

“ISRAEL MY GLORY”

Israel’s Mission, and Missions to Israel

by

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CHAPTER TWENTY-THREE

CONCLUDING REMARKS AND SUGGESTIONS

- We have gathered from the Word of God that Israel’s national election is unconditional, and that the preservation of this nation to the end of time is guaranteed.
- We have also gathered, from the same Word, that the purpose of this election and preservation is that Israel may be a channel and an instrument of blessing to all the nations and families of the earth.
- We have also gathered, on the same authority, that all the promises to Israel, relating both to temporal blessings in Palestine, and to spiritual blessings in Christ, are to be literally fulfilled to the national Israel—they are neither cancelled to Israel nor transferred to the Church, even though the Church may make use of them in a secondary and spiritual sense.
- We have also gathered that the rejection of Israel is only national and temporary; it is neither total nor final. Their rejection has excluded the nation from the possession of Palestine for a definite period, but has never excluded the individual Jew from the blessings of the Gospel except on the ground of individual unbelief.
- We have also gathered that during that national rejection of Israel, and occasioned by that rejection, the Holy Spirit is calling and preparing the Church, composed of individual Jews and individual Gentiles, as a Bride for the Bridegroom—a second Eve for the second Adam. The Jewish portion of the Church is called “**a remnant according to the election of grace**”; and the Gentile portion, “**a people taken out for His name**”; both one in Christ, who is the Head of His body, the Church.
- We have also gathered that a future restoration to Palestine, in unbelief, is assured to the entire nation of Israel; that the time of “**Jacob’s trouble**” will culminate after restoration, in the attempt of Antichrist to crush the nation out of existence, in order to produce universal atheism; and that in Israel’s extremity the Lord Jesus Christ will appear in person on Mount Olivet, accompanied by His Church which met Him in the air, to destroy Antichrist; to establish universal peace; to convert the remnant of the restored nation; to “**reign in Mount Zion, and in Jerusalem, and before His ancients gloriously**”—indeed, to be “**king over all the earth, one Lord, and His name one.**”
- We have also gathered that the throne of David will be occupied by David’s Son and Lord. He having received the millennial kingdom from the Father, reigns over the house of Jacob; superintending the blessing of the entire world through restored and saved Israel, and then, at the close of the millennial reign, He delivers up the kingdom to the Father that God may be all in all”;

- We have also gathered that the theory of the Israelitish origin of the Anglo-Saxons is unscriptural and mischievous, and indeed directly contradictory to many of the plainest passages of the Word of God.
- We have also gathered that the Lord expects His Church to spread the knowledge of His name and Gospel all over the world, and that He and the Holy Spirit together have given definite instructions as to how this work can best be accomplished.

First, the disciples were to receive Holy Ghost power; then be witnesses to Christ, according to the program laid down by the Lord Himself in His very last words—Jerusalem, all Judea, Samaria, and uttermost part of the earth. Obedience as to Jerusalem, all Judea, and Samaria, was followed by marvellous blessing.

Then Paul was specially chosen to carry out the last clause— **“to the uttermost part of the earth.”**

Now the Holy Spirit gives definite instructions as to the best way of accomplishing this part of the commission, namely, **“To the Jew first, and also to the Gentile.”** This order was strictly observed by the apostle Paul all his life long, and with glorious results in the interest both of Jews and Gentiles; and as this order has never been reversed or cancelled, we infer that it ought to have been observed all through this dispensation, and ought to be observed to-day. God has thrown His power, available to the Church, along the line of His plan, and His blessing along the line of obedience; so that to miss His plan is to miss His power, and to be disobedient is to lose His blessing.

We have also shown that God has owned and blessed obedient effort to evangelize His beloved Israel, in the conversion of many souls; in making converted Jews a blessing to Gentiles; and in answering prayer and honoring trust for funds to carry on His work, without any personal appeals for subscriptions

It has also been shown that every doctrine vital to Christianity is plainly taught in the Old Testament Scriptures, so that to deny the claims of Christ is to deny or pervert the Old Testament Scriptures on which His claims rest, and by which they are clearly proved.

Suggestions to Christians

Surely all Christians who really and truly love the Lord Jesus Christ, sincerely desire to know the will of God in order to do it.

- We suggest that the entire Word of God should be prayerfully studied to ascertain God's purpose in the Jews: that the terms used by the Holy Spirit to describe the Jews should be understood of the Jews; that the terms used to describe the Gentiles should be understood to mean the Gentiles; and that both promises and threatenings to each respectively should be taken in their plain, literal, and obvious sense.
- We suggest that the prophecies relating to the second advent of our Blessed Lord should be understood in the same sense as those fulfilled predictions relating to His first advent.

- We suggest that in all practical effort to evangelize the world the Divine order, “to **the Jew first,**” should be acted upon, unless it can be shown from the Word of God that this order has been reversed or annulled.

- We also suggest that loving effort should be made to reach with the Gospel those Jews who live near to us, and to whom we may gain neighborly access; that we express to them our deep gratitude to God for the Bible and the Saviour we have received from them; that we give or send them suitable tracts or New Testaments; that we invite them to our places of worship; and that under the impulse of Christ’s love we show them every kindness, that through the mercy shown to us, they also may now obtain mercy.

- We also suggest, in the most kindly and brotherly spirit that evangelical ministers of all denominations should occasionally bring the claims of Israel before their congregations, and give their people an opportunity, at least once a year, of contributing towards the work of God amongst the Jews. Their people might also be encouraged to look after the Jews residing near them.

- We also suggest that monthly prayer meetings on Israel’s behalf be established, as far as possible, in all evangelical churches in London and throughout this and other lands.

In many cities and towns one monthly meeting might be considered sufficient. In that case, of course, Christians of all denominations should be invited, and the local ministers invited to preside in turn and to give a brief address.

Above all we suggest that constant, earnest prayer be presented in the closet and at the family altar by all Christians on Israel’s behalf, but especially on Saturday, the Jewish sabbath, when the Hebrew Scriptures are being read in the synagogues in all lands, and when Missionaries are preaching Christ to numbers of Jews in all parts of the world. Shall we not pray that the Lord will awaken in the Church of Christ such an interest in Israel as is warranted by His own Word; and give such an outpouring of the Holy Spirit on Israel as the Church has never witnessed since apostolic times?

Already God is beginning to answer these prayers in quickened interest in Israel amongst Christians; and in the wonderful movement amongst the Jews as the result of God’s blessing on the free distribution of the Hebrew New Testament, and Scripture portions, amongst the Jews throughout the world, and especially in the Russian empire.

Lastly, we suggest that the New Testament Scriptures and portions should be freely, but discriminately, distributed amongst the Jews throughout the world; and, indeed, amongst the heathen and Mohammedans also.

We shall never get the world evangelized without the Jew; and we shall never get the world supplied with the Word of God by sales.

Consider the hundreds of millions still unevangelized.

Remember that not more than four millions and a half of complete Bibles are produced in one year by all the Bible Societies of Christendom.

Six millions and a half to seven millions are produced, if we include portions, thirty-two of which are counted to make a complete Bible. Say seven millions, including portions, that is, single Gospels and Epistles. Half of these are used up by countries already Christian in name. Then bear in mind that we have an increase of population every year to the number of twelve millions, or one million each month.

When will the world's population be supplied with the Word of God at this rate, when the number of Scriptures, including portions, produced in one year, would not supply two-thirds of the actual increase of population in one year? Is there no possibility of accelerating our speed in supplying the world's population with the precious Word of Life?

The principle of sales versus gifts must be re-examined in the light of the Word of God. Policy says, sell as the rule, give as the exception. This may be conceded where distribution amongst Protestants is concerned, for they know, to some extent, the value of the book, and indeed, in many cases, are simply adding to others already in possession.

Let such by all means pay for them, and indeed all others able and willing to do so. Our concern is not about Christians who have the Bible, and who, for various reasons, wish to possess others and are able and willing to pay for them. Our concern is for those millions who know not the Book, don't want the Book, and have neither love to nor faith in the Book, such as the heathen, the Mohammedan and the Jew in relation to the New Testament and also the very poor in Christian lands unable or unwilling to purchase.

To justify sales, it is said people value what they pay for. A few heathens and Mohammedans purchase the Bible, and a few Jews the New Testament, simply out of curiosity, but none can be expected to value the Scriptures they don't believe in simply because they pay for them. People don't value a thing because they pay for it; but the reverse; they pay for what they value. But they must know the Scriptures to value them. Get the Scriptures as a love-gift into the hands of those who need them, and when blessed by the Holy Spirit to the people's conversion, they will then purchase or subscribe in order to give them to others.

- Others quietly say: you know people don't value that which costs them nothing. Then why not make them pay for wedding, birthday, and other presents?

- Others say: but by sales you get money to purchase more Scriptures. Reply: even Bible Societies admit that it costs much more to sell than to distribute gratuitously.

- Others say: but sales give a better guarantee against waste and destruction. Reply: the reports of Bible Societies tell of numbers bought on purpose to destroy them; so that to sell gives no guarantee against waste.

Unfortunately for this policy of selling the Word of God, even if the policy were sound and economical, it will never succeed in supplying the human family with God's message of love in print; but the strongest count against it is that it practically questions the wisdom of God in giving everything and selling nothing. What does God sell?

- When He counsels to purchase, it is to **“buy wine and milk without money and without price.”**
- God gave His Son, who is **“His unspeakable gift.”**
- With Him he freely gives all things.”
- **“The gift of God is eternal life.”**
- He gives the Holy Spirit.
- **“Every good gift and every perfect boon cometh down from the Father.”**
- Our blessed Lord says **“I have given them Thy Word.”**
- **“Freely ye have received freely give”**—not cheaply sell.

If we are to exact payment for the printed Word, why not also for the spoken message?

If we are justified in withholding the Word of God unless paid for, because some may abuse it, why not withhold the spoken message because some may reject it? Many sinners would much prefer to pay God for salvation, either in supposed good works or in hard cash; but they must either accept salvation as a gift or perish. But having accepted Christ and all He has, as God’s free gift, they may give themselves and all they have as thank-offerings to the Lord. Let the Church of Christ give God’s Word to the world, and evangelize the world through the Jews.

“FIRST TO THE JEW AND ALSO TO THE GENTILE”

~ end of book ~

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