

must have been converted and have become a christian nation.— And further, when Peter exhorts to repentance (Acts iii., 19, 21,) and conversion until the times of refreshing from the presence of the Lord shall come, so it appears to me beyond all doubt that the conversion of Israel is to precede the second advent of Christ.

Now can anyone say that their conversion took place before the destruction of Jerusalem, the end of the Jewish polity, which according to the first view is the end of the world in Matt. xxiv., 3, at which Christ came. Was the fearful imprecation, "His blood be on us and on our children," removed before the end of the Jewish polity at the destruction of Jerusalem? How could this be when their wickedness was the cause of its destruction? How explain the scattered state of the Jews ever since? and yet the Scriptures tell us the gathering in of the Jews is to precede the second personal coming of Christ. The following passages mean the same. Zechariah, xii., 10—"And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and they shall be in bitterness for him as one that is in bitterness for his firstborn." Can we, dare we say that all these gracious promises to Israel have met their ultimate and highest fulfilment when we consider the present deplorable condition and hostile attitude of the Jews to the Messiah. As to whether the Jews are to be restored literally to their own land I would speak in more measured terms, although I think the Scriptures favor this view. Isaiah, xi. chapter seems to teach this, and so likewise Ezekiel xxxviii., 11, 12, and Ez. xxxix., 26, 27, and many other passages elsewhere. The land seems to be lying empty awaiting their return, and they themselves are looking towards it with wistful expectation; but be this as it may we will not enter into this subject at present, but at the very least we are assured of their restoration spiritually, and with their restoration the calling of the Gentiles. Their restoration is to be a very effectual means of quickening and more fully restoring the Gentiles. It would appear from Rom. xi. chapter, that the Gentiles will not arrive at that fulness of Gospel privileges and their revivication till the Jews be restored; verse 15—"For if the casting away of them (the Jews) be the reconciling () of the world, what their reception () but life from the dead."

Having therefore previously shown that the Jews are to be restored as a nation, at least in a spiritual way, before the personal coming of Christ, and as this chapter teaches that this is to be the means of bringing in fully the Gentiles, then it will appear that the