

self-evident. Without them alike the manifestation and establishment^t of the Messianic kingdom in Israel and its spread into the Gentile world would, humanly speaking, have been impossible. Christianity could not have appealed to Messianic prediction as its spring, nor yet could the prophetic word of God have travelled to the Gentiles. With this yet a second fact of utmost interest seems intimately connected. On the boundary line of two stages of prophecy stand two figures in Jewish history; One, looking backwards, Elijah; the other looking forward, Jonah, the son of Amittai (2 Kings 14:2⁵). Both are distinguished by their ministry to the Gentiles: Elijah by his stay and ministry at Sarepta, to which, perhaps, might be added the ministry ^{of} Elisha to Naaman; Jonah, by that call to repentance in Nineveh which forms the burden of the prophetic book connected with his name; while, on the other hand, his contemporary message to Jeroboam apparently was not recorded. Thus the great unfolding of prophecy in its outlook on the inbringing of the Gentiles was marked by symbolic events.^t" (Hist. of Isr. and Judah, VII.65-67).