

nate Word of God (*cf.* Matthew xxiii. 39). That this word shall become true is confirmed by another word spoken at His departure from earth (Luke xxi. 24). According to this, Israel shall not be scattered for all times; Jerusalem will again become the chief city of a Christ-believing Israel dwelling in the Holy Land. And, as a result, this will be an independent people. The answer which the Lord gave to His disciples when questioning as to the hour when He would re-establish the kingdom of Israel, does not refer to the fact itself, but only leaves the time to be settled by the Father. We are here considering words of God, from which we dare take nothing; words of God which are a fixed part and portion of the divine plan of salvation.

In the Old Testament times the clear light of this divine idea is obscured in rising in the hearts of the prophets in so far as it is colored by a national and ceremonial method of thought, which is inseparable from a revealed religion in its preparatory stage. In the first place, although the prophets in a determined and cutting manner chide a dead—*i. e.*, a heathen—ceremonial worship, as is also done by the Psalms (Psalm l. 13 *f.*), yet not a single prophet or psalmist can picture to himself the worship in the last times without a restored sacrificial system. On this point the Old Testament view is corrected by the New Testament. Christ Himself is the end of the law; His voluntary sacrifice has for all times removed the shadowy form of the old sacrificial culture. Secondly, the Old Testament views the Temple in Jerusalem as the central place of worship for the last times and the place to which the nations will flock. But Christ, in His answer to the Samaritan woman, tells us that true worship is not bound to any particular locality. The New Testament revelation knows of no other world cathedral except the spiritual temple of the one Christian Church. And, thirdly, in general the New Testament does not recognize any particular nation which more than any other is the people of God; no nation around which the other nations circle, as the planets circle around their suns (*cf.* Romans x. 12). And, fourthly, while in the Old Testament the people of God and the congregation of God are one and the same, the New Testament interest builds up the Church from among the nations; but the Church is a spiritual organization distinct from the national and State organizations. While a nation in case of necessity can defend itself with carnal weapons, the true Church can never make use of fire or the sword—her weapons are the Word, prayer, suffering and martyrdom.

But even if we take all this into consideration, the word of the apostle still is applicable to the Jews, spoken (Rom. xi. 29) then, or spoken in view of the end of days. Israel has fulfilled its world mission in having given to the world the Church of God, but it has not exhausted its world mission thereby. When it shall once have recognized Him whom they have rejected so long, and accept Him with