

# “ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

John Wilkinson

Copyright © 1894

## CHAPTER NINE

### THE PLACE OF THE JEW IN THE PRESENT DISPENSATION

We have considered the national election of Israel; the purpose of that election—to bless the world; and the guaranteed preservation of the nation till that purpose has been accomplished.

- We have also considered the promises made to the fathers of the nation as neither annulled nor transferred, but confirmed by Christ.
- We have also considered the rejection of the nation—its causes, consequences, and duration.
- We have also considered the restoration of the nation, and the time of Jacob’s trouble.
- We have also considered the position and mission of Israel in the millennial age.
- We have also considered the throne of David as occupied by David’s Son and Lord.
- We have also considered the question of the ten tribes of Israel—where are they not, and where are they?

Thus we have endeavored to give a strictly Scriptural outline of the Divine purpose and plan in the election and preservation of a people wonderful from their beginning hitherto.

We come now to consider the *place* of the Jew in the present dispensation. This dispensation is parenthetical and elective. Parenthetical—as thrown in between the sixty-ninth and the seventieth weeks of Daniel, or between the ascension and the second advent of the Lord Jesus Christ.

It is the dispensation of the Holy Spirit for gathering the Church—an election of individuals from all nations during the period that the elect nation is scattered into all lands: both the gathering of the Church and the scattering of Israel continuing till the close of the times of the Gentiles which are now nearly run out.

It is not the revealed purpose of God to convert the world during the present dispensation; for the Scriptures give definite and clear testimony to the doctrine that corruption and judgment characterize the close of this age.

No nation, town, city, or even village, has yet been converted during nearly 1900 years: and besides, the tide of unbelief and corruption is rolling in with marvellous force all over Christendom.

Beyond all this, Palestine waits for Israel's restoration, and the world waits for Israel's conversion: but if Israel were converted in the present dispensation what would become of God's guarantee to preserve the nation as such to the end of time? It is well known that the Church is bound in loyalty to her Lord to seek the conversion of the Jews, and it is equally well known that when the Jews become Christians they soon lose their nationality, and become incorporated with the Church. If this dispensation be the last, and intended to convert the world, then the nation of Israel must be converted in this dispensation and instrumentally produce universal blessing. But if such should be the case, then the Jews would lose their distinctive nationality, and become, with believing Gentiles, members of the Church of Christ in whom there is neither Jew nor Greek.

To leave the Jews alone, that God's purpose in their preservation as a separate nation may be secured, is simply to disobey the Lord Jesus Christ; and to secure the conversion of the Jewish nation in this dispensation would frustrate the purpose of God in their national preservation.

How is this difficulty met? By "**the remnant according to the election of grace**" being gathered now, as the Jewish portion of the Church, the Bride of Christ, and "**all Israel saved**" on the return of the Lord to Mount Zion.

Then what is the place of the Jew in this present dispensation?

God's Word is our only but sufficient guide. Our Lord says plainly "**Preach the Gospel to every creature.**" Exposition and argument are quite unnecessary. The disobedient do not wish either; the obedient do not need either. "**Every creature,**" or "*the whole creation,*" surely includes the Jew. About this there can be no question. But many say Yes, but let us attend to the Gentiles first; they are much more numerous, much more needy, and much more accessible and hopeful.

God's reply is "**There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon Him. For whosoever shall call on the name of the Lord shall be saved**" (Romans 10:12, 13).

The Christian Church has said, and still says, both by word and deed, *there is a difference*, a difference in favor of the Gentile. God says there is none. Which is right? Has God ever manifested any unwillingness to save an individual Jew? Has the Church not made a difference? She has, and the responsibility of the results of that difference lies at her door, and not at God's.

Bitter persecution and idolatry have been for ages past the two only forms of Christianity presented to the Jew.

Has the Church any right to complain of the hardness or even blasphemy of the Jew when she considers that the attitude of the Jew towards Christ is the natural result of the conduct of professing Christians. Let the Church of Christ make no difference, and she will soon see that with God there is none. Christ's command to His disciples is to carry the good news of salvation to every individual on the face of the earth; and the Holy Spirit assures us there is no difference between Jew and Gentile, but that whosoever shall call on the name of the Lord shall be saved.

The Lord who commands His disciples to go and disciple all nations, gives detailed instructions as to the best way—because His way—of carrying out the Master’s orders. During the ministry of our Blessed Lord twelve Jews were called by Him to be His disciples, and **“these twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel”** (Matthew 10:5, 6).

And even when the poor Canaanitish woman pressed the case of her demon-possessed daughter, and got her blessing, the Lord plainly told her **“I am not sent but unto the lost sheep of the house of Israel”** (Matthew 15:24).

It is not necessary here to inquire what particular event constituted the rejection of the Lord by His own nation. We know by history and by Scripture that **“He came unto his own, and his own received him not”** (John 1:11).

Does He abandon them because they reject Him? The rejected, crucified, and buried Jesus appears as the risen Lord, enters into conversation with His disciples, expounds **“unto them in all the scriptures the things concerning himself”** (Luke 24:27), teaching the necessity of His sufferings preparatory to His glory, and the purpose of His death and resurrection. **“Thus it is written, 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. And ye are witnesses of these things. And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”** (Luke 24:46-49).

Let us mark well that the crucifixion of the Lord Jesus was not intended to *hinder* Jewish conversion but to *help* it.

Our risen Lord gives very definite instructions to His disciples. The condition of success is—

- **“Tarry ye in the city until ye be endued (clothed) with power from on high;”**
- **“I send the promise of my Father upon you;”**
- **“Ye shall receive power after that the Holy Ghost is come upon you.”**

The disciples waited in obedience and got the power. Now the disciples receive fresh instructions as to the method of their work. It is no longer don’t go to the Gentiles; or don’t go to the Samaritans; but, **“ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth”** (Acts 1:8).

The Lord’s own arrangement is Jerusalem, all Judea, Samaria, uttermost part of the earth. This is clear and precise. No one can plead, “I don’t understand it.”

In evangelizing the world during this dispensation, in which the Holy Ghost is gathering the Church, these definite instructions from our risen Lord must be observed and obeyed if we would have His continued presence and blessing.

If we neglect them in willful disobedience we are weakened in power and limited in blessing; *for the power the Lord has placed at the disposal of His Church is thrown along the line of the Divine plan, and the blessing the Lord has promised is found along the line of obedience to His commands.*

- **“If ye love me keep My commandments.”**
- **“Why call ye Me Lord, Lord, and do not the things which I say.”**
- **“Ye are my friends if ye do whatsoever I command you.”**

Our Lord expects from His disciples prompt, cheerful, loving, unquestioning obedience.

The disciples got the power simply because they did as they were told. They began their mission in Jerusalem as commanded, and got large blessing because on the line of obedience. Three thousand Jews converted under one sermon, and that sermon preached by a converted Jew whose lips a few days before were stained with oaths and curses.

As there were 120 before, there were now at least 3,120 believers—all Jews, men and women. Peter further declares, **“For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”**

As long as the disciples obey their Lord’s instructions He is with them in power and blessing. **“The Lord added to the church daily such as should be saved.”**

The converts are still all Jews. The promise of blessing is still to Jews and to their children—their descendants; and the Jews of apostolic times are addressed in words which show that God’s purpose in the Jew and His line of blessing is unaltered—**“Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the 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 3:25, 26).

In the midst of opposition from priests, captain of the temple, and the Sadducees, we are told that **“many of them which heard the word believed; and the number of the men was about five thousand”** (Ch. 4:4).

The word is not “souls,” as in the case of the 3000, which is a term including men and women; but the 5000 were men only, so that we may fairly infer the number of believers now to be at least 10,000, for in all times of genuine revivals there are as many women impressed as men, if not more. To show that women were not included in the term men, we have a little further on the statement, **“And believers were the more added to the Lord, multitudes both of men and women”** (Acts 5:14).

*These 3000 souls; the 5000 men and an equal number of women; and the multitudes both of men and women—were all Jews.*

Not only did the death and resurrection of the Lord Jesus facilitate Jewish conversion, but His exaltation made for salvation also; for God exalted Him to be **“a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins”** (Ch. 5:31).

How frequently this passage is quoted by Christians with Israel omitted.

Why is this? Many of these Jewish believers were models for bearing persecution, and for devoted activity in the service of Christ, for they departed from the Jewish council, **“rejoicing that they were counted worthy to suffer shame for his name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ”** (Ch. 5:41, 42).

And still the number of the disciples was multiplying. **“And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith!”** (Ch. 6:7)

Nothing could be more satisfactory than the progress of the Gospel among the Jews of Jerusalem during the period of about twelve months after Pentecost—34 A.D. Stephen bears his glorious testimony for Christ in Jerusalem, which costs him his life. **“And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles”** (Ch. 8:1).

**“Therefore they that were scattered abroad went every where preaching the word. Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did . . . and there was great joy in that city”** (Acts 8:4, 8).

Thousands of Jerusalem believers were now driven by persecution out of their comfortable quarters, when the needs of others, the command of Christ, and the impulse of His love, should have constrained them voluntarily to go forth.

Christ’s command was clear enough—Jerusalem, all Judea, Samaria, then, uttermost part of the earth. Jerusalem and Judea have had their turn, and now Samaria gets her turn and blessing also, in the mission of Philip and its glorious results.

Some features of this persecution and its results are deserving of special notice. They were all scattered *except the Apostles*. The foremost and most able men remained at home. Have we no repetition of this in modern days?

Another feature was that they were scattered only throughout the regions of *Judea* and *Samaria*. They remained still in the land for some time.

And another feature was that when they went to places outside Palestine, they preached only to Jews. **“Now they which were scattered abroad upon the persecution that arose about Stephen travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none but unto the Jews only . . . And the hand of the Lord was with them: and a great number believed, and turned unto the Lord”** (Ch. 11:19-21).

Let us carefully keep along the line of plan and blessing.

Christ's command is—*Jerusalem, all Judea, Samaria, and the uttermost part of the earth*. With marvellous rapidity and results the Gospel has been preached in Jerusalem, Judea, and Samaria; and now multitudes of these disciples are scattered by persecution over Judea and Samaria, and then outside their land, though still preaching only to Jews.

Now that the blessings of the Gospel are carried to others, though the messengers have been thrust out by persecution, the Church has peace and prosperity at home.

**“Then had the churches rest throughout all Judaea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied”** (Acts 9:31).

### *A New Departure*

Down to the time of Stephen's martyrdom, and the fiery persecution which followed, Jews were the only converts and converted Jews were the only preachers; and although that persecution sent converts probably by thousands out of Jerusalem over all Judea and Samaria, and even to Cyprus and other places, preaching the Gospel everywhere; yet nothing is clearer than that the work of evangelization was exclusively carried on amongst Jews and Samaritans.

It would seem that the apostles thought that by **“the uttermost part of the earth;”** our blessed Lord meant only the Jews scattered among the Gentiles. This error, if held, must be corrected, and the Gentiles must now have the Gospel as well as the Jews—Mark—*not instead of the Jews*. With the new departure the Lord prepares a new instrument. He not only uses the persecution for spreading the Gospel, but He now lays hold of the leading persecutor to use him in spreading the Gospel far and wide amongst both Jews and Gentiles. Of this Saul of Tarsus, this very religious but persecuting Jew, the Lord said to Ananias, **“He is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israel”** (Ch. 9:15).

Immediately after this marvellous conversion of the persecutor and the Divine intimation of his special mission we have another important event in the interest of the Gentiles.

An angel of God speaks to Cornelius at Caesarea, and tells him to send over to Joppa for Peter, the converted Jew. The next morning they depart. While on their way to Joppa, Peter himself has a remarkable vision about noon, on the top of the house where he lodged. This vision was the means of removing much of his national and natural prejudice.

On the following morning he accompanies the messengers to Caesarea, is warmly received by Cornelius, and opens his message by designating the Gospel as the word which God **“sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all);”** and closes his address by announcing **“that through his name whosoever believeth in him shall receive remission of sins . . . while Peter yet spake these words . . . every one that believeth,”** &c,—

**“The Holy Ghost fell on all them which heard the word. And they of the circumcision which believed—Jewish believers—were amazed . . . because that on the Gentiles *also* was poured out the gift of the Holy Ghost”** (Acts 10:36, 43-45).

This startling news came to the ears of the apostles and other Jewish believers, **“And the apostles and brethren that were in Judaea heard that the Gentiles had also received the word of God”** (Ch. 11:1).

The marvel eighteen centuries ago was not that Jews could be, and were converted, by thousands upon thousands; but the amazement of Jewish believers—accustomed to the marvellous and miraculous—was that Gentiles were capable of conversion. Gentile Christians have less excuse for their unbelief as to Jewish conversions, than Christian Jews had for their unbelief as to Gentile conversions. The Jews had only seen a few proselytes to the synagogue, but had seen no Holy Ghost conversions among the Gentiles; whilst the believing Gentiles have known all along that this present dispensation was opened by the conversion of thousands of Jews.

When Peter reached Jerusalem he was called to account for fraternizing with Gentiles and eating with them. He tells the whole story with childlike simplicity, and then makes his appeal to his believing Jewish brethren— **“Forasmuch then as God gave *them* (the Gentiles) the like gift as he did unto *us* (Jews), who believed on the Lord Jesus Christ; what was I, that I could withstand God? When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life”** (Acts 11:17, 18).

This word *also* is applied several times to believing Gentiles, which implies that they were *added* to believing Jews, and *with* them were to become *partakers* of all spiritual blessings in Christ on common terms.

It was never the mind of the Lord that there should be a *Gentile Church* to the exclusion of the Jew. Though Peter was honored with a special vision from heaven which led him to offer salvation to **“every one that believeth,”** and to witness the first Gentile conversions, his old Jewish prejudice survives, and he is found unequal to his grand opportunity. He remains an Apostle to the Jews.

Paul testifies concerning Peter— **“But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew and separated himself, fearing them which were of the circumcision. And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?”** (Galatians 2:11-14).

Though Paul had to reprove Peter for his weakness, his timidity, his inconsistency, and for the evil influence of his example, he bears willing testimony to Peter’s usefulness in preaching the Gospel to the Jews, by saying, **“For he that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles.”**

**“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision”** (ch. 2:8, 9).

This is wonderfully instructive. Peter is honored in bringing the first Gentile converts to Christ, but is disapproved for further work in that direction and remains a Missionary to the Jews. The regular apostles seem to have got into a groove of thought and work which rendered them unequal to the new departure in the missionary enterprise. Saul of Tarsus—the religious, educated, energetic, earnest, powerful-minded, strong-willed Jew was chosen by the Lord to take the lead in mission work among the Gentiles, and also to unfold the mystery of the present elective dispensation.

As a man, as a Jew, as a Christian, and as an apostle, this Paul was perhaps the most remarkable man of any age or nation, excepting only the Lord Jesus Himself.

Paul was honored to receive a revelation respecting several mysteries—as

- **“The mystery of iniquity”**;
- The mystery of the rapture of living saints;
- The mystery of the Church, composed of individual believing Jews and Gentiles, as the purpose of this dispensation;
- The mystery of the partial blindness of Israel.

These last two mysteries have been referred to in a former chapter, so we may now pass on to remark that Paul is the chosen leader in the new departure. With a full knowledge of the elective character of the present dispensation, he manifests the most devoted and self-denying zeal in the work of evangelization. He knows, to use a familiar illustration, that the Jewish nation as such is shunted to a siding until the times of the Gentiles run out, to allow the express train to pass, stopping here and there to pick up the Church, and then the Jewish nation will take her place on the main line of the Divine plan, stop at all stations and pick up the world.

He who expects the world to be converted during this dispensation, and before our Lord’s return, expects what the Word of God nowhere warrants, and consequently is doomed to disappointment and discouragement. Besides, as men become converted, they become part of the Church, so that the world and the Church would become one—the world the Church, and the Church the world. But although the world is not to be converted in this dispensation, it is to be evangelized.

**“Preach the Gospel to every creature”** is as binding on the Church as though this were to effect the world’s conversion. It is the plain duty of all true Christians to take their share in reaching the world—by personal service in the Mission field, by prayer, or by money help; in some cases in all three forms.

The question for the Church is—what is the best and quickest way to evangelize the world? Let us keep as close as possible to the apostolic mode, in other words, let us keep as close as possible to the directions of the Lord Jesus Christ Himself whilst still here, and then follow as closely the mind of the Holy Spirit as expressed after the Lord’s personal departure.



Simple obedience is the first condition of blessing and success.

- Wait till sent.
- Wait till filled with power.
- Then go where sent by the Master, and do as told.

The Lord said to His disciples, “**Ye shall be witnesses unto Me.**” They were ready. The Lord said “**Tarry ye in the city, until ye be endued with power from on high.**” They did so. The Lord said witness to Me “**in Jerusalem, in all Judea, in Samaria, and unto the uttermost part of the earth**” (Acts 1:8).

We have had obedience continued, as far as Jerusalem, all Judea, and Samaria were concerned.

The blessing in the line of obedience was wonderful. Thousands upon thousands of Jews and Samaritans converted. Now we have to do with “**the uttermost part of the earth.**” We have seen that it required a bitter persecution of the Church to get the disciples to this part of their mission; and even when driven out, the Apostles remained behind: and although the dispersed ones “**went every where preaching the Word,**” they preached “**the word to none but unto the Jews only.**”

We have seen that a new departure was needed, and with the new departure, a new man, a new Apostle. The leader in the persecution that scattered the disciples was the Lord Jesus Christ’s choice as leader in this new departure.

On this apostle of the Gentiles was conferred also the honor of solving Jewish difficulties by explaining the character and purpose of this dispensation.

Elective of individuals its character, and the gathering of the Church its purpose, it will be wise as well as instructive to notice here an important fact. Paul knew the character of this dispensation. He knew the conversion of nations as such—first Israel and then the Gentiles — awaited the return of the Lord, and yet his zeal in evangelizing never flagged. He was perhaps the most faithful, laborious, energetic, persevering and successful evangelist that ever lived. We shall do well to catch his spirit, and to watch and imitate his course of conduct.

*Paul always went first to the Jew*

This is a simple fact. It is not a mere opinion.

Notice again the very words of the Lord to Ananias at Damascus respecting Paul, “**he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel**” (Acts 9:15)

He begins preaching in Damascus. To whom “**straightway he preached Christ in the synagogues, that he is the Son of God,**” and that he “**confounded the Jews which dwelt at Damascus, proving that this is very Christ**” (Ch. 9:20, 22).

He leaves Damascus for Jerusalem, where he is found preaching **“boldly in the name of the Lord Jesus, and disputed against the Grecians”** (Ch. 9:28, 29).

His life is in danger. The brethren bring him down to Caesarea, and send him on to Tarsus. Acts 11:26, &c. Barnabas afterwards leaves Jerusalem for Antioch, and then goes on to Tarsus seeking Saul, finds him, brings him back to Antioch where they remained a whole year, and were then sent to Judea with relief for their poor brethren. Acts 11:22-30.

Paul and Barnabas, having fulfilled their ministry, returned from Jerusalem to Antioch bringing John Mark with them.

**“As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus. And when they were at Salamis, they preached the word of God in the *synagogues of the Jews*”** (Acts 13:2-5).

John Mark is with them. They go to Paphos at the opposite end of the island of Cyprus. Then **“Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them returned to Jerusalem”** (Ch. 13:13).

Now Paul and Barnabas pass through Perga to Antioch in the extreme north of Pisidia.

The first thing we read of them after their arrival is that **“they went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets—the appointed portions for the day—the rulers of the synagogue sent unto them, saying, Ye men and Brethren, if ye have any word of exhortation for the people, say on. And Paul stood up, and beckoning with his hand, said”** (Ch. 13:14-16)—here follows a most remarkable discourse from this most remarkable man.

Christ is beautifully linked to Old Testament history and promise, and forgiveness of sins preached through faith in Him.

**“And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. And the next sabbath day came almost the whole city together to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but *seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth*”** (Acts 13:42, 47).

These Jews stirred up a persecution against the apostles who shook off the dust of their feet and left them.

We have quoted this passage at considerable length because of its great importance, and because such fearful mistakes have been made as to its meaning. Again and again in conversation among Christians, and even in sermons, have we heard that Paul turned from the Jews and went to the Gentiles, inferring that he had now done with the Jews who were abandoned for their rejection of the Gospel and for their blasphemy. The simple truth is that Paul and Barnabas turned only from those Jews who contradicted and blasphemed at Antioch in Pisidia; and turned only to those Gentiles who were gathered there at the Jews' synagogue. Neither the Jews nor the Gentiles were in a representative capacity. They each represented only themselves, just as any other blasphemers would in any other part of the world. Had those blasphemers represented the Jewish people in general, of course the apostles would have left the Jews altogether; but they did not, for at the next place they visited—Iconium— **“they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews and also of the Greeks believed”** (Ch. 14:1).

It is important to notice that at Antioch the Apostles admitted **“it was necessary that the word of God should first have been spoken to you.”** Why was it necessary? On two grounds.

- First, it was God's order.
- Second, because, whilst the same Saviour, the same salvation, and on the same terms, would do for both, the same sermon would not.

When Paul preached to the Gentiles, he urged them to turn from dumb idols to serve the living and true God; but when he preached to Jews, he showed from the Hebrew Scriptures that Jesus is the Christ. If both Jews and Gentiles—heathen and Mohammedan—are to have the Gospel preached to them to-day, it must be first to the one or the other, for the same reasons hold good to-day as 1800 years ago.

If necessary to preach to Jews first then, and it was, why not now? The Gentile heathen are in the same state now as then. The Jews are also in the same state now as then, and they both stand in the same relationship to each other.

### *Confirmatory Evidence*

The opening of the 17th chapter of the Acts should be carefully read. There we find that **“first to the Jew”** was the apostles' regular custom.

**“Now when they had passed through Amphipolis and Apollonia, they”**— now Paul and Silas—**“came to Thessalonica, where was a synagogue of the Jews: And Paul, as his manner was, went in unto them, and three sabbath days reasoned with them out of the scriptures, Opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom,”** said he, **“I preach unto you, is Christ. And some of them believed”** (Acts 17:1-4).

Paul and Silas come next to Berea, and “**went into the synagogue of the Jews.**” These Jews, we are told, “**more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. Many of them therefore believed**” (Acts 17:12).

They were intelligent believers. They knew *what* they believed, in *whom* they believed, and *why* they believed; and would thus be firm believers, and the more likely to be successful preachers to others.

Paul goes on to Athens, leaving Silas and Timothy behind at Berea. “**Now while Paul waited for them at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews**” (Ch. 17:16, 17).

Paul had got his commission to preach to the Gentiles. He had arrived at one of the finest fields for work. He had preparation for his work by the stirring of his spirit, and still he went to the Jews. Why? Surely he was guided by the same Holy Ghost who separated him and sent him. This is a sufficient answer. But another reason is suggested in addition. He seems to say, “I have Jewish brethren here who believe the Old Testament Scriptures, who are waiting for the Messiah: why should I not seek their conversion, and leave them to evangelize the Gentiles, whilst I prosecute my mission in other places.”

“**Therefore disputed he in the synagogue with the Jews . . . After these things Paul departed from Athens, and came to Corinth . . . And he reasoned in the synagogue every sabbath, and persuaded the Jews and Greeks**” (Ch. 18:1, 4).

“**And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles**” (Acts 18:5, 6).

Here again many Christians have thought and said that Paul here leaves the Jews altogether as abandoned of God for their blasphemy.

Certainly not. He does not even turn his back on all the Jews at Corinth, where this occurred. Follow him. “**And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house**” (Ch. 18:7, 8).

The Gentiles also got a blessing, for “**many of the Corinthians hearing believed, and were baptized.**”

Paul stayed there a year and a half, for the Lord told him in a vision that He had much people in that city. Paul set sail for Syria, calling at Ephesus on his way. Here he “**entered into the synagogue, and reasoned with the Jews**” (Ch. 18:19).

He refused, though pressed, to stay longer at that time, but promised **“if God will”** to return to them. Aquila and Priscilla had accompanied Paul from Corinth to Ephesus, but Paul left them at Ephesus, where they proved to be a great help to Apollos in preaching to the Jews till Paul’s return from Syria by way of Antioch, Galatia, and Phrygia. When Paul reached Ephesus on his return, Apollos had already gone to Corinth, where he preached to the Jews with convincing power. Paul at Ephesus again **“went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God”** (Ch. 19:8).

Gentiles received large blessing in the observance of this order, **“first to the Jew.”** **“Many of the Corinthians hearing believed, and were baptized,”** and the further striking statement **“that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks”** (Acts 19:10).

Paul’s influence on the worship of Diana was truly wonderful, even allowing that Demetrius had greatly exaggerated that influence when he said, **“Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands”** (Ch. 19:26).

There was amazing stir and excitement. Paul’s friends begged him not to venture into the theatre. Whilst Paul is being held back, another Jew, Alexander, was pushed forward, and wished to speak. **“But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians”** (Ch. 19:34).

It would seem that the idolatrous systems of the world would tremble and fall before the preaching of Jews filled with the Holy Ghost. These idolaters seemed shrewd enough to infer that it was no use defending by fair argument their worship of idols in the presence of Jews; their only course was to shout their religion up, and to shout the Jews down.

Some time after this uproar and excitement at Ephesus, Paul having visited several other places called at Miletus on his way to Jerusalem to keep Pentecost: and from Miletus he sent for the elders of the Church at Ephesus, to whom he gives one of the most touching and beautiful addresses on record, and in which he testified that he had preached **“both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ”** (Ch. 20:21).

This model missionary, whose movements appear to have been directed by the Holy Spirit, uniformly presents the Gospel, **“to the Jew first”** and then to the Gentile. As long as this course was observed, both Jews and Gentiles got large blessing.

Paul reaches Jerusalem, and receives a hearty welcome from the brethren—believing Jews. The next day he calls on James, when **“all the elders were present, And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified the Lord”** (Acts 21:19, 20), and then bore their testimony to the fact that among the Jews there were *myriads of believers*, though still zealous for the law.

His bitter persecution in Jerusalem issues in his being sent a prisoner to Rome. When he had been in Rome three days, “**Paul called the chief of the Jews together**” (Ch. 28:17).

They fixed a day for another visit, and then “**came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. And some believed the things which were spoken, and some believed not**” (Ch. 28:23, 24).

In evangelistic work we have never had other results among the Gentiles for these eighteen hundred years—some believing and some disbelieving. The unbelief and blasphemy of *some* Jews is no more a reason for turning from *all* Jews, than the unbelief and blasphemy of some Gentiles is a reason for turning from all the Gentiles.

Paul here, at the close of the Acts, quotes Isaiah, 6th chapter, as fulfilled in the case of the opposing and unbelieving Jews at Rome, which simply illustrates the *partial* blindness which has happened to Israel during this present dispensation. He then assures them that their individual unbelief will not discredit the Gospel, but “**that this salvation of God is sent unto the Gentiles: and that they will hear it.**”

God’s order is “**to the Jew first, and also to the Gentile.**” This order observed throughout this dispensation will obey Divine precept, and follow apostolic precedent, and will, in the best and quickest manner, gather the Church and hasten the Lord’s return.

*Inferences drawn by Christians from the following Scripture commands:  
“Beginning at Jerusalem” and “To the Jew first.”*

Some believing that the two have one and the same meaning, and that “**to the Jew first**” is still in force, infer that “**beginning at Jerusalem**” means going first to the Jews with the Gospel in every land and in every age. Others, believing also that the two have one meaning, and that “**beginning at Jerusalem**” means only starting from that city in preaching the Gospel 1800 years ago, infer that “**to the Jew first**” was fulfilled and done with in apostolic times.

Both are partly right and partly wrong. “**Beginning at Jerusalem**” is to be taken in its plain, literal, and obvious meaning, as beginning in that city. This was fulfilled and done with in the opening of this dispensation. The spirit of the command remains as—begin *where you are*; begin at *home*. If “**beginning at Jerusalem**” were *literally* in force to-day every evangelist must commence his mission from the city Jerusalem. This is impracticable, if not impossible. But “**first to the Jew**” is a principle of order, commanded by the Holy Spirit, observed by the apostles, even by the apostle to the Gentiles, and which has never been cancelled or reversed.

*Confirmed by the Epistle to the Romans*

Paul’s love to his Jewish brethren was truly wonderful. His heart’s desire and prayer to God was for their salvation; indeed, his love has been expressed in language so strong that divines for ages have been perplexed with its meaning.

**“That I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh”** (Romans 9:2, 3).

Paul was a patriot, no doubt; but we cannot adequately account for these strong expressions on the ground of patriotism. He had a deeper insight into the Divine plan and the manner of its accomplishment than perhaps any other man. This insight was given him by the Holy Spirit; why not then readily admit that his course of conduct was an example for all evangelists during the current dispensation, and not simply patriotic, local, or temporary?

The permanency of the order, **“to the Jew first,”** is confirmed by Romans 1:16— **“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”** And again in chapter 2:9-11— **“Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.”**

It seems to be a dangerous tampering with Scripture to say that this order was temporary, and confined to apostolic times. The Epistle was written nearly thirty years after the opening of the dispensation, and relates to doctrine and practice affecting the entire dispensation, and reaching down to the Lord’s return at its close for the conversion of the Jewish nation—chap. 11:25, 26.

#### *Order not Pre-Eminence*

**“To the Jew first”** is simply a matter of order, not preeminence. It must be understood as perfectly harmonizing with **“no difference between the Jew and the Greek,”** and **“no respect of persons with God.”** Israel is God’s firstborn among the family of nations, and the elder brother of the Gentiles. God said to Moses, **“Thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, my firstborn”** (Exodus 4:22). The firstborn has had greater privileges than the Gentiles, and consequently higher responsibilities. Responsibility is measured by privilege, and chastisement by privilege abused.

In the revealed purpose of God the firstborn has responsibilities in the interest of his younger brothers—the Gentiles—of which he cannot divest himself. If the Jews fail, they get **“tribulation and anguish”** first. None seem unwilling to let them have *priority* in chastisement for disobedience—a priority which shall last through the present dispensation. Why should a different meaning and application be given to that *priority* in relation to blessing?

The chastisement *first* to the Jew, is not only punishment for privilege abused, but is intended as a warning to Gentiles, **“Be not highminded, but fear”** (Romans 11:20). The blessing given **“first to the Jew”** discharges a heavy debt of justice for past wrongs inflicted on him by unrelenting persecution for ages, also a heavy debt of gratitude for priceless blessing received through him, and at the same time secures in him when blessed, a channel and instrument for blessing the world.

## *Not a Gentile Dispensation*

How commonly one hears this dispensation spoken of as a Gentile dispensation. There is not a single passage of Scripture to favor this designation. That the Gentiles have kept the blessings of the Gospel to themselves for many centuries is quite true, but that has been more to their reproach and loss, than to their honor and blessing.

The Gospel of Christ was established in the affections of tens of thousands of Jews before Gentiles were at all admitted to its privileges and blessings. The Jewish wall was broken down not that the Jews might be driven out from Gospel blessings, but that the Gentiles might share those blessings with *Jews* on common terms.

The Gentiles were to be “fellow-heirs, fellow-members of the body, and fellow-partakers of the promise.” On this point nothing can be clearer than the inspired statement of Paul in Romans 11:17, 18. **“And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee”**

Let us carefully notice some points in this passage.

- *Some* of the branches broken off—*not all*.
- Gentile wild olives grafted in among Jewish natural branches—Jewish believers in Christ; not *instead* of even the broken off branches.
- Though broken off for unbelief, God says, **“And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again”** (Romans 11:23).

In the mean time, during the present dispensation, it is the clearly expressed will of God that believing Gentiles should be *partakers*—not monopolizers, partakers only—with believing Jews, of the root of the fatness of the olive tree. Can any honest mind persuade itself that the thought, feeling, and effort of the Christian Church have been, or are now, in harmony with God’s mind as here expressed toward the Jew? And if not, why not?

Some Christians appear to think they have effectually silenced all who would preach the Gospel to the Jew at all— as a Jew—whether put first or last, by quoting the words, **“In Christ Jesus there is neither Jew nor Greek.”**

We answer, Paul preached to the Jews as Jews and to them first; and further, he says, **“to the Jew I became a Jew that I might gain the Jews.”**

The Scriptures speak of **“the Jews, the Gentiles, and the Church of God.”** But the Jews and Gentiles in this passage are *out of Christ*; and the *Church of God* is *in Christ*. In Christ, Jews, and Gentiles are both one, but out of Christ they are not both one, and our preaching is to Jews *out of Christ*. It therefore, is thoughtless if not foolish to quote such a passage against preaching Christ to the Jews as Jews.



Besides, where it is said “there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female,” it does not mean that these sexual, social, and national distinctions are *destroyed*, but simply ignored. None are saved *because* they are Jews or Greeks, or *because* they are masters or servants, or *because* they are males or females; but because they are sinners willing to comply with God’s terms of salvation.

We might urge the priority of the Jewish claim on Christian love and effort on the ground of the wrongs inflicted on the Jews for ages by so-called Christians. The cruelties and idolatries of a spurious Christianity have hardened the hearts and intensified the prejudices of millions of Jews. Their teeth have been drawn and their eyes scooped out, by so-called Christians, to get at the Jews’ money. They have been hunted like foxes, cursed as dogs, plundered as bees, treated by the licentious as beasts, and banished from every Christian country under heaven. Surely we might seek by active kindness, not only to atone for ages of wrongdoing, but even to win numbers of them to the faith of the Gospel. Besides, has not God said to converted Gentiles, **“For as ye in times past have not believed God, yet have now obtained mercy through their unbelief: Even so have these also now not believed, that through your mercy they also may obtain mercy”** (Romans 11:30, 31).

It is not *by your cruelty*; it is not *by your neglect*; but by the *mercy shown to you*, they also may *now* obtain mercy. Has the mercy shown to us had any saving effect on our Jewish brethren? Cruelty has hardened, love will soften.

We might urge the priority of the Jewish claim on the ground of *gratitude* for the priceless blessings we have received through the Jews.

- The Bible was written and preserved by Jews,
- The Saviour of the world was a Jew.
- The first thousands of converts were Jews.
- And the first missionaries to us Gentiles were Jews.

I was dining one day in the suburbs of the city of York. My host said, “I have just had a call at my business place in the city from the son of an eminent divine.”

I replied, “I have heard of him, but have never seen him. He is a sad grief to his family, having behaved ill to his wife and left her, and has become a sort of vagabond.”

“True,” said my host. “Why did he call on you.”

“To ask for help.”

“Did you give him anything.”

“Yes, I gave him a sovereign.”

“Why so much.”

“His excellent father has frequently been my guest, and I never heard him preach or pray but I was blessed under his ministry, and was sorry to see the son of so good a man in such a plight, so gave him a sovereign, not for his own, but for his father’s sake.” A noble act, prompted by a worthy motive!

We put in a plea for similar kindness on similar grounds on behalf of ten or twelve millions of Abraham’s seed. Sinners they are—great sinners—but God says they are still “**beloved for the fathers’ sake**” (Romans 11:28).

And if God can afford to love them while still enemies to the Gospel, surely we can love them too.

On the ground of *justice* for past wrongs; on the ground of *gratitude* for priceless blessings; but above all, from love to Him who prayed, “Father, forgive them, they know not what they do;” and who is now “**exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins**” we urge “**first to the Jew.**”

Surely the Christian’s regard for divine command, and for apostolic example should settle this matter once for all, and the Jew in modern missions should resume the place he occupied at the opening of this dispensation, and with so much blessing to his own people and to the Gentiles.

In the family of nations Israel is God’s *firstborn*.

- God said to Moses, “**Thou shalt say unto Pharaoh, thus saith the Lord, Israel is my son, even my firstborn**” (Exodus 4:22).

- According to Deuteronomy 21:15-17, in the distribution of a father’s property among his children, “**a double portion**” was the right of the firstborn.

Have we never known the firstborn of a family become a sort of second husband to a widowed mother, and a sort of second father to his younger brothers and sisters? Responsibility is measured by position and privilege, hence the principle of the “**double**” in God’s dealings with Israel. Israel has been elected to position and privilege with corresponding responsibilities towards the whole Gentile world, to whom he is the destined channel and instrument of blessing. In disobedience Israel is visited with “**tribulation and anguish**” and receives at “**the Lord’s hand double for all her sins**” (Isaiah 40:2).

But on their national conversion and fulfillment of their divine mission, God says to them “**For your shame ye shall have double . . . in their land they shall possess the double: everlasting joy shall be unto them**” (Ch. 61:7).

“**To the Jew first,**” as an individual, now; “**and also to the Gentile;**” then the Jewish nation first on the return of the Lord and the opening of the millennium; and then the blessing of all nations through restored and saved Israel. This is God’s revealed arrangement, and which has never been cancelled or reversed.

Some Christians object that if the Jews as a nation are not to be converted till the Lord's return, why trouble about the conversion of Jews now? But the very same objection might be urged against seeking the conversion of Gentiles now, for the Gentiles as nations are not to be blessed till after the Lord's return, and not till after the restoration and conversion of Israel.

It is as binding on the Church now to preach the Gospel to the Jew for the conversion of "**the remnant according to the election of grace,**" as it is binding on the Church now to preach the Gospel to the Gentiles "**to take out of them a people for His name.**" An election of individuals now—Jews and Gentiles—to form a new body—the Bride of Christ; then the blessing of the nations in millennial times, after the return of the Lord.

It has been asked, and not unnaturally, if this order be in force to-day, how is it to be practically applied? Is the Church of Christ to abandon her missionary work among the Gentiles, and turn their attention exclusively to the Jews? No, certainly not. That would be as unscriptural as preaching the Gospel exclusively to the Gentiles. Let the mind of the Church be thoroughly surrendered to God's Word— "**To the Jew first, and also to the Gentile.**" We would have prayers, missionaries and contributions increased a thousand-fold on behalf of missions to the Gentiles, rather than diminished in the smallest degree. One should be done, and the other not left undone.

All that need be done to meet the requirements of Scripture in letter and in spirit, in sending the Gospel "**to the uttermost part of the earth**" is this: wherever Jews are found in towns and cities to which missionaries are sent, let the apostolic order be observed, "**To the Jew first, and also to the Gentile.**" The experiment has been made already, and with marvellous results, in the opening of the current dispensation. We see no reason why similar results should not follow a return to the apostolic order.

#### *Why was the Order "**First to the Jew**"*

not only reversed but cancelled altogether by the Christian Church 1800 years ago?

We can account for the changed attitude of the Church toward the Jew in the following way: when Jerusalem and the temple were destroyed in A.D. 70 by Titus, and the Jews were driven out of their land, the Church not unnaturally, though erroneously, drew the inference that the Jews were abandoned by God, thus mixing up spiritual with national interests, which led to the neglect of the Jew and then to his bitter persecution, and the result was—the dark ages.

If before the destruction of Jerusalem, the apostles went always first to the Jews in Gentile lands, and when there were comparatively few, the inducement to observe this order since the last dispersion is much strengthened—as much as the number of Jews is greater.

#### *A Century of Protestant Missions*

This is the title of a pamphlet bristling with the most startling facts, written by James Johnston, and published by Nisbet and Co.

Amongst these facts we have the following: that “the heathen and Mohammedan population of the world is more by 200,000,000 than it was one hundred years ago; while the converts and their families do not amount to 3,000,000.” The actual increase of population, Mr. Johnston says, “is much more than the 200,000,000.” He says further, “We rejoice in the work accomplished by modern Christian missions, while we mourn over the sad fact that the increase of the heathen is numerically *more than seventy times* greater than that of the converts during the century of missions.” These are appalling facts. He also states another fact equally startling: “That the great heathen and Mohammedan systems of religion are not only increasing their adherents by the ordinary birthrate, but are yearly making far more converts than our Christian missions.” Another statement should be noticed with the above: “That Protestant missions have, in a hundred years, accomplished as much as could reasonably be expected, from the methods employed, and the means placed at the disposal of the societies conducting them.”

Statement No. 1. That the rate of increase of population among the heathen and Mohammedans during the last hundred years has been more than 200,000,000, that is, seventy times as many as the number of nominal Christians made from the same peoples during the same 100 years.

Statement No. 2. In addition to the increase among the heathen and Mohammedans by birth-rate, they are yearly making far more converts than all Christian missions.

Statement No. 3. That as much as could reasonably be expected has been accomplished during the last hundred years by Protestant missions, considering the methods *employed* and the means afforded.

If these statements are true—and we cannot gainsay them, but we rather thank the author of the pamphlet for his array of facts, his reasons, and his inferences—if, at nearly the end of the nineteenth century of the Christian era, we have got no further in the evangelization of the world than the above statements assert, has not the time come for a thorough re-examination of methods and means adopted to secure the great end contemplated?

*It is asked, have you anything to suggest?*

Let me first state a few facts.

1. The Jews are in all lands.
2. They have access to all people.
3. They are familiar with the languages, manners and customs of all nations.
4. They have physical constitutions acclimatized to all countries.
5. They admit, as inspired of God, three-fourths of our Bible.
6. The remaining one-fourth—called the New Testament—rests upon the foundation of the Old Testament, and renders it a complete revelation.
7. They are waiting for a Messiah according to the Old Testament predictions, and that Messiah can be proved to be the Jesus of the New.

They have been made, by Divine grace, the most wonderful men of God, both in Old and New Testament times, the world has ever seen. We have the same material to-day, and the same Holy Ghost power to appropriate it. All the essential features of the Jews —mental and physical—are the same to-day as when Moses brought them out of Egypt.

God overruled the captivity in Babylon, which was local and temporary, for blessing to the idolatrous nation that took the Jews captive. A decree was issued by the Government that not a word must be spoken against the God of Daniel.

God has already overruled the national “**fall**” and the national “**casting away**” of the Jews for blessing to the Gentiles on a large though limited scale; are we not encouraged by Scripture to hope for a larger blessing to the Gentiles as the result of direct effort on the part of the Jews in evangelizing the Gentiles.

**“Now 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?”**

And then Paul glories in being “**an Apostle of the Gentiles.**” On what ground. “**If by any means I may provoke to emulation them which are my flesh, and might save some of them.**”

Why so anxious to save some Jews.” **For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead”?** (Romans 11:12-15).

Paul gloried in preaching to Gentiles, in the hope of exciting jealousy in the Jews, which should result in the salvation of some who might prove instruments of life to spiritually dead Gentiles.

Charles Wesley sings,

The world shall their reception find,  
Life from the dead for all mankind.

We know this will be fully realized in millennial times, but may we not hope for a precious installment of blessing even now *if* we work on the line of these truths?

We cannot find words in which adequately to praise the Lord for the noble army of missionaries and martyrs furnished by the Church—Episcopalians, Methodists, Congregationalists, Presbyterians, Baptists, and others—during the last hundred years; but is it not open to question as to whether the sacrifice of health and life was not larger than was necessary?

Many have fallen into an early grave under the influence of an unfriendly climate. Many having spent years in acquiring language, have returned home in middle life, with a shattered constitution, or on account of the broken health of the wife. We profoundly honor the godly men and women who were willing to lay down their lives for Christ, but we cannot praise the Christian Church for her culpable neglect of the Jew as a world evangelizer.

As a sample of what we may expect from converted Jews as evangelists, take the case of the late Isidore Loewenthal. He was a missionary of the Free Church of Scotland out in India. He died at 33 years of age by the hand of the murderer. He had not only acquired a large library rich in biblical and Hindu lore, but learned the Afghan tongue; and into the difficult Pushtoo he translated the New Testament, and preached daily in the bazaars of India as recreation from the severer studies of his life. He was the first European who preached in the Khyber Pass. He was exceedingly useful to the Indian Government in the time of the mutiny, so much so, that it was said of him, if he had not been a missionary he might have been a statesman; and that in his death India had lost one of the greatest minds that ever blest India.

Now, who was this man? Fourteen years before his death, at the age of 18 or 19, he was a Jewish peddler, in the streets of New Jersey, America.

In the face of the Scriptures and facts about the Jews, and the state and needs of the world, is it out of place to call the attention of the entire Christian Church to a principle of Divine authority, which though obsolete in practice is still unrepealed— **“To the Jew first, and also to the Gentile”**?

I have faithfully delivered my testimony whatever be its destiny; and I now affectionately and earnestly implore all true Christians to give thoughtful, prayerful, unbiased attention to the subject of Jewish evangelization.

In the conversion of Jews we annihilate the most powerful opposition to the Gospel that exists, and secure the ablest auxiliaries in evangelizing the Gentiles.

Let us then, for the sake of the Jews, who gave us the Gospel, and who need it themselves; and beyond this, for the sake of the Gentiles, to whom the Jews have access everywhere; but above all, for Christ's sake, let us obey the Scripture precept, and follow apostolic precedent, **“To the Jew first, and also to the Gentile”** (Romans 2:10).

~ end of chapter 9 ~

<http://www.baptistbiblebelievers.com/>

\*\*\*