



BIBLE STUDENTS LIBRARY

The Fulness

OF . . .

Jew and Gentile

Published Quarterly by

Pacific Press Publishing Company

OAKLAND, CAL.

11 West Twentieth Street, NEW YORK CITY

18 West Fifth Street, KANSAS CITY, MO.

TERMS, TWENTY-FIVE CENTS PER YEAR

Testimony

Volume 6

The writer of this notice has just had the opportunity of reading this new volume of Testimonies, and the thought came to him again and again, "How can any of our people afford to be without it in these closing days, when Satan has so many traps laid for our feet?"

Many of the messages which have heretofore been confined to typewritten copies in the hands of a few, are here given for the benefit of all who can read.

The book is divided into sections, such as Camp-meeting Work, Educational Work, Medical Missionary Work, Canvassing Work, and Calls to Service.

It contains 499 pages. Price in cloth, \$1.00; limp leather, \$1.50; library leather, \$1.50.

Order of Your Tract Society

THE FULNESS OF JEW AND GENTILE

THERE are many passages we fail to understand because we take too narrow a view of the expressions used. We confine all meanings to the particular passage in hand, when that passage is but a branch of a great tree, a root of a mighty stock, and its principal terms to be understood must be traced back to the main trunk. Below are two passages of this character, both found in the same chapter:—

“Now if their [Israel’s] fall is the riches of the world, and their loss the riches of the Gentiles; how much more their fulness [the riches of the world and of the Gentiles]?” Rom. 11: 12, R. V.

“For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that in part blindness [“hardening,” R. V.] is happened to [“hath befallen”] Israel, until the fulness of the Gentiles be come in.” Verse 25.

Let us briefly study these scriptures:—

1. The fall, or blindness, or hardening, spoken of, was not to all Israel as individuals, but as a nation. Individuals were not cut off; for some believed even as in Elijah’s day. They were the remnant, elected of God through faith. But the nation, the constituted authorities, rejected Christ and put Him to death. That blindness lasted till the land was wasted, and its once lawful inhabitants were removed by sword, by famine, by death, in war, and by slavery. Isa. 6:9-12. And all this continued till the fulness of the Gentiles should come in.

2. Now the fulness of the Gentiles or the Jews does

not apply to the acceptance of Christ by these classes. Fulness comprehends all. But *all* the Jews did not accept; they would not believe. Paul, by the most strenuous efforts, only expected to "save some." Rom. 11:14. Neither will *all* of the Gentiles accept of Christ; for the Scriptures reveal that many will be lost and suffer the second death. The *fulness*, then, does not apply to all of the Gentiles or the Jews, as is generally taught.

3. To what does it apply? Verse 11 will afford some light on this question. In that verse Paul says that the Jews stumbled, that through their fall "salvation is come unto the Gentiles." Now salvation can come only in one way, and that is through Christ. "Neither is there salvation in any other." Acts 4:12. Jesus says, "I am the way; . . . no man cometh unto the Father, but by Me." John 14:6. By the rejection of Christ, through the disobedience and unbelief of Israel, the world-wide proclamation of the Abrahamic covenant was made on equal terms to all. God would have used Israel as His messengers, His priests to the world; but their fall prevented this, and hastened the widespread proclamation of the Gospel to the Gentiles.

4. And this is what is taught in the twelfth verse above. The fall of the Jews, and the decay or loss of their dignity, or first place among the nations, placed them upon a level with all others, and brought to the Gentiles the same privileges enjoyed by the Jews. The riches of the adoption, the glory, the new covenant, the law, the service of God, the promises, were offered to the Gentiles. Wonderful, indeed, were these riches to a people who had fed upon the husks of idolatry. But this is not all that came to the Gentiles through the fall of the Jews; their

fulness came also. In fact, all these things are embraced in this fulness. This fulness is the riches of the world, the salvation of the Gentiles. But this can refer to nothing else than our Lord Jesus Christ. And so the apostle says, "For it pleased the Father that in Him [Christ] should *all fulness* dwell." Col. 1:19. And this is spoken of right in connection with that reconciliation by which peace was made with the Gentiles. Verses 20, 21. Compare with Col. 2:11-15; Eph. 2:11-16.

5. "All fulness" must include all fulness of the Jews which could in any way advantage the Gentiles. A brief consideration of the promises will prove that the fulness of the Jews was in the long-looked-for Messiah. How was the race to triumph over that old serpent, the devil?—Through the seed, Christ. Gen. 3:15. How was Abraham to inherit the promises?—Through his Seed, Christ. Gen. 22:17; Gal. 3:16. How and by whom were the blessings of Abraham to be continued to the tribe of Israel when that nation had fallen?—Through the Shiloh of the tribe of Judah. Unto *Him* was to be the gathering of the nations, the whole Israel of God. Gen. 49:10. "Salvation is of the Jews" (John 4:22); but it comes through our Lord Jesus Christ, the power that made Jacob the supplanter, the Israel, prevailer with God and man. All the riches of the Jews came through Christ, and they existed because of Him. All the graces and blessings of the Jews, the center and circumference of their hopes—all center in Christ. "And of His *fulness* [says John the Baptist, speaking as a Jew] have all we received, and grace for grace." John 1:16.

6. He is the fulness of the Gentiles even as of the Jews. No greater blessings can come to humanity than

being heirs of God and joint heirs with Christ. But this we are if we have faith in Christ; for "if ye be Christ's, then are ye Abraham's seed, and *heirs according to the promise.*" Gal. 3:29. And thus it is true that in Christ "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but *Christ is all, and in all.*" Col. 3:11. No earthly birth, no outward ordinance or right, no race nor condition, debars one soul from the kingdom of God; if he will but accept of the fulness of Christ, his defects will be made complete. Christ is the fulness of Jew and Gentile. "For in Him dwelleth *all the fulness* of the Godhead bodily, and in Him ye are made full, who is the Head of all principality and power." Col. 2:9, 10, R. V. "In whom we have redemption through His blood, . . . according to the riches of His grace." Eph. 1:7.

7. This fulness of the Gentiles came in when the Jews rejected Christ the second time, in the martyrdom of Stephen and the rejection of the gospel message. The apostles turned from the darkened race to preach the glad tidings to all the world. Their blindness, or hardness, in the plan of God had done its work; Israel after the flesh had been forever cast off as a nation, and now true Israel was to be gathered from all nations, tongues, and kindreds, through FAITH IN THE FULNESS OF CHRIST. "And SO [that is, *by faith*] all [true] Israel shall be saved; as it is written, There shall come out of Sion the Deliverer [the Fulness], and shall turn away ungodliness from Jacob." Rom. 11:26. Thus it is that God hath concluded all (Jews and Gentiles) in unbelief, that He might have mercy, through the fulness of Christ, upon all. Verse 32.

8. Rom. 11:25 is often connected in arguments concerning the return of the Jews with Luke 21:24; but why we can not tell, unless it is because the word "Gentiles" is used in both texts. We could with as much reason use 1 Cor. 12:2 for the same purpose, because the word "Gentiles" is found there. The "fulness of the Gentiles" and the "times of the Gentiles" are two distinct things.

9. Again, we are told in Rom. 2:28, 29 that "he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." Here we are again pointed to Jacob's inspired prediction concerning Judah. Jew comes from Judah; and the central figure of the tribe, the one under whom all the true people of Judah will gather, as well as all others of like faith, is Shiloh, the Prince of Peace. The true Jew is a follower of the Lion of the tribe of Judah.

10. One more testimony: "For they are not all [true] Israel, which are of [fleshly] Israel; neither, because they are the [literal] seed of Abraham, are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but *the children of the promise* are counted for the seed." Rom. 9:6-8. "Now we, brethren [Jews and Gentiles who believe], as Isaac was, are the children of promise." Gal. 4:28. "Even us, whom He hath called, not of the Jews only, but also of the Gentiles." Rom. 9:24. Paul proves this by quotations from the Old Testament. The children of the

promise are those who accept of Christ. The natural seed of Abraham was Ishmael; Isaac was given by the miraculous power of God, even as men are regenerated. Heb. 11:11, 12.

11. These provisions of the new covenant are open and free alike to all. There are no special blessings to the Jews; there are none to the Gentiles. "FOR THERE IS NO DIFFERENCE between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him." Rom. 10:12. All promises yet to be fulfilled must be fulfilled under the new covenant, and under that all are on an equality. Both Jew and Greek may believe, may be partakers of the riches of the grace of Christ and His infinite fulness, may be gathered to the heavenly Jerusalem, may have a part in the earth made new, may reign through the fulness of Christ, and with Christ throughout the endless ages of eternity.

12. The above scriptures are clear and conclusive. The theory of the return of the Jews, and the rebuilding of old Jerusalem, is a doctrine devised by the enemy of truth, to deceive, to prevent watchfulness as regards the second coming of Christ, to lull the church to sleep amid great dangers, and is subversive of the gospel of Christ, making the promises of God to all the world of none effect. Not so with the Scriptural view. It presents before us God's wondrous mercy and wisdom, and shows the fulness of the blessings of the Gospel of Christ. "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!" "For of Him, and through Him, and to Him, are all things; to whom be glory forever. AMEN." Rom. 11:33, 36.