

CORRESPONDENCE.

THE JEWS.

TO THE EDITOR OF THE CHRISTIAN MIRROR.

"And so all Israel shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

DEAR SIR,—Your correspondent, "An Humble Believer in a Millennium yet to be produced by the Gospel of Christ," says, in his 7th letter, that on the above text he and myself are "fairly at issue." He believes that the Israel spoken of is that wicked and infidel race of men scattered over the civilized world who call themselves Jews; while I humbly conceive that the term Israel in the text means the "spiritual Israel," believers in the Lord Jesus Christ, and them only. My reasons for so believing may not to your respected correspondent be conclusive,—to my own mind they amount to a demonstration.

Before I proceed to state those reasons, it is perhaps proper I should notice some of your correspondent's objections against my former remarks on this scripture.

In my first letter, I said that the language of the text, applied to the natural descendants of Abraham, would not be true; as it is certain many of them have been lost. And your correspondent, to evade the conclusion which his own criticism of God's truth necessarily leads to, attempts to show that the words "All Israel" are to be understood to mean the whole of one generation of the Jews, "or even a major part of them." To support this, I had almost said, perversion of plain language, your correspondent makes use of the following illustration: "If we speak of the American nation having elevated the late General Harrison to the office of President of their Republic, we do not mean to include in our idea the people of that nation who were contemporaries with Washington, but the nation as it existed two or three years ago." "With the greatest propriety, also, speaking of France, we may say, all the French are governed by Louis Philippe." "No," says the lively logic of your respected correspondent, "this understood of the French as a nation would not be true, as it is certain many of them were in their graves before his Majesty was born."

This reasoning I confess is very specious, and does credit to the ingenuity of your correspondent; but perhaps he is not aware, that in the attempt to overthrow my "lively logic," he violates one of the simplest rules of that useful art. Such reasoning is calculated to mislead a careless reader; but will, upon examination, turn out to be what it really is, one of those mists of sophistry that for a moment obscures the sun of truth, to be as quickly dissipated by the brightness of that luminary.

It is a rule in logic, "that the predicate determines the quantity of a proposition, or the extent in which its subject is taken;" and your correspondent's error is in confounding a universal with a particular proposition. To make this more plain, suppose we should say,

"All Israel shall be lost,"

the predicate "shall be lost" determines the extent in which the term "all Israel" is to be understood, as meaning all the people of Israel in the widest sense, from Abraham the first Jew to the last of his natural posterity; as the term "lost" will apply *logically* to every individual. But suppose we should say,

"All Israel were governed by King David," here the predicate "governed by King David" determines the extent in which we are to understand the term "all Israel" to be particular, as applying only to those of the Israelites who lived during the reign of that excellent monarch.

The reader is now prepared to appreciate the fallacious reasoning of your correspondent. In his estimation, the following propositions bear the same logical character:

"All Israel shall be saved."

"General Harrison was elected President by the American people."

"The French nation is governed by Louis Philippe."

"All nations feared David." 1 Chronicles xiv. 17.

Who does not at once perceive the difference between these propositions; the first only being universal and the others particular? But if we should say,

"All Americans shall be saved," or

"All Frenchmen shall be lost,"

we then have propositions precisely similar to that in the text; and any person acquainted with the English language would understand the terms "shall be saved," and "shall be lost," as affirmed of every individual of these respective nations. It is to be hoped your respected correspondent will accommodate himself to such reasoning.

I must now beg permission to repeat, that the language of the text would not be true if applied to the natural Israel.

I am now, in order to gratify your esteemed correspondent, and in justice to my subject, to endeavour "to shew, by fair reasoning on the connected verses, that the text speaks only of the spiritual Israel." I flatter myself I have accomplished already half my task, by showing that the language cannot apply to the natural Jews.—Thus it is proved negatively.

Before proceeding further, I would respectfully call the attention of the reader to the following remarks:

1st. It is the utmost stretch of courtesy to designate the Jews "a nation." They have no king as a nation—no laws—no government; they are not "reckoned among the nations." Your correspondent will, therefore, be more sparing of that term when applying it to them. All that can be said of them in this respect is, that they are a scattered people.

2d. In the chapter in which the text is found, they were said to be "broken off." Broken off what? Off Christ, the true vine. John xvi. 1, 2 and 6: "I am the true vine and my Father is the husbandman; every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit." "If a man abide not in me he is cast forth as a branch and is withered." Let the above be attentively noted. The Jews, as the peculiar favourites of Heaven, were at one time the natural branches of Christ, who always sustained the same relation to his people that a vine does to its branches—the great "corner stone" of his own spiritual building. Those of the Jews who, by their faith in him, continued in union with him he "purged;" and thus was the diminishing of the whole, much more the fullness of those who by faith maintained their united relation.

3d. The believing Gentiles are represented by the "wild olive," who were grafted into Christ, the good "olive tree." These two classes of character, believing Jews and believing Gentiles, in their union with Christ, form one tree, and that tree is the true Israel of God, the legitimate children of Abraham. The word Israel means "a Prince of God;" and hence the language of Peter in his first Epistle, chap. ii. 9. Writing to believers he says: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people—which in time past were not a people, but are now the people of God." This spiritual Israel occupy the place of the fleshly seed of Abraham, but in circumstances far more transcendently glorious.

4th. The unbelieving Jews of the present day are cut off in the same sense that the unbelieving Gentiles are cut off; that is, they exclude themselves by unbelief. No other cutting off will apply to them; for how can that be said to be cut off which was never on.

The veil of unbelief is now on their hearts.—Nevertheless, when it (the heart) shall turn unto the Lord the veil shall be taken away; "and so all Israel shall be saved." By being saved, I do not understand salvation from sin, although that is included, but rather a final salvation. I find this use of the word very common in the Scriptures: (1 Cor. iii. 15) "But he himself shall be saved, yet so as by fire." 1 Cor. v. 5. "That the spirit may be saved in the day of the Lord Jesus." 2 Tim. iv. 18. "And will preserve (or save) me unto his heavenly kingdom." 1 Peter iv. 18. "And if the righteous scarcely be saved," &c. Rev. xxi. 24. "And the nations of them that are saved shall walk in the light of it." "And so all Israel shall be saved, for the Deliverer shall come to Zion and to them that turn from ungodliness in Jacob."

I have here given the text as it is found in Isa. lix. 20. St. Paul quoted the passage from the Septuagint, which most persons know is the first Greek translation of the Hebrew Scriptures. The

passage, as it stands in the Septuagint, is entirely different from the reading in the Hebrew original. In the original it reads: "The Redeemer shall come to Zion." In the Septuagint it is: "There shall come out of Zion the Deliverer." The Hebrew also reads: "And unto them that turn from transgression in Jacob, saith the Lord;" which the Greek translation renders: "And shall turn away ungodliness from Jacob." The question now arises which of these two readings shall we adopt—the original or the translation? The original certainly, especially as it harmonises with other portions of God's truth.—Taking, then, this as the true reading, it interprets what the Apostle means, i. e., "that the Deliverer shall come to Zion" in which is included "them that turn from ungodliness in Jacob."

Mistakes like the above in translating are not rare. One occurs in our English translation of the New Testament Scriptures, Acts iii. 22–26, where Peter is addressing his countrymen on the same subject, says: "And it shall come to pass that every soul, which will not hear that Prophet, shall be destroyed from among the people;" and in the 26th verse, "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." In the original it reads, "Hath sent him to bless you, every one of you turning from your iniquities."† Turn we now to Rom. xi. 27: "For this is my covenant unto them when I shall take away their sins." The reader will do well to look at the conditions and blessings of this covenant in Jer. xxxi. 31, &c., and compare it with Heb. viii. 8–12, and he will find another reason for believing that the spiritual Israel are those spoken of in the text.

And I hope what has been written will be satisfactory to your correspondent, unless that the words of the poet apply to him—

"Convince a man against his will,
He's of the same opinion still."

Your respected correspondent thinks that in the letter that appeared in the *Mirror* of the 23d Nov., I wandered from the subject under discussion. Here, however, "A Believer" and myself are again at issue. In his third letter he says:—"An age will come in which all nations shall serve the Lord Jesus Christ. The Jewish nation will be in existence in that age; therefore in that age the Jewish nation shall serve the Lord Jesus Christ."

To disprove the first proposition, the letter in question was written; and your correspondent can best tell why he refused to sustain the proposition alluded to. He cannot surely have forgotten the 2d, 3d, and 4th paragraphs of his fourth letter, and the very long name he has adopted.—The reader will now see that letter 8 was rather premature. It would be quite easy for me to retaliate, as "sly cuts," "side blows," and "smooth tubs" come much easier than sound reasoning.—A castigation such as I might inflict would not be kind after the Christian kindness (?) manifested by "A Believer," in withholding the "coup-de-gras in compassion to my existence as a controversialist." By the way, I suppose this No. 8 is the "coup" itself. If so, may it not be feared that the "blow" intended for me will rebound on his own head and really become the "finishing stroke" of your correspondent's polemical reputation.

I am, dear Sir, yours, &c.,
Montreal, December 20, 1843.

J. H.

* The writer has gathered the above from authors who understood the original languages.

† Dodrige's translation.

MISCELLANEOUS.

A BEAUTIFUL SIMILE.

We heard a minister in the pulpit, a short time ago, relate the following historical fact, and apply it to Christian duty. There is an electric force—an *unction* arising from its contemplation, that ought to arouse, elevate, and quicken the feelings of every Christian in contemplating the beauties of the parable. The minister remarked that historians said, that the eagle, when the clouds blackened and lowered, and the wind and storm arose, to a fearful extent, would weigh with instinctive precision its ability to withstand its force without injury. If the storm bid fair to rage with too