel will repent of their sins and show their faith by their works (James 2: 14-26); and it is the “willing and obedient” who shall eat of the good of the land. Isa. 1: 19.

8. What do the Holy Scriptures testify as to the equality of God’s ways and of God’s impartiality?

“Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel; *Is not my way equal?* are not your ways unequal? Eze. 18: 25, 29; 23: 11-20. “Then Peter opened his mouth, and said, Of a truth I perceive that *God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.*” Acts 10: 34, 35, etc.

the Lord puts down as an impossibility. Since the first destruction of Jerusalem, they have not been what they were before; and if they were restored according to the predictions and expectation of many, these words of the Lord by Jeremiah would not be true. These words are true, consequently Jerusalem and the Jewish people cannot be restored, or made whole again.

If it be urged that the doctrine of election favors the Jews, that the Jews “are beloved for the fathers’ sakes,” and that “the gifts and calling of God are without repentance” (Rom. 11: 28, 29); that God loved Jacob and hated Esau before their birth (Rom. 9: 13); and has power to make of one lump of clay a vessel unto honor and one unto dishonor (verse 21); and has mercy on whom he will have mercy, and hardens whom he will harden (verse 15); that it is written “God hath concluded them [the Jews] all in unbelief, that he might have mercy upon all” (Rom. 11: 32); and that we have in all this, good reasons for believing that God will yet do great things for the Jews; we reply:—

1. Election means choice; God’s election is God’s choice; and God chooses and favors only those who choose and conform to the plan of salvation.

2. The Jews are beloved for the fathers’ sakes just as some rebellious and wayward children are beloved for the sake of their faithful parents. How often God has prolonged the probation of wicked children because of the importunate prayers of their pious parents in their behalf. But there are limits to the longsuffering of God toward wicked Jews, as well as toward wicked Gentiles, as we learn from God’s past dealings with Jews and Gentiles. God maintains his justice while displaying his mercy. If God rejected the Jews because of their sins and unbelief, that his justice might not be abased, will he receive them if they persist in their sins and unbelief, and despise his justice?

3. In stretching forth his hands “all day long” toward the Jews, even since their fall (Rom. 10: 21), God has truly shown that his gifts and calling are without repentance; that it is not he who violates his word and first turns away from men, but that it is men who are unfaithful, and who first turn away from him, obliging him to change his purposes and conduct toward them.

4. It was after Jacob showed himself worthy that God loved him, and after Esau showed himself unworthy that God hated him. In Rom. 9: 13, Paul refers to these words of the prophet Malachi: “Was not Esau Jacob’s brother? saith the Lord: yet I loved Jacob, and I hated Esau.” And to show how he manifested his hatred toward Esau, he immediately adds, “and laid his mountains and his heritage waste for the dragons of the wilderness.” Mal. 1: 2, 3. Did this occur before the birth of Esau? Although God knew beforehand what these brothers would do, yet he was not responsible for their actions, nor did he deprive them of their free moral agency.

5. When God of the same lump of clay (of two descendants of Adam) makes one vessel unto honor and another unto dishonor, he acts according to the previous choice and conduct of each. The vessel unto honor is one who fulfills the conditions of the gospel, and whom God honors in granting him

§ 151, 1.) Might not, therefore, the subject of the verb *συνήγαγεν* [gathered] (verse 16) be τὰ πνεύματα [the spirits] of verse 14, and thus the 'gathering' mentioned in the two verses be *one* and the *same*." *Thoughts on Daniel and the Revelation*, pp. 717, 718.

In accordance with this criticism, several translators use the plural instead of the singular pronoun. It is the spirits of devils that gather them to Palestine.

It must then be unsafe to take part in such a movement. But this is what many will do, influenced by "spirits of devils, working miracles," yet thinking that they are engaging in a grand and holy crusade, and that glorious times are coming. The Lord will fight in that day (Rev. 19: 11-21, etc.); and it is not reasonable to suppose that he will be on the side of those who are influenced and led by "unclean spirits," by "spirits of devils."

15. When will the grand gathering of the elect, of all the Israel of God, take place.

"And they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

16. Will they then be gathered to remain on the earth?

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air." 1 Thess. 4: 17. "In my Father's house are many mansions. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also." John 14: 2, 3.

17. Will they ever return to our earth?

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Rev. 21: 2.

NOTE. — When this city having twelve gates on which are written the names of the twelve tribes of Israel (verse 12), comes down from heaven, all the Israel of God shall accompany it, to occupy it, first as a shelter against the fires that will purify our earth (Rev. 20: 9; 2 Pet. 3: 7, etc.), and then as the capital of the new earth, the eternal heritage of the redeemed. See the reading entitled, "Home of the Saved," p. 172.

18. What symbol did the Lord command Jeremiah to use to assure the Jews that neither they nor Jerusalem would be restored, or made whole again?

"Thus saith the Lord, Go and get a potter's earthen bottle, and take of the ancients of the people, and of the ancients of the priests." "Then shalt thou break the bottle in the sight of the men that go with thee, and shalt say unto them, Thus saith the Lord of hosts; Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again." Jer. 19: 1, 10, 11.

NOTES. — It is in vain to expect that the Jews and Jerusalem will be restored to what they were before the first captivity, so long as this bottle that Jeremiah broke in pieces two thousand five hundred years ago, is not restored. This

NOTE. — God's way is equal in that he rewards those who, by his grace, turn away from their sins and practice righteousness, and punishes those who, loving darkness rather than light, remain in their sins and practice unrighteousness. See Eze. 18: 33, etc. God's blessing cannot rest upon those who do not walk in his ways. God, as an impartial being, converts and restores men after one and the same plan — after the gospel plan, which supposes and acknowledges man's free moral agency, and requires that men fulfill certain conditions to be saved. If God should convert and restore the Jews of the last days or those of a future age after another plan than this, he would overturn the gospel that he has communicated to men, and would be a partial being. In that case, all the wicked Jews of the past would have a right to claim a place in the kingdom of God, and so would all the wicked of past ages. God has often shown by his conduct toward the Jews that his ways are equal. There has been no nation since the days of Abraham that has been punished so severely as the Jews. And why this? — Because they deserved more than ordinary punishment. Again, when the Jews were more obedient to God than other nations, God blessed them more than he blessed other nations. But the present appearances do not encourage us to hope that the masses of the Jews of to-day will escape the judgments that await the sinners of the last generation. See the reading on "The Seven Last Plagues," p. 251, and that on "The Millennium," p. 43.

9. But is it not written that "all Israel shall be saved"? Rom. 11: 26.

Yes; and it is also written: "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." Rom. 9: 27. In the first of these texts Paul speaks of the true Israel; in the second, of the descendants of Israel, or Jacob.

10. Does not the Lord teach that the Jews shall yet be gathered into their own land, when he says, "In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you"? Zech. 8: 23.

Not at all. In this text, as in the words that precede it, and in Zech. 4: 8-10, etc., the Lord encourages Zerubbabel and those who had returned with him from Babylon, to rebuild Jerusalem. See also Ezra 5: 1, 2. These words were often verified before the second destruction of Jerusalem. Every year the pious Jews who were scattered in different countries encouraged the Gentiles who had been converted to the true God through their instrumentality, to attend their annual feasts at Jerusalem. Read Acts 2, etc. And God would have done greater things for the Gentiles through the Jews, if the Jews had been more faithful.

11. When were the prophecies concerning the return and reinstatement of some of the Jews, and the reconstruction of Jerusalem, written?

Either before the captivity of the Jews in Babylon, or during the captivity, or when the Jews were engaged in rebuilding Jerusalem. This is an important fact, and should be duly weighed in the study of this subject. Read, for example, Isa. 44: 24-26; Jer. 29: 14, 10; Dan. 9: 24-27. These prophecies, and many others of the same category, contemplated the return of a portion of the Jews to their own land after their captivity in Babylon. Yet some of these predictions have a double application, and will meet their final accomplishment in the new earth of which the land of Israel was a type.

12. Are we to understand from the sure word of prophecy that there will be a rush of the nations to the land of Palestine when the day of the Lord is near?

"Let the heathen be wakened, and come up to the valley of Jehoshaphat. . . . Multitudes, multitudes in the valley of decision [concision or threshing, margin]: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining." Joel 3: 12-15. "And he [the Turk, see reading on "The Eastern Question," p. 391] shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." Dan. 11: 45.

13. Will the Jews be represented in Palestine at that time?

"And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance." Zech. 14: 14.

NOTES.—This prediction was made after the first captivity; consequently it did not meet its accomplishment at the first destruction of Jerusalem. Nor was it fulfilled at the second destruction of Jerusalem. Its fulfillment involves the gathering together of "the wealth of all the heathen," [Heb. גוים; literally nations; thus reads the Revised Version; also all French translations, etc.] round about [Jerusalem understood], embracing "gold, and silver, and apparel, in great abundance." It is the nations themselves that shall gather this wealth at Jerusalem. It is not said that Judah alone shall do this. Nothing of this kind happened at the time of the second destruction of Jerusalem. "All the nations round about" Jerusalem did not then gather wealth in great abundance at Jerusalem. Even the Romans did not do this at that time. Their great object was to subdue the rebellious Jews. But this prediction will be fulfilled to the letter at the time of the final gathering of the nations in Palestine—just before the second coming of Christ. For instance, the so-called Christian nations will not go there simply to expel the Turks from that land: at that time they will have schemes in contemplation involving the outlay of large sums of money and the idea of tarrying in Palestine. Hence they will take with them "wealth," "gold, and silver, and apparel, in great abundance." Infatuated by the doctrine of a temporal millennium and the return and promotion of the Jews, they will aim to make Jerusalem the center of a glorious kingdom, at which they will doubtless expect Christ to meet them as their King. This was the favorite idea of the crusaders in the Dark Ages. They were disappointed; so will modern crusaders be disappointed. For one object of Christ's second coming

will be to destroy those who then go to Palestine with the false idea that glorious times are immediately coming on earth. Rev. 19, etc.

A fearful plague will be inflicted on those who take part in this false movement. Their flesh and eyes will consume while they stand upon their feet. So of all the beasts that shall be with them. Zech. 14: 15, 12. Such a plague was not inflicted on the Romans at the time of the second destruction of Jerusalem. Evidently the first of the seven last plagues is here meant. See Rev. 16: 2, and the reading on "The Seven Last Plagues," p. 251. And the Jews will take part in this crusade, and will help swell the cry of peace and safety. Here the word Judah means the Jews according to the flesh, and not simply a single tribe of the Jews. The term Jew comes from Judah. The tribe of Judah was so prominent in Israel that it gave its name to all the Jewish people. In prophecy it sometimes means the Jews according to the flesh, and sometimes it means the Jews in the spiritual sense of that expression,—the true people of God. Zech. 10: 3, 6; Rev. 3: 9. And again it sometimes denotes the popular, worldly church in the last days. Isa. 2: 1-6.

At the time of the last crusade to Palestine, the Jews will fight against Jerusalem, or against the Turks in Jerusalem. Here the margin has, "against Jerusalem." The Revised Version reads: "And Judah shall also fight against Jerusalem." We regard this rendering as correct. Here the Hebrew word for Jerusalem has the prefix ב (in), which often means against, as in the following texts: "Now the children of Judah had fought against Jerusalem [בירושלם], and had taken it, and smitten it with the edge of the sword, and set the city on fire. And afterward the children of Judah went down to fight against the Canaanites" [בבניגני], etc. Judges 1: 8, 9. "And Judah said unto Simeon his brother, Come up with me into my lot, that we may fight against the Canaanites" [בבניגני], verse 3. Though the prefix ב primarily means in, yet it cannot have this sense attached to it in these texts and in many others. It would be very inconsistent to represent the children of Judah as fighting in the Canaanites and in the people dwelling in Jerusalem. The Jews have not fought against Jerusalem since Zech. 14: 14 was written; but they will do this in the near future with a host of professed Christians who will take part in the final crusade to Palestine.

14. What agencies will then gather Jews and Gentiles in Palestine?

"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 13-16.

NOTES.—"And he gathered them." . . . "It seems to me that verse 16 is a continuation of verse 14, and that the antecedent αἰετοίς [them] is the kings mentioned in verse 14. For this latter verse says, 'Which go forth unto the kings of the earth, and of the whole world, to gather them,' etc., and in verse 16 it says, 'and he gathered them.' Now, in Greek, 'a neuter plural regularly takes a verb in the singular.' (See Sophocles's Greek Grammar,

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