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THE
CHURCHMAN

NOVEMBER, 1886.

ART. I.—ON THE SECOND COMING OF CHRIST, AND
THE RESTORATION OF THE JEWS TO THE
HOLY LAND.

AS a member of the committee of the Church Missionary Society, and a frequent speaker at its meetings, I have often been challenged with the question, "What are you hoping to do? Do you expect to convert the world, or to gather out a few here, and a few there, from the heathen? Are you sending men only to 'preach the gospel as a witness' before the end comes?" Being invited last year to speak at the meeting of the London Society for Promoting Christianity among the Jews, I studied its publications, and found frequent mention of the restoration of the Jews to "their own land," as *the event* hoped for by the supporters of the Society, and to be hastened by its exertions; and I was asked whether this was *my* object in speaking on the Society's behalf.

To these queries my reply was that such questions are among "the secret things that belong unto the Lord our God;" but that it has been revealed unto us that we should (Deut. xxix. 29) do the words of His law; that the law is plain: "Go ye into all the world and preach the gospel to every creature;" (Mark xvi. 15); and I am content to assist in doing this, and leave the result to God.

Soon afterwards I was invited by a certain prophetic society to read a paper on this very subject. Preparing to do so, and intimating the view that I was disposed to take, I was informed that it was a fundamental law of the Society that they who do not adopt its opinions in the main, are to be treated like those "which feign that the old fathers did look only for transitory promises" (Art. VII.), and "are not to be heard." This interdiction set me thinking, and I resolved to study the question more attentively, and venture now to submit this paper as the result of my study, conscious, indeed, of

its many defects and failings, yet hoping that it may show that there is some force in the reasons that prevent me from adopting the views of the said prophetic society, which feigns that the Jewish nation can now look only for transitory promises, and not for the glorious privilege of becoming the sons of God (John i. 12).

The question stated generally, is this: "Shall the future glory of the Church of Christ on earth be the result of means already employed by the Lord for the purpose of bringing it about, or is it to be the result of some other means to be employed in a new dispensation after Christ's second coming?" And as subsidiary and corollary to this, "Will these other means be the restoration of the Jews to Palestine, and the extension from thence of an earthly kingdom of the Messiah?"

In the Apostles' Creed every Christian states his belief that the Lord Jesus Christ "sitteth on the right hand of God the Father Almighty," and from thence "shall come to judge the quick and the dead." The Nicene Creed states that the Lord Jesus Christ "sitteth on the right hand of the Father," and that "He shall come again with glory to judge both the quick and the dead," and that His "kingdom shall have no end." The Creed of St. Athanasius teaches that the one Christ, "God and Man, sitteth on the right hand of the Father, God Almighty; from whence He shall come to judge the quick and the dead:" that at His "coming all men shall rise again with their bodies, and shall give account for their own works; and they that have done good shall go into life everlasting, and they that have done evil into everlasting fire."

Every Churchman prays that "in the last day when Jesus Christ shall come again in His glorious majesty to judge both the quick and the dead, we may rise to the life immortal;"¹ and that "at the second coming of the Lord Jesus Christ to judge the world, we may be found an acceptable people in His sight."² And when he stands by the open grave of a friend who has gone before, he asks that "at the general Resurrection in the last day, we may be found acceptable" in the sight of God, and receive that blessing which His well-beloved Son "shall *then* pronounce to all that love and fear" God, "saying, 'Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world.'"

Thus, the teaching of the three Creeds and of our Prayer Book is, that there will be one last day in which Christ's second coming will take place, when all the dead will arise with their bodies, and the final judgment of both quick and dead, both good and evil, will be irrevocably pronounced by

¹ Collect for 1st Sunday in Advent.

² For the 3rd Sunday.

the Lord Jesus Christ. This teaching ought thoroughly to be received and believed, for it may be proved by most certain warrants of Holy Scripture.¹

Hear first the words of the Lord Jesus Himself, "When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all the nations." "Then shall the King" pronounce judgment on both the blessed and the cursed (Matt. xxv. 31). It may, indeed, be, as Dean Alford thought, that the words *πάντα τὰ ἔθνη* relate to the heathen, or at least to non-professors of Christianity, as distinct from the professing Christians whom he thought to be described in the Parables of the Ten Virgins and of the Talents; but even then, the judgment of all is described as continuous, and as taking place on the same day; which term is of course not limited to twenty-four hours, but must mean a continuous portion of time.

Again, Christ tells us "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth: they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation" (John v. 28, 29). And further, He says, "This is the will of Him that sent Me, that every one which seeth the Son and believeth in Him, shall have everlasting life. And I will raise him up at the last day" (John vi. 40).

It is clear from these passages that our Lord taught that at His coming again (and only one coming again is spoken of) all that are in their graves shall rise, and the sequence of events shall be, first the acceptance of the righteous, and then the rejection of the wicked—but both on the same last day.

St. Paul, writing to the Romans,² and also to the Corinthians, tells us that we must all (good and bad) appear before the judgment-seat of Christ; and in his Epistle to the Philipians (iii. 20), speaking only of the righteous, he says, from heaven "we look for the Saviour, Who shall change our vile body;" and he writes to the Corinthians about believers (1 Cor. xv. 52), "We shall not all sleep" (*i.e.*, some will then be living), "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised," where *οἱ νεκροὶ* surely, means all the dead. St. Paul again, in 1 Thess. iv. 14, comforts bereaved Christians by telling them that the dead in Christ shall rise first, and then all living believers, of whom he apparently expected to be one, shall together with them be caught up in the clouds to meet the Lord in the air, and be

¹ Art. VIII.

² Rom. xiv. 10; 2 Cor. v. 10.

for ever with Him as from that day. Throughout the New Testament there are numerous references to "the day of the Lord." "That day when God shall judge the world in righteousness by that man Christ Jesus" (Acts xvii. 31); "that day when the Lord, the righteous Judge, will give a crown of righteousness to all them that love His appearing" (2 Tim. iv. 8); that day which is identified with the time when Christ shall appear to those that look for Him the second time, and with the day of the Lord in which "the heavens shall pass away and the earth be burnt up" (2 Peter iii. 10).

Thus the Church of England follows Holy Scripture in teaching that there will be one day or period, and one only, at which all these things will take place consecutively, in pre-arranged order.

Let me now consider the bearing which these statements have upon the questions proposed.

As I read these passages of Holy Scripture, the second coming of our Lord Jesus Christ will be for the judgment of all men, quick and dead—real and professing Christians, heathen who have rejected and heathen who have not heard the gospel. He will then appear and establish His kingdom; and the heavens and the earth—the universal *κοσμος*—will be dissolved and pass away. And if this be so, it is obvious that the completion of the work of Christ on earth must be accomplished before this great catastrophe, and therefore, before His coming again; and the language of the last collect but one in the Burial Service is in strict accordance with the Holy Scripture, and we rightly pray that the Lord will "shortly accomplish the number of His elect, and hasten His kingdom." His kingdom is not to come until all the elect are gathered in. The elect are those who, being called of God, through grace obey the calling, are justified and sanctified, and at length, by God's mercy, attain to everlasting felicity.

It may, of course, be argued that, even granting that the Church of Christ will be completed and made meet for the inheritance of the saints in light before the second coming of Christ, still it does not necessarily follow that that blessed consummation will be brought about by the preaching of the gospel, but by some new and extraordinary manifestation of Christ's power.

But is there any reason why any such manifestation should be looked for or be required? Our Lord's dying commission to His Apostles and His Church was to preach the gospel to every creature throughout the whole world. That gospel has been declared to be the power of God unto salvation to every human being. The preaching of the Word is the manifesta-

tion of the Spirit, Whose office it is to take of the things of Christ and show them unto men; and our Lord promised to be always with the preachers of the gospel, from the day on which He gave the Apostles their "marching orders" even unto the end of the ages.

What more than this—what else beside this, can possibly be needed for the conversion of sinners at any time or in any country? St. Paul suggests no other means than preaching the Word, when, in his Epistle to the Romans (x. 13-15), he traces all the steps: first, the universality of the gospel—"Whosoever shall call on the name of the Lord shall be saved;" then the necessity of faith in the Lord, for without it they cannot call on Him; then the obvious necessity of their hearing of God before they can believe in Him; and, lastly, he shows that men must be sent to preach the gospel in order that they may hear.

Not a word is said about some other means, some other time, some fresh mercy, some new dispensation. "Whosoever" excludes none. If three thousand were converted at once on the Day of Pentecost by the Holy Spirit carrying home to their hearts the preaching of Peter; if to the same Holy Spirit every individual believer in every age and in every clime owes his adoption into the family of God; if that Holy Spirit still works mightily and effectually, why may not millions, and hundreds of millions, be converted, in God's own time, by the same instrumentality—the preaching of the gospel—and the same agency—the divine influence of the Holy Ghost? Is it conceivable that Christ, the Son of God, gave Himself to save man, and did not with Himself freely give all things necessary to enable man to be saved?

Nevertheless, the members of that prophetic society—persons of no mean authority—will assail my position, and deny the assertion that the work of Christ in accomplishing the number of His elect must be completed before He shall come again. In fact, if I rightly understand them, they contend that real Christianity will not prevail throughout the world until after our Lord's second coming; that the Jewish nation, having been first restored to the Holy Land, will then be converted to Christianity, and become successful missionaries to the Gentiles; and that all this will take place during the personal reign on earth of the Lord Jesus Christ for a thousand years. Some, I believe, differ on the second point, and teach that, not the Jews, but the glorified Church of Christ, will remain on earth after the second coming, and preach the gospel successfully to those still unconverted.

Consistently with this doctrine, and as an inevitable result of it, these persons teach that the second coming will not take

place on "the last day," but a thousand years before; that the resurrection which does take place at the appearing of Christ will not be universal; and that the judgment for which He is then to come will not be the final judgment, but only, to borrow a legal phrase, interlocutory. They further, on the authority of certain apocalyptic visions—of which we have no authoritative explanation—maintain that this partial resurrection will be of the saints alone; that the living who are Christ's will be caught up to meet Him, together with the revived saints, not to commence the fruition of the promise that they shall together be with the Lord for ever, but merely to be sheltered for a time from the awful judgment with which He will avenge Him of His enemies, (after which they will, I suppose, return to this earth); and that our Lord, at His second coming, will not judge the quick and the dead, but will complete in some way His saving work among the children of men, and will judge the world in righteousness finally, either at the end of the millennium or (it is not clear which) when some indefinitely long period has been accomplished.

As to the theory of a first partial resurrection, it may be sufficient to say, with Bishop Wordsworth, that it seems a strange reason for believing in a first resurrection of men's *bodies*, that the Apostle St. John saw in a vision the resurrection of *some* souls.

In justification of my own disbelief of this theory, I may mention that it was examined and rejected by Jerome and Augustine; by Luther, Melancthon, and Calvin; by Cranmer, Ridley, and Jewell; by the compilers and authors of the Book of Common Prayer, as the quotations given above are sufficient to show, and by a long catena of the most learned divines, ending with Bishop Wordsworth. In the estimation of all of these the second coming of our Lord will be His final coming, and will introduce the ultimate consummation of all things.

There are, however, brief passages in our Lord's discourses on which reliance is placed for construction of the theory that His work in the completion of His Church and in preparing it for glory will not be finished before He comes. One of these is His question, "When the Son of Man cometh shall He find faith on the earth?" (Luke xviii. 8), which is interpreted to mean that when He comes He will find no faith at all on the earth. But surely, having regard to the context, the meaning is that when He comes He will not find men acting generally on the belief in God's retributive justice. St. Peter tells us that in the last days scoffers will ask scornfully, "Where is the promise of His coming?" and no one supposes that *all* the quick will be real Christians. But there will be many looking for Him, to whom He will appear with-

out sin unto salvation, and they will be caught up to meet their Lord in the air.

The second passage relied upon is Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and *then* shall the end come." Here it is alleged that the words *εἰς μαρτύριον πᾶσι τοῖς ἔθνεσι* mean that the gospel shall be preached, not as a means of converting all nations, but as a witness of its own truth—as a witness against the nations who reject it; and I have heard it stated at Missionary meetings that this has already been done, even to such peoples as the Chinese and the inhabitants of Central Africa, and that therefore our Lord's second coming may be immediately expected.

My reply is, first, that of all the 187 passages in the New Testament in which *μαρτυρῶ, μαρτύρομαι, μαρτυρία,* and *μαρτύριον* occur, there is not one, unless this *εἰς μαρτύριον* be one, in which the word is used for any other purpose than to have credence given to the assertion made, whatever it may be. What other use can there be in a witness, in evidence, in bearing testimony? Must we—can we believe, without one word being said to that effect, that the gospel of the kingdom is to be preached to all nations only as a witness *against* them for not receiving it? Surely a gospel so preached would not be good news, but bad!

Next I must contend (and may refer to Matthew Henry, the most spiritual, and Thomas Scott, the most sensible, of modern commentators as supporting me in the contention) that this passage in St. Matthew refers mainly to the destruction of Jerusalem, and has little, if any, reference to the last day. Thus understood, the prophecy was literally fulfilled. After the persecution about Stephen, the saints went everywhere preaching the Word. St. Paul tells us that the sound of the gospel had, even in his time, already gone into all the earth, and their words to the end of the world, and that the gospel was in all the world, and had been preached to every creature under heaven¹—a hyperbole not to be taken too literally, but enough to prove that our Lord's prediction had been fulfilled.²

¹ Rom. x. 18 ; Col. i. 6, 23.

² Doddridge writes upon this passage: "It appears from the most credible records that the gospel was preached in Idumea, Syria, and Mesopotamia by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa by Mark, Simon, and Jude; in Ethiopia by Candace's Eunuch and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia by Peter; in the territories of the seven Asiatic Churches by John; in Parthia by Matthew; in Scythia by Philip and Andrew; in the northern and western parts of Asia by Bartholomew; in Persia by Simon and Jude; in Media, Carmania, and several eastern parts by Thomas; through the vast tract from Jerusalem round about unto Illyricum by Paul, as also in Italy, and probably in Spain, Gaul, and

I am disposed to think that many of our Lord's predictions had a much more immediate fulfilment than is generally taught. We have no Christian account of the prodigies or portents which attended the close of the first dispensation in the destruction of Jerusalem and the Temple; but the narratives given by Josephus and Tacitus indicate that there were signs in the heavens above and tribulation on the earth, such as had never been known before.

A remarkable instance of this speedy and, as it would seem to us, partial fulfilment of one of our Lord's predictions (were not the phrase a contradiction in terms) may be noticed in comparing John xvii. 12 with xviii. 9.

Another passage quoted is St. Paul's query to the litigants in the church at Corinth (1 Cor. vi. 2), "Do ye not know that the saints shall judge the world?" But this will be fulfilled when the saints, having joined the Lord in the air, and been placed on His right hand, shall sit as His assessors in the immediately following judgment of the world, just as the Apostles are to sit with Him on twelve thrones judging the twelve tribes of Israel.

Something is attempted to be made by the advocates of a first and second resurrection, in opposition to the one general resurrection at the last day, of the use of the two words, *ἔπειτα* and *εἶτα* in 1 Cor. xv. 23, 24: "*afterward . . . then.*"¹ But if there be any real difference in the meaning of these two words, the longer word would seem to signify the longer interval of time, for *ἔπειτα* is used for the whole time between the resurrection of our Lord and His second coming (which cannot be much short of 1900 years, and may be much longer); and *εἶτα*, on the contrary, may fairly be rendered "immediately afterwards," as in John xiii. 5, and 1 Cor. xv. 5. So that, if there be a distinction at all, it points the other way.

On the whole, then, I can find nothing to shake my faith in the declaration of the Creeds and of our Common Prayer Book, that the second will be the only coming of Christ: that this

Great Britain, in most of which places Christian Churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."

¹ ἀπαρχὴ Ἰησοῦς, ἔπειτα οἱ Χριστοῦ ἐν τῇ παρουσίᾳ αὐτοῦ, εἶτα τὸ τέλος. It is argued that *εἶτα* signifies a much longer interval of time than *ἔπειτα*. But this distinction of meaning between the two words is unsupported by classical Greek, *εἶτα* and *ἔπειτα* being used interchangeably for "then" or "next in order of time;" and in Hellenistic Greek the usage is the same. The only two passages, besides this, in the Septuagint and New Testament, in which both words occur, are in the same 1st Epistle to Corinthians, viz., xii. 28—*ἔπειτα δυνάμεις, εἶτα χαρίσματα ἰαμάτων*; and xv. 7, *ἔπειτα ὤφθη Ἰακώβω, εἶτα τοῖς ἀποστόλοις πᾶσιν*. In neither of these verses is it possible to contend that there is any difference in meaning.

His second coming will be at the last day: that His redeeming work will then have been completed, and the day of grace have ended; that His glory will have been fully manifested upon earth by the establishment there of His universal Church, and of His kingdom of grace; and that He will then take all the subjects of that kingdom to reign together with Him in the kingdom of glory in heaven for ever and ever.

In short, I believe in the words of the narrator of the vision so much relied on, that when the Son of Man comes with clouds, every eye shall see Him—including those who pierced Him—and all nations shall mourn, over Him; and how shall they be able to see or to mourn, if they have not risen with their bodies but are still lying fast asleep in their graves waiting for another resurrection?

Next as to the subsidiary question:

It is believed by the members of the prophetic society alluded to above—and by many other excellent men, and by very many pious women—that there is in reserve for the people of God a glorious earthly kingdom. The Lord Jesus Christ, when He comes the second time, is to personally lead the Jews into the land of Canaan and to reign over them there. And some think that the Jewish nation, thus restored, will go out into all the parts of the earth as missionaries and declare God's glory among the Gentiles, until all the ends of the earth have seen the salvation of God.

Let me make the preliminary observation that a future glory of the Jews is one thing, their re-establishment as a nation in the earthly Canaan is another. Presently I will show from the Holy Scriptures what seems to me to be their teaching as to the future glory; but I will first examine the theories put forward by those who, as they express it, look for "the restoration of the Jews to their own land." While there is amongst "the prophets" a general consensus as to the broad fact, there is a vast diversity of opinion as to the details. Whether by the Jews we are to understand all the descendants of Jacob, or only the two tribes; whether the restored will be only the one generation which will happen to be alive at the particular period of the second coming of Christ, or whether all Jacob's descendants from the time of the birth of Reuben unto that great day, shall either as quick or as raised from the dead, enter bodily into Canaan; whether they shall return thither as Christians or as unbelieving Jews; whether they shall abide there for ever, or be at some future time removed to heaven; whether, while there, they shall again worship and offer sacrifices in a temple at Jerusalem, rebuilt upon the plan of Ezekiel, or shall only offer up to God

spiritual worship, acceptable in Christ Jesus—about all these most important points, and many others, those who call on us to believe that the Jews will be restored to their own land differ widely. *Tot homines, quot sententia.*

This variety of opinion in no way surprises me ; and for this simple reason, that there is not one word on the subject in the New Testament. No ! Although all the writers of the New Testament (with the possible exception of St. Luke) were Jews ; though the gospel was first preached to the Jews ; though the writers continually appeal to and frequently quote the Jewish Prophets ; though Christianity is set forth both by our Lord Himself and by every one of His Apostles and Disciples as the full development of Judaism ; though the New Testament is not contrary to the Old ; though all that is contained in the Law and the Prophets is to find its fulfilment in the new dispensation, there is not one syllable from the first verse of St. Matthew's Gospel to the last verse of the Revelation of St. John the Divine which gives the slightest hint of any future earthly glory for the Jews, individually or as a nation, much less of any future return to Canaan as their own land.

So far from there being anything of the kind, the Apostle Peter in his very first address to the Jews on the Day of Pentecost, told them that the famous promise of God that a descendant of King David should sit upon his throne had been already fulfilled by the resurrection of the crucified Jesus to be both Lord and Christ.

Again, at the first Council of the Church in Jerusalem, St. James declared that the prophecy of Amos concerning the rebuilding of the tabernacle of David had had its fulfilment in the setting up amongst the Gentiles of the Kingdom of Christ. As to any future earthly kingdom of the Jews, we have not only the clear predictions of the destruction of Jerusalem, of the dissolution of the Jewish state and nation, and of the dispersion of the Jews over all the world, but also the express declaration of our Lord that the kingdom should be taken from them and given to another nation (Matt. xxi. 43), and all this without the least suggestion that it should ever be given back to them, or that they should return home. Surely, when our Lord wept over the impending desolation of Jerusalem, this crumb of comfort would have been given, if there had been any foundation for it in fact !

For it was not so with the Old Testament prophecies concerning the first destruction of Jerusalem and of the Temple, and the carrying away of the Jews and Israelites into Babylonish captivity. That catastrophe, with all its attendant miseries, was foretold by Isaiah, Jeremiah, and Ezekiel. But

then the wrath was tempered by mercy. Their dark clouds of foretold calamity had the silver lining of promises that the sorrow should have an end; that after seventy years of exile the banished people should come back, if they would, to their own land, and that although their city and their temple were about to be destroyed, the House of the Lord should again be frequented by godly worshippers, and that boys and girls should again play in the streets of Jerusalem.

No such words of consolation fell from the lips of the loving Jesus when He forewarned His countrymen of their approaching ruin and dissension. But why? because far better things were in store for them. It was not the country from which they went out that they were to be mindful of, or to which they were to seek opportunity to return. They were to desire a better country—that is, a heavenly—and there God had prepared for them a city, a new Jerusalem above (Heb. xi. 16).

It is true that the Jews did despise and reject the Messiah, and deliver Him up to be crucified. It is true that for many centuries they have resisted the Holy Ghost, and refused the offer of salvation through faith in the crucified One. It is true that they have drawn upon themselves by their unbelief and ungodliness the destruction of Jerusalem, the dispersion of their race among all nations, with much affliction and persecution, and their present separation from God.

But are these evil things to last for ever? No: a time is coming when the great body of the Gentiles shall be as wild slips (Rom. xi.) grafted contrary to nature into that good olive tree which has its root in Abraham, and when, much more, the great body of the Jews shall be grafted again into their own olive tree, from which at present, through unbelief, they are broken off. By faith they will resume their place—by faith, that is, in Christ; becoming united to Him, they will resume their place as the people of God; they will regain their privileges among the spiritual seed of Abraham, and attain to that heavenly country which Abraham and the patriarchs sought, in which the crucified Jesus is already seated on the Throne at God's right hand, King of Kings and Lord of Lords.

To Jews and Gentiles alike, as I understand my Bible, are these blessed privileges given, on one and the same condition. They must be children of God, through faith in Christ Jesus. Then, all distinction ceasing between Jew and Greek, between bond and free, they all become one in Christ; and being Christ's, they are all Abraham's seed, and as the true Israelites, heirs according to the promise—heirs, that is, of all the blessings of every kind promised to the people of God (Gal. iii. 26-29).

In the Epistle to the Ephesians (iii. 4-6) St. Paul teaches this

in the clearest language. The mystery, he says, hidden for ages, but now made known, is this : that the Gentiles shall be fellow-heirs with the Jews, and fellow-members of the same body, and fellow-partakers with them in the promise—of what? of the land of Canaan? To state the proposition is to refute it. No, truly; of the heavenly inheritance. This was the promise unto which the twelve tribes hoped to attain, earnestly serving God night and day (Acts xxvi. 6, 7).

These passages, and many others like them, seem to me to show conclusively that in Christ—the seed of Abraham—all nations on the earth are to be blessed alike; that except for the curse as long as the Jews continue in unbelief, the distinction between them and the Gentiles has ceased in the gospel dispensation; that there is no promise to believing Gentiles in which believing Jews will not share, and no promise to faithful Jews in which faithful Gentiles will not share; and that in Christ all the prophecies, as well as all the law, are fulfilled.

In conclusion, let me bring the matter to a practical test. Let me take the case of a Missionary to the Jews. Is he to offer them the choice of two gospels? Is he to say: “Repent, and believe in the Lord Jesus Christ, and accept Him as your Messiah, and you shall be saved from sin and death and hell. You shall lose, indeed, your nationality in becoming a member of Christ, for in Him there is neither Jew nor Gentile; and your descendants will do so literally, because intermarriages between them and Gentiles will speedily in the future, as they have done (in similar cases) in the past, put an end to all such distinctions. But, in exchange, you shall be forthwith admitted into the city of the living God (Heb. xii.); you shall be enrolled as a citizen of the heavenly Jerusalem and a member of the general assembly and Church of the firstborn whose names are written in heaven; and you shall reign with Christ for ever in heaven.” Or is the Missionary to say: “Reject Jesus as your Saviour and King, and you shall retain your nationality; and your descendants, also rejecting, shall retain theirs, and continue Jews according to the flesh; and at some time or other, when the Messiah, Whom you have rejected, comes again, you, perhaps—or, at all events, those of your descendants who will then be living on the earth—shall, with the rest of the unbelieving Jewish nation, be restored to the land of Canaan, and shall dwell again in an earthly Jerusalem, and again worship in a temple rebuilt according to Ezekiel’s description; and there, for many ages, shall sojourn under the beneficent rule of the Lord Jesus Christ, to Whom you shall then be gradually reconciled, and you shall from thence carry the gospel to the uttermost parts of the earth.”

This statement of the case is no caricature; it follows of necessity from the earthly, as distinguished from the spiritual, interpretation of the Scriptures; and in my choice there is no hesitation and no doubt. To the Jew, as well as to the Gentile, would I offer the loss of all things—nationality, Canaan, Jerusalem, temple—so that he may win CHRIST.

SYDNEY GEDGE.

MITCHAM HALL, SURREY,
August, 1886.



ART. II.—NEW TESTAMENT SAINTS NOT COMMEMORATED.

I.—AQUILA AND PRISCILLA.

WE first hear of Aquila and Priscilla when St. Paul reached Corinth, in the course of that great missionary journey which introduced the Gospel into Europe.¹ Saddened and disappointed, as we may well believe, by the indifference—far more discouraging than active opposition—which he had encountered at Athens, the Apostle came to Corinth. Alone and on foot—for so, even if he came by sea, the last eight miles from the port of Cenchreæ would no doubt be travelled—he entered the city. Very striking was the contrast which it presented to the city which he had just quitted. Rebuilt by Julius Cæsar, after lying for a century in the ruins to which Mummius had reduced it, Corinth was now the commercial capital of Greece, a vast crowded mart, commanding by its two harbours, one on either side of the isthmus on which it stood, the trade of the East and of the West, and uniting the Morea and the Continent by the same isthmus; across which, moreover, to facilitate traffic, ships of smaller burden could be drawn.² A very sink, too, of vice and profligacy the Corinth of that day had become. To the demoralizing influences to which great trading cities have always been exposed, was added the shameless worship of impurity under the name of religion.

In this city, however, a great work was before him. Already, perhaps, as he entered it, inward hopes and promptings did battle with loneliness and dejection, and forestalled the later assurance of his Lord that He had much people in that city.³

¹ Acts xviii. 1—3.

² Over the *διολκος*, as the narrowest part of the isthmus—about three miles wide—was called.

³ Acts xviii. 10.