

certainly fallen, but it is temporarily), be it not so, () but by their fall salvation (is) unto the Gentiles to provoke them to jealousy." This latter clause teaches that the bringing in of the Gentiles is to be the occasioning cause or means of the bringing in again or national restoration of the Jews to faith in Christ. And if such be the glorious effects of their fall upon the Gentiles what may we not expect from their (the Jews) reception and fulness. The Apostle teaches that the national restoration of the Jews, or their in-bringing *en masse* to the true faith will be attended by such a manifestation of the glorious power of God's grace upon the Gentile world, and the prevailing and dominant feeling in regard to spiritual things will be so completely changed that it will be to them as life from the dead." Verse 15. "For if their rejection be the reconciling of the world what then reception but life from the dead." Ezekiel xxxvii. ch., v. 21 to the end. Verse 28—"And the heathen shall know that I the Lord do sanctify Israel when my sanctuary shall be in the midst of them for evermore." Also, Ezekiel, xxxviii., 23—"Then will I magnify myself and sanctify myself, and I will be known in the eyes of many nations, and they shall know that I am the Lord." The Apostle towards the close of the chapter goes on to say that this blindness or rather hardness in part () not total, for there are individual Jews who believe in the Messiah has happened to Israel until the fulness of the Gentiles be come in. By the fulness of the Gentiles in this connection is meant the time of their full enjoyment of gospel privileges, it is fulness not in reference to the salvation of every individual, but of their share of privileges for which the mass of Jews are cut off meanwhile by unbelief; or as it is in Luke, xxi., 24—"Till the times of the Gentiles be fulfilled." Then shall take place the national reception of the Jews of the true faith of the Messiah. Verse 26. "And so all Israel (*en masse*, the body of the Jews at large—Paul is treating of them as a nation) shall be saved."

The object of this seeming digression is to shew that all this must be fulfilled before the second personal coming of Christ, viz:—the national conversion of the Jews and also the preaching of the gospel of the kingdom in all the world for a witness unto all nations, and then shall the end come. That the national conversion of the Jews as above is to precede Christ's coming, is clear. On this point Luthardt says, as our Lord—Matthew xxiii., 39—said: "Ye shall not see me henceforth till ye shall say, blessed is he that cometh in the name of the Lord—so it is certain that when Jesus comes, who will be visible to all the world, as the lightning which cometh out of the east and shineth even unto the west, whom all eyes even of those who pierced him, and all kindreds of the earth shall see, it is certain the Jews