

ELLEN G. WHITE ESTATE

ELLEN GOULD
WHITE SPEAKS
OUT REGARDING
THE WORK FOR
THE JEWISH
PEOPLE

S. R. HOWARD

**Ellen Gould White
Speaks Out Regarding
The Work For The
Jewish People**

Ellen G. White

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Information about this Book

Overview

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About the Author

Ellen G. White (1827-1915) is considered the most widely translated American author, her works having been published in more than 160 languages. She wrote more than 100,000 pages on a wide variety of spiritual and practical topics. Guided by the Holy Spirit, she exalted Jesus and pointed to the Scriptures as the basis of one's faith.

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Compiled And Edited by S. R. Howard

in cooperation with the Ellen G. White Estate of the
General Conference of Seventh-day Adventists.

“Those who live in this day are not accountable for the deeds of those who crucified the Son of God.” *Advent Review & Sabbath Herald, Volume 70, Number 15, April 11, 1893.*

This work is dedicated to the memory of Elder F. C. Gilbert [1867-1946] who worked untiringly to bring the message of a soon coming Messiah to his Jewish people. *He tried to have this work published in order to help the Adventist people know what God had given through His servant Ellen G. White regarding the Jewish people; that there may be a better understanding of his work among them, and their responsibility to help bring it to fruition.*

Ellen White’s writings regarding the Jewish people [as far as can be determined] were first reproduced in 1960; approximately 57 years after Elder Gilbert began his efforts to have them printed for distribution among Seventh-day Adventists. There have been several versions of this work, but none that reflects more closely what Elder Gilbert had gathered and submitted for publication.

Sanford H. Roseman

February 15, 1990

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Letter from E. G. White to Elder F. C. Gilbert

[2]

[3]

“Concerning the work in behalf of the Jewish people by Brother Gilbert I am instructed to say, give him all the encouragement that is possible. Do not bind about his work by many forbiddings. Help him, so that through his efforts, and the efforts of his fellow laborers, many of the seed of Israel may be grafted to the true stock, Jesus Christ.

“To Brother Gilbert I would say, you must be guarded. Do not tax your powers so severely. Hitherto the Lord has been with you, and He will continue to bless your efforts, and will lead others to unite with your work. *But you are in danger from more sources than one. Your enemies will be incensed against you because this truth is being carried to the Jews.* My brother, the Jewish people are not the only ones who are being helped by your work. Our own people need the example thus set before them. I bid you be of good courage. *In your labors, do not wait for some great and wonderful opening, but seize the opportunities as they come.* The power of truth will be vindicated as the servants of God make faithful use of the opportunities that present themselves for labor....

“... *We are to preach the gospel to the Jews as well as to the Gentiles.* The glorious message of the power of God unto salvation is to be made known unto all men. We are to bring more simplicity and Bible godliness into our work for the Lord. There is to be no erecting of barriers, no depending on human agencies for wisdom. Our work is to be given freely to the Jews as to the Gentiles.”—*Unpublished Manuscript #1, February 3, 1908.*

[4] **Paragraph from a Letter from F. C. Gilbert to E. G. White, April 24, 1903.**

“Now concerning the work among the Jews. It is certainly remarkable that no greater interest has been taken for labor among them. Some nine years ago [1894] when I attended the General Conference I was informed that some 1500 dollars had been laid aside for work among that people, but I am not aware of anything that has been done for them.”

UNPUBLISHED PORTIONS FROM E.G.W. MANUSCRIPTS

“The work that Christ came to do in our world was not to create separating barriers and constantly thrust upon the people that they were wrong. Nor does Paul proclaim to the Jews a Messiah whose work it is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy with the truth.”—[Letter 87, 1907](#).

“Christ was the foundation of the whole Jewish economy. In the service of the Jewish priesthood we are continually reminded of the sacrifice and intercession of Christ. All who come to Christ today are to remember His merit is in the incense that mingles with the prayers of those who repent of their sins and receive mercy and grace. Our need of Christ’s intercession is constant.”—[Manuscript 9, 1896](#).

“The formation of the Christian church, and the union of all that it embraces, and preserving the consecration of all its power as the appointed agencies of God, for the spiritual recovery of the moral image of God in man, was the object of Christ assuming human nature. Christ was the foundation of the whole Jewish economy, which was the symbol prescribed for the religious faith and obedience of all people.”—[Manuscript 130, 1901, South Lancaster, Mass., November 27, 1901](#).

[5]

“We have yet to learn that the whole Jewish economy is a compacted prophecy of the gospel. It is the gospel in figures; for from the pillar of cloud Christ Himself presented the duty of man to his fellowman. In Christ’s words to His appointed agencies, both in the Old Testament and the New, the Christian virtues are plainly brought out. Christ scattered the precious grains of truth through all His teaching. All will find them to be as precious pearls, rich in value, if they will practice the principles plainly laid down. The Old Testament is the ground where practical godliness was first sown. This was repeated in Christ’s words to His disciples.”—[Manuscript 130, Nov 23, 1897](#).

“God was removed from the Jewish nation for such a time as God determined; but the inner glory of representative men was to shine forth. Even in the land of their captivity was the Lord God revealed. For all who are faithful, wherever they were, the way was left open to approach God through prayer and supplication and heavenly communion.”—[Manuscript 122, March 10, 1897](#).

Not included in this work that Elder Gilbert felt important is the story of Marcus Lichtenstein; see [Testimonies for the Church 3:192-193; 205-206; Manuscript 66, May 25, 1905](#).

Take particular interest in the Jewish people

[6]

“In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah’s eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, ‘As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.’” —[The Acts of the Apostles, 381](#).

Do not despise the Jews

“We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men who will proclaim the truth with power.”—[Manuscript 87, 1907](#).

Time has come to give the message to the Jews

“The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who will labor in right lines for this people; for there are to be a multitude convinced of the truth who will take their position for God.

“The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow; we need be broader minded. The time is coming when there will be as many converted in a day as were on the day of Pentecost, after the disciples had received the Holy Spirit.”—*Manuscript 66, May 25, 1905. (Talk given at the General Conference)* [7]

A mighty work to be done

“There is a mighty work to be done in our world. The Lord has declared that the Gentiles are to be gathered in, and not the Gentiles only, but the Jews. There are among the Jews many that will be converted, and we shall see the salvation of God going forth as a lamp.

“There are Jews everywhere, and to them the light of present truth is to be brought, that they may have an opportunity to accept it. There are among the Jews many who will come to the light, and they will proclaim the immutability of the law of God with wonderful power. The Lord God will work. He will do wonderful things in righteousness.

“Let not those who have not engaged in personal, evangelistic work feel that every one should look at things as they do. Let God work in His own way, and keep your hands off those whom He is using in the cities. He has men of special talents and gifts whom He will use to proclaim the truth in the cities. We must get away from our smallness, and make large plans. There must be a wider reaching forth. We must work for those who are near, and those who are afar off.”—*Manuscript 74, 1905*. (Sermon at the General Conference Washington, D.C. 1905 and reported in the *Review & Herald*, June 29, 1905.)

Special efforts needed to reach them

[8]

“We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off.... Let there be special efforts for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts.”—[Manuscript 87, 1907](#).

When this message is presented, many will accept Christ as the Messiah

“When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.”—[The Acts of the Apostles, 380, 381.](#)

Some Jews will be reinstated with the people of God

“The Jews are coming into the ranks of God’s chosen followers, and are being numbered with the Israel of God in these closing days. Thus some of the Jews will once more be reinstated with the people of God, and the blessing of the Lord will rest upon them richly, if they will come into the position of rejoicing that is represented in the Scripture, ‘And again He saith, Rejoice, ye Gentiles, with His people.’”—[Evangelism, 578](#).

[9]

Many will accept Christ as a personal Saviour

“Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His Word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.”—[The Acts of the Apostles, 379, 380.](#)

Strange that so few have a burden to labor for the Jews

“It has been a strange thing to me that there were so few who felt a burden to labor for the Jewish people, who are scattered throughout so many lands. Christ will be with you as you strive to strengthen your perceptive faculties, that you may more clearly behold the Lamb of God, which taketh away the sin of the world. The slumbering faculties of the Jewish people are to be aroused. The Old Testament Scriptures, blending with the New, will be to them as the dawning of a new creation, or as the resurrection of the soul. Memory will be awakened as Christ is seen portrayed in the pages of the Old Testament. Souls will be saved from the Jewish nation, as the doors of the New Testament are unlocked with the key of the Old Testament. Christ will be recognized as the Saviour of the world, as it is seen how clearly the New Testament explains the Old. Many of the Jewish people will by faith receive Christ as their Redeemer.”—[Evangelism, 578](#).

[10]

Individual Jews will receive Jesus as the Saviour

“I saw that God had marvelously preserved this people, and scattered them over the world.... I saw that God had forsaken the Jews as a nation; but that individuals among them will yet be converted, and be enabled to tear the veil from their hearts, and see that the prophecy concerning them has been fulfilled; they will receive Jesus as the Saviour of the world and see the great sin of their nation in rejecting and crucifying Him.”—[Early Writings, 213](#).

Jews have important part to act in preparing to meet Christ

“There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparation to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen, ‘first the blade, then the ear, and after that the full corn in the ear.’ The predictions of prophecy will be fulfilled.”—[Evangelism, 579](#) (Written 1905).

[11]

Many Jews will labor for Jews

“The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow. We need to be broad-minded. God wants us to carry out the principles of truth and righteousness. His word is to go forward in cities and towns and villages.”—[The Review and Herald, June 29, 1905](#).

Some like Saul of Tarsus

“Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed.”—[The Acts of the Apostles, 381](#).

Work for Jews is to be treated with special wisdom

“The work for the Jews, as outlined in the eleventh chapter of Romans, is a work that is to be treated with special wisdom. It is a work that must not be ignored. The wisdom of God must come to our people. In all wisdom and righteousness we must clear the King’s highway. The Jews are to be given every opportunity of coming to the light.”—[Letter 96, 1910](#).

In Zechariah 8

“There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter. ‘Thus saith the Lord of Hosts; as I thought to punish you, when your fathers provoked me to wrath, saith the Lord of hosts, and I repented not: so again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.’ [Zechariah 8:14, 15]. Let us remember that time is short. Tell the people that golden opportunities for service are being neglected. All nations are to be warned and instructed to seek the Lord without delay; for that mighty angel who deceived so many of the angelic host is working untiringly to set in operation his seductive wiles, with which he has deceived millions, and through which he desires to deceive the whole world. [12]

“The work of which the prophet Zechariah writes is a type of the spiritual restoration to be wrought for [*literal*] Israel before the end of time. ‘Thus saith the Lord,’ the prophet declared, ‘Let your hands be strong, ye that hear in these days these words by the mouth of the prophets.... I will not be unto the residue of this people as in the former days.’ ‘For the seed shall be prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these things.’

“‘And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, but let your hands be strong.’ ‘Thus saith the Lord of hosts; Behold, I will save my people from the east country, and from the west country; and I will bring them and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.’” — Letter 42, 1912. [13]

In Hosea 3

“The prophecies of judgment delivered by Amos and Hosea were accompanied by predictions of future glory. Through Hosea was given a prophecy that set before them the privilege of having a part in the final restoration that is to be made to the people of God at the close of earth’s history, when Christ shall appear as King of kings and Lord of lords. ‘Many days,’ the prophet declared, the ten tribes were to abide ‘without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim.’ ‘Afterward,’ the prophet continued, ‘shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days.’” —[Prophets and Kings, 298](#).

In Hosea 2

“In symbolic language Hosea set before the ten tribes God’s plan of restoring to every penitent soul who would unite with His church on earth, the blessings granted Israel in the days of their loyalty to Him in the promised land. Referring to Israel as one to whom He longed to show mercy, the Lord declared, ‘I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope: and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that thou shalt call Me Ishi [My husband]; and shall call Me no more Baali [My Lord]. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name,’”—*Ibid.*, pp. 298, 299.

[14]

“‘And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth; and the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel. And I will sow her unto Me in the earth; and I will say to them which were not My people, Thou art My people; and they shall say, Thou art my God.’

“‘In that day’ ‘the remnant of Israel, and such as are escaped of the house of Jacob,... shall stay upon the Lord, the Holy One of Israel, in truth.’ From ‘every nation, and kindred, and tongue, and people’ there will be some who will gladly respond to the message, ‘Fear God, and give glory to Him; for the hour of His judgment is come.’ They will turn from every idol that binds them to earth, and will ‘worship Him that made heaven and earth, and the sea, and the fountains of waters’. They will free themselves from every entanglement, and will stand before the world as monuments of God’s mercy. Obedient to the divine requirements, they will be recognized by angels and by men as those that have kept ‘the commandments of God, and the faith of Jesus.’ ”—*Ibid.*, pp. 299, 300.

Old Testament prophecies

“In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; ‘beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.’ Peter, in preaching Christ, had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets, he clearly proved the identity of Jesus of Nazareth with the Messiah, and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets.”—[The Acts of the Apostles, 221](#).

Use wisdom in presenting truth

“Great wisdom should be used in the presentation of a truth that comes directly in opposition to the opinions and practices of the people. Paul’s habit was to dwell upon the prophecies when with the Jewish people, and bring them down step by step, and then after some time open the subject of Christ as the true Messiah.

“I have been shown that our ministers go too rapidly through their subjects and bring the most objectionable features of our faith too early into their effort. There are truths that will not involve so great a cross, that should be kept before their minds.... Then you gain the confidence of the people as being men who have clear, forcible arguments, and they think you understand the Scriptures.”—[Evangelism, 246](#). (Written 1886).

[16]

Lessons from Paul's methods at Corinth

“Behold the apostle preaching in the synagogue at Corinth, reasoning from the writings of Moses and the prophets, and bringing his hearers down to the advent of the promised Messiah. Listen as he makes plain the work of the Redeemer as the great high priest of mankind,—the One who through the sacrifice of His own life was to make atonement for sin once for all, and was then to take up His ministry in the heavenly sanctuary. Paul's hearers were made to understand that the Messiah for whose advent they had been longing, had already come; that His death was the antitype of all the sacrificial offerings, and that His ministry in the sanctuary in heaven was the great object that cast its shadow backward, and makes clear the ministry of the Jewish priesthood.

“Paul ‘testified to the Jews that Jesus was Christ.’ From the Old Testament Scriptures, he showed that according to the prophecies and the universal expectation of the Jews, the Messiah would be of the lineage of Abraham and of David; then he traced the descent of Jesus from the patriarch Abraham through the royal psalmist. He read the testimony of the prophets regarding the character and work of the promised Messiah, and His reception and treatment on the earth; then he showed that all these predictions had been fulfilled in the life, ministry, and death of Jesus of Nazareth.

[17] “Paul showed that Christ had come to offer salvation first of all to the nation that was looking for the Messiah's coming as the consummation and glory of their national existence. But that nation had rejected Him who would have given them life, and had chosen another leader, whose reign would end in death. He endeavored to bring home to his hearers the fact that repentance alone could save the Jewish nation from impending ruin. He revealed their ignorance concerning the meaning of those Scriptures which it was their chief boast and glory that they fully understood. He rebuked their worldliness, their love of station, titles, and display, and their inordinate selfishness.

“In the power of the Spirit, Paul related the story of his own miraculous conversion, and of his confidence in the Old Testament Scriptures, which had been so completely fulfilled in Jesus of Nazareth. His words were spoken with solemn earnestness, and his hearers could not but discern that he loved with all his heart the crucified and risen Saviour. They saw that his mind was centered in Christ, that his whole life was bound up with his Lord. So impressive were his words, that only those who were filled with the bitterest hatred against the Christian religion could stand unmoved by them.”—[The Acts of the Apostles, 247, 248.](#)

[18] **Paul did not at first emphasize Jesus of Nazareth**

Paul did not approach the Jews in such a way as to arouse their prejudices. He did not at first tell them that they must believe in Jesus of Nazareth; but dwelt upon the prophecies that spoke of Christ, His mission and His work. Step by step he led his hearers on, showing the importance of honoring the law of God. He gave due honor to the ceremonial law, showing that it was Christ who instituted the Jewish economy and the sacrificial service. Then he brought them down to the first advent of the Redeemer, and showed that in the life and death of Christ every specification of the sacrificial service had been fulfilled.

“The Gentiles, Paul approached by exalting Christ, and then presenting the binding claims of the law. He showed how the light reflected by the cross of Calvary gave significance and glory to the whole Jewish economy.

“Thus the apostle varied his manner of labor, shaping his message to the circumstances under which he was placed. After patient labor he was successful to a large degree yet there were many who would not be convinced. Some there are today who will not be convinced by any method of presenting the truth; and the laborer for God is to study carefully the best methods, that he may not arouse prejudice or combativeness. This is where some have failed. By following their natural inclinations, they have closed doors through which they might, by a different method of labor, have found access to hearts, and through them to other hearts.”—[Gospel Workers, 118, 119.](#)

Christianity an enlargement of the Jewish economy [19]

“Paul in his journeys combined home and foreign missions. Now he is preaching to the Jews in their own place of worship. Now he is preaching to the Gentiles, before their own temple and in the very presence of their gods. Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the whole Jewish economy in accordance with the truth.”—[Evangelism, 554](#).

Work like Paul

“...Nor does Paul proclaim to the Jews a Messiah whose work was to destroy the the old dispensation, but a Messiah that came to develop the Jewish economy with the truth.”—[Manuscript 87, 1907](#).

Lessons from Peter's sermon at Pentecost

“Peter showed them that this manifestation was the direct fulfillment of the prophecy of Joel, wherein he foretold that such power would come upon men of God to fit them for a special work.

“Peter traced back the lineage of Christ in a direct line to the honorable house of David. He did not use any of the teachings of Jesus to prove his true position, because he knew their prejudices were so great that it would be of no effect. But he referred them to David, whom the Jews regarded as a venerable patriarch of their nation. Said Peter: ‘For David speaketh concerning Him, I foresaw the Lord always before my face, for He is on my right hand, that I should not be moved: therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope: because Thou wilt not leave My soul in hell, neither wilt Thou suffer Thine Holy One to see corruption.’

[20]

“Peter here shows that David could not have spoken in reference to himself, but definitely of Jesus Christ. David died a natural death like other men; his sepulcher, with the honored dust it contained, had been preserved with great care until that time. David, as king of Israel, and also as a prophet, had been specially honored by God. In prophetic vision he was shown the future life and ministry of Christ. He saw His rejection, His trial, crucifixion, burial, resurrection, and ascension.

“David testified that the soul of Christ was not to be left in hell (the grave), nor was His flesh to see corruption. Peter shows the fulfillment of this prophecy in Jesus of Nazareth. God had actually raised Him up from the tomb before His body saw corruption. He was now the exalted One in the heaven of heavens.

“On that memorable occasion large numbers who had heretofore ridiculed the idea of so unpretending a person as Jesus being the Son of God, became thoroughly convinced of the truth and acknowledged Him as their Saviour. Three thousand souls were added to the church. The apostles spoke by the power of the Holy Ghost; and

their words could not be controverted, for they were confirmed by mighty miracles, wrought by them through the outpouring of the Spirit of God. The disciples were themselves astonished at the results of this visitation, and the quick and abundant harvest of souls.

[21] All the people were filled with amazement. Those who did not yield their prejudice and bigotry were so overawed that they dared not by voice or violence attempt to stay the mighty work, and for the time being, their opposition ceased.

“The arguments of the apostles alone, although clear and convincing, would not have removed the prejudice of the Jews which had withstood so much evidence. But the Holy Ghost sent those arguments home with divine power to their hearts. They were as sharp arrows of the Almighty, convicting them of their terrible guilt in rejecting and crucifying the Lord of glory. ‘Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?’

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. ” —[The Story of Redemption, 244-246.](#)

Paul's witness from his own experience

“I am verily a man which am a Jew, born in Tarsus, a city in Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers, and was zealous toward God, as ye all are this day.’ None could deny the apostle’s statements, as the facts that he referred to were well known to many who were still living in Jerusalem. He then spoke of his former zeal in persecuting the disciples of Christ, even unto death; and he narrated the circumstances of his conversion, telling his hearers how his own proud heart had been led to bow to the crucified Nazarene. Had he attempted to enter into argument with his opponents, they would have stubbornly refused to listen to his words; but the relation of his experience was attended with a convincing power that for the time seemed to soften and subdue their hearts.”—[The Acts of the Apostles, 409](#).

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Present preparatory truth before the death and resurrection of Jesus

“Our ministers need more of the wisdom that Paul had when he went to labor for the Jews, he did not first make prominent the birth, betrayal, crucifixion, and resurrection of Christ, notwithstanding these were the special truths for that time. He first brought them down step by step over the promises that had been made of a Saviour, and over the prophecies that pointed Him out. After dwelling upon these until the specifications were distinct in the minds of all, and they knew that they were to have a Saviour, he then presented the fact that this Saviour had already come. Christ Jesus fulfilled every specification. This was the ‘guile’ with which Paul caught souls. He presented the truth in such a manner that their former prejudice did not arise to blind their eyes and pervert their judgment.”—*Evangelism, 141; Historical Sketches of the Foreign Missions of the Seventh-day Adventists, 121, 122 (1886).*

God can transform human hearts

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“In this letter [Romans] Paul gave free expression to his burden in behalf of the Jews. Ever since his conversion, he had longed to help his Jewish brethren to gain a clear understanding of the gospel message. ‘My heart’s desire and prayer to God for Israel is,’ he declared, ‘that they might be saved.’

“It was no ordinary desire that the apostle felt. Constantly he was petitioning God to work in behalf of the Israelites who had failed to recognize Jesus of Nazareth as the promised Messiah. ‘I say the truth in Christ,’ he assured the believers at Rome, ‘my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed forever.’

“The Jews were God’s chosen people, through whom He had purposed to bless the entire race. From among them God had raised up many prophets. These had foretold the advent of a Redeemer who was to be rejected and slain by those who should have been the first to recognize Him as the Promised One.

“The prophet Isaiah, looking down through the centuries and witnessing the rejection of prophet after prophet and finally of the Son of God, was inspired to write concerning the acceptance of the Redeemer by those who had never before been numbered among the children of Israel. Referring to this prophecy, Paul declares: ‘Esaias is very bold, and saith, I was found of them that sought Me not; I was made manifest unto them that asked not after Me. But to Israel He saith, ‘All day long I have stretched forth My hands unto a disobedient and gainsaying people.’”

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“Even though Israel rejected His Son, God did not reject them. Listen to Paul as he continues the argument: ‘I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the Scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace.’ ...

[25] “Thus Paul shows that God is abundantly able to transform the hearts of Jew and Gentile alike, and to grant to every believer in Christ the blessings promised to Israel. He repeats Isaiah’s declaration concerning God’s people: ‘Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved: for He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth.’ And as Esaias said before, ‘Except the Lord of Sabaoth had left us a seed, we had been as Sodom and been made like unto Gomorrah.’

“Notwithstanding Israel’s failure as a nation, there remained among them a goodly remnant of such as should be saved. At the time of the Saviour’s advent, there were faithful men and women who had received with gladness the message of John the Baptist, and had thus been led to study anew the prophecies concerning the Messiah. When the early Christian church was founded, it was composed of these faithful Jews who recognized Jesus of Nazareth as the one for whose advent they had been longing. It is to this remnant that Paul refers when he writes, ‘If the first-fruit be holy, the lump is also holy: and if the root be holy, so are the branches.’

“Paul likens the remnant in Israel to a noble olivetree, some of whose branches have been broken off. He compares the Gentiles to branches from a wild olivetree, grafted into the parent stock. ‘If some of the branches be broken off,’ he writes to the Gentile believers, ‘and thou, being a wild olivetree, wert grafted in among them, and with them partaketh of the root and fatness of the olivetree; boast not against the branches. But if thou boast, thou bearest not the root, but

the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. ’

“Notwithstanding the awful doom pronounced upon the Jews as a nation at the time of their rejection of Jesus of Nazareth, there have lived from age to age many noble, God-fearing Jewish men and women who have suffered in silence. God has comforted their hearts in affliction, and has beheld with pity their terrible situation. He has heard the agonizing prayers of those who have sought Him with all the heart for a right understanding of His word. Some have learned to see in the lowly Nazarene whom their forefathers rejected and crucified, the true Messiah of Israel. As their minds have grasped the significance of the familiar prophecies so long obscured by tradition and misinterpretation, their hearts have been filled with gratitude to God for the unspeakable gift He bestows upon every human being who chooses to accept Christ as a personal Saviour.”—[The Acts of the Apostles, 374-380](#).

[26]

Preach on things which we mutually agree

“Speak to them [those you seek to reach], as you have opportunity, upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence; and there will be time enough for doctrines. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.”—[Gospel Workers, 120](#).

[The above testimony was given concerning our approach to people in all the world; it would naturally include the Jewish people.]

Introducing the gospel calls for special tact and wisdom

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“Many souls have been turned in the wrong direction, and thus lost to the cause of God, by a lack of skill and wisdom on the part of the worker. Tact and good judgment increase the usefulness of the laborer a hundredfold. If he will speak the right words at the right time, and show the right spirit, this will exert a melting power on the heart of the one he is trying to help.”—[Gospel Workers, 119](#).

Study what to say, when to speak, etc.

“The minister must not feel that the whole truth is to be spoken to unbelievers on any and every occasion. He should study carefully when to speak, what to say, and what to leave unsaid. This is not practicing deception; it is working as Paul worked. ‘Though I be free from all men,’ he wrote to the Corinthians, ‘yet I have made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews.’”—[Testimonies for the Church 8:117](#).

Labor, motivated by the love of Christ

“All around us are heard the wails of a world’s sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life’s hardships and misery. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

“There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. Read to them from the word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls. Bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there.”—[Prophets and Kings, 719](#).