

---

This is a reproduction of a library book that was digitized by Google as part of an ongoing effort to preserve the information in books and make it universally accessible.

Google<sup>™</sup> books

<https://books.google.com>



3185

aa 45



THOUGHTS  
ON THE  
CHRISTIAN  
AND  
JEWISH REMNANTS,  
AT THE TIME OF THE END.  
BY  
B. W. NEWTON.

---

"God has warned us of things which will take place upon this earth, things which relate to the Gentiles, among whom we dwell; to the Jews, who are still in partial blindness; and to the professing Church, in the midst of which the elect people of God are as treasure hid in a field. Now, unless we attend to these things how can we know how to walk aright upon the earth, as now possessed of God's judgment as to the actual objects with which we have to do?"

"If we merely take the objects of hope, without paying attention to their connections, so far from being able to use these objects for our present guidance, we shall often go very far from right in the course of service and testimony to which we are now called."—Dr. TREGELLES.

---

LONDON:  
HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

IPSWICH: REES AND GRIPPER.

1866.



# THOUGHTS

ON THE

## CHRISTIAN

AND

## JEWISH REMNANTS,

AT THE TIME OF THE END.

BY

B. W. NEWTON.

---

"God has warned us of things which will take place upon this earth, things which relate to the Gentiles, among whom we dwell; to the Jews, who are still in partial blindness; and to the professing Church, in the midst of which the elect people of God are as treasure hid in a field. Now, unless we attend to these things how can we know how to walk aright upon the earth, as now possessed of God's judgment as to the actual objects with which we have to do?"

"If we merely take the objects of hope, without paying attention to their connections, so far from being able to use these objects for our present guidance, we shall often go very far from right in the course of service and testimony to which we are now called."—Dr. TREGELLES.

---

LONDON:

HOULSTON & WRIGHT, 65, PATERNOSTER ROW.

IPSWICH: REES AND GRIPPER,

1866.



## PREFACE.

---

THE two following Letters, with three others, were written in 1840. After being circulated in MS., and afterwards printed, they were republished in 1847, with a preface by Dr. Tregelles, under the title of "Five Letters on events predicted in Scripture as antecedent to the coming of the Lord," by B. W. Newton. This work has been long out of print, but the substance of two of the Letters have since been republished under the titles of "The second advent of the Lord, not secret, but in manifested glory;" and "Duty of giving heed to the predictions of Scripture respecting events that are to precede the return of our Lord."

These two valuable tracts furnish an antidote to certain new notions respecting the Lord's coming, etc., which were started some thirty years ago by a party opposed not only to Mr. Newton, but also to almost all other Christians, and that as regards doctrinal truth, as well as dispensational teachings.

Deeming the two Letters now published as very likely to be useful in exposing this error, I asked permission of the author to print them in "OLD TRUTHS." This was readily granted; but it was found that the limited space of that periodical would not allow of their being printed *entire*; therefore they are now presented in the present form, after revision by the author.

These Letters require very close attention, and will abundantly reward it. Much light is cast on many parts of God's word, and solemn views are presented of that time of apostasy and judgment with which the present dispensation will close, and which may come speedily.



Three points are, I believe, clearly proved in the following pages. 1. That certain things may be expected to occur before the Lord's coming, and that the beginning of these predicted events will be a sign to the watching saint, even as the budding fig tree is a sure token of the coming summer. (Matt. xxiv, 37.) 2. That Christians will have to pass through that time of tribulation spoken of in Matt. xxiv, 21—29; Luke xxi, 25—28. 3. That the doctrine of a secret coming and rapture, and the placing of several years crowded with great events between the coming of the Lord and the day of the Lord, are mere modern human inventions to make a new system hold together. These Letters, I think, prove that such teachings will not bear the light of truth, but crumble down at its touch.

Mr. Newton has, I believe, shown from the book of Daniel that those who are prospectively called "the saints of the high places" (see margin of Dan. vii, 18, and elsewhere), exist through all this dispensation, even to its end. Also, that those addressed and warned by our Lord in Matt. xxiv, xxv, are *Christian believers*, and not a Jewish remnant. Further, that throughout the book of Revelation the same parties are mentioned under various names, and are described as those who "have the commandments of Christ," and as suffering in the persecutions and tribulations connected with Antichrist. (Rev. xx, 5, 6.)

Seeing all these things are so clearly revealed, the new system is weighed in the balances of truth and found wanting.

JOHN COX.

*Ipswich, December, 1865.*

## THOUGHTS ON THE CHRISTIAN REMNANT.

---

MY DEAR FRIEND,

I trust I am not assuming more than you will be prepared to admit, when I say that the parables of the Tares, and of the Fishes, and the parting words of the Lord Jesus Christ to His Disciples do sufficiently show, not only that some Saints will continue on the earth until the end, but also that they will be Saints marked by the special characteristics which belong to the present dispensation. "Wheat" in its contrast with "Tares" is not a name that can be given to any except those who are dispensationally circumstanced as we are. This, however, is not to be the subject of my present letter; my object now is to show that the Scriptures in many places speak of those who will serve the Lord Jesus and suffer for him during the closing period of the present dispensation.

In saying, however, that they will serve and suffer for the Lord Jesus, I wish it to be carefully observed that I do not say that they will suffer under any of the judgments which He will inflict at His appearing. On the contrary, it is plain from the whole of Scripture that they will be removed from the earth before He inflicts any of the judgments which He comes to administer, for as He comes they will "meet him in the air."

Judgment from the hand of the Lord in vengeance is something very different from reproach and tribulation for His name's sake. From the days of Abel to the times of restitution the great characteristics of the family of faith are to testify and to suffer. It would be a strange thing, therefore, if the close of the six thousand years of suffering should be the only period when none of the family of faith remain to testify or to suffer; especially when we know it to be the very moment when testimony is most needed, and when suffering is most glorious. Moreover, we must have some regard to the analogy of the past. On all past occasions of destroying judgments, whether on Sodom, or on the world at the flood, or on Egypt, or on Jerusalem,

we find that there were some who testified and suffered through the period of rebellious evil, although all were removed before the threatened judgment fell. Unless, then, the analogy of the past is to be altogether neglected, we must say that, as on the eve of every past judgment there have been some able to testify to the neglected truth of the dispensation that was about to close, so it will be again at the conclusion of the present age. And let it be remembered, that all who have thus testified have not been either ignorant of, or enemies to the truth peculiar to the dispensation that was closing in; for how then could they have testified at all?

The fact, then, of the close of this dispensation being a period of blasphemous ungodliness and rejection of the name of Christ, is a reason why saints should be found living and acting in it, rather than a reason for their being previously removed. "To resist unto blood striving against sin," if needs be, is the very motto of their heavenly calling.

Accordingly, the Scriptures do speak plainly of some as about to fill this place of honoured testimony; feebly, perhaps, and ineffectually, as to result; but still faithfully, and so as to bring glory to God and honour to themselves. It is not necessary that this testimony should be either vigorous or united in order to entail affliction and reproach, for the mere refusal to forsake and disown the name of Christ will be sufficient to earn persecution and distress; so that probably *faithfulness* rather than power will characterize the testimony of those who hold fast the faith of Jesus then.

I do not know that the Scriptures enable us to determine with accuracy the extent of this testimony. The recorded *facts* of prophecy have always Jerusalem for their centre; and therefore in all the references which the Scriptures make to those who suffer for the name of Christ at this closing period of evil, they are spoken of so continually as being in Jewish circumstances and Jewish localities, that many have fallen into the error of supposing that they are *merely* Jews, because outwardly in Jewish circumstances—forgetting that a Christian in Jewish circumstances is a Christian still.

The condition of Jerusalem at this coming period is a sufficient reason for the pre-eminence which the Scriptures give to those who will be connected with it *as Christians*. In Jerusalem (which even the world is now expecting to be speedily restored to a national standing by the return of the Jews in unbelief)—in Jerusalem, Antichrist will be seen holding the headship of the ten kingdoms of the Roman world. The extension of his power over Jerusalem will be gradual but at last supreme. "He will exalt himself over all that is called God or that is worshipped." He will blaspheme

Jehovah and Christ, and will say, "Let us burst their bonds asunder, and cast away their cords from us." The condition of the servants of Christ at this period is not unnoticed in the Scripture. We shall again find Christians in Jewish circumstances first *in*, and afterwards *around* Judea and Jerusalem. The passages which I am now about to quote will sufficiently describe their condition.

In quoting, however, from the Old Testament, it is first necessary to meet a kind of Scepticism that has crept in as to there being any mention of the Church and its calling in the Old Testament Scriptures. There is a remarkable passage at the close of the Epistle to the Romans which at once decides the question; for it states that the mystery which the Apostle preached, and which had been "unspoken of (*ἀκρυβία*) since the world began, was now openly declared, and by means of (*διὰ*) the prophetic Scriptures made known to all the Gentiles for the obedience of faith." In other words, the Apostle used the prophetic Scriptures as the instrument whereby he made known to the Gentiles that which he preached among them. (Acts. xxvi, 22, 23.)

Accordingly, we find him teaching the Ephesians that the very earliest of the types of Genesis referred to the union of Christ and the Church: "Bone of my bone, and flesh of my flesh;—this is a great mystery, but I speak concerning Christ and the Church." Again, in Colossians, he refers to the first covenant rite which God appointed—Circumcision—as typical of that separation from the flesh which the Church has received through union with Christ in death and resurrection.

One of the most remarkable historical types also, viz., Moses' sojourn in the wilderness, and his marriage with a Gentile bride, teaches us of the present election from among the Gentiles.

We find also such words as these: "Anointed with the oil of gladness above thy *fellows*"—"I am found of them that sought me not"—"Behold I and the children which God hath given me." These and similar passages reveal the calling of the Church and its union also with Him. So likewise the ministration of Aaron and his sons on the eighth day—a day always, in its typical use, indicating resurrection. Indeed, the calling of the Church into heavenly priesthood and kingship is, *by the appointment of God*, as necessary to the order of Israel's millennial blessing as is the anointing of Messiah himself.

Is it possible, then, that all reference to this their calling should be omitted in the types and prophecies of Israel's future glory? This should be especially remembered in reading the prophecy of Daniel. It is quite a mistake to suppose that the object of this prophecy was merely to instruct us respecting the

nations who should tread down Jerusalem. This, indeed, is one object of his prophecy, and therefore he is esteemed by Israel as their prophet of woe. But there was no prophet of Israel that did not prophesy of Israel's blessing in the latter days, and this was peculiarly the case with Daniel. He leads us on through all the suffering and degradation of Jerusalem, and through all the period of Anti-christian blasphemy, to the time when "the Heavens shall rule." "The God of heaven shall set up a kingdom which shall never be destroyed, and the kingdom shall not be left in the hands of another [earthly] people;" that is, the authority which has been entrusted first to one, then to another earthly nation, shall be so delegated no longer, but vested only in the heavens and in a people there.

Consequently, the heavenly kingship of the Saints would be a necessary part of the prophecy of that prophet who speaks peculiarly of the kingdom of Heaven and Israel's future blessing therein; and if those who are to inherit the heavenly kingship are first to suffer, and if many of them are gathered out from Israel's own bosom during the times of its deepest darkness and sorrow, we may certainly expect to find some mention of them in such a prophecy as that of Daniel.

Although Daniel is the prophet of Jerusalem's sorrow, yet since in the very midst of that sorrow, one event has occurred more wonderful than any which has yet been connected with its wonderful history, even the rise and shining of that Light which is finally to enlighten all nations; and since there are some out of Israel who have learned to rejoice in that Light, and are thereby prepared to be kings and priests in Israel's future glory, it could hardly be that such events should be altogether passed by unnoticed.

Accordingly, in chap. xi., which gives a long, continuous history of the kings of Syria and Egypt in their connexion with Jerusalem, and that with much minuteness of detail—as soon as we reach the 33rd verse we find all detail suddenly suspended, and the events of more than 1800 years included within the scope of a single verse. This break in the prophetic narration is found more or less distinctly in all the historic visions of Daniel, and the reason is this—he prophesies of Gentile nations only in their connection with Jerusalem, and therefore his prophecy is suspended as soon as Jerusalem ceases to have a national existence in the earth. Whenever, therefore, we find this suspension in his prophecy, we are able chronologically to fix the period; for we well know when and why the house of Jerusalem was left desolate. We know when it was said: "they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled."

(Luke xxi.) These words may almost be considered as a purposed reference to the words of Daniel: "yet they shall fall by the sword, and by flame, and by captivity, and spoil many days" (chap. xi, 33); and I suppose few will doubt that they began to be fulfilled as soon as the Lord Jesus was rejected and Jerusalem was left in desolation. It has truly been a desolation of many days. But there was this remarkable feature connected with the commencement of this desolation—the presence in Jerusalem of certain wise, or "understanding ones" (for this is the literal translation) among the people, who shall instruct many; yet, notwithstanding this, "they (the people) shall fall by the sword and by flame, by captivity and by spoil many days." Now surely we cannot be at a loss to determine who "the understanding ones" were, who, being raised up at the moment of Jerusalem's ratified desolation, taught many, without, however, arresting the general progress of the nation's doom. They were the disciples of Christ; nor from that time forward would the Holy Spirit give the name of "understanding ones" to any but those who acknowledged Him and had received His Spirit. None others can be regarded by the Lord as having the spirit of understanding: "If ye believe not that I am He, ye shall die in your sins."

After having mentioned that the people will continue to fall many days, the prophecy thus proceeds: "Now when they shall have fallen (literally in their being fallen) they shall be holpen with a little help, and many shall cleave to them with flatteries." This verse belongs to an hour that is doubtless drawing very nigh. Century after century has passed since the hour of Jerusalem's desolation commenced, and throughout this period the outcast Jews have uniformly been the objects of Gentile contempt, hatred, and oppression. But recently, the public mind, as men say, has turned in their favour, and every event seems daily to promise their speedy return and their settlement in the land of their fathers under Gentile auspices; and then many a mouth will be opened towards them in flattery, and will tell them that the season of judgment and desolation is over, and the promised time of their prosperity is come. Here again the "understanding ones" are mentioned, and it is said that "some of them shall fall"—carried away, I suppose, by the smooth current of that dangerous day—in other words, some of Christ's servants in infidel Jerusalem shall fall: "Some of the understanding ones shall fall to try them and to purge them and to make them white," i.e., their fall shall be for the trial and purification of their brethren.

Next follows the history of Antichrist:—his triumph and his destruction. "It shall be a time of trouble such as never was since there was a nation;" but it is the time of the deliverance

of Daniel's people, with whom the "understanding ones" are contrasted: the people "are delivered;" "the understanding ones" shine:—"The understanding ones shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." In the latter verses of this same chapter they are again referred to: "Go thy way Daniel, for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried (doubtless through the knowledge of Christ and His truth); but the wicked shall do wickedly; and none of the wicked shall understand, but the understanding ones shall understand."

In this passage, therefore, which extends from the national extinction of Jerusalem down to the close of all its desolations, we find the title of "understanding ones" applied to those who taught many at the time when Jerusalem's destruction closed in upon it—that is, to the Apostles and servants of the Lord Jesus. This, if it be admitted, will of course fix the meaning of the appellation throughout the passage.

But if this be doubted, the meaning of "understanding ones" may be learned by considering those with whom they are contrasted. They are contrasted first, with the Antichristian Jews who "do wickedly:"—"None of the wicked shall understand, but the understanding ones shall understand." Secondly, they are contrasted with the remnant that are spared and brought into millennial blessing on the earth. It is said of the Jewish remnant that they are "delivered" merely:—"Thy people shall be delivered." (Dan. xii, i.) But it is said of the understanding ones "that they shall shine as the brightness of the firmament"—words which clearly show that their glory is heavenly.

From all this, I infer that the "understanding ones" are Christians in unbelieving Jerusalem—and consequently that Christ's truth, and that in increased knowledge (for it is said that knowledge shall be increased) will be found in or near Jerusalem up to the time of the end.

I have said that the great object of Daniel's prophecy is to lead us on to the time when sovereign power, now held by earthly empires, shall no longer be left to another (earthly) people—but it shall be known that the Heavens do rule. Accordingly the vii. chap., after describing the transfer of the power to the great Heavenly One, speaks of those who will be associated with Him in it. The title given to them throughout the chapter is the prospective title which pertains to them as heirs of glory after the period of their suffering has passed away. They are first mentioned in the 18th verse: "The saints (not of the Most High—but) of the *high places* shall take

the kingdom and possess the kingdom even for ever and ever." They are again mentioned in the 22nd verse: "I beheld, and the same horn made war with the *Saints*, and prevailed against them, until the Ancient of days came, and judgment was given to the *Saints of the High places*, and the time came that the *Saints* possessed the kingdom. And again in v. 25: "He (the horn) shall speak words against the Most High, and shall wear out the *Saints of the high places*, and think to change times and laws."

In chap. viii, the sphere of which is Jerusalem, we find them called by another prospective title, "Host of the Heavens and Stars," for this will be their relation to Israel in the day of Israel's strength and glory. But in this chapter we again find them suffering:—"The little horn waxed exceeding great towards the south, and towards the east, and towards the pleasant land; and it waxed great even to the host of heavens, and it cast down some of the host and of the Stars to the ground, and stamped upon some of them—yea, he magnified himself even to the prince of the host." Here there are persons called the *Saints of the High places* and the *Host of the Heavens*, and who when the Ancient of Days sits in judgment on the nations, have the kingdom transferred to them; who yet during the last days of Jerusalem's degradation are worn out and trampled upon by the Desolator.

But I will now turn from Daniel to that book which is especially its counterpart in the New Testament: I mean the Book of Revelation. Daniel's place was among earthly things, yet leading us on through them to the time of the glory when Heaven should be connected with the earth, and it shall be known that the "Heavens do rule." John in the New Testament was the beloved disciple—his place was amongst heavenly things. He teaches us to look from Heaven, yet still upon things connected with the earth—for the Church has not lost the power of knowing these things because it is endued with higher knowledge and higher power; but it is to see the things of earth in the light of Heaven and with the mind of Heaven. The knowledge of *facts* is part, but not all, of our portion. We are also instructed in the moral connexions and bearings of those facts, so as to learn not only the "*works*," but also the "*ways*" of God and of Christ. It is this that the Revelation is specially intended to teach us. It sets the Church in the midst of the earth, informed with heavenly knowledge about earthly things.

The central part of the Book of Revelation expressly refers to the closing period of the world's present course immediately previous to the Millennial glory. In this, therefore, it accords with Daniel, who prophesies expressly of the same period.



Both mention repeatedly the same 1260 days, and both mention Jerusalem as the scene of the great abominations. We have already seen the evidence which the Book of Daniel affords on the subject we are considering. Does the Revelation mention any as having the faith of Jesus at this period? In order to answer this question fully, it would be almost necessary to give a connected interpretation of the whole book; for I believe that almost every chapter would multiply evidence of the truth I am seeking to establish. But as this would exceed the limits of a single letter, I must content myself with presenting merely some of the most direct statements; which, however, do most clearly show that some of the heavenly Saints are found living and acting in the last great crisis of the world's evil.

In the end of the xii. ch., where the concluding days of evil are expressly referred to, we find persons mentioned "who keep the commandments of God and have the testimony of Jesus Christ."

In the xiv. ch., after the woe has been pronounced upon the worshippers of Antichrist, it is added, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

In the xiii. ch. it is said of Antichrist, that "it is given to him to make war with the Saints, and overcome them." This passage, it should be observed, is a quotation from Daniel vii, 20, where he beheld in his vision the horn making war with the Saints and prevailing against them. 'This vision is explained in v. 25; and "making war with the Saints" is there said to be "wearing out the Saints of the High places;" therefore the xiii. of Rev. speaks of the *Saints of the High places*.

In these passages, then, we expressly find it revealed that persons who "keep the commandments of God, and have the testimony of Jesus Christ," and "the faith of Jesus," and are "Saints of the High places," are living and suffering during the last crisis of evil. There must be a fearful temerity about that mind which would explain away words so simple and plain as "having the faith of Jesus."

In ch. xv. there is a vision of the glory of those who have refused to worship the Beast—and it is in the fullest sense *heavenly*: "I saw, as it were, a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb."

Could flesh and blood stand upon the sea of crystal? or any except those who are new creatures in Christ Jesus? And let it be remembered that newness of nature is possessed by none

except those who are *united* with *Him* from whom it flows. We know of no redemption that does not involve union with the Redeemer.

Again, in ch. xx. we find a vision of their earthly glory : — “I saw thrones, and they sat upon them, and judgment was given them. And I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the Beast, neither his image,” etc., “and they lived and reigned with Christ a thousand years.”

The testimony, then, of the Book of Revelation is most direct and conclusive as to this—that there will be some, who, during the concluding period of the present age, will have the faith of Jesus and refuse to worship the Beast—will be persecuted, and some of them put to death ; but that they will be raised, and have both heavenly glory and earthly glory in the first resurrection. This evidence is entirely independent of the Book of Daniel ; but it may be well to remember that Daniel says of the “understanding ones” that “they will shine as the brightness of the firmament.” Here is the concurrent testimony of Daniel and of John as to their heavenly glory ; indeed, how could it be otherwise ? for it is expressly written, that “if we suffer we shall also reign with Him.” And would the Church desire to separate this faithful company of sufferers from itself, and so rob itself of the records of its own glory ?—for some of the visions of highest glory in the Revelation are recorded as belonging to these last sufferers for the faith of Jesus. They stand at the end of the age as a kind of representative company, to show the glory reserved for all who suffer for Christ’s sake throughout the dispensation. Their service, therefore, and their honour is not to be dissevered from ourselves. The Church is one, and therefore its service is the service not of many bodies, but of one body ; consequently, although I quite believe that the faithfulness of each individual Saint will be separately and distinctly owned, yet the honour of one will be felt to be the honour of all ; for, “if one member be honoured, all the members rejoice with it.” And thus through His marvellous uniting grace, there is a oneness in the honour and joy connected with the service of the One Church.

I have already said that a more minute interpretation of the Revelation would, as I believe, greatly confirm the statement I have made. As an example, I would briefly refer to ch. xi. In the commencement of that chapter, we find these words : “Arise and measure the sanctuary (*ναοσ*) of God, and the Altar, and them that worship therein. And the court that is without the sanctuary cast out (*εκβαλε*), and measure it not ; because it has been given to the Gentiles ; and the Holy City shall they trample under foot forty and two months.” Those

familiar with the types of Scripture will need little explanation of this. They will remember that the two inner courts (or *naos*) represent, as the Apostle himself teaches, those heavenly places not made with hands into which Jesus has entered for us; whereas the outer court, as contrasted with these, represents the place of earthly Jewish worship, which God refuses to acknowledge. To be described, therefore, as a worshipper in the inner courts, is equivalent to being a heavenly court-worshipper—that is, a Christian; and we find from this chapter that, during the time when the court of Jewish worship is given up as unworthy of being recognized by God as His, the inner courts, and they who worship therein, are carefully “measured:” it being hereby symbolically represented that God owns the heavenly court-worshippers, and claims them as His own.

For when the time comes for those who have fallen to be holpen with a little help, and many shall cling to them with flatteries; when Jewish worship, in much outward acknowledgment of Jehovah, will be re-established in Jerusalem; and when, perhaps, many a Jew, like Paul before his conversion, zealous of the law, and of the worship of Jehovah, will stand in advantageous contrast to the blaspheming infidel who follows in the train of Antichrist:—at such a season as this, it will probably be deemed by many, that God would recognize even this Jewish acknowledgment of His name. But no! the word still remains, “Except ye believe that I am He, ye shall die in your sins.”

Although, therefore, a remnant from among these Jewish worshippers will be bowed and made to cry in agony to the Lord their God, yet will they never be owned as His until they have looked upon Him whom they pierced; and this will not be until after He has appeared for their national deliverance. During the period of which this chapter speaks—that is, the 1260 days of Antichrist’s power in Jerusalem, the court of Jewish worship is cast out, and not measured, but given up to the Gentiles. Here is the rejection of all Jewish worship; while the heavenly court-worshippers—those who belong to the courts into which Jesus has entered—are fully accepted and owned. In this, then, we have another clear evidence of accepted Christian worship, at the closing period.

The means whereby the Jewish remnant are humbled and finally brought through into Millennial blessing, and the contrast between their history and that of the Christian remnant, I reserve for another letter. When the Jewish are planted in the earth, the Christian remnant will “stand upon the sea of glass having the harps of God;” for they who “suffer with Him shall also be glorified together.”

Yours, etc.,

B. W. NEWTON.

## THOUGHTS ON THE JEWISH REMNANT.

---

MY DEAR FRIEND,

In my preceding letter I have quoted many passages which show that, during the apostasy of Jerusalem and the Roman world, there will be a Christian remnant in or near Jerusalem, who "keep the commandments of God, and the faith of Jesus." I now desire to direct your attention to the difference between *this* remnant who *serve* and *obey* Jesus and the *spared remnant* of Israel, which, being preserved through the fires of the Day of the Lord's appearing, will not be acknowledged by the Lord Jesus until He comes in His glory. That there should be a remnant of this character is rendered necessary by the order which God has been pleased to prescribe to Himself in His actings. They are intended to become the nucleus of that nation which, being planted in the earth, will flourish and "fill the face of the world with fruit." It is necessary, therefore, that they should be preserved from worshipping Anti-christ, otherwise they could never be forgiven: for it is written, that "whosoever worships the Beast and his image, and receives his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever, and they have no rest, day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."

Since this is the recorded will of God, it is necessary that the Jewish remnant, who are to be spared and carried into the Millennial earth, should be morally preserved from these blasphemies, otherwise they also would perish for ever.

They must therefore have an intermediate standing; not Anti-Christian, for in that case they would be consumed; not Christian, for then, as suffering *with* and *for* Jesus, they would also reign *with* Him and stand upon the sea of crystal in heavenly glory: whereas they are destined, after having passed through the fires from which the Christian remnant are altogether delivered, to be God's witnesses in the earth. Their having rejected Jesus is the reason why they are left to the refinement of the fire.

In saying, however, that they will not be acknowledged by the Lord Jesus until after He has been revealed in His glory, I must not be understood to mean that God will bring no power to bear upon their souls till then. Many saints, at the period of their conversion, have had occasion to remember how graciously the protecting care of the Lord had been previously extended over them during the time of their ignorance and sin, not only preserving them from excesses of riot and blasphemy into which others ran, but keeping upon their consciences the fear of God, and teaching them many things.

Many have been quite conscious of a subduing and soothing power upon their consciences, and of a reverence to God and His word, long before they have apprehended the ways of His grace in forgiving sin through the blood of Jesus. Such will peculiarly be the case in this remnant of Israel:—They will for a considerable time stand in awe of Jehovah, and reverence His laws, before they know Jesus. Truth, as I shall show directly—terrible truth—will act upon their consciences, and their hearts will be bruised; but such a condition must not be confounded with acceptance in the Beloved. We must be jealous over our thoughts here, otherwise we shall be in danger of confounding two conditions which God has essentially distinguished—*ignorance* of Jesus, and *faith* in Him. But I hope to return to this subject.

I now request your attention to the following passages, which shew that this remnant is not owned by the Lord, nor has the spirit of grace and supplication poured on it, until after the Lord has appeared, and they have been carried through the day of His judgment.

The first passage to which I will refer, is from the 10th of Isaiah: “It shall come to pass, when the Lord of Hosts shall have performed His whole work (i.e. of chastisement) upon Mount Zion and upon Jerusalem, etc.—it shall come to pass, in that day, that the remnant of Israel, and such as are escaped of the house of Jacob shall no more again stay upon him that smote them, but shall stay upon the Lord, the Holy One of Israel, in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty God; for though thy people, Israel, be as the sand of the sea, yet [only] a remnant of them shall return.”

This passage teaches us that they are not regarded as “returning” and “staying themselves” upon the Lord, until after He has accomplished all His work upon Mount Zion and Jerusalem.

In the 13th of Zechariah, also, we find these words: “And it shall come to pass that in all the land, saith the Lord, two parts therein shall be cut off, and die; but the third shall be left therein, and I will bring the third part through the fire,

and refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them. I will say, 'It is my people;' and they shall say, 'The Lord is my God.'" Happy words of confidence and love; but not spoken until after they have been refined in that furnace wherein the others perish.

Again, in the 12th of Zechariah:—"In that day," when "the Lord shall defend the inhabitants of Jerusalem," and when "the house of David shall be as God, as the angel of the Lord before them" (words which plainly indicate the personal presence of the Lord), "it shall come to pass, in that day, that He will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they shall look upon Him whom they have pierced." Therefore, however faithfully the spared remnant of Israel may adhere to the God of their fathers, and reject the abominations of Antichrist;—however deep may be the contrition of some among them under the pressure of that hour, of which it is written that "there is none like it"—"a time of trouble such as never was since there was a nation, even to that same hour;"—however real may be the cry of their distress when they shall say, "Spare thy people, O Lord: and give not thy heritage to reproach;"—yet they will not be "healed," nor have the spirit of grace and supplication, until the day in which Jesus appears in the glory of Jehovah for their deliverance. Having rejected testimony during the acceptable time, they will not believe until the day of visitation comes.

Again: it must be remembered that this remnant will believe, in their national character as Jews; they will believe as a nation. At present, when a Jew believes, he is added to the heavenly body, where there is neither Jew nor Greek; his citizenship is only heavenly; he does not expect to be "comforted in Jerusalem," but "to be caught up to meet the Lord in the air."

This remnant, on the contrary, will never believe except *nationally*; and, as a believing nation, they will be accepted and owned.

Accordingly, in the last chapter of Isaiah, we find the time of the conversion of this remnant spoken of as the time when "a nation is born in a day." "Hear the word of the Lord, ye that tremble at His word." Your brethren that hated you—that cast you out for my name's sake—said, "Let the Lord be glorified;" but He shall appear, to your joy, and they shall be ashamed.

"A voice of noise from the city—a voice from the temple—a voice of the Lord, that rendereth recompense to His enemies. Before she travailed, she brought forth; before her pain came,

she was delivered of a man-child." "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem."

Here the remnant is mentioned as trembling and bruised in heart, and therefore despised by their self-righteous brethren, who will say, "In what have we sinned so much against thee?" But although trembling and brought low, yet are they not comforted, until the Lord comes and Zion travaileth: their condition is one of darkness and bitter anguish until then.

Accordingly, in those parts of Scripture which describe the experience of this remnant during the time of their sorrow, we find much expression of righteous indignation at the abounding blasphemies, and many expressions of deep distress and anguish, but no present fellowship of thought with Jesus; much speaking of the outward dealings of God, but no communion with the things of grace and of the sanctuary. Their lamentations partly refer to the outward circumstances of Israel's desolation, and partly to their own dark and mournful condition in them. By the former they are perplexed, as not knowing what the end will be; in the latter they see the witness of wrath and indignation of the Lord, and therefore say, "Thou hast utterly rejected us; Thou art very wroth against us." In both respects they stand in the most marked contrast with the Christian remnant who believe in Jesus. For when the Jewish remnant are using such words as these—"They have cast fire into thy sanctuary; they have defiled by casting down the dwelling-place of Thy name to the ground;—They said in their hearts, Let us destroy them together;—They have burned up all the synagogues of God in the land;—We see not our signs;—There is no more any prophet, neither is there any among us that knoweth how long"—the *Christian remnant*, who have received and owned the great Prophet of Israel, will find in these self-same circumstances the very signs and landmarks of their certain way:—"When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (who so readeth, let him understand), then let them which be in Judea," etc.—"for then shall be great tribulation; but those days shall be shortened—behold, I have told you before." And again, in Luke: "When these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh."

The very events which discomfit and perplex the souls of those who say: "They have burned up our synagogues—we see not our signs—we have no Prophet—none knoweth how long," are to the Christian remnant the indication that their redemption is drawing nigh; for the very privilege peculiar to Israel of understanding the outward ways of Jehovah among

the nations is taken from them, and together with higher blessings transferred to those of whom it is said, "All things are yours."

At the very moment when the Jewish remnant will use such words as these: "Judgment is far from us, neither doth justice overtake us. We wait for light, but behold obscurity—for brightness, but we walk in darkness. We grope for the wall like the blind, we grope as if we had no eyes; we stumble at noon-day as in the night; we are in desolate places, as dead men; we roar all like bears and mourn sore like doves; we look for judgment, but there is none—for salvation, but it is far off from us:"—at the very moment when this poor, suffering, ignorant remnant, yet beloved for the fathers' sake, will be saying and feeling such things, their hearts being faint, and their eyes dim (Lam. v), there will be others near them walking in the very noon-tide light of the prophecy of Him who having made them "understanding ones," and promised that "knowledge should be increased" amongst them, and caused them to hold fast "His testimony" and "His faith,"—has taught them to look up and lift up their heads, and to know that their redemption draweth nigh, because of the very things which make the others say, "Thou hast utterly rejected us; Thou art very wrath against us" (Lam. v), "How long wilt Thou be angry?—for ever? shall Thy jealousy burn like fire?"

But it is not merely in their estimate of the external circumstances that we find a marked contrast between these two remnants, but still more in the character of the sufferings through which they respectively pass, and the nature of their experience in them. To suffer for righteousness' sake in conscious fellowship of spirit with God, is something very different from suffering penally under the rebuke of His heavy hand.

Accordingly, in Isaiah, the Psalms, and other parts of the prophetic Scriptures, we find the distinction clearly marked between those who suffer *because of their iniquities*, and those who suffer *in communion with the thoughts and ways of God*.

There are some Psalms which describe the experience of One who not only loved God, but who also knew God, and that fully, through the season of His suffering for His name's sake.

I need not say that such Psalms in their primary interpretation belong to the Lord Jesus only. He only could use them in all the fulness of their meaning. But they have a secondary application to all throughout the dispensation who suffer, not indeed for the same end as the Lord, that is atonement, but who nevertheless suffer for righteousness' sake. And, since the Lord Jesus suffered in the midst of Jewish



circumstances, and since Herod, and Pontius Pilate, and the Gentiles, and the people of Israel, are specially marked in the Scriptures as types of the Anti-christian confederacy (Acts iv. 25—27) of the latter day; it follows that the Psalms which primarily pertain to him in such circumstances are in their secondary application peculiarly theirs who have His Spirit and keep His faith, and suffer like Him, not only because they love God, but because they serve God with understanding hearts, in the last struggle of evil.

Accordingly, while the Jewish remnant are unable to use any words which imply fellowship of spirit with the thoughts and ways of God, but say, "O Lord! why hast Thou made us to err from Thy ways and hardened our hearts from Thy fear? Return for Thy servants' sake the tribes of Thine inheritance. Look down from heaven and behold the habitation of Thy holiness and of Thy glory. Where is Thy zeal and Thy strength, the sounding of Thy bowels and of Thy mercies towards me—are they restrained?" (Isa. lxiii.) "O God! the heathen are come into Thine inheritance, Thy holy temple have they defiled, they have laid Jerusalem on heaps." (Psa. lxxix.) "O Lord God of Hosts! how long wilt Thou be angry against the prayer of Thy people?" Whilst such and similar cries are found on the lips of the Jewish remnant, those who "keep the commandments of God and the faith of Jesus" will be able to use all those Psalms which imply confident and happy, though subdued, fellowship with the thoughts and ways of God.

Indeed, all those Psalms which we, as having the Spirit of Jesus, are accustomed to apply to ourselves as believers, and feel no hindrance in the application, except when a verse occurs expressive of Jewish feeling or connected with Jewish circumstances—all such Psalms will, both in principle and in fact, be peculiarly true of the Christian remnant in that day; whilst only such Psalms as respect the outward circumstances and prospects of Israel, but show no communion of spirit with the present thoughts and ways of God in Jesus, will be used by those who are being broken by His heavy hand. The other Psalms, should they attempt to use them, would be vain and idle words upon their tongue. They do not suffer as *Christians*, and therefore cannot glorify God on this behalf, neither does the Spirit of glory and of God rest upon them. Their most advanced state will be one of waiting for mercy that is to be shown them when the Lord comes, but they are not enabled to rejoice in mercies already received.\*

---

\* It is deeply important to remember that the Lord Jesus was always from His birth the "New Thing" in the earth. Heavenly

But it may be asked, Do these two remnants co-exist in Jerusalem until the end? This is an interesting, though not a necessary question; for my present object is to prove that two such remnants *do exist*, and not to give a detail of their history. I do, however, answer the question in the negative. *They do not co-exist in Jerusalem until the end.*

In order to apprehend the reason of this reply, it is needful to distinguish very carefully between the early period of Antichrist's dominion in Jerusalem, and the last 1260 days of his open blasphemy, when he shall have planted the abomination of desolation; for it is expressly said that "he shall make a covenant with many for one week (7 years), and that in the midst of the week he shall cause the sacrifice and the oblation to cease; and upon the idolatrous pinnacle shall be the desolator, even until the consummation, and that determined shall be poured upon the desolator" (Dan. ix. 27.) From this and other passages it would appear that he comes in peaceably at the first, with smooth and flattering words, seeking the favour of the nation of Israel, and promising them security under his protection in the worship of Jehovah their God.

During this season Christians remain in Jerusalem, because they are commanded to leave only when the abomination of desolation is set up: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand

---

knowledge, and thought, and feeling did not in Him commence with resurrection. He was as soon as born the heavenly One in the earth. Consequently, all his expressions in the Psalms are the expressions of the Heavenly One—the Son (ὁ υἱός) in the bosom of the Father. The voice of the Psalms may not reach to many of the things afterward declared; but inasmuch as they show us the Heavenly One standing in the midst both of human and Jewish corruption, and in intelligent communion with God as to these things and as to the future prospects both of the earth and of Israel, they teach us what kind of thoughts and feelings as to these things become all those who are partakers of the heavenly calling, whether ourselves, or still more the future Christian remnant in Jerusalem. It is on this principle that such Psalms as, "The Lord is my Shepherd, I shall not want, etc.," become applicable to the Church *always* whilst needing a Shepherd here. The *penal* Psalms are the only ones from which His grace excludes us, for He has drank the bitter cup for us. In this we and the Christian remnant differ from the Jewish, for they will taste somewhat of its bitterness. I scarcely need add that to apply to the Jewish remnant, and that too before they have received the outpouring of the Spirit, those Psalms which describe the Lord Jesus in the perfectness of His Service and communion with God, comes very nearly to a confounding between the flesh and the power of the Holy Spirit.

in the holy place, . . . then let them which be in Judea flee unto the mountains," etc. (Matt. xxiv. 15, 16.)

Here then we have certain evidence that those who are described as hated of all nations for Jesus' name's sake remain in Jerusalem until this period; consequently we may securely say that the testimony of grace does not wholly leave Jerusalem until then.

The l. and li. chapters of Isaiah,\* show that the Spirit of Christ continues to yearn over Jerusalem with the testimony of grace up to a very late period of its progress towards the climax of evil; for at the very time when multitudes are compassing themselves about with sparks of their own kindling, He continues to say, "Hearken unto me, ye that follow after righteousness, ye that seek the Lord. Look unto the quarry whence ye were hewn, and to the hole of the pit whence ye were digged—look unto Abraham," etc.—"for I called him alone and blessed him." Thus he seeks to teach them grace—the pit, the origin—calling in grace, the blessing. How many in Israel may have their ears open to this message, we cannot tell; but we know that the spared remnant will reject it. They will refuse the testimony of grace, and will be reserved for the testimony and for the sight of judgment.

Whenever the crafty power of Satan has succeeded in bringing the nation close up to that point of Apostasy which, when it is once reached, renders, as we have seen, forgiveness hopeless, then the power of God will certainly be put forth in restraining those whom it is His sovereign purpose to save. Their consciences will be made to feel the terribleness of the abominations, and the blasphemies; and, therefore, after the Spirit of God has given its own delineation of the evil—saying, "they hatch cockatrice' eggs, and weave the spider's web"—we find the mourning remnant setting their seal to the truth of His words, and adding, "*Therefore* is judgment far from us; neither doth justice overtake us." But, though their consciences may revolt at the abominations, and their hearts sicken at the trampling down of Jerusalem

---

\* I regard this passage as the gracious testimony of the Spirit of Christ to the nation of Israel—true, at the commencement of the dispensation, and to be true again when Israel shall return to Jerusalem in unbelief. But we do not merely find the nation mentioned, nor those who may be following after righteousness in the nation. We find those mentioned who "know righteousness." "To know righteousness" and to "have God's law in their hearts" (v. 7), and to obey the voice of God's Servant, *i.e.*, Jesus, are descriptions that *cannot* apply to unconverted Israel, but only to those who have truly His Spirit.

by her Gentile masters, yet will they see more terrible things than these; for the Lord will begin to heap mischiefs, and to spend his arrows on Jerusalem, and they will suffer under these judgments, at least in part, for they have rejected grace, and they must taste of the cup of righteous indignation. It is necessary that they should truly say; "We are brought very low," and all these sorrows will, doubtless, greatly tend to the final prostration of their spirits before the Lord.

But there is yet another kind of instrumentality which the Lord will use—the *sackcloth testimony* of His two witnesses. (Rev. xi. 3, etc.) Testimony to grace will leave Jerusalem as soon as the obedient disciples of Jesus flee; but the witnesses will be endowed with power, and they shall prophesy for 1260 days, clothed in sackcloth. They will testify *not* to "the acceptable day of the Lord," but to "the day of vengeance of our God."

It will be testimony to grace *rejected* and gone, and to utterly destroying judgments close at hand, of which the miracles they are empowered to work are the precursors and the signs. They will stand like Elijah against Ahab, the corruptor of Israel; and like Moses against the Gentile pride of Pharaoh and Egypt. This is their relation to the great Apostasy. Their relation to the spared remnant is sufficiently indicated by the closing words of Malachi: "Behold, I will send you Elijah, the prophet, before the coming of the great and terrible day of the Lord;" and also, "Remember ye the law of Moses, my servant." (Mal. iv. 4.) The testimony of the prophet may convict them of their transgressions, and the remembrance of that against which they have transgressed *may* shut them up into hopelessness. It will truly be the ministration of righteousness; but the ministration of righteousness, though it may break, can never heal; yet this, doubtless, will be in the Lord's hands the great instrumental means whereby He prostrates, and subdues, and makes ready a people prepared for Himself, when He cometh—a people who will tremble at His word, and humble themselves, and cry to Him. They must be made to cry, and that by affliction, before He will consent to hearken; for He hath expressly said that it is only when He sees that their power is gone, and that there is none shut up or left; and when they shall cry, and say, "Spare thy people, O Lord, and give not thy heritage to reproach," that He will pity, and come and have mercy upon them. Then—and not till then—will He take away from the remnant of Jacob their outward terror, and their internal anguish. "He will pour upon them the spirit of grace and supplication;" "and there shall be left in Zion an afflicted and poor remnant, who shall trust in the name of the Lord." (Zeph. iii. 12.)

I scarcely need repeat how necessary it is to distinguish between a heart bruised under judgment, and one humbled and comforted by the knowledge of grace in Jesus; of the *latter* only can we say that it is saved.

Yet God hath His own ways of preparing the bruised reed and the smoking flax; and He will never break the one, nor quench the other, until He sends forth judgment unto victory. The Ministry of John the Baptist "*made ready a people prepared for the Lord.*" John's disciples were taught to expect Jesus, but they were not avowedly placed under the shelter of His grace until he himself came and received them. So, again, will it be with this remnant of Israel. They will fear God, and tremble at His word: and His grace will spare them, as a man spareth his own son that serveth him; yet they will not be added to the Church, or formally recognised as belonging to the saved, until they shall have passed through the fires of the day of His appearing, and confessed His name at the hour of his manifestation and glory.

Yours, etc.,

B. W. NEWTON.

13 MH 66



# WORKS BY B. W. NEWTON.

---

DUTY OF GIVING HEED TO  
THE PREDICTIONS OF SCRIPTURE  
RESPECTING EVENTS THAT ARE TO PRECEDE THE  
**RETURN OF OUR LORD.**

*Price 3d.*

---

THE  
SECOND ADVENT OF OUR LORD,  
NOT SECRET, BUT IN MANIFESTED GLORY.

*Price 2d.*

---

PROPOSITIONS FOR THE SOLEMN CONSIDERATION  
OF CHRISTIANS.

*Price 2d.*

---

PROSPECTS OF THE TEN KINGDOMS OF THE  
ROMAN EMPIRE CONSIDERED.

*12mo., Cloth, Lettered, 4s.*

---

## "OLD TRUTHS."

THE last number of the Second Year's issue of this periodical is now published, and the eight numbers, neatly bound in one volume, with an Index, may be had of the Editor and Publishers, or may be obtained through any Bookseller, **Price 5s.**

The aim of the Editor has been to set forth Prophetic Truths, based upon a literal interpretation of Scripture, as well as the good "Old Truths" taught by the Reformers and Puritans.

It is proposed still to continue this work, and the four numbers for 1866 will be published and sent post free on the first of March, June, September, and December, to any person who may forward a subscription of **Two Shillings** to the Editor, JOHN COX, Ipswich.

---





