

nations and will bring them down in the valley of Jehoshaphat, and I will execute judgment upon them there for my people and for my heritage Israel ^owh_^m they have scattered among the nations" (verses 1,2). The Prophet sees Israel's time as having come, and Israel is doing unto his enemies as these have treated Israel. Verses 9-15 speak of judgment. Continuing we read at verse 16: "And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but Jehovah will be a refuge unto his people, and a stronghold to the children of Israel. So shall ye know that I am Jehovah your God, dwelling in Zion my holy mountain. Then shall Jerusalem be holy, and there shall no strangers pass through her any more."

We ask earnestly, How is it possible to interpret this in any other way than as a first unsophisticated impression will give it? The terms, the relations, the circumstances, -- everything pleads in favor of the particular reference to ^{the} Israel of the last days and to that time of which Romans speaks so clearly, "and so all Israel will be saved". These words cannot refer to the return in the days of Ezra and Nehemiah. There may indeed have been a partial fulfilment implied in these words for that time, but as in so many other examples in Scripture the text carries the plain marks of a fulfilment located in the End-time. Truly, the nations were not gathered together for judgment in the valley of Jehoshaphat in the days of Nehemiah, and it was quite the reverse in the days of Titus when Jerusalem was destroyed and Israel scattered worse then before.

However, some expositors have read something else into the text. So fair an expositor as Henderson says that these things cannot refer to the End-time "is rendered impossible by the introduction of the Tyrians, Sidonians and Philistines, etc., at verses 4 and 19, since these all received their punishment prior to the advent of Christ". Indeed, this appears to be a difficulty. But if we limit