

SPECIAL
ARTICLES

Our Contributors

BOOK
REVIEWSREV. DR. GOODSPEED AND
ISRAEL.

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On page 214 of his able book, the Doctor says: "There is not the shadow of a hint that this day includes the restoration of the Jews and their conversion." The day spoken of here is the last day, as you see by the heading of the chapter. His position is clear; there is neither restoration nor conversion for the Jew in the last day.

Just here let me quote the late Dr. Charles Hodge, of Princeton, on this subject. In Vol. III. page 805, he says: "The second great event, which, according to the common faith of the church, is to precede the second advent of Christ, is the national conversion of the Jews." There is a national conversion for the Jew then in the latter days Hodge being the exponent of the word. Dr. G., with all his ability is mistaken when he says that there is not the shade of a hint of such a thing in the Book.

But the great matter is what does the Book itself say on these two points, the restoration and conversion of Israel. It affirms both beyond all doubt.

If restoration be the first point to be considered. The prophet Amos, 9:15, said, "And I will plant them upon their own land and they shall NO MORE BE PULLED UP out of their own land, which I have given, saith the Lord Thy God." Then there is a planting in store for Israel, in their own land, by the Lord, after which there shall be NO PULLING UP. Let no pulling up be underlined with red ink. So far there has been a pulling up after every planting that God gave that people in the Holy Land. Therefore there has yet to be a planting of Israel there after which no deportation shall ever follow. Dr. Goodspeed's book is going to do good; it sets people off to study the Word. In argument with this doctrine of Amos you find the apostle, filled with the Spirit, arguing, that the "Tabernacle of David" is yet to be set up. Why did not Dr. G. deal with this last verse of the minor prophet? I do not see how he can. Will he kindly shew us a planting in all the past, after which there was NO PULLING UP?

No restoration of a national kind for Israel, says Dr. Goodspeed. I quote a prophet to shew that that doctrine is a mistake. Jeremiah 16:14-15, said: "Therefore, behold, the days come, saith the Lord, that it shall no more be said, 'The Lord liveth that brought up the Children of Israel out of the land of Egypt;' but 'The Lord liveth, that brought up the Children of Israel from the north, and from the lands whither He had driven them. And I will bring them again into their own

land that I gave unto their fathers.' The prophet foretold a restoration so great that the people would substitute that deliverance for the one from Egypt, and make that their great national day. The coming deliverance shall be so great that the people will celebrate that as they now do the other. The people still commemorate that from Egypt; therefore the other day has not yet come. Let me ask everybody that reads this note to ponder afresh, Jer. 16:14-15. There is a future before Israel. "The callings of God are without repentance."

Let me take another word from the same prophet, 31:36 (Irv.) "If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever."

The term translated "nation" is the Hebrew word generally used. A nation has territory, rulers and laws. Israel is not a nation today strictly speaking. They have enough people to make a nation, but are not one. The doctrine in hand in this passage is that the nationality of Israel is as unmistakable as the succession of day and night. In the meantime Israel is a nation in the purpose of God. Since the days of Nebuchadnezzar the Israelite, people have not enjoyed full nationality but so long as the purpose of God stands, that fact is of small account. In saying that no restoration to their own land is before that people, Dr. Goodspeed preface denies that there is any future national existence for them in the divine purpose or plan. Here Jeremiah says that the nationality cannot cease. The Dr. should not have slipped over this verse in Jeremiah, when he wrote his book.

When Dr. Goodspeed deals with the call of a sinner into the church, he is a sound Augustinian, and holds that man is never dropped by God afterwards. But when he speaks of the call of Abraham and his posterity, he becomes an Armenian in the meantime and says the call was conditional and could be forfeited. But God's call to Abraham was as sure and firm as the call of a man now. God guarantees the conditions in both cases. Dr. G. teaches that he guarantees the one, but not the other. Hence he repudiates the nationality of Israel.

Let me here call attention to a fact. God saw that we Gentiles as well as some Jews, would deny the continued national life of Israel, and took up the matter. "Considerest thou not what this people have spoken, saying, 'The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people that they should no more be a nation before me.'" Jer. 33:24. To deny their nationality is to despise the people. There was indignation in Paul when

he asked the question, "hath God cast away His people whom he foreknew?" "Let it not be so, was his reply. "If the casting away of them be the reconciling of the world, said Paul, "what shall the receiving of them be but life from the dead." The receiving of that people back to their old standing, with the SECOND MAN at their head, shall be life from the dead for the world. There is much at stake in this matter. To say that the Israelite people are no more in the purposes of God than the North American Indians, is to take from the covenant made with the father of the faithful. Paul says the covenants pertain to Israel today. No restoration of the covenant people! All the prophets are against the doctrine. Hear this from Ezekiel 36:24-25: "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I clean you." Here is a twofold promise to Israel, and no man should change or attempt to change, the face value of it. They are to be gathered back in their unbelief and then (when there) God will SPRINKLE clean water upon them. Israel was scattered by the Romans; and who dare say that God is not looking forward to gathering them back after that scattering as well as after others!

The Restoration of the twelve tribes is taught in very many places in the Book. That implies their conversion to God. We may be sure God will not bless them in their own or in any other land, to the full, without their turning to Him in penitence. But I have now no more room for this latter point. If the reader wants more proof that it shall take place, let him turn to Zech. 12: 9-14. The nation shall be in bitterness as for a first-born. The thirty seventh chapter of Ezekiel is mighty in its antagonism against the casting away of Israel "My Glory."

The Philadelphia Westminster publishes the following story illustrative of the exclusiveness of Orthodox Judaism: "The other day the son of a Rabbi married a Gentile. As a result his funeral services were held at home, the same as if he had died. His people think and speak of him as dead. It is said that should his wife become a convert to Judaism a second service will be held, celebrating his resurrection. Within such lines it is no wonder that the Jew has perpetuated himself through all the centuries." We do not think such things are done in Canada; but then, perhaps, we have not the orthodox brand of exclusive Judaism.