

*"Read not to contradict and confute . . .
but to weigh and consider."*—BACON.

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THE COVENANTS

Israel and the Times
of Restitution.



W. L. STROUD.

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W. L. STROUD

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ISRAEL AND THE TIMES OF
RESTITUTION.

GENERAL REVIEW AND REPLY TO LETTERS.

Earnest friends write us, from time to time, wondering that we do not see,—what they think they see, in the prophecies of the Old Testament,—“a millennium after the Lord comes the second time, when the Jewish nation is to be re-settled in Palestine, and all the nations to be blest, by a righteous rule of Christ and the resurrected saints.”

In our *Thomas-ite* days we preached that “other gospel,” supposing it was the gospel of Christ. As soon however as the subject of Christ crucified was comprehended, that “other gospel,” though held fifteen years, more or less, slipped away among the “isms” that we discovered nullified what all the holy prophets, JESUS and His apostles, set forth as “The Hope of the Israel,” (*tês elpidos tou Israêl.*) It takes time to educate even well-informed men, in the elements of simple Christianity, where some favorite idea has thoroughly possessed them, that is at variance with it. I suppose we have been into every hole and corner of this Jew and “age-to-come” question, and ransacked the Bible to find evidence to keep ourselves nourished with it. Sufficient reasons have already been given in EUSEBIA for revising our way of looking at the subject, which we hoped would help others of our readers who had been travelling the same road, but the arguments do not seem, as yet, to have been duly weighed by many. The present chapter will necessarily be a repetition of the same

ground as gone over in EUSEBIA volume ii., pages 150, 173, 190, and volume iii., pp. 5, 125, 139, which it may be well for the reader to review.

A long and earnest appeal from a brother in New Jersey, which contains many good thoughts, will form the basis of this chapter. Brother W. remarks, that:

“During the past ages, God has been unfolding His great purpose concerning the world—that the present broad and swelling river of truth had its rise in the first promise, viz.: ‘The seed of the woman shall bruise the serpent’s head’;—that all the other promises are an elaboration of this. It is evident that we are nearing the close of this dispensation—and what next, if not the dispensation of the fullness of the times, when all things will be gathered under one head—Christ—and will not that be the ushering in of an age associated with God remembering His mercy and His truth towards the house of Israel?”

“And it shall come to pass, that as ye were a curse among the nations, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing.”—Zech. viii. 13.

“Thou shalt arise, and have mercy upon Zion; for the time to favor her, yea, the set time is come.”—Ps. cii. 13-22.

“Cause Thy face to shine upon us (Israel); that Thy way may be known upon earth, and Thy saving health among all nations.”—Ps. lxvii. 1-2.

“While we cannot definitely go into detail concerning this transition period, we do believe there will be a proclamation at its commencement, differing somewhat from the gospel of our day—which is the glad tidings of what God purposes to do—but ‘the gospel of the age’ is the glad tidings, the hour having come for the accomplishment of that purpose. This [new gospel—Ed.] I take is for the then living nations of the earth—which, however, will not willingly submit, with but few exceptions—so the unyielding ‘will be broken with a rod of iron, and dashed in pieces as a potter’s vessel,’ through Israel, (the Jew restored) God’s ‘battle-axe and weapons of war.’ ‘In that day the left (remnant) of the nations shall be joined to the Lord’—‘And the Lord shall inherit Judah His portion in the Holy Land, and shall choose Jerusalem again.’ ‘In those days it shall come to pass, that ten men out of all languages of the nations, shall take hold of the skirt of him that is a Jew, saying, we will go with you; for we have heard that God is with you.’ Has this prophecy ever been realised?”

“Israel must bud and blossom, and fill the face of the world with fruit. The remnant of Jacob shall be in the midst of many people as dew from the Lord, and as the showers upon the grass—They will be to the Lord a name of joy, a praise and an honor before all the nations of the earth, who shall fear and tremble for all the goodness and prosperity that I procure to it—Like as I have brought all the evil upon this people, so will I bring upon them all the good that I have promised them.” Thus, through God’s wonderful dealings with Israel, in the future, will He magnify Himself. The fact that Israel still lives, a standing miracle among the nations, must be very suggestive to your mind and that of every other thinker, that God must have a purpose concerning them. In the scriptures above quoted, we learn their future

position in the day when their blindness will have been taken away, and the glory of the Lord will have risen upon them, and when the nations will have come to their light and the brightness of their rising—

‘The Lord shall arise upon thee,
Thy sun shall no more go down;
Nor thy moon withdraw itself.’

The sun represents the King of Israel. The sun is our greatest light. These quotations might be multiplied to any extent; but you seem to think the New Testament commentary puts a different phase on them. Here we will have to differ. I believe with you, the **New** is the **Old** contained; the **Old** is the **New** explained; in other words, the **New** is unfolded in the **Old**—the **Old** is unfolded in the **New**. Notice the first verse of the New Testament; ‘The book of the generation of Jesus Christ, the Son of David, the Son of Abraham’—identifying Jesus as the Son and heir alluded to in the covenants with Abraham and David—the two head-lights in the category of genealogies.

“The announcement of Gabriel to Mary was:

‘The Lord God shall give to Him the throne of His father David, and He shall reign over the house of Jacob for the age, and of His kingdom there shall be no end.’

Well, He has not yet taken to Himself His great power and reigned—the heavens still retain Him, therefore the ‘times of restitution’ have not come. True, ‘the prophet like Moses’ has been ‘raised up.’ ‘He came into His own dominions, and His own people received Him not.’ Despised, rejected and unrecognised save by a few. But is not Israel’s blindness (which is only in part) to be removed? Are they not to participate in the coming glory? In the present movements of the Jews, do we not see bright omens? God has visited their iniquities with stripes, ‘Nevertheless,’ God says

‘My loving-kindness I will not take from him, nor suffer My faithfulness to fail.’

“There is a New Covenant yet to be made with the houses of Israel and Judah. If this New Covenant has ever been made according to Jeremiah xxxi and Hebrews viii, please tell us when and where? Are not the natural branches, that have been broken off, destined to be grafted in again and to partake of the life sap of their national stock? They are still ‘beloved for the father’s sakes.’ God will not break His covenant with them, to take away their sins. He will ‘put His law in their inward parts, and write it in their hearts.’ They will be exalted to pre-eminent dignity and favor. They will be a factor in the future blessing of the nations; but our knowledge is very limited, and it will not do to be too dogmatical on these questions, when there is so much margin for dispute. The New Testament evidence of Israel’s restoration is in perfect harmony with the **Old**. Nothing conveys to my mind the idea that Israel is cast off forever. See Rom. xi. W.”

We have not quoted in full all the Old Testament Scriptures referred to in Bro. W.’s letter. Most of our readers are familiar with this line of argument, and the Old Testament prophecies which speak of Israel’s captivity and return.

It is easy to quote these prophecies, and to say that they apply to a future time connected with the second advent of the

Lord; but let us look at the subject in the light of the New Testament, that others may so see it. It is needless to remind our associates in Restitution-ism, that we are not novices on this question, having been schooled thoroughly in its advocacy, though it is now nearly twenty years since we gave it up. There is **one** single question at the bottom of it all, which when satisfactorily answered will really settle it, that is, Is there yet a new covenant to be made with Israel and Judah? As surely as YAHWEH has spoken by His prophets, His Son JESUS and apostles, this question ought to be clearly and easily settled, beyond a doubt! There are recognised by the apostles Two Covenants, which they style "The Old Covenant" and "The New Covenant."

"Behold, the days come; saith **Yahweh**, that I will make a new covenant with the house of Israel, and with the house of Judah:

Not according to the covenant that I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt; which My covenant they brake, although I was an husband unto them, [this covenant married them to **Yahweh**], saith **Yahweh**.

But this is the covenant that I will make with the house of Israel; After those days [the days of the making of this new covenant], saith **Yahweh**, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they shall be my people—and they shall teach no more every man his neighbor, and every man his brother, saying: Know **Yahweh**; for they shall all know Me, from the least of them unto the greatest of them, saith **Yahweh**; for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34.

Observe the contrast between the *new*, and the *old* made on Sinai, and written on stones. See Deut. v. 2-22. The character of the *old* was, that it had no sin remitting clause in it. It condemned all under it to death.

"Cursed is every one that continueth not in all things that are written in the book of the law to do them."

[Only]—"The man that doeth these things shall live by [doing] them."—Deut. xxvii. 15-26; Lev. xviii. 5, compare with Gal. iii. 10-12.

The *new* was to take away sin.

"I will forgive their sins, and their iniquities I will remember no more."

Until this *new* covenant was made there was no remission of sin, but the yearly sacrifice under the *old* covenant was the yearly remembrance of sins unremitted as yet. (See Hebrews x. 1-22), When the new covenant was to be made, instead of being written on stones, it was to be written in their hearts. When this should be in their hearts, or understandings, no need of one saying to his brother: "know YAHWEH," "for all," thus having this heart written covenant, "would know the LORD." They could not be absolved from the old stone written covenant until the

new was made, and the curse for violating the *old* removed. When "the first waxed old and vanished away," the priesthood belonging to it was abolished—note the apostle's words:

"For the priesthood being changed, there is made a necessity of a change also of the law."

The high priest of the *new* is Christ, Who is after the order of Melchisedec. Note carefully Hebrews, chapter vii. The high priest of this new covenant, ratified it with His Own blood. Thus:

"He was made surety of a better covenant."—Verse 22.

JESUS could not be a priest of a covenant not made or dedicated.

The *new* covenant is the elaboration, as brother W. says, of the one in Eden, and made with Abram. A promise of an eternal possession of the land, through the "*seed*." The "*seed*" with the whole Adamic system was under the eternal death sentence, and the promise of the eternal inheritance could not come into force until the heirs were bought off, or redeemed. The "*seed*"—Christ,—was to do this in WHOM all the heirs could get at the estate. "IN" the "*seed*" by a corporate relation, the nations were to come in as heirs also; so that Abraham could be "a father of many nations," and be called *Abh-Raham*—*Abh-Hamon*,—*Abba*, Father, and *hamon*, multitude,—or Abraham—"for a father of a multitude of nations. [*Hamon*, many or multitude, *goyeem*, nations.] I have made thee."¹ Abraham is only the father of the "children of the promise," who become his sons by a filial relation, through a regeneration by obedience to the gospel in Abraham's Son,—Christ. Hence:

"The scripture foreseeing that God would justify the heathen (nations) through the faith [not rule them in a Millennium] preached before the gospel unto Abraham, saying: In thee shall all the kindreds of the earth be blessed."—Gal. iii. 8.

"In"—not outside of him. No promise of blessing for nations outside of him.

When the "*seed*" the Melchisedec priest dies and rises, He carries all the heirs of the promise within Himself into a relation to the eternal estate—free from the former condemnation of law. Thus the *old* "letter which killed," is abolished. Where is there any room for another covenant? Of what use would it be? But look at Hebrews, chapter viii.: A new minister in a new sanctuary ministering a new covenant, under which all the covenantees are heirs of eternal life:

"But now hath He obtained a more excellent ministry, by how much also he **IS** the mediator of a better covenant which **WAS** established upon better promises."

¹ Gen. xvii., 5.

"For if that first covenant had been faultless, then no place should have been sought for the second, but finding fault [with it] to them He saith,"—

Now, the apostle quotes Jeremiah xxxi., to show how it had been fulfilled, and adds:

"In that He saith: A new covenant, He hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

Hebrews, chapter ix, talks of the old superseded covenant; while the first tabernacle stood [which was a figure] the way into the holiest was concealed by a *veil*, (verse 8), which, when Christ died, was rent in two from top to bottom, to signify the manifestation of the way into the real, or anti-typical "holiest" place. The veil symbolized "His flesh," through the death of which "He consecrated the new and living way."¹ In Christ's death and rising—

He "obtained eternal redemption for Himself," [euramenos—reflexive voice.]—Heb. ix. 12.

"Himself" includes His corporate members.

"For this cause He is the Mediator of the new covenant, that by means of death, for the transgressions that were under the first covenant, they which are called might receive the promise of eternal inheritance."—Verse 15.

But was this covenant made with "Israel and Judah"? Yes, they were the first ones called into it, afterward the other nations. It was the "power of God to salvation, to the Jew first, then to the Gentile."² The apostle tells the Hebrew Christians³ that they had not come to Sinai and the fear of earthquake, fire and smoke as the fathers had when the *first* covenant was received—

"But unto the city of the living God, the heavenly *Yah*-rousalem, [not the old Hagar Jerusalem, Gal. iv. 25], the angels and general assembly and *ecclesia* of the first born, written in the heavens to *Jesus* the Mediator of the new covenant."—Verses 22-24.

The *old* covenant was dedicated with blood which was sprinkled upon the book and the people, and every year over the mercy seat, between the cherubims, over the ark containing the tablets of the covenant, a pre-figure for the then present time—"imposed on them until the time of reformation," or, when the new covenant which "gave remission of sins" came into force—when the *old* "vanished away." The man who adheres to the *old* has the veil over his face. But W. will say: "I do not hang to the old." Well, if you deny that the *new* has been made, there is none in existence, and there is neither a shadow or a reality.

How many covenants was God to make? *Ans.* Only two. If He should make a third, it would argue that the second was

¹ Heb. x., 19, 20. ² Rom. i., 16. ³ Heb. xii., 18-24.

faulty. Whose blood would ratify the third, and give remission of sins? Jesus said, His blood was

"The blood of the new covenant which is shed for many for the remission of sins."—Matt. xxvi. 28.

It is "The blood of the everlasting covenant."—Heb. xiii. 20.

Hence, none to succeed it. Add to the Holy Spirit's testimony in Jeremiah xxxi. that in Isaiah lv. 1:

"Incline your ear and come unto Me, hear and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of [promised to] David."

They must obey the invitation or they cannot be partakers of this covenant. This is the covenant that Jesus ratified.—Paul said:

"As concerning that God raised Christ up from the dead, now no more to return to corruption, He said on this wise: I will give you the sure mercies of David."—Acts xiii. 34.

Thus, the "everlasting covenant" made with Abraham and his seed, of eternal life through the redemption in Christ Jesus was just what the apostle taught the Hebrews, and quoted Jeremiah's fulfilled prediction as an accomplished fact.

You can, with equal propriety, quote any other fulfilled prophecy, and apply it to a future imaginary time, as to try to push Jeremiah's new covenant into an imaginary millennium. The whole superstructure of millenarianism is fabricated out of fulfilled or misapplied prophecies, and this we are prepared to prove. "The sure mercies of David" are the fulfilment of the promises to David concerning his Royal Son—Christ, and His occupancy of the throne. Why say He does not occupy David's throne? David's throne was the royal authority over the house of Israel. Who came to Israel as their king, and commanded obedience to His law?

"Thou art the Son of God, Thou art the King of Israel."—John i. 49.

"Blessed is the Kingdom of our father David that cometh in the name of the Lord."—Mark xi. 1-10.

Zechariah ix. 9, tells how "Zion's King" would be introduced. When God said:

"This is My chosen Son, hear ye Him,"—Luke ix. 35,—

it was a command to honor and reverence Him as God's regal representative to Whom they must yield obedience, and His authority was as absolute as God's, and could not be disobeyed without incurring the penalty which He will inflict on His return to judgment. His word was law, and has been ever since, and all the world will be judged by it.

"Henceforth, [from this time onward], the Father judgeth no man, but hath committed all judgment [or rule] unto the Son; that all men

should honor the Son, even as they honor the Father."—John v. 22-43.

"All power is given unto Me in heaven and earth."

Could He possess any more?

"Teaching them [commanding them] to observe all things whatsoever I have **commanded** you."—Matt. xxviii. 18-20.

"He that believeth and is baptized shall be saved, and he that believeth not shall be condemned."—Mark xvi. 16.

Is not that Law still in force?

"God set Him at His own right hand in the heavenlies, far above all **principality**, and **power**, and **might**, and **dominion**, [does He not reign?] and every **name** that is named, **both in this world**, and that which is to come."—Eph. i. 17-23.

Do you say, "not *this* world—only that which is to come?"

"For if the word spoken by angels [the law on Sinai, the old covenant] was steadfast, and every transgression and disobedience received a just retribution, how shall we [Jews] escape, if we [Jews] neglect so great salvation, which began to be spoken by the Lord. . . . For unto the angels He did not subject the habitable which was about coming, whereof we speak." [had just been speaking].—Heb. ii., 1-5.

"Christ" is now the "Son over His Own house."—Heb. iii., 6.

and will judge it when He comes. God has subjected the world to His supreme rule, from that day to this, and on, till the judgment, and to no other king has He made men responsible. His rule is most absolute:

"He now commands all men every where to repent; because He hath appointed a day, in the which He will judge the world in righteousness by **that Man**."—Acts xvii. 30-31.

"He comes [not to restore rebel Jews or pagans to repentance, but] to take vengeance on those who know not God, and obey not the gospel; who shall be punished [both Jew and pagan] with eternal destruction, proceeding from His presence, and the glory of His power, when He shall come to be glorified in His saints."—2 Thess. i. 7-10.

Look at all His parables of the kingdom, not one fits a millennium. The "tares" do not remain in the "field with the wheat" beyond His coming to harvest His wheat,¹ and when the wheat is cleaned, the chaff goes to the fire.² The infidel Jews who said, "we have Abraham to our father," and were no better or worse than their sons are to-day, who "do not bear good fruit. will be hewn down and cast into the fire." God has a way of raising up children unto Abraham—upon a principle that sets all such unsuitable material aside. Abraham's household is exclusively organized upon a faith principle. The Ishmaels, Esaus, and all others of the same type are set aside as in *no way* related to the promises. "The standing miracle" that the scattered Jewish pack peddlers, money grabbers, and Shylocks who are just as good, and no better than their fathers, whom JESUS whipped

¹ Matt., xiii.

² Matt. iii., 7-12.

out of the temple, and are still at the same old business of "devouring widows' houses, and making long prayers," is no sure indication that God intends to do so much more for a particular generation of them in a millennium, than He has for the past generations of eighteen hundred years. Who said the rebels were "beloved for their fathers' sakes?" Not Paul! he said:

"As touching the gospel [some] are enemies for your sakes; but as touching the election they [the election, or elect ones] are loved for the fathers' sakes."—Rom. xi. 28.

He makes a distinction between "*the election*" and the rest who were blinded," see verse 7. JESUS told some of these blind ones, that they were—

"Neither God's nor Abraham's children, but of their father the devil."—John viii. 39-44.

Are *they* beloved for their fathers' sakes? It is a poor rule that never works.

Why imagine that David's throne can only exist in old "*Hagar Jerusalem*"? If Christ now rules heaven and earth, "Lord of all," of living and dead, in "both this and the world to come," He could not possess more regal authority.

"I will make Him, My first-born, higher than the kings of the earth. My mercy will I keep for Him for evermore, and my covenant shall stand fast [everlasting] with Him. His seed also shall endure forever, and His throne as the days of heaven."—Ps. lxxxix. 27-29.

As YAHWEH's representative, it is said of Him:

"The heavens shall praise Thy wonders, O **Yahweh**, Thy faithfulness in the **ecclesia** of the holy ones. For who in the heavens can be compared unto the **Yahweh**? who among the Sons of the Mighty [**Elohim**, angels] can be likened unto **Yahweh**? . . . Thou rulest the raging of the sea; when the waves thereof arise, Thou stillest them."—Ps. lxxxix. 5-9, compare with Matt. viii. 24-27.

Christ inherited from David his throne and dominion, but from His Father, God, a greater empire. In these two relations His dominion became heaven and earth wide, comprising both living and dead. When we look at Peter's testimony and his understanding of the covenant with David, and the facts about Christ, we see he makes these very points that Christ was both raised up and then in possession of David's throne, in the words:

"This **JESUS** hath God raised up, . . . **having being exalted** to the right hand of God."—Acts ii. 32, 33.

The position at the right hand of God He did not inherit from David.

"Sit Thou on My right hand [is divine royalty], while I make Thine enemies thy footstool. Therefore, [in fulfillment of the oath and promise] let **all the house of Israel** know [and **they** were there from **all**

parts of the Roman habitable] assuredly, that God hath [not will do so] made that same Jesus, whom ye crucified, both Lord [Supreme Ruler] and Anointed One."—Verses 34-36.

If the "house of Israel," after being *assured* by the facts and testimony will still say, as they did then, and do to-day,

"We will not have this man to reign over us,"—Luke xix. 14.

what kind of a restoration are they to have when the King returns?

"But these Mine enemies which would not that I should reign over them, bring hither and [exalt them to honor and great dignity?] **Slay them before Me.**"—Verse 27.

Is God to show partiality to a *particular* generation of infidels which He is to foster tenderly and reprobate all others? The infidel Jews of this day, say all manner of the meanest things, by tongue and pen, that they can coin against Him they call, by way of reproach, "The Sage of Nazareth." There is on record in the New Testament, no meaner language to express their contempt of Him, than is common to modern Jews in their published utterances. But you say, "they are going to repent." Without proof! How has God always dealt with that people? He has from their beginning "broken off the unbelieving branches"—Ishmael, Esau and all of the rebels. How many that came out of Egypt by Moses were saved? How many in all their future history? Was He not always selecting a small "remnant"? Will He ever do differently? Do any of the rejected millions bear any relationship to the promises? No! In the promises of a final restoration for all the elect of all generations, it is "*a remnant* according to the election of grace."¹ It is only the faithful of any generation that is chosen. During this present dispensation, the faithful have been and are being selected. The apostles knew no future re-construction of the Jewish state, except what pertained to the Christ body as the "Israel of God." "The commonwealth of Israel" consists of all in Christ, Jew or gentile; the nation under the New Covenant, "on the foundation of the apostles and prophets—Jesus Christ the foundation stone."² The prophets knew no other final *Israel*.

"For if they which are of the law be heirs, faith is made void, and the promise made of none effect."—Rom. iv. 14.

If the infidels are not heirs to the promises, they are heirs to nothing but "the wrath to come" to which they will be subject, if they do not "flee" therefrom.³ Those in John's time were no more viperish than the same class to-day, who are no "factor in the future blessing of the nations," unless they are in Christ, who are saying "Come!"⁴

¹ Isaiah xxxvii., 31, 32; i. 9-20; xi., 11, 16; Jer. xv. 11; xxiii., 3-8; xxxi., 7; Joel ii., 32; Rom. ix., 27; xi., 5. ² Eph. ii., 11-22. ³ Matt. iii., 7.

⁴ Rev. xxii., 17.

God has no covenant that binds Him to take away the sins of any who do not repent; and there never will be any other gospel preached, for there is no other way of saving but through faith in the promises in Christ. The "everlasting gospel" is the same one preached to Abraham and all the elect household from first to last. The "angel" of Revelation is preaching it in our times, saying: "the hour of His judgment [*rule*] is come," as all the first preachers did:

"He is Lord of all."—Acts x. 36., 42.

"For this is My covenant to them when I shall take away their sins:"—

to which the remnant gave heed, while the infidels rejected it. This new covenant is written in the hearts of all who are its subjects, whether out of Jewish or gentile stock, who become members of the "commonwealth of Israel." The ministration of the new covenant is called "the ministration of the Spirit" in contrast with the

"Letter written and engraven in stones, which was done away. . . . Who hath made us able ministers of the new covenant."—2 Cor. iii. 6, 7.

Could any one minister the new covenant before it was made?

"Not of the letter, but of the Spirit; for the letter killeth, but the Spirit giveth life. But if the ministration of death, written and engraven on stones was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which, [stone-written covenant], was to be done away—How shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which was done away was glorious, much more that which remaineth is glorious."—Verses 6-11.

In verses 2 and 3 Paul says:

"Ye are our epistle written in your [not 'our' as in old version] hearts, known and read of all men—manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not on tables of stone but in fleshly tablets of the heart."

Could a more faithful record of the fulfilment of Jeremiah's prophecy be made than Paul here makes, and also where it is quoted in Hebrews? Why should we fail to see these things, so distinctly uttered, unless we have the **old covenant veil** over our understanding?

"The Redeemer shall come to Zion, and turn away ungodliness from Jacob."—Is. lix. 20; Rom. xi. 26.

Compare Peter's words:

"Him hath God exalted with His right hand, a Prince and a Savior, to give **repentance to Israel and forgiveness of sins.**"—Acts iii. 25.

"Ye [Jews] are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham; and in thy seed shall all kindreds of the earth be blessed. Unto you first, God having raised up His Son Jesus, sent Him to **bless you, in turning away every one of you from his iniquities.**"—Acts iii. 25, 26.

What more could He do to turn them from their iniquities? If you think that He has a better way reserved for the benefit of a coming generation of these Christ-haters, than He has tried on their fathers for the last four thousand years, there is no proof of it. What is indicated in their present condition or sentiment that looks toward a wholesale repentance and conversion? With honorable exceptions, the mass of them are vampires, absorbing the profits of the industries of the civilised world. Their love of gain has not subsided much since they hung about the temple as "money-changers and dealers in doves and oxen," speculating out of their poor brethren, when our Lord flogged them out. The largest god they worship is the almighty dollar.

The underwriters dread them terribly as a class, because their losses exceed those of any other insured. Their property has a singular tendency to burn up well insured. And these, the chief instruments in blessing the Millennial habitable? Nevertheless, as many of them as

"Abide not in unbelief, shall be grafted into the good Olive tree again."—Rom. xi. 23.

This is "the Israel of God"; the nation intact, the "all Israel who shall be saved," composed of the natural branches and those out of the wild Olive grafted in—"standing by faith."

Paul gives us no idea that the broken off branches will be grafted in by any wholesale process. While the majority will perish, "God hath not cast away His people, which He foreknew," and pre-determined to be saved. Compare with this chapter *xith* to the Romans, chapter viii. 28-32, and all of chaps. ix. and x. While "all Israel shall be saved," not all that are out of Israel are a part of the chosen nation in Abraham through Christ,—Ishmael and Esau were "out of," but not "Israel." "The remnant according to the election of grace" constitutes the "beloved for the fathers' sakes." But for this "elect *seed*" there would have been no nation of promise, but like Sodom and Gomorrah they would have all been lost. "The vessels of mercy, previously prepared unto glory," are all the nation, com-

posed of faithful Jews and gentiles. After Paul had from the beginning of this epistle delineated the process of saving men of all nations by bringing them into Abraham's body politic, through his "*seed*," he concludes by saying:

"And so [after this manner] shall all Israel be saved."—Rom. xi. 26.

The man who understands this as if "All Jews shall be saved," understands with a veil on his face. "If the fall, and diminishing" of the lost branches enrich the gentiles, their "fullness" or increase could but enrich the body politic. Their return would be welcomed. Though they "*fell*" "they stumbled" not expressly and only to that end. There is not in this famous chapter (xi.) anything to sanction a future national restoration of the Jews, as millenarians think.

But, says Bro. W.:

"The heavens still retain Christ, therefore the times of restitution are not yet; . . . true, that 'Prophet like Moses has been raised up.'"

This is saying Yes! and No! in the same breath. Let us glance at this subject in Acts iii. 21-24.

The little word "until," in verse 21, so choice to millenarians, is the largest support for their idea in the New Testament:

"Until, i.e., **during** the times of restitution spoken of by the mouth of all His holy prophets since the world began."—Acts iii. 21.

Not leaving the subject here, Peter points out some of the things "spoken of by all those holy prophets since the world began," as characterizing these "times of restitution"; he continues:—

"Moses truly said unto the fathers, A prophet shall the **Lord** your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be **utterly exterminated** from among the people."—Verses 22, 23.

The first item in this process of "*restitution*" was the "raising up of that prophet like Moses,"—Christ. What Israel now needed and had waited for, was "the Messenger of the covenant," to ratify the promise of eternal life, by redeeming the heirs; "the sure mercies of David":—

"The dayspring from on high," . . . the "raising up a Horn of salvation for us in the house of His servant David."—Luke i. 67-79.

All the "restitutions" that Israel theretofore had, were partial, temporary and unsatisfactory, without the "*seed*," the "Branch out of the stem of Jesse," the Shiloh, the Peace-giver, the *YAHWEH-tsidkenu*—"He Who shall be our righteousness"; all the "restitutions" they might experience that did not *restore* them to divine sonship, or make them sons of God and so sons of

Abraham could avail nothing, for a mere son of Abraham, after the flesh, is not an heir to his inheritance; it is through his "seed" that Abraham himself, was to get at the estate, as also his children according to the flesh, and likewise the heathen, inherit the estate by becoming his sons in the divine sense—that is, God was to create a Son by His Holy Spirit's power, out of Abraham's flesh, and through Him, re-generate a divine family, who would thus all be sons of God, and of Abraham, through this divine lineage. Isaac was born by the energy of God quickening or reviving Sarah's dead womb.

"By faith Sarah received strength to conceive seed, and was delivered of a child when she was past age, because she judged Him faithful who had promised; therefore sprang there even out of one, and him as good as dead,"—Heb. xi. 11, 12.

all the natural family out of which stock, the redeeming "seed" came. Abraham, therefore was *Abh-ha-mon*, or father of the children of promise, "in whom they would be blessed," in a different line than his mere fatherhood of the Jewish nation. Happy is the man who can understand this.

Will the reader here pause and carefully read Romans, chapter iv., and note verses 13 to 25. The Israel after the flesh was the *pre-figure* of the *final eternal* Israel, and all that pertained to the former were but those things "having a shadow of the good things then about to come." All were to be superseded by the new "*politeuma*, or commonwealth," which, says Paul, "originates in the heavens."¹ As the first Adam and his family are superseded by a new Adam and His progeny, who are divinely made out of the *old*, so the God-made Israel supersedes the old Israel as simply as Hagar and her son were set aside. (See Gal. iv., 22-31). A Jew might say: "We have Abraham to our father," but not being born of the divine stock, he would still be a seed of the serpent, and not related to the "woman's seed" and the promises. A thousand "restitutions" to the land under any constitution that did not regenerate and bring into the divine family would leave them still as the Hagar family.

Christ came in "due time" and took out the "election"—"the remnant according to the election of grace." God laid "in Zion the precious tried Stone," and those who "set it at nought" and "stumbled at it" fell out, as Ishmael did, and are just where all the other nations are—*aliens*. "The foundation of the apostles and prophets" "is laid," and ready for all the precious stones to

¹ Phil. iii., 20. (R.V.)

be built upon it, which will constitute "the temple of God."¹ All the "wood, hay and stubble" that gets in, will burn out when the fiery day comes."² The new Israel, who are such under this *new* covenant, constitute the "chosen generation, the royal priesthood, [to minister this 'word of reconciliation' to others], **the holy nation**, a peculiar people,"—"the people of God."

Two Israels under two covenants at the same time cannot be. God sent His Son as the introduction to the times of restitution to accomplish the redemption and calling of the heirs of promise into the *new* covenant, and the work of "restitution" is going on. *Now* is the time to hear "that Prophet"; "To-day if ye will hear His voice." All who say "we will not have this man to reign over us," will never have a *millennium* to be restored in.

"There remaineth no more sacrifice for sins,"—

beyond the Lord's coming to burn up the chaff and tares. The time to "flee from the wrath to come" began for the "generation of vipers" in John's day, and ends with the burning of the chaff and trees bearing bad fruit."³

Peter ends "the times of restitution" when he says:

"It shall come to pass, that every soul which will not hear that prophet shall be utterly annihilated from among the people."

From the time "that Prophet" was "raised up" to *restore*, **all** were commanded to "*hear*" or be condemned, until the time comes to exterminate the citizens who hated Him, and have been sending messages after Him ever since He went into the far country, saying: "we will not have this man to reign over us," and have refused to come under the provisions of the *new* and *better* covenant, and nothing remains but to slay them.⁴

Christ came to restore the—

"Lost sheep of the house of Israel," . . . "to seek and save that which was lost."—Matt. x. 6; Luke xix. 10.

As God said by the prophets He would do, He sent "fishers of men"⁵ to "fish and hunt them"⁶ in all the lands of their dispersion, and this was so thoroughly done, that Paul wrote:

"Have **they** [Israel] not heard? Yes verily, their sound went into all the earth, and their words to the ends of the habitable."—Rom. x. 18, 19.

"The gospel, which ye have heard, and which was preached to **every** creature which is under heaven."—Col. i. 23.

Now as Peter spans the times of restitution from the "raising up of that Prophet" to the "extermination of all who will not 1 Cor. iii., 10-17; I. Pet. ii., 1-10. 2 2 Pet. iii., 7-10. 3 Matt. iii., 1-12.

⁴ Luke xix., 11-27.

⁵ Matt. iv., 10. ⁶ Jer. xvi., 16.

hear Him"; it will be seen that we live in those times. The prophet following Moses who has spoken of these restitution times, says Peter, is

"Samuel and those that follow after, as many as have spoken have likewise foretold of these days."—Acts iii. 24.

The word "until," in verse 21, is the only excuse for putting the times of restitution beyond the Lord's second coming, for all the times and events referred to are this side, except the last, the judgment. But the correct rendering* makes it plain:

"Whom the heavens must receive, or retain during the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."—Verse 21.

The whole context to the end of the chapter confirms this rendering. If this is not clear, it can not be made plain to a face under the veil:

"If our gospel is veiled, it is veiled to them that are lost."—2 Cor. iv. 3.

The gospel is the *new* covenant—(see 2 Cor. iii.)—which had been written in the hearts of the Corinthians "by the Spirit of the living God."¹ The infidel Jews could not see it.

Why should,—how can, a Christian be so blind as to deny that the *new* covenant has been made, and yet claim to be an heir of the eternal life promises? This foolish millenarianism is one of the greatest gospel nullifying *isms* extant, not excepting that old pagan delusion of an "immortal soul" in sinful flesh! Cling to the investigation of this subject, brother W., and you will see it; "may God give you the spirit of wisdom and revelation"—that you may.²

Millenarianism is a little hobby-house that has no life in it. It is novel and interesting to one until he can see, by way of the gospel, through the delusion. It has hitched on to it, a "heap" of extravagant whims, carrying its devotees to the wildest extremes. Its chief advocates are so blind as to characterize the doctrine of redemption in Christ as a "three fact gospel!" The only gospel that Paul determined to know among the Corinthians, was the gospel which Christ sent him to preach, which was to those who perish foolishness, but the "power of God, and the wisdom of God" to the saved. See 1 Cor. i. 17-24; ii. 2. It was the first thing he preached to them—chap. xv. He preached no other to Jew or Greek, and he said that the man who preached another was cursed. Fill a man up full of Thomas-*ism* et cetera, "and Christ crucified" signifies little to him. He cannot

¹ 2 Cor. iii., 3. ² Eph. i., 17-21.

* Note: See WHAT IS TRUE RELIGION?—Page 78.

understand it, his fictitious "kingdom" is his "gospel." Jesus said to the Samaritan woman,—The Samaritans thought that Messiah was to be born of Samaritan stock:

"Salvation is out of the Jews."—John iv. 22.

She believed it when she heard Him, and so did her friends to whom Jesus preached two days.¹ This signifies to millenarians, that "salvation is of restored Christ-haters, in the age to come." How interesting this "restoration" gospel would have been to the Samaritans? It is interesting to hear men talk about this "other gospel" as an "*extension of the gospel*" and now they are going to have one proclaimed in the future, "differing somewhat from the gospel of our day." What a mistake! If it differed from the apostolic gospel, there would be no saving power in it,—unless God shall have instituted a *new* way of saving men—justifying them by a new process.

"This gospel of the kingdom [not a millenarian kingdom] shall be preached in all the world for a testimony to all nations, and then shall the end come."—Matt. xxiv. 14.

Bro. W. says: "the blindness will be removed" from the present Christ-haters. Paul says:

"Blindness in part [to a part] has happened to Israel until the fullness [completeness] of the nations [end of the nations] shall have come in."—Rom. xi. 25.

This form of expression is used by Luke:

"And they [the Jews] shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down under the nations until the time of nations shall be complete,"—Luke xxi. 24,—

The *end* of nations, Jews included. That is as much as to say, that the old "Hagar" Jerusalem will never rise, and the captivity will last until nations shall cease to be. Paul does not say the blindness shall be removed. He does tell us, 1 Corinthians, chapter iii., speaking of the *new* covenant and its superseding the *old*, that the veil blinded the adherents to that old system, that they could not see to the end of that which is abolished, and not until they might turn to the Lord would the veil be removed.

"When it may turn (3p. s. aor., subj., it may turn), to the Lord, the veil shall be removed."—2 Cor. iii. 16.

This is like Paul's other saying:

"If they abide not in unbelief, they shall be grafted in."—Rom. xi. 23.

¹ John iv., 1-42.

Instead of this "if," suppose Paul had said what the millenarian says:

"And they will not abide in unbelief, so God will graft all of them in!"

"Nevertheless, when it *may* turn"—"If" and "*may*" are not *shall* and *will be*. Where the Christadelphian is confident, Paul says "if." Paul was not an expert "restitutionist" of the modern type:

"In the management of the completeness of the times, He will gather into one all the things in Christ. . . . In whom we have obtained an inheritance."—Eph. i. 10.

This takes in all the times during which the Christ body is being made up until finished and glorified. But this has nothing to do with gathering the Hagar family.

A comprehensive insight into the rudiments of the gospel will let us out of partisan side shows. "The unity of the Spirit" will do away with factional strife. We will pray for this. In the absence of a real gift of Holy Spirit, carnal speculation can never cease. Millenarians are ever looking with anxious eyes to the desolated "Hagar" Jerusalem for signs of the fulfilment of their ideas in the re-gathering of their "Israel," which is *no Israel*.

Some millenarians think that God has put the love of gain into the sons of Hagar to accumulate the wealth of the nations, so that when the Lord comes, they will take it into the coming kingdom to enrich and beautify it—as if the Lord needed in building up a future glorious dominion, to employ a set of land sharks to prey upon honest industry to enrich Him. Such ideas of the Lord's economy may be in keeping with a theory that God is to exalt them to the chief seats of honor and employ them as flagellators of the nations in their imaginary millennium! "The Lord is to be revealed by fire, to consume those who know not God, and obey not the gospel."¹ If these are haters of the gospel, they are the sons of Hagar. They have been sending messages after the King, ever since He went into the far country, saying:

"We will not have this man to reign over us."—Luke xix. 14.

And are these the men to welcome Him, or be welcomed by Him when He comes? This *other* "gospel of the age" does "differ somewhat," *considerably* from the one the apostles were commanded to teach, and which Paul said:

"Though we or an angel preach, let him be accursed."

Before leaving this subject let us notice an argument based on Acts i. 6-8:

"Lord, wilt Thou at this time restore again the kingdom to Israel?"

¹ 2 Thess. i., 8.

Christ answered:

"It is not for you to know the times and seasons, which the Father hath put in His own power. But ye shall receive power, when the Holy Spirit shall have come upon you; and ye shall be witnesses unto Me in Jerusalem, and Judea, and Samaria, and to the earth's extremities."

The apostles, before the Holy Spirit was given them, shared the popular Jewish opinion of a state restoration; they had, as yet, little conception of what Christ's work was, in redeeming the nation, and with the elect of all nations, constituting the Israel of God, under a *new* covenant constitution, for an eternal incorruptible state. Another example, the two whom JESUS accompanied to Emmaus on the day of His resurrection:

"We trusted that it had been He which should have redeemed Israel."—Luke xxiv. 13-32.

They had not yet apprehended what the redemption process was, or its great results—the kind of "redemption" they had been expecting had all vanished, and in their sadness and despondency, JESUS directed their hopes to the true import of the prophecies:

"O fools, and slow of heart to believe all that the prophets have told you."—Verse 25.

This is a good *reproof* for those who look for the same kind of redemption in a millennium. Those disciples supposed they did believe all that the prophets had foretold of Israel's glorious prospects under Messiah; but they were foolish in looking for anything less or more than an "*eternal redemption*." They were "slow of heart" to understand, to perceive and so "to believe all the prophecies" concerning those great events, in the economy of salvation. While the prophets delineate a national redemption (and that is the only redemption they foretell) it is one under a *new* covenant—one that gives remission of sins and eternal life, both to Jew, and all nations who come under its blessed provisions. The very prophecies that were understood about the time of the Lord's first manifestation, to refer to a Jewish state restoration, the apostles apply to the facts of the gospel, and the relation of Jew and gentile to this final constitution of things. While the apostles were to "witness in Judea, Samaria and the uttermost parts of the earth"—which they faithfully did—they, instead of preaching the "veiled" idea of restitution, preached "Christ crucified, as the power and wisdom of God—a stumbling block to Jew, and foolishness to Greek."¹ "A stumbling block to Jew," because it propounded nothing that he fancied, as

¹ 1 I. Cor. i., 17-24.

filling the prophetic bill. The prophets exhausted the subject, and the apostles confined their expositions of them, to the theme, *only*, of the redemption which is in Christ JESUS, for Jew and gentile; and no hint of any "hope of Israel," but that pertaining to the Christ body. The prophets were anxiously "searching"² into the import of the Holy Spirit's revelations to them concerning these things, which pertained to this new order of things, which were to be developed and brought to fact, a reality:

"Life and incorruptibility to light through the gospel."—2 Tim. i. 10.

"A light to lighten the nations, and the glory of Thy people Israel."—Luke ii. 30-32.

As this testimony to the uttermost extent of "Judea, Samaria and the Roman earth,"—first to Jew, and then to heathen, of life and incorruptibility,—was not mixed up with any future state political arrangement, those who attempt to work out of the prophets such a "kingdom," are preaching "another gospel."*

Looking to the gospel preaching era for Jew and heathen, Isaiah, chapter ii. 1-5, says:

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the Mighty One of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem, and He shall rule among the nations, and shall rebuke many people—**many people**:—and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (See Matthew v., 38-48.)

In JESUS' farewell discourse to His disciples,

"He opened their understanding, that they might understand the scriptures: [May He open ours!] And He said unto them, Thus it is written, [where? Isaiah ii. and liii., etc.], and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among **all nations**, beginning at Jerusalem."—Luke xxiv. 44-47.

Unless the Lord shall open our understanding that we may understand the scriptures, we are liable to view such passages as Isaiah ii. in a false light. Under the *new* covenant, "Ye are come unto Mount Zion, the heavenly Jerusalem."¹ Not to the quaking

*Discovering this, we threw this "other gospel" away in 1873. This false "gospel of the kingdom" is a most fatal delusion, it entirely ignores the true gospel!

² I. Pet. i., 11.

¹ Heb. xii., 12.

Sinai. This "Jerusalem which is above, is the mother of us all," who believe. Hagar and her sons hold no part in it.² This new reconstituted

"Commonwealth of Israel," on "the foundation of the prophets and apostles, Jesus Christ the chief corner stone,"—(Eph. ii. 20).

superseded the old Israel after the flesh, with its "middle wall" covenant—"The law of commandments in the ten dogmas with the "enmity" it "*occasioned*" through the "passions of sins." This "middle wall" has *forever gone*. The new nation is heaven born. See all of Ephesians ii, and 1 Peter ii. 1-10. The apostles knew no "Israel" henceforth as the "peculiar people, the holy nation"—save the Christ body.

If this subject has not yet been made sufficiently plain to be understood, we will by the grace of our God, continue to turn it over, and review it for the sake of those who still adhere to the old Hagar idea. Some have become offended with us, and requested their names erased from the subscription list of EUSEBIA, because we are bound to exhibit the truth on this theme. Why indulge this sectarian spirit of bigotry? This is the old Catholic dogmatic cry of "*Heresy!*" "We, us and company, have our creed so made that it cannot be revised—such wise men as Dr. John Thomas and his successors are our popes." Do you hold your faces on top of your heads and growl at and scorn everything that invites you to look the ground over to see if there has not some mistakes been made?



² Gal. iv., 22-31.

