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## NOTE

## TO THE ARTICLE ON MACHIAVELLI IN THE LAST VOLUME.

We beg leave here to correct a mistake which occurs on page 138, Vol. III. In a passage quoted from Machiavelli, he is made to say, "Upon a thorough examination of Borgia's conduct I see nothing worthy of political reprehension." The word "political," is not found in the original; and, though we thought, and still think, it manifestly implied by the context, yet it is but justice to ourselves to say that, in our original draught, we had placed the word *in brackets*. The brackets were accidentally omitted either in our copy for the press, or by a typographical oversight. We make this explanation because there is nothing in authorship of which we have a greater horror than of falsified or garbled quotations.

*Bowdoin College, March, 1847.*

## ARTICLE III.

THE SPIRIT OF PROPHECY IN RELATION TO THE FUTURE  
CONDITION OF THE JEWS.

By Rev. Luther F. Dimmick, Newburyport, Mass.—[Concluded from No. XIV. p. 369.]

## EZEKIEL.

Ezekiel was partly contemporaneous with Jeremiah, though a little later. He flourished, according to the usual reckoning, from B. C. 595—574, a period of twenty-one years. He perhaps lived beyond the latter date.

Ezekiel exercised his office in Chaldea, "among the captives by the river of Chebar," (1: 1). He seems to have been carried away with the *second* company of captives, connected with Jeremiah, (Jer. 34: 1. comp. Ezek. 1: 2). Most of the people, therefore, remained at Jerusalem, and in Judea, several years longer, of whom he makes frequent mention.

Ezekiel began his ministry also by declaring the wickedness of the people, and denouncing still further judgments against them. "A rebellious nation," he called them; "impudent children;"

"most rebellious;" "impudent and hard-hearted," (2: 3, 4, 7. 3: 7). "Therefore thus saith the Lord God, Behold I, even I, am against thee, and will execute judgments in the midst of thee. I will make thee waste, and a reproach among the nations," (5: 8, 14). "Destruction cometh; and they shall seek peace, and there shall be none," (7: 25). "I will—deliver you into the hands of strangers, and will execute judgments among you," (22: 7).

What does Ezekiel say of the restoration? "Thus saith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries where they shall come. Therefore thus saith the Lord God, I will even gather you from the people, and assemble you out of the countries where you have been scattered, and I will give you the land of Israel," (11: 16, 17). The literal restoration from Babylon is manifestly the thing here intended. Why should the interpreter look any further? The prophet is among the captives, asserting God's just prerogatives in chastening them, threatening further corrections, and then promising the return of prosperity.

In a later chapter, the prosperity is still further predicted: "Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land that I have given to my servant Jacob," (28: 25). Restoration from Babylon is evidently here also intended. The exigencies of the place require nothing more.

So again: "Thus saith the Lord God, Behold I, even I, will both search my sheep, and seek them out. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel, by the rivers, and in all the inhabited places of the country," (34: 11, 13). Nothing seems plainer, than that here again is simply the restoration from Babylon. The language is also fulfilled by that event. Though in a passage following, reference is made to the higher subject, which that prefigured. "I will set up one Shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I the Lord will be their God, and my servant David a prince among them; I the Lord hath spoken it," (vs. 23, 24). By *David* here, is evidently meant the Son of David, the Messiah, the true Prince of Israel, and of the ransomed nations of the world.

Chap. xxxvi. of Ezekiel may be considered a stronger passage in favor of something yet future. It is a graphic description, addressed to the land of Israel, its mountains and hills, its rivers and valleys, its cities and villages, laid waste by the heathen, of returning prosperity, and the residence of its own people again within its borders; the people themselves also being addressed in relation to this subject: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." Then follow promises of still further good. "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God," (vs. 24—28). Two kinds of blessings are promised here. One is, that of dwelling again in the land. The other is, that of a right heart, and the special divine favor corresponding with it. The external part of this promise may be considered as accomplished when the Jews were restored from Babylon. Something of the internal part also was then accomplished. For the Jews were then cured of idolatry, never falling into it afterwards, and exhibiting in other respects, for some time, no inconsiderable reformation.<sup>1</sup> If a part of the spiritual blessing

<sup>1</sup> "Doubtless many of the Jews, who returned from Babylon, were thus renewed and sanctified; yet numbers of them continued strangers to such special blessings, though preserved from outward idolatry."—Scott in loc. "The next thing I would take notice of," says Edwards in his "History of Redemption," "was the pouring out of the Spirit of God that accompanied the ministry of Ezra the priest after the captivity. That there was such a pouring out of the Spirit of God that accompanied Ezra's ministry, is manifest by many things in the books of Ezra and Nehemiah. Presently after Ezra came up from Babylon, . . . he set himself to reform the vices and corruptions he found among the Jews; and his great success in it we have an account of in the 10th chapter of Ezra: so that there appeared a very general and great mourning of the congregation of Israel for their sins, which was accompanied with a solemn covenant that the people entered into with God; and this was followed with a great and general reformation, as we have there an account. And the people about the same time, with great zeal and earnestness and reverence, gathered themselves together to hear the word of God read by Ezra, etc. They wept when they heard the words of the law, and set themselves to observe the law, and kept the feast of tabernacles, as the Scripture observes, after such a man-

still remains to be enjoyed, it can be enjoyed by a spiritual conversion to Christ, without any change of outward condition.

The xxxvii. chapter of Ezekiel is also strongly relied on in the argument before us. It contains, first, the vision of the valley of dry bones. The prophet was set down in a valley full of bones, and they were very dry: and he prophesied upon them, according to the commandment of God, and they lived, and stood up, an exceeding great army, (vs. 1—10). What was the meaning of this vision? The Author of the vision shall himself explain. "Son of man, these bones are the whole house of Israel. Behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts." These were the complaints they made in their bondage and depression. "Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, and shall put my Spirit into you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord," (vs. 11—14). Why now go beyond the restoration then shortly to take place, for the fulfilment of this prediction? Does not God himself declare that that was the event intended? It is, indeed, true, that the passage may be applied to other events, and other cases, by way of accommodation. But we are inquiring after the true idea which the prophet had in his mind. And this most evidently was, the restoration from Babylon.

In the latter part of the chapter, is recorded an emblematic transaction, showing the union of the two branches of the nation after their return, and looking forward to the better days of the Messiah, when all the ancient things foreshadowed would be fully enjoyed. The prophet, by divine direction, took two sticks, and wrote upon them for the two branches of the nation, and

ner as it had not been kept since the days of Joshua the son of Nun. . . . And after this, having separated themselves from all strangers, they solemnly observed a fast, by hearing the word of God, confessing their sins, and renewing their covenant with God; and manifested their sincerity in the transaction, by actually reforming many abuses in religion and morals." May not this pouring out of God's Spirit, after the captivity, and the reformation it produced, be a fulfilment of the promise: "I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them?" It looks very like it—at least the beginning of the promised good.

joined them in his hand as one stick, signifying that the two branches of the nation should again become united in one. "I will make them one nation in the land upon the mountains of Israel; and one king shall be king over them all.—David my servant shall be king over them; and they shall have one Shepherd," (vs. 16—24). They were "one nation" after their return to their land, and continued so till Christ came, and they rejected him, and were themselves rejected in return. In the last expressions, reference is particularly made to Christ. But where prophecy thus runs into the present dispensation,—a spiritual dispensation,—is it not to be, in general, interpreted spiritually, according to the nature of the dispensation to which it refers? The dress may be ancient; but the truth relates to these latter times.

Again in this prophet it is said, "Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name.—Then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen; but I have gathered them unto their own land, and have left none of them any more there. 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," (39: 25—29). Here is manifestly the early restoration, glancing, possibly, at the further blessings to which it was to lead.

From the xl. chapter of this prophet to the xlviii., inclusive, there is a vision of a city, and a temple and its appurtenances, and the allotment of the land of Palestine among the tribes of the people. We cannot go into any detail on this subject. The general picture is before every reader of the Bible; and each, who wishes it, can revive the impression by a fresh perusal.

Some will have this to be a prediction of what is yet literally to occur. But what is the necessity for such a view of the case? Was not the vision exactly suited to the condition of things then existing when the prophet wrote? It was "in the five and twentieth year of their captivity," that the vision was granted, (40: 1). The people were depressed and needed encouragement; and God gave them, by the prophet, a glowing picture of their rising city, and restored temple, and the land divided among their tribes. What can surpass the appropriateness and beauty of this representation, in this view of it? It was just what was needed. Why now shall we take it away, and apply it to a literal city, and literal temple, and literal allotment of the land, yet to be? Let it stand where the prophet put it, and it is glorious. But put to

the Christian dispensation, as a prediction to be yet literally fulfilled, it is out of place. This dispensation, by its spirituality, "excelleth in glory," so that such externals are not needed.

Does it not appear, then, that even Ezekiel, rightly and carefully viewed, leaves the doctrine of a literal restoration of the Jews from their present dispersions, unsustained? He lived amidst the scenes of the captivity. He spoke of a restoration; but it was a restoration *then* to take place. He glanced occasionally, as others had done, to the Messiah's time; but his utterances of the Messiah's time, are to be understood according to the nature of the Messiah's dispensation, to which they relate. Whatever be the dress of his thought, it is a grand and glorious spiritual reality into which the germ is to unfold. This we believe to be the economy of ancient prophecy, in relation to these latter times.

#### DANIEL.

Daniel has little in relation to the subject before us; though he flourished at the very time of the captivity; was himself one of the early captives at Babylon; and lived, at least, till the restoration was in progress, (fl. B. C. 607—534). He speaks of the literal restoration, the time of which, as it approached, he "understood by books" (9: 2), i. e. by Jeremiah's prophecy, (25: 12. 29: 10). He was employed in the public affairs of the empire; gave some of the grandest views extant, of the destiny of nations; and intermingled instruction respecting the kingdom which the God of heaven should set up (2: 44), and respecting the Messiah, who should be cut off, but not for himself (9: 26), with the troubles and commotions by which his dominion in the earth should be established.

#### HOSEA.

Hosea flourished about twenty-four years earlier than Isaiah, (B. C. 764—723). He predicted especially the captivity of *Israel*. "Yet a little while, and I will — cause to cease the kingdom of the house of Israel. — I will utterly take them away," (1: 4, 6). "Ephraim shall be desolate in the day of rebuke," (5: 9). He speaks also of restoration. "Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel," (1: 11). This comports with the

actual facts of the restoration under Zerubbabel, at the end of the captivity.

Again: "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterwards shall the children of Israel return, and seek the Lord their God, and David their king: and shall fear the Lord and his goodness in the latter days," (3: 4, 5). A *general* view of their subsequent prosperity seems here to be given; first, their return from captivity, during which all the ordinances of religion had been suspended; and, then, the goodness of the latter days, or of the Messiah's reign, if any please; but a goodness that can be enjoyed in any other place, as well as in Palestine. The blessing was, doubtless, substantially possessed, by restoration from the captivity, to the enjoyment of the ordinances of the true religion, and the Messiah's appearance among them at the appointed time.

"I will heal their backsliding," says God; "I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine: the scent thereof shall be as the wine of Lebanon," (14: 4—7). The former restoration, we believe, was the fulfilment of this beautiful promise. The restored nation, both parts united in one, was shortly raised to a good measure of prosperity; and, with some interruptions, so continued to the coming of Christ. This, it seems to us, was the event which the prophet had in his mind. The passage, like all others, may be applied to other events, and other cases, by way of accommodation. But used as proof of a literal restoration of the Jews, yet to come, it is, we cannot resist the impression, eminently out of place.

#### JOEL.

Joel flourished about sixty-four years after Hosea—about forty years after Isaiah, (B. C. 720). He predicts judgments in the form of drought, and famine, and locusts, and calls on the people for repentance, (1: 2: 1—17). He promises subsequent prosperity, and especially an outpouring of the Spirit from on high (2: 18—32), which can scarcely be interpreted of anything less than the



gospel dispensation, (see Acts 2: 16—21). He notices also particularly the literal restoration, of which he gives a vivid description, when he "shall bring again the captivity of Judah and Jerusalem," and judge the nations which had afflicted them, (chap. iii).

#### Amos.

Amos flourished a little before Joel, (fl. B. C. 795—784). He also was chiefly a prophet of Israel, on whom he pronounced judgments, in connection with the surrounding nations, alluding occasionally to Judah. "I will cause you to go into captivity beyond Damascus, saith the Lord, whose name is, The God of hosts," (5: 27). "I will sift the house of Israel among all nations, like as corn is sifted in a sieve," (9: 9). Yet, "in that day, [afterwards], will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old.— And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them, and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God," (9: 11, 14, 15). Here is the early literal restoration. Some think that more is meant; particularly from the expression, "shall no more be pulled up out of their land which I have given them." But this expression may be used in a sense somewhat below its highest possible import. It does not surely mean that the Jews will inhabit Palestine to absolute eternity. A limit must be fixed somewhere; at least, if the present economy of the world is ever to have an end. Why may it not be a strong expression, to signify that the condition of the people should be more permanent than before,—that they should not be again removed out of their land, while the dispensation that gave them being should endure? As interpreted by the continuators of Poole: "Which promise," say they, . . . "was on God's part with admirably constancy and patience to that sinful nation performed through 600 years, perhaps the longest time of freedom from captivity they ever knew," (Annot. in loc.). Henry attributes to the passage a spiritual import: "That the kingdom of the Messiah shall take such deep rooting in the world, as never to be rooted out of it," (Expos. in loc.). The former is the view we

prefer. We see in the passage no solid ground on which to rest belief in a yet future literal restoration.

#### OBADIAH.

Obadiah was 200 years after Amos (B. C. 587), and was contemporary with Jeremiah. He denounced judgments upon Edom, who had helped on the distress of Judah in their dispersions, and says still: "But upon Mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions," (v. 17). The literal restoration then shortly to take place.

#### JONAH.

Jonah seems to have been the most ancient of all the prophets, whose writings are now extant, having flourished about B. C. 840. He has nothing relating either to the captivity or restoration.

#### MICAH.

Micah seems to have been a contemporary with Isaiah, (fl. B. C. 743—700). He predicts approaching judgments, mingled with reproofs; and adds assurances of returning mercies. "I will surely assemble, O Jacob, all of thee; I will surely gather the remnant of Israel," (2: 12). "According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things," (7: 15).

#### NAHUM.

Nahum prophesied about the same time (B. C. 710); but says nothing of the Chaldean captivity, or the subsequent deliverance.

#### HABAKKUK.

Habakkuk prophesied about a century later, (B. C. 609). He threatens invasions by the Chaldeans (1: 5—11); declares that the Chaldeans shall, in their turn be judged, and better days succeed (2: 4—14); but gives of them no particular description.

#### ZEPHANIAH.

Zephaniah flourished about the time the captivity was commencing, (B. C. 612). His opening sentence was: "I will utterly

consume all things from off the land, saith the Lord," (1: 2). He promises restoration, and subsequent blessing. "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all thy heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy.— At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the Lord," (3: 14, 15, 20).

#### HAGGAI.

Haggai prophesied after the captivity was ended, and the Jews had returned, many of them, to their land, (B. C. 520). His main office was, to encourage the Jews in rebuilding their temple, and reorganizing their state. He assured them that "the glory of the latter house," though the building was far inferior in size and beauty, should yet be greater than that of the former (2: 9); an impressive hint, by the way, which it would be well for all interpreters of the prophetic writings to regard. Why was the latter house to be more glorious than the former? Because the Messiah should appear in it; because it was to be instrumental, more immediately than the former, of introducing a spiritual religion into the world; showing that even then, the spiritual, in the prophet's esteem, was more glorious than the external; and that the whole of Judaism attains its chief glory, as it drops its cumbersome garb of externals, and unfolds and rises into a spiritual system, with a spiritual God, requiring a spiritual worship. Let Haggai teach this great truth; and let it be believed and embraced in its glory.

#### ZECCHARIAH.

Zechariah prophesied about the same time with Haggai, but through a longer period, (B. C. 520—500). His office also was, in part, to encourage the people in rebuilding the temple. He promises better things. "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee," (2: 10, 11). "Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the Lord of hosts, the holy mountain.— I will save my people from the east

country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and righteousness. — Yea, many people, and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord," (8: 3, 7, 8, 22). "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. — And he shall speak peace unto the heathen; and his dominion shall be from sea even to sea, and from the river even to the ends of the earth," (9: 9, 10). "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. — And living waters shall go out from Jerusalem. — And the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. — And "the nations, which came against Jerusalem, shall even go up from year to year to worship the king, the Lord of hosts, and to keep the feast of tabernacles," (14: 4, 8, 9, 16).

The question here is: Which is most reasonable, to understand all this in a literal sense—as yet to take place *literally*, at Jerusalem, and through the earth? or to understand it as a high wrought picture, in Jewish dress, of the Messiah's advent among men, and of the results of his dispensation through earth's rolling ages? The latter is, to us, immeasurably the grander and more glorious view; and the view, we think, that accords with the laws of prophetic language, and with the genius of both the ancient and modern dispensations. Indeed, if the strictly literal is to be adopted, it not only restores Judaism to the Jews, but makes it also the religion of other nations, even all the nations of the earth, (comp 5: 2, 19). All these must go to Jerusalem yearly, to worship, and "to keep the feast of tabernacles." Who can believe it in its literal acceptation? Surely this glowing prophet must have intended to be understood as predicting the universal prevalence of a spiritual religion, the Jewish dress in which he clothed it notwithstanding.

#### MALACHI.

Malachi is the last of the prophets, and flourished about 100

years after Zechariah, (B. C. 420). He reproves the people for their hypocrisy, and assures them that a spiritual religion will soon prevail among the nations. "From the rising of the sun even unto the going down of the same, my name shall be great among the nations; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts," (1: 11). Incense—the *literal* incense—would be offered only at Jerusalem. This, therefore, which is to be offered in every place, must be a spiritual incense—a spiritual worship. See, hence again, how the prophets themselves are losing the external in the spiritual and the true!

This prophet merely points further to the Messiah, "The Lord whom ye seek shall suddenly come to his temple" (3: 1), and to the preparatory measures by which he shall be introduced; and the ancient prophecy, and canon of Old Testament Scripture is closed.

Now what is the result? Must there be, in these last ages of the world, a literal restoration of the Jews to Palestine, and a re-organization of their state and worship there, and peculiar marks of divine favor towards them above all other nations, in order to meet these predictions of the prophets? To us, we confess, it does not appear so. The prophets, in the passages we have considered, and in others of similar character which might have been quoted, spoke mainly of two themes. One was, the literal restoration then shortly to take place. The captivity was existing around them, or in immediate prospect; and this, the restoration then to occur, was the more immediate and engrossing object which filled their minds. But the soul kindling at the subject, the transition was very natural to the higher and more glorious deliverance which Christ was in due time to effect for the whole world. This *second* theme, therefore, not unfrequently engaged their attention. And in treating of this theme, they presented the subject extensively in Jewish phrase, as this was the current phrase of their time. But it by no means follows that this phrase is to be understood always in its literal acceptation. On the contrary, the literal, in many cases, as we have seen, cannot possibly be carried through. It cannot possibly be, humanly speaking, that, every new moon, and every Sabbath, all flesh shall literally go to Jerusalem to worship (Is. 66: 23); or that all shall go even yearly to keep the feast of tabernacles, (Zech. 14: 16). These

representations *must* designate merely the universal prevalence of the true religion. So of the incense to be offered in every place, (Mal. 1: 11). It cannot be the *literal*. The expression must mean the true spiritual worship. Moreover, the promises made to the people, that David should reign over them (Ezek. 34: 23, 24. 37: 24, 25), cannot refer to the *literal* David, who had then been long dead. They must have reference to David's seed, David's representative,—mainly the Messiah; whose kingdom is a spiritual kingdom. And is not here the key to unlock the meaning of the other predictions relating to this general subject—the principle on which they are to be interpreted? And further still: The literal, even if it could be carried through, is not, in our apprehension, by any means so grand and glorious—does not contain in it anything like the amount of blessing to the world—as the spiritual. The spiritual makes the Gospel a system of hidden glories, which are to unfold through all time, and through eternity. “While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal,” (2 Cor. 4: 18).

#### NEW TESTAMENT.

But the argument from the New Testament, or the light which the New Testament throws on this subject, is yet to be considered.

There are but few passages in the New Testament, which have been relied on as proof of a yet literal restoration, and reestablishment of the Jewish polity and worship in Palestine. “The reason is plain,” it has been replied; “the Jews were at that time [the time of writing the New Testament], still in their own land: the only question agitated was, whether all Israel was cut off, or only a part.”—(Frey, Judah and Israel, p. 303.) Still a few passages have been adduced in support of a yet literal restoration. In our Saviour's prediction of the *destruction* of the Jewish state, he says: Ye “shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled,” (Luke 21: 24). “These words,” says one,<sup>1</sup> “imply that the time, however distant, would come at last, when Jerusalem shall no longer be trodden down of the Gentiles.” Several different views have been taken of this passage. Grotius says that Chrysostom, in his discourse against the

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<sup>1</sup> Dr. Keith, p. 54.

Jews, interprets it *of the time of the universal judgment, and hence denies that the Jews will ever return to their land.* He also quotes Origen, against Celsus, as saying, *we may confidently pronounce, that they will never be restored.*—Vid. Poli Syn. in loc. Rosenmüller says,—*unto the end of human affairs, when nations shall not any more be.* But allowing that the words of the Saviour do look forward to a time when Jerusalem shall be delivered from its present depression, still they do not inform us what shall be afterward. They do not give us any assurance, or intimation even, of the restoration of the former Jewish polity and worship. Jerusalem and Judea may partake in the improved state of things which is generally to prevail. The whole world shall be delivered from the curse in the Messiah's reign. And even granting that the Jews will, in some numbers, return to Jerusalem, this does not render it necessary to make their return the subject of prophetic song for three thousand years; nor does it follow, that Judaism must be established again, in order that they may find, through that, an entrance into the true fold of Christ. The Gentiles shall come to a better mind; and all, Jews and Gentiles, shall conspire together in the service of God.

We are pointed to another passage. "Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord," (Matt. 23: 38, 39). This indicates that the Jews will come to a better mind; that they will, at length, repent, and be ready to hail and embrace the Messiah. But anything further than this, it does not seem to teach.

Another passage is, the inquiry which the disciples made of Christ, after his resurrection, whether he would "at that time restore again the kingdom to Israel," with his reply, that "it was not for them to know the times or the seasons, which the Father had put in his own power," (Acts 1: 6, 7). This answer of Christ, it is said, implies, that he would restore the kingdom, according to the views the disciples cherished; only he would not inform them as to the time when. But it seems rather to imply, that the disciples knew not what they asked; that the Saviour saw their minds to be confused and dark, and unprepared to receive any explanation he might give of the subject; that while a blessing was in reserve for Israel, they would know better its character after they had become further enlightened by the Spirit of grace. Hence the promise which immediately follows: "But ye shall receive power, after that the Holy Ghost is come upon you,"

(v. 8). Then ye shall understand it. And it is remarkable, that the disciples never gave up the idea of a secular kingdom, till the Pentecost. Then they relinquished it. They no more inquired, when their Master would restore the kingdom—the temporal kingdom—to Israel, but turned their eye to the spiritual blessing.

The fact that the New Testament contains so little which can be construed into an argument in favor of a literal restoration, and its expected concomitants, is worthy of much consideration. What the Bible does not say, is sometimes as important as what it does say. If the literal restoration, and reestablishment of the ancient polity, had been so prominent a part of Old Testament prophecy, as some think, would not the New Testament writers, coming so much nearer the time, have caught some glimpses of the truth in like manner? Would not the subject have risen upon their view in superior grandeur, and might we not have expected representations from them even more glowing and graphic, than the ancient Scriptures present?

The scope of the New Testament lies in the other direction. In the first place, the New Testament teaches, most explicitly, that the Jews will be converted to Christ, and, in common with the Gentiles, be partakers in the blessings of the gospel. And, in the second place, it teaches, with equal explicitness, that, under this dispensation, the Jews and the Gentiles are put upon a common level; that, in point of privileges and distinctions, there is no difference between them. These two propositions, we think it will be found, contain the substance of New Testament teaching in relation to this subject.

That the Jews and the Gentiles are to be, in common, partakers of the benefits of Christ's dispensation, has been taught, indeed, from the very beginning of Messianic prophecy. In Abraham and his seed, it was said, that all the nations of the earth should be blessed, (Gen. 18: 18. 22: 18). And by the prophet Isaiah: "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth," (49: 6). In fact, this office of the Messiah, as having relation to both Jews and Gentiles, forms one of the leading features of ancient prediction.

So of the New Testament: The annunciation of the angel to the shepherds at the Redeemer's birth, is of the character. "Behold, I bring you glad tidings of great joy, which shall be to all people," (Luke 2: 10). When it is remembered that it was to



the Jews that this annunciation was made, it will appear more significant that the gospel is given for the whole world of mankind. No distinction between Jews and Gentiles is hinted.

The song of Simeon, at the presentation of Christ at the temple, is of similar import: "A salvation prepared before the face of all people: a Light to lighten the Gentiles, and the glory of thy people Israel," (Luke 2: 30—32); coupling them both together as common sharers in the blessing.

Our Saviour's conversation with the Samaritan woman, is another instance. "Our fathers," said she, "worshipped in this mountain, [Gerizim]; and ye say, That Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth," (John 4: 20—24).

This is one of the very remarkable and instructive passages of the sacred oracles. It declares the entire spirituality of the religion which Christ was about to introduce among men; presenting to them a spiritual God, and requiring of them a spiritual worship. It abolishes the distinction of places, which had existed. Neither Jerusalem, nor Gerizim, would thenceforth have any peculiar sacredness attached to them. Neither Palestine, nor any other country, would have any peculiar, exclusive preference, in the regard of Jehovah, as had heretofore been the case. Under the dispensation of the Messiah, the whole world would be a temple, and the whole surface of the earth an altar; and wherever there should be found a human being with right dispositions within, there would be an acceptable worshipper. This might be Jew, or Gentile. To whatever community he may belong, right dispositions within will recommend him to the favor of heaven. Wrong dispositions will shut him out from the circle of that favor. This is the genius of the Christian dispensation. This may show us the improbability that it would concern itself much with the literal restoration of the Jews and of Judaism to Palestine.

In our Saviour's conversation with the Jews, is a passage of striking beauty and force in relation to this subject. "I am the good Shepherd:—I lay down my life for the sheep. And other

sheep I have, which are not of this fold : them also I must bring, and they shall hear my voice : and there shall be one fold, and one shepherd," (John 10: 14—16). It is an object of great moral sublimity which is here presented us. The whole world, "One fold under one Shepherd!" And the implication is, that whatever good there is for one part of the world, the same is provided for the others also. Whatever there is for the Jew, the same there is for the Gentile ; and whatever there is for the Gentile, the same there is for the Jew. In this wonderful system of mercy, whatever light there is for the benighted ; whatever pardon for the guilty ; whatever purifying grace ; whatever comfort and peace, hope and joy ; and whatever eternal salvation ; the same shall be to the Jew and to the Gentile alike. Can the Saviour's words be understood otherwise than in this broad and glorious sense ?

Caïaphas spoke a truth, which God gave him in honor of his office, wicked man though he was, when he said, that it was expedient that Christ should die, "not for that nation only, but that also he should gather together in one, the children of God that were scattered abroad," (John 11: 52). The same oneness is signified of all those composing the Messiah's kingdom, as that before presented. The Jewish nation and those scattered abroad, are ONE ; seeming to say, that they are entitled to equality of privileges.

In reference to this subject, the Jewish mind, in the time of Christ, was under profound mistake, and the strongest prejudice. "Ye know," said Peter, "how that it is an unlawful thing, for a man that is a Jew, to keep company, or come unto one of another nation." The Jew considered himself the peculiar favorite of Heaven, and all other nations as outcast and unclean. "But," adds the apostle, "God hath showed me, that I should not call any man common or unclean," (Acts 10: 28). The anointing which he had received at the Pentecost, with what he had witnessed of the operations of grace, convinced him that his former prejudice was wrong. As expressed in a subsequent verse : "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," (vs. 34, 35). Peter awoke as from a dream of all his previous life, and now first discovered, that before God Jews and Gentiles are on a level, and are to be judged according to their character. Even under the former dispensation, the distinction between them was not so great in God's regard, as the

Jew, in his blind zeal and vanity imagined it to be. And especially did the apostle now discover, that this equality before God, this community of blessings and privileges was to be the character of the new dispensation.

The same apostle afterwards repeats the sentiment—gives this view of the case—with still greater explicitness. Referring to the Gentiles, he says: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith," (16: 8, 9). This is the doctrine of the new dispensation—"PUTTING NO DIFFERENCE BETWEEN JEWS AND GENTILES."

The apostle to the Romans speaks somewhat largely on this subject. He teaches, in harmony with what has just been repeated from Peter, that the outward distinction was never really of so much account as some made it. "He is not a Jew," he says, "which is one outwardly; neither is that circumcision which is outward in the flesh." These externals are not the great thing required; never were the great thing required. "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," (2: 28, 29). Here is a spiritual religion emphatically inculcated; and the declaration unequivocally made, that he who has this has what God requires. The true Israelite is a man renovated within. And the man renovated within, is the true Israelite,—the true carrying out of the great idea which this term designates. It was always mainly so; and is emphatically so under the new dispensation.

Again this apostle, speaking of Jews and Gentiles, says: "The righteousness of God, which is by faith of Jesus Christ, [is] unto all, and upon all them that believe; for there is no difference," (3: 22). This places the Jews and the Gentiles on the same level before the infinite One, and in the regards of his grace. As he says again: "Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. Seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith," (vs. 29, 30).

Again this apostle says: "They are not all Israel, which are of Israel," (9: 6). Not all the natural descendants of Israel, are the true Israel of God. As before said, something more than this is needful,—even a new heart through grace. And where this new heart through grace exists, there is an Israelite indeed; there is

a development and carrying out of the primary and true idea. This, if we mistake not, is the spirit of the passage; and it would seem to signify, that when Israel, now become the true Israel of God in Christ; when the veil is removed from them; when the heart of stone is taken away out of their flesh, and a heart of flesh is given them in its stead; when they are washed, and sanctified, and justified, in the name of the Lord Jesus and by the Spirit of our God; when they are new creatures, and are blessed in their Messiah, with present peace, and the hope of heaven; when all this occurs, it would seem to signify, that they will not be obliged to go up to Palestine, in order to realize any substantial blessing promised to them in the covenant. They have the blessing, in connection with those from the Gentiles, who have become the true Israel of God. Both classes stand upon the same level. In both classes,—Jews and Gentiles,—“they which are the children of the flesh, these are not the children of God,” (v. 8). But in both classes, they who are the children of the Spirit, are the children of God. And they are one; between them there is no difference. As it is said again expressly: “*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,*” (10: 12).

In the xi. chapter of this epistle, there is a somewhat extended statement of this subject. “I say then,” says the apostle, “Hath God cast away his people? God forbid! For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away his people which he foreknew,” (vv. 1, 2). “Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved,” (vs. 25, 26). Gentiles and Jews together shall be partakers of the gospel. Subsequently, in the same chapter, the church is likened to an olive-tree. The Jews were once its branches. They have been broken off, and the Gentiles grafted in their place. But they shall again be grafted into their own olive, and both together shall partake of the root and fatness of the olive-tree, (vs. 17—24). This is the same doctrine as before. But no distinction is apparent in regard to privilege or place. All seem to be on a level.

There is another expression in this chapter, which deserves notice. “Israel,” the apostle says—where he means the great body of the nation—“Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded,” (v. 7). What did Israel seek for? They sought, in their way, for the favor of God; for the blessing of the Abrahamic covenant.

This, according to their view of it, was what ever filled the Jewish mind. They failed, however, to obtain it, because they sought it wrongly, and their whole view of the matter was wrong. "But the election hath obtained it" By "the election," we are to understand that portion of the nation who had embraced the Messiah—who had become true Christians. **THEY HAD OBTAINED THE BLESSING.** This seems plain. And if they had obtained the blessing, when they were converted to Christ, and had become interested in his salvation, then other Jews also, and all Jews, when they become true Christians, and secure a part in the Messiah's present and eternal favor, will have obtained it. This will be the fulfilment of the Abrahamic covenant to them. That covenant provides for nothing more. We cannot see any way to escape this conclusion from the apostle's language. Jews and Gentiles are alike before God, and are alike in favor in the Messiah's kingdom. Converted Jews, whether in Palestine, or in China, or on this Western continent, or wherever they may be, have obtained the blessing,—the same blessing, neither more nor less than that which converted Gentiles enjoy.

Similar are the instructions which this apostle communicates in other epistles. In 1 Cor. 12: 13 he says: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one spirit." Are "one body, whether we be Jews or Gentiles," putting them on a level.

To the Galatians he says: "For as many of you as have been baptized into Christ, have put on Christ." And adds, as if to preclude controversy: "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," (3: 27, 28). Could anything be more explicit? Is it not here taught, that the distinction between Jews and Gentiles is abolished?

In this same chapter are some other expressions, of the same general import. In v. 14, it is said: "That the blessing of Abraham might come on the Gentiles." By "the blessing of Abraham," is intended the blessing promised in the covenant with Abraham. As said again: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise," (v. 29). The doctrine of these passages is, that being a good man, makes one of the seed of Abraham—spiritual seed—and heir to the blessing promised in the Abrahamic covenant. The Jews stand upon the covenant with Abraham; that is, when they are con-

verted, and become spiritual men, they stand upon it in the highest and fullest sense. The same is the case with the Gentiles. When they are converted, and become spiritual men, they stand upon the covenant with Abraham. It is to them alike the foundation of hope and of life. Whether they are converted in Palestine, or in the most distant quarter of the world, the "blessing of Abraham" is upon them; and, so far as appears from these passages, is upon one as much as upon the other. The Gentile obtains as much as the Jew. So that if the former need not go to Palestine, neither need the latter. As another has expressed it: "The Gentiles were included in the Abrahamic covenant, as well as the Jews; and therefore [the Jews] have no exclusive right to the things of God's kingdom," (A. Clarke, on Rom. 9: 6).

To the Ephesians, the apostle, speaking of the Jews and Gentiles, and the benefits of Christ to them both, says: "For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us," (2: 14). Allusion is here made, probably, to the arrangements at the temple, where the court of Israel and the court of the Gentiles were separated by a wall. "There was a partition," says Josephus, "made of stone, all round; whose height was three cubits," or about four and a half feet. A man could conveniently look over it, but no Gentile might pass it. "Upon it stood pillars," continues the historian, "at equal distances from one another, [on which were inscriptions] declaring the law of purity, some in Greek and some in Roman letters; that no foreigner should go within that sanctuary," (Bell. Jud. B. V. c. 5. § 2). The penalty for violating this law, seems to have been death, (vide Acts 21: 30, 31).

Now this partition-wall, which separated between the court of the Jews and the court of the Gentiles, the apostle tells us, Christ has "broken down." Under the Messiah's reign, there is no distinction. Jews and Gentiles now worship together in the same court; and are alike accepted, if their hearts be alike penitent and sincere. They are one; as it follows: "to make in himself of twain one new man, so making peace," (v. 15).

Again, to the Ephesians, it is said: "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the gospel," (3: 7). Could anything more decidedly put Jews and Gentiles upon the same footing? To be a "fellow-heir," is to be a joint-heir to the same inheritance. They are of the same body. They are partakers of the same promise. If the Jew has an earthly inheritance prescribed to him in the

covenant, the Gentile must be a partaker with him in that also, as well as in the heavenly.

To the Philippians, the apostle, speaking of Christians, says: "We are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh," (3: 3). This is the true carrying out of the original idea of circumcision. He that 'worships God in spirit, and rejoices in Christ, and has no confidence in the flesh,' is of the circumcision—is what the ancient circumcision signified; meets the claims of God, and the blessing of the covenant descends upon him. In harmony with which it is said in another place, of the external rite: "Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God," (1 Cor. 7: 19). True cordial obedience is the thing at which the Christian dispensation looks. He that hath this, Jew or Gentile, will be accepted. He that hath it not, must be rejected. They are both to be treated exactly on the same principle.

So, to the Colossians also, it is said, in terms emphatic, like some already repeated: "And have put on the new man, which is renewed in knowledge after the image of Him that created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all," (3: 11). Glorious triumph this, over the petty distinctions, and jealousies, and variances of earth! A grand and universal oneness marking the dispensation of Christ,—Christ himself is the absorbing thought, and his disciples on a level, rendering homage to his name!

Such are specimens of the teachings of the New Testament respecting the Messiah's kingdom and reign among men. What now is the result to which they bring us? Must there be a literal restoration of the Jews to Palestine, and a reorganization of their state and worship there, in order to meet these representations of the New Testament? Do these representations favor such a thing? Do they not, on the contrary, go entirely against it?

It may be said, that, very truly, the great amount of blessing included in the Abrahamic covenant is a spiritual blessing; yet there may be, to the Jew, still further, a secular good, only so small, in comparison, that the writers of the New Testament in treating the subject, did not think it worth while to mention it. We should like to know, then, if a subject, which occupied so high a place in all ancient prophecy as some think the literal res-

tion of the Jews does, when it came several centuries nearer its realization, and under a clearer dispensation, so dwindled down, as to be thought by the apostles and evangelists not worthy to be mentioned? A strange anomaly this, it would seem to be, in a great system of wisdom, truth, and grace! Is it not more likely that the ancient prophecy has had put upon it a wrong interpretation?

Certain it is that, between the Old Testament and the New, there is an apparent discrepancy in relation to the subject before us, if the former has, in this matter, by a large class of writers, been rightly interpreted. Which, then, is the most reasonable, that the ancient obscure communication, abounding in figures and poetry, should be interpreted by the more recent, the clearer and plainer, or the reverse? Undoubtedly, the Old Testament and the New, cast a mutual light upon each other. Yet the New is the clearer communication; most divested of figure; and shows, in many points, more explicitly and definitely what the mind of the Spirit is. The New, then, it would seem, in cases of doubt and difficulty, should interpret the Old. Let it so interpret; and we have a spiritual religion, without any predicted Judaism to return; the world has now its last dispensation commenced, and the way is open for the spread of the true religion, every man, where the gospel finds him, being invited to embrace it, and become a child of God, and an heir of glory.

IV. But another branch of the subject demands notice: The circumstances and facts in the providence of God, which are urged as arguments in favor of a yet literal restoration. These were alluded to in the early part of this discussion.

As to these circumstances and facts, too much, probably, has been made of them. Some of them have, in themselves, been magnified beyond due measure.

The past distinctions of the Jewish nation, it is thought, must be followed by corresponding distinctions in future. But this is by no means certain. A nation may be greatly distinguished at some period of its history, and may afterward lose that distinction, never to be regained. The Babylonian or Chaldean monarchy, was once the glory of kingdoms. We may not understand, in all respects, why God, in his providence, brought that great kingdom into existence. It was a combination of splendor and power, such as he saw fit to allow; and doubtless he had some use for it in the grand economy of the world's affairs. And, that use accomplished, the great kingdom was laid aside to be no



more. Babylon wrought out her problem, whatever it was, and sank into the dust. So of the Median and Persian dominions; and so of the Egyptian and Grecian and Roman States. God had an object to accomplish by each of these. And when they had wrought out each the problem he had given it, they decayed and dwindled, and seem not likely again ever to see their ancient grandeur. So it may be with the Jews. It may be that they wrought out their problem, in preserving the true religion through two thousand years of corruption, and giving, at length, the Messiah to the world; a problem with the like of which no other nation has ever been honored. Suppose this should constitute the sum of their national destiny. They would have no reason to complain. Looking at God's treatment of nations since the world began, it does not follow that, because the Jews *have been* distinguished in time past, therefore, they must inevitably be equally distinguished in time to come.

The preservation of the Jews as a distinct people, has probably been overrated in its importance. They have had their religion, with great strength of attachment to it, and almost universally, since their present dispersion, the hatred of Christians, to keep them distinct. They imprecated the blood of Christ upon themselves, and upon their children, (Matt. 27: 25); and Christians, in a blind zeal, have been too ready to aid in fulfilling the imprecation. Between the Jew and the Gentile there has been, for these reasons, a deep and a broad chasm. Still, it has not been so peculiar, that no approximation towards it has been witnessed in other cases. It may be questioned, indeed, whether the Mohammedans are not nearly as distinct from the nations in the midst of whom they live, as are the Jews; and whether the Armenians are not about as distinct from the Turks, under whose dominion they dwell, as are the Jews from any people, in the midst of whom their lot is cast. An oriental correspondent of the American religions press, has recently spoken of the Armenians as "the Jews of Christianity," (vide N. Y. Observer, May 1, 1847); intending, manifestly, this very kind of separate existence in the midst of another people. Even the Jews themselves, indeed, have not always kept perfectly distinct. Dr. Wolff, in his Narrative of his late Mission to Bokhara, says, "It is a remarkable fact, that there are some Jews at Mowr, who have professed the Mohammedan religion and become Turkomans, and that there are Jews at Khiva, of whom I was told at Mowr, who, though remaining Jews, have intermarried with the Usbeks,"

(p. 169). Subsequently, he speaks again of this latter fact, and in more comprehensive terms. "The Jews at Khiva intermarry with the Mohammedans at Khiva, while the respective parties preserve each their separate religion," (p. 287). Perhaps facts of this sort would be frequently disclosed, were the residences of the Jews in the Oriental world better known.

Dr. Hyde, in his *Religion of the Ancient Persians*, relates a fact bearing on the question before us. "The most ancient Persians," he says, "whose pure and genuine posterity remaining at this day among the Mohammedans and others (or in a manner by themselves), live in Persia and in India, cherishing their ancient religion and ancient customs, and retaining their most ancient rites to this day, neither eating nor drinking willingly with any except their own; and even among themselves contracting marriages with none but those of their own tribes; and with foreigners, as far as possible, having communication in nothing except in trade," (p. 2). Here is separate existence in the midst of another people, analogous to that witnessed in the case of the Jews. The instance is on a smaller scale, indeed; yet it is probably of longer duration.

The facts now mentioned may suggest the inquiry, in respect to the separate existence of the Jews, whether, in truth, there is need of any such *special* providence of God as is sometimes supposed, to account for the phenomenon. A providence there is indeed—a providence in all things: and a providence here unquestionably. And the separate existence of the Jews to this hour, has had its use in the economy of God's proceedings in behalf of his kingdom. They are a testimony—not voluntarily, but in the deep counsels of God—to the truth of the Christian religion. Here they are, the very people with whom Christianity had its origin. Their rejection of the Messiah, and leaving that religion to rise alone in the world, and against all their opposition and rage, shows it to be divine. Augustine calls the Jews the librarians of the Christian church, (vide Lardner, IV. 530, 531). Their present sufferings also show the verity of the New Testament predictions, (vide Lardner, VI. 590). But neither these things, nor the separate existence of the Jews, are any certain evidence, as far as we can see, of their going back to Palestine, and of the reorganization of their state there: which would be, to 'build again the things that have been destroyed' (Gal. 2: 18), and so far as it had influence on the world, to roll its affairs back two thousand years.

Nor is the particular expectation and desire of the Jews to return to Palestine, any certain evidence that they will ever there realize that for which some are looking. They had an expectation and desire of an earthly kingdom, when Christ was with them: but the thing desired was not granted them. We have freely admitted that, in the progress of time, numbers of the Jews may, and, in all probability will, return to Palestine. Still, when they are converted to Christ, they will think less about such return. The great body of Judah never came up from Babylon; a less proportion still from the Ten tribes in Media and Assyria. And to our mind, there is no decisive proof, that they ever will come up. When they are converted to Christ, and obtain an interest in his salvation, they will obtain the blessing the covenant promises them. And so of the more modern dispersion. While some will go up to Palestine, as the way is prepared, others, comfortable and prosperous, will prefer to continue where they are. The Rothschilds will perhaps not remove their banking house to Jerusalem, nor Neander forsake his professor's chair at Berlin, nor M. M. Noah his judges' bench at New York. And so of many others. Let the Jews be converted, and embrace the gospel, and the blessing of the covenant with Abraham will be upon them, and they may go anywhere, or stay anywhere, and it will be well with them,—well on earth and well in heaven.

As to the present state of the Jews, in that they possess in general only movable property, and are thus in circumstances to leave their present residences for the land of their fathers at short notice, this may have arisen, in some cases, from their desire to return, but more generally, probably, from the cruel oppressions and exactions to which they have been subjected by the nations among whom they have lived. The laws may have forbidden them to hold the more fixed kinds of property. Or they have themselves avoided those kinds of property, as more exposed to depredation. They have wished to keep their property hidden as far as practicable, from the public view, lest it should be taken from them; and in a condition easy to be removed, that they might flee with it from one city to another, or from one country to another, as occasion might require, to save it from the hands of rapacious governments, or individual plunderers. But really this fact, of possessing in general only movable property, is of very small account as an argument for a literal return to Palestine. If they expected an angel's voice at midnight, bidding them arise and depart, there might be something in it. But suppose the

Jews were actually to repair to Palestine within a year, what would hinder their converting real into personal and movable estate, in one quarter part of the time to elapse before their departure? In any ordinary way of the occurrence of such an event, estates might be changed from one form to another, with perfect ease and facility, as the case might require. Whether their possessions, therefore, be in real or personal estate, is a very small consideration, in reference to the matter before us.

And the condition of the land, as now thinly inhabited and desolate, and thus affording room for the returning Jews, is only in keeping with the condition of several surrounding countries, as Egypt and Syria, and, indeed, almost the whole of that part of the Oriental world. In those genial regions, once, human nature and human institutions flourished. There were the highest developments on that spot, which those ages of the world produced. The nations then existing there, wrought out their great problems, and, in connection with their movements, abused great light; and a reaction has taken place there—a period of obscurity, as the former was of brightness. Undoubtedly all those realms are yet to be revived under the Messiah's reign. Within them every interest of man is yet to flourish, and flourish more abundantly than in any former period, and in connection with the same flourishing condition of those interests in other parts of the world. But that the Jews must return and establish Judaism there, as the channel through which this result is to be reached; and that this is a main burden of ancient prophecy; is not only unsupported by the New Testament, but savors, in our judgment, more of the fanciful than of the solid, and is contrary to the leading views the New Testament gives us of the spirituality of Christ's kingdom.

As to present movements among the nations in that quarter, little need be said. What they will work out, no one knows. Nor are they the main hope for the advancement of religion in the earth. "The kingdom of God cometh not with observation." In some way, providences will be adapted to further the great work of God in the earth. But how, before their occurrence, it may not be practicable for us to say.

The influence of the conversion of the Jews, on the conversion of the rest of the world, has often been made the subject of disquisition. The apostle says that their rejection of the gospel was the occasion of giving the gospel to the rest of the world, and that their conversion will confer upon the world a still higher benefit. "If the fall of them be the riches of the world, and the diminishing

of them the riches of the Gentiles, how much more their fulness? —If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? (Rom. 11: 12, 15.)

The order which some have supposed will be observed in this matter is the following: *First*, the restoration of the people to the literal Canaan; *secondly*, that they will then rebuild the city Jerusalem, and reestablish Judaism for a season, perhaps *forty years*; *thirdly*, that they will afterward be besieged by many nations, according to the prediction of Zechariah, which nations shall be destroyed miraculously by God himself; *fourthly*, in that day, and in view of this deliverance, Judah and Israel shall be converted unto God; and, *finally*, the Messiah, having descended from heaven, shall reign on the earth, in connection with this community, for a thousand years.—(Rev. J. S. C. F. Frey, *Judah and Israel*, pp. 288, 302, 304.)

To this advent of the Messiah is applied, as we have before noticed, in a literal sense, the prediction of Zechariah: "His feet shall stand upon the Mount of Olives, and the mount shall cleave in the midst, eastward and westward, and there shall be a very great valley; and half the mountain shall remove toward the north, and half of it toward the south," (14: 4).

A distinguished clergyman,<sup>1</sup> at the Annual Meeting of the Society for Meliorating the Condition of the Jews, held in New York, May, 1846, said, the belief he devoutly held was, "that the literal interpretation of prophecy is the only consistent one; that the Jewish people would yet return to the land of promise; and that the Lord Jesus Christ would himself personally reign among them, literally making the literal Jerusalem the throne of the Lord, and using Jacob for his battle-axe to subdue the nations to himself." "Fill the world with converted Jews, flowing forth from Jerusalem, as Jehovah's throne, and you send forth a power to gather in the harvest of the earth. Where, I ask, is the Mount of Olives, on which his blessed feet are once more to stand? For this I look. No millennium do I expect from the present gradual diffusion of the witness of the gospel, or until Israel has seen the descending Saviour, and returned under their holy David to the land that God gave them by covenant for an everlasting possession. Everything else is but a prelude. Then, and not till then, will the triumph come. When a converted Israelite,"<sup>2</sup> he adds, "four years

<sup>1</sup> Stephen H. Tyng, D. D. of New York.

<sup>2</sup> Michael Solomon.

ago, was about to proceed on his mission to Jerusalem, I thought, and indeed remarked to a friend, 'Who knows but he may live to see the feet of the Saviour alight on Olivet?' (Vide Jewish Chronicle for June 1846.) Statements resembling these, more or less modified, are not unfrequently heard from other quarters.

Now this view of the case seems to us fundamentally erroneous. Must the affairs of God's kingdom of grace stand still, or nearly so, till the Jews are gathered back to Palestine? till the Redeemer descends in his bodily presence upon Mount Olivet? till he establishes there an earthly throne, and thence dispenses his commands by Jewish missionaries? Is the literal the true, that all nations must go thrice a year, nay, every new moon, and every sabbath, to pay their homage at Jerusalem? that all must come bending to the Jew, and "lick the dust of his feet?" Where, then, is the spirituality of our religion? where the glorious teachings of Christ and his apostles, assuring us, that, under this dispensation, between the Jew and the Gentile there is no difference? The literal, to the full extent, cannot be the true interpretation.

Nor need the world stand still in regard to the kingdom of God. The way is already prepared for action. "Preach the gospel to every creature," (Mark 16: 15). The Jew need not wait for the Gentile, nor the Gentile for the Jew. Thrust in thy sickle now, for the time of harvest is already come. Very true, the conversion of the Jews will give an impulse to the course of righteousness in the earth. The conversion of any people gives such impulse. The bandfuls gathered at the Sandwich Islands the past few years, have sent a thrill through the whole Christian world. Much more, when the many millions of the seed of Abraham are gathered in—a people of great interest from their past history, and of higher present character—will a thrill be felt. It shall be as life from the dead. Whether they are gathered into Palestine, or gathered to Christ in the places they already occupy, will not be material as to this result. Indeed, if there be a difference, if the Jews are to be Christ's peculiar agents in carrying forward his kingdom in the earth, it would seem to be better that they should be dispersed somewhat as they now are. This gathering everything into Jerusalem, is not the way to make it most effectual on the world. Accordingly, at the beginning, when the apostles and evangelists were hanging around Jerusalem, God sent a persecution among them to scatter them, (Acts 8: 1, 4). And when they were scattered, then it was that the kingdom spread, and rose. So now, if the Jews are to be God's great agents, above all others, in his

works of grace, it would seem to be most wise that they should remain scattered, as they are, that their light may everywhere shine, and their influence be everywhere felt.

It seems strange, if the Jews are to have the distinction in future for which some are contending, that our Saviour did not allow it to them, and that the apostles did not confer it on them. The grand matter of controversy, between the Jews and Christ, and between the Jews and the apostles, was this very subject now before us. The Jews claimed preëminence and peculiar privilege above the Gentiles. They would have an earthly kingdom, and a glorious temple, and a mitred priesthood, and holocausts offered upon their altar, and be the head of the nations. Christ would not grant it to them. Their kingdom must cease. Their temple must be destroyed. Judaism must be laid in the dust. A spiritual religion only must prevail. And hence they crucified him. The apostles would not allow it to them. The middle wall of partition must be broken down. All must be one. And hence the oppositions and persecutions which they met with from city to city.

Now why did Christ and the apostles contest this point so with the Jews, if the Jews are yet to have the very thing contested granted them? Why, at least, did not the Saviour promise a restoration of their State at some future time? And the apostles a rebuilding of the wall at some future time? Under the former dispensation, when desolations were threatened, promises often followed. "Jerusalem shall be built again," (Isa. 44: 28. Dan. 9: 25). "I will restore her judges as at the first," (Isa. 1: 26). But here, no such thing. All is silent. Spiritual good is, indeed, promised in abundance. But in regard to this secular distinction, all is silent. Why not believe, then, that the secular external distinction has utterly ceased, and that now the spiritual good—rich and splendid beyond description, of which the former was a shadow—is the grand and only thing to which the promise of the covenant is now to be applied?

The other view of the case is, we cannot resist the conviction, doing an injury to the Jew. It is fostering his pride. It is making him vain. It is promising him distinctions which the Saviour did not promise him, and which the apostles did not promise him, and thus turning his eye away from the simple and true glory of the gospel, and giving his heart a disrelish for its pure, spiritual, and humbling truth. It thus hinders his salvation, or tends to hinder it, if he is not a Christian; and if he is a Christian, injures the humility and excellence of his character.

Let him be taught, as the apostle teaches, that there is no difference; that all are one in Christ Jesus; and he will avoid these injuries, and these dangers, and fall into sentiments of a common brotherhood with the rest of the race.

Let it not be said, then, that we wrong the Jew, by the views here inculcated. Instead of this, it may be said, that this is the only view that does him justice. We direct his eye away from the world of shadows, in which his fathers lived, to the glorious substance, to which those shadows have given place. What is a king at Jerusalem, to a king on his throne of glory eternal in the heavens? And what is a religion, going forth from Jerusalem, with its temple, and altar, and Jewish rites, to a religion that comes down from the city of the great King, the celestial city, all light and glorious, making the whole world a temple, and the whole earth an altar, and every spiritual man an acceptable worshipper—a friend of God below, and an heir of bliss immortal? Take Abraham himself. Place him in Palestine, according to some earthly interpretations of the promise, and surround him with all the splendors there that the most sanguine of this class of interpreters have imagined. What is that to the splendors that now surround this father of the faithful and friend of God, in the realms of glory immortal? O we do not wrong the Jew, when we point him away from the shadow to the glorious substance; when we endeavor to persuade him from *Judaism*, that he may become imbued with **CHRISTIANITY**.

Were we to address the Jew, we would speak to him as our elder brother; and our address should be in the language of the prophet: "O house of Jacob, come ye, and let us walk in the light of the Lord," (Isa. 2: 5). Greatly honored in past ages, and still beloved for the fathers' sakes, we would say to him, Turn away your eye from the shadows and mists which prevented your fathers from seeing the Messiah's glory, and which have hitherto shut out from yourselves the visions of his face, and look upon the glorious and immortal substance to which those shadows pointed, and have now given place. Think less of the earthly, and more of the heavenly; less of the external, and more of the spiritual. Think less of your temple, and your altar, and the rams of Nebaioth; and more of a world-wide worship, and the blood which Messiah has shed upon Calvary. If thou wilt change thine earthly residence, go where it liketh thee, Providence affording thee opportunity. If thou wilt go to Palestine, and dwell among its vine-clad hills, and olive yards, and sweet-scented val-



leys, and purling streams, and the way is open, go, and God's blessing go with thee; only do not make it heaven; do not commit the great error of thy fathers, in letting the Canaan below, blind thee to the Canaan above. If thou wilt dwell in any other country, dwell there, assured that he who has his sins forgiven, his nature cleansed, and his name inscribed in the Lamb's book of life, obtains all the substantial blessings of the Messiah's dispensation. Wherever thou art; whatever suns shine upon thee, whatever breezes fan thee, of whatever waters thou dost drink; remember, Heaven's last dispensation has come. The Messiah has been here. His glory is in the gospel. Behold it, do homage and live. "O house of Jacob, come ye, and let us walk in the light of the Lord!"

Were we to address the Gentile, we would speak to him of his elder brother, and of his indebtedness to the Jew. We would remind him that the Jew preserved for him the Oracles of God, and the true religion, through long periods of darkness, danger, and corruption; that the glorious gospel which he now enjoys, is but Judaism, dropping its exuberance of dress and externals, and unfolding into its true and appropriate spirituality and greatness, in connection with the wonders of redeeming love in the Son of God. To the Gentile let it be still further said, "Behold the love." For thee also is this salvation. Thine is the privilege, equally with the Jew, to drink at this fountain; to eat of this immortal fruit. Thine, wherever thou mayest dwell—around the polar circle, or under the burning equator; in the crowded city, or the solitary desert, or the island of the sea; wherever thou art—thine, too, is this wonderful favor. Here thy sins may be forgiven; here thy nature cleansed; here thy name inscribed in the book of life, and thy soul be made to live eternally in glory!

The Gentile should be grateful to the Jew; should pray for the Jew; should labor especially for the spiritual good of the Jew—laboring wisely, that he may do him good, and not evil: teaching him, not to turn his face back "to the weak and beggarly elements," (Gal. 4: 9), of an exploded dispensation; not to seek to be "entangled again with the yoke of bondage," (5: 1), "a yoke," says an apostle, "which neither our fathers nor we were able to bear," (Acts 15: 10); but to look for a glorious spiritual kingdom, which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," (Rom. 14: 17).

And Jew and Gentile together should accept this great salvation. "Behold, I create new heavens and a new earth," says

God, (Isa. 65: 17). And the process of this new creation has commenced. Here has already been wrought deliverance for the captive sold under sin; deliverance for the blind, the naked, the poor. Here is already poured abroad provision for all spiritual maladies and wants. The provision is complete. The last dispensation is doing its work. The great ransom is urged upon all. Draw near ye ends of the earth, and all that dwell in its uttermost corners; Jews, Gentiles, Barbarians, Scythians, bond, free; all complexions, of all climes; all degrees of intellect; kings, peasants, philosophers; wherever humanity dwells, and sins and suffers; all, draw near; here is salvation for you: forgiveness, cleansing, peace, life eternal. This is the time. "The day of vengeance is in my heart," says God; "and the year of my redeemed is come," (Isa. 63: 4). Come, then, thou earth, and do homage at thy Redeemer's feet, and live!

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#### ARTICLE IV.

##### GERMAN LITERATURE IN AMERICA.

*Select Treatises of Martin Luther, in the original German, with Philological Notes, and an Essay on German and English Etymology, by B. Sears.* Andover: Allen, Morrill, & Wardwell. 1846.

By Professor Philip Schaf, D. P., Mercersburg, Pa.

THREE centuries ago the power of the German mind shook the church and the States of Christendom to their lowest foundation. The need of a reformation, which had long before been prepared in different ways, in the most profound and noble minds, awoke with concentrated force in the bosom of an humble and conscientious, yet gigantic monk of Wittenberg, and worked itself out to a clear conviction. He was chosen by Providence to be the oracle of the times, to be the leader of all who longed for deliverance from the fetters of the second Egyptian bondage. Just such a man was needed—one who did not lightly take upon himself the responsible work of reform; who was not filled with empty dreams of liberty; who, in destroying the superstition which had gathered around the faith, would not destroy the faith itself; but