

# What Think Ye of Christ? An Appeal to the Jews

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”תאמינו כיהוה אלהיכם ותאמינו תאמינו כנביאיש” דבדי הימיסכ’.

### **My dear Jewish Brethren:**

This question, of all others the most important, which has so often been put to our nation at different periods in the history of Christianity, but which, on account of their never having investigated fully the claims of Jesus of Nazareth, still remains unanswered, is again addressed to you by one of your own brethren, who, ever since the light of the knowledge of God through Jesus Christ shone into his own heart, has had no other object in view other than the welfare of his own nation, “his kinsmen according to the flesh” whose salvation is the continual burden of his heart.

The object the writer has in view is that by any means you may be induced to search “in the Law and the Testimony” and to examine whether or not the prophecies which speak of the Messiah have been literally fulfilled in Jesus of Nazareth, and to decide whether you will accept Him or give up your belief in a Messiah altogether. This is really what it comes to, for, if those prophecies which speak of the first coming of the Messiah have not received their fulfillment already they are not trustworthy, for there is no more possibility of their being fulfilled, now or at any future time (as I will show you in the second part of this tract) and what foundation for the belief in a Messiah at all have you left?

But you may ask me first of all, “you are a Jew, and what has let **you** to form such good opinions of Jesus of Nazareth since by our nation He is ‘despised and rejected?’ ” Well, dear brethren, it was **bad opinions of myself** that led me to form good opinions of Jesus, and to explain what I mean I must give you a short history of myself. I can truly say that “I feared God from my youth,” and as far back as I can remember, even in the days of my childhood, the question, “how can man be just with God?” very often occupied my thoughts. I was very familiar with the passages in the Word of God where we are told that we are all “born in sin and shapen in iniquity” (Psalm 2:5), that the very “imaginations of the thoughts of our hearts” are only evil continually, רק רצ כל תיום (Gen. 6:5; 8:21), that our hearts are “deceitful above all things and desperately wicked” (Jer. 17: 9): and indeed my experience only corroborated those Bible statements, for when I looked into my own heart, I found nothing there but “the blackness of darkness,” hatred to the name of God and rebellion against His holy will stood out bare and prominent to my scrutinizing eyes, and, though in the sight of man even my own friends and relatives I was as they said good and blameless, and so I might have seemed for I perfectly kept all the laws and ceremonies prescribed by the Rabbins, and was a diligent student of the Talmud besides, yet in the depths of my own soul I was convinced otherwise, for I felt somehow that God was not well pleased with all my “good works” and “religious observances” because they were not done out of a willing and obedient heart to which, by nature, we are all perfect strangers, but merely to pacify God “Who was a terror unto me” and who, I thought, was an angry Judge, only hated me and watched for my destruction. This thought created in me great bitterness of heart and trouble of soul. The more religious I became the more miserable I felt; for I was brought to see how far short I came of **God’s standard**, Who tells us to be holy even as He Himself is holy (Lev. 13:44; 21:8; Josh. 24:19). I felt that there was a great difference between **being holy** and merely **doing** what men call

holy acts, and oh! I did long and pray, like David for “a new heart” and a “right spirit” which I knew I needed before I could hope to become holy. Some of my Jewish friends to whom I opened out my mind comforted me with the fact that I was doing as much as I possibly could, and that therefore I had no cause to fear, but that did not satisfy me, for I knew that we are commanded not merely to do as much as we can, but to keep all the laws and commandments which the Lord our God has given us and a curse is pronounced on all who do not confirm and do **all** the words of the law (Deut. 27:1–26) and as a matter of fact, none of us can keep one commandment perfectly. But what was I to do? God says “the soul that sinneth it shall die” (Ezek. 18:20), and He nowhere says that I can get the forgiveness of my sins by my own “good works.” He does say that “it is the blood that maketh an atonement for the soul” **כִּי הַדָּם הוּא בִּנְפֶשׁ יִכַּפֵּר** (Lev. 17:11), but alas! “because of our sins we have been driven from our land and are estranged from our soil.” and “we have no more temple, sacrifice or priest” (see Jewish prayers for Day of Atonement). Oh! how I wished when the great Day of Atonement came round for a Temple, a Priest, and above all a Lamb on whose head I might confess my sins, and thus roll away the burden from my heart! Well, thus it went on with me and I was miserable without rest of heart or peace of mind, the thought and prospect of death being dreadful to me. When I was yet young, at a vacation time, being out with some of my father’s servants in the field, I met with a very serious accident and was carried home unconscious. When I regained consciousness I saw a doctor standing by my bedside and heard him say that he had but little hope of my recovery. During the night I said to my dear and pious mother who was watching my bedside “Dear mother I am afraid I am dying. What will become of me? Where am I going to?” “My dear child” she said weeping, ‘you have been such a good boy, and should you die you will go to heaven.’” “Oh! no, mother,” I exclaimed, in great agony of mind, “I have not been good, and if my getting to heaven depends on my own goodness I shall never get there.” And mine, my dear Jewish brethren was not a solitary experience in this respect, as you must all acknowledge. Where is there a Jew who, having death in prospect, is happy? even such as one as the great Rabbi Jochanan when he was on his dying bed wept bitterly on account of his uncertainty whether he was fit to appear in the presence of the King of of kings (see Berachoth P. xxvii. C. II.) Here is the testimony of a brother Jew, given to me by himself,

“What impressed me the most about those who believe in Jesus of Nazareth is the fact that even on their dying beds they can be happy. Once I was traveling in \_\_\_\_\_ and had to put up in a house where a Christian woman was dying. I saw her and oh! she seemed so happy! I asked her friends what was the secret of it, and they said, ‘It is Jesus.’ I wondered much that the despised name of Jesus of Nazareth should have such a power even at such a time, and how it is **that no Jew can die so happy.**”

But to continue, for some time after my recovery I wondered about in different places, hoping thereby to get rest of mind, but no, I could find no one to bind up my

broken heart, or to apply the “balm of Gilead” to my soul, and, as to Jesus being the Saviour of sinners, I had not at that time so much as heard His precious name mentioned to me, nor indeed could I then have brought my mind for one moment to think that the Messiah can have anything to do with the removing of my sins or speaking peace to my soul. All that I looked forward then for the Messiah to do was that He should save our people from the hands of our enemies and restore them to the land of our fathers, and also, by conquest over all other nations give us the supremacy. I had many more hopes in connection with the advent of the Messiah, as have many of you, but they were all carnal, narrowed down to earth and this present state, and not one of those hopes rose as high as heaven, or was brightened with the light of immortality. But oh! wondrous grace! at last God revealed Himself to me as the “Lord God. **gracious, merciful**, long-suffering, and abundant in goodness and truth” (Ex. 34:6) and though I was a lost sinner “walking in darkness and having no light” with a heart burdened and a soul sore troubled, justly deserving on account of my manifold sins and transgressions nothing but His wrath and displeasure, “He did not deal with me after my sins no reward me according to my iniquities,” but did show me that “there is forgiveness with Him that He may be feared” (Ps. 130:4) that “He has no pleasure in the death of the wicked, but that the wicked turn from his way and live” (Ezek. 33:11). The spirit of God opened my eyes to see that “Salvation is of the Lord.” and that He does not sell it; no, not even for our “good works,” no more than He sells the life-sustaining air we breathe, or the water we drink; but He pleads with us, if we will but come and accept of it freely. Listen! “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price!” (Is. 55:1). What can absurd idea to think that the cloak of “our own righteousness” which God calls nothing but “filthy rags” בגר עדים (Is. 64:6) could ever hide our sins from God’s all-penetrating eyes, or be a fit garment for us when in the company of the King of kings! There is nothing that can efficiently hid our sins from God’s sight but **blood**,—on this point both the Old and New Testaments agree (Lev. 17:11; Heb. 9:22)—and there are no other garments becoming those who would be Jehovah’s guests to the great “feast of fat things” which He will provide (Is. 25:6–9) than “the garments of salvation and the robe of righteousness” with which the Messiah only can clothe us (Is. 53:11; 61:10).

To return, however. In the course of my wanderings I was at last, in the gracious providence of God, who was all the while “leading me by a way which I knew not.” brought to H\_\_\_\_\_, and there, for the first time in my life, two, a Jew and a Gentile, both true followers of Jesus of Nazareth, come and spoke to me of Him whom they called their “Saviour” Now, I need scarcely tell you that my heart was full of hatred and prejudice against Him whom, until that time, I only knew by the name of Tooleh (crucified), and who, I believed only taught His followers to serve idols and persecute the Jews. In the prejudice I was trained up from my earliest days, for when I was only four years old, my mother taught me to repeat, whenever I passed a Christian Church, שקץ תשקצנו ותעב ותתעבנו כי חרם הוא; (Thou shalt utterly abhor it, thou shalt utterly detest it: for it is a cursed thing. Deut. 7:26). I

was therefore the more bitter against the Jew who professed to believe in Christ: I could, to some extent, understand that a Gentile should believe in Him, for I thought it is his religion and he does not know any better, but a Jew, and a Talmudic Jew too, to believe on Him whom our nation has pronounced and imposter! impossible! He must have been bribed into it, I thought. But still, I could not help observing that this Meshumed was far happier than I was and that not on account of any earthy riches, for he told me, and I could see, that he was not rich, but poor. He seemed to know God as his Father, as the loving God; and one evening he concluded a conversation I had with him this—“As for me, I tell you honestly, as in the sight of God, that I have never known what true happiness is until I found it in Christ.” Happiness **in Christ!** What a strange place, I thought, this is **for a Jew** to find happiness! In vain, however, I argued and opposed, in vain I displayed all my knowledge of the Hebrew Scriptures and Talmud to disprove every assertion he made regarding the Messiahship of Jesus, in which, for some time, I thought myself successful: there was one thing I could not ever get over, and that was the fact that there was something in the belief of Jesus of Nazareth which made this man happy. And did not I seek for happiness? Did not I want to know the God whom I had offended. and who, on that account, was angry with me, could become my Friend and Comforter. (Isa. 12) With these impressions on my heart, but unknown to them, we parted, I going to \_\_\_\_\_, and they returning to \_\_\_\_\_. Shortly after, I became possessed of a book, of the very existence of which I was as yet ignorant, though there is nothing in this world to equal it in value. Have you seen it? Read it? It is called ברית החדשה (The New Testament!) In it the mysteries of redemption prefigured in the Old Testament are clearly defined and the way of salvation made so plain that even the simple can understand it. It is a book to which if you will come with a soul thirsting after the knowledge of God, you will exclaim “This is the very river of God, from it let us drink and be satisfied!” Oh! what feelings took hold of me as I was reading these words, almost at the beginning of the first Gospel; words uttered by Jesus of Nazareth Himself, “Thou shalt worship the Lord thy God, and Him only shalt thou serve.” העבר נאותו לכו (Matt. 4:10) Now I always thought that Jesus of Nazareth was a false prophet of the kind against which Moses warned us so earnestly (Deut. 13) but there I find instead that He is teaching men to worship **God only**, the only living and true God, the God of Abraham, Isaac and Jacob, the God of Israel, who brought out our fathers from the bondage of Egypt, He who is the great King and Saviour—even Jehovah who is One and His name One! Please to notice that the warning of Moses and the command that such a prophet should be put to death has only reference to one who says “Let us go after other gods” (Deut. 13:2). Now, not until you can find a single instance in the New Testament where Jesus or His apostles taught men to believe on and worship other goods, and not until you can prove that any true followers of Christ now or ever did serve other gods, can you justly apply the 13th chapter of Deuteronomy to Him. It is true, alas, that some who call themselves Christians do practice idolatry, but it is no more just therefore to conclude that Christ approves of it than it would have been for those nations who dwelt around the Jews at the time when they rebelled against the Lord and practiced

the worship of images, to have said, “Jehovah, the God of Israel, approves of idol worship!”

I was still more surprised as I was reading on in that wonderful book to find Jesus uttering these most Divine words,

“Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are they that mourn, for they shall be comforted. Blessed are the meek, for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are the merciful, for they shall obtain mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven...Let your light so shine before men that they may see your good works and glorify your Father which is in heaven...For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven...Love your enemies, bless them that curse you, do good to them that hate you and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven.” (Matt 5:3-10, 16, 20, 44, 45.)

Truly “This man speaks as never man spoke!” What wonderful words are these! How is it possible that such holy words and sublime teachings can proceed out of the heart of one whom the Talmudists style the greatest sinner in Israel? Is not the fruit the test of the tree? And should not the teachings of Jesus of Nazareth be a test whether He was from God or not? But then I wondered whether all who called themselves Christians really profess to hold this Book with the Divine and glorious truths contained therein as the foundation of their faith and rule of their practice, for alas, for the Christianity which I had seen from my earliest days, which is as different from the Christianity taught by its Divine Founder and His first followers, as light is from darkness. I was greatly perplexed on this point until I came across these words uttered by Jesus,

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of My Father, which is in heaven. Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name, and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from Me ye that work iniquity”. (Matt 7:21–23.)

No, dear brethren Jesus did **not** come to bring license to the sons of Belial to work all manner of iniquity, if only they will call themselves by His name; no doubt all such will have to drink the bitterest dregs out of the cup of wrath from the hands

of the Almighty, and doubtless, too, all those who have cried “Lord, Lord!” even whilst they inflicted severe persecutions and ill-treatment on our nation, will be included in that number who will pass under that awful sentence of “Depart from Me, ye cursed, I never knew you.”

You must, however, bear in mind, my dear Jewish brethren, that you are not called upon to put your trust in the Christians, however good they might be but **in Christ**, and supposing you could not find one true Christian in the whole world, it is your duty to become the first one if Christ be true. Note also, concerning those bad Gentiles who call themselves “Christians.” to whom, as a rule, you point to those who come to preach Christ to you, that it is not Christianity which has made them **worse**. Nay, Christianity has exercised an immense influence in the regeneration of the degraded masses, as you must all acknowledge in the light of history, and bad as the bulk of them still are, compare their state with what what it was before Christianity made its appearance, or contrast the moral condition of mankind in general, in places so-called “Christian,” with those places where the glorious light of the Gospel has not yet shone; and ho, What a change! What is it that has elevated England as a nation, morally, above every other nation, and what has made it a name and a praise in the whole world? Is it not Christianity, or rather **Christ?** (for true Christianity is Christ and nothing less.) Is it not in proportion as the doctrines of Jesus of Nazareth are known and practiced by men that their normal condition will improve? So you see, what is wanted by those bad Gentiles who are such stumbling blocks to you, is not to forsake the little of Christ they have, but to get more of Him and to yield a more implicit obedience to His teachings. On this principle you will at once see that the only hope of the world becoming better is that **Christ become better known to the world**. And oh! glorious thought! The regeneration of the world in the highest sense is just a matter of time, for soon the knowledge of His name will cover the earth “as the waters cover the sea.” (Isa. 11:9.)

But to continue my narrative. For twelve months after I left H\_\_\_\_\_, for M\_\_\_\_\_, I went on reading and scrutinizing the New Testament and comparing it with the Old Testament, and oh, what a wonderful discoveries I made in it! And that not by the help of any man, for all the time I did not say a single word to any one except to two of my unconverted Jewish friends, who certainly gave me no aid in the matter, for they only ridiculed me about it. The study of some parts had only the effect of making the burden of my heart heavier, especially those which demonstrated that salvation is to be obtained only as a **gift** from God through faith in Jesus Christ, and that our own righteousness before we possess this salvation avails nothing in the sight of God. (Rom. 3–5; Gal. 3–4) What! is there no merit in my prayers, in the strict observance of the ceremonies prescribed by the Rabbins, and, above all in the study of the Talmud? Only through appropriating faith in Christ can I be saved? But that seemed an impossibility to me. I tried to believe but just then strong torrents of prejudice and hatred, of which a Jew only knows, rushed in upon me and almost overwhelmed me with misery and doubts. “Oh, my God!” I cried, “cast me not away from thy presence in this manner. I am a Jew, a child of ‘Abraham,’ ‘Thy friend,’ from my youth I tried to keep Thy holy law. Why dost

Thou thus punish me in withholding from me that peace and rest of heart without which life is a burden to me? Hide not Thy face from me, lest I be as those who go down to the pit!" Still no peace came. I spoke more boldly on the subject to a Jewish friend, but alas! he could not help me, for as you who know anything about it from my experience, will acknowledge, **there is actually nothing in modern Judaism to meet the cravings of an awakened soul.** "Woe was me! for I was undone." The sandy foundation on which I had been building all my life was now completely taken from under me, I could see the "Rock," (Ps. 40: 1-3), God's "sure foundation," which He has laid in Zion (Is. 28:16); but I could not bring myself to build upon it out of mere prejudice. Oh! how strong are our own wills in opposition to God. How slow are we all, unless aided by the Spirit of God to simply accept God's plan of salvation and give up all our own plans and ideas on the subject, for "God's thoughts are not our thoughts, neither are our ways His ways." (Is 55:8)

Gradually, however, my prejudice and hatred to the name of Jesus broke down, for I could now see that it was not as I had always thought that Christ commanded His followers to hate and persecute our nation. No, in the heart of Jesus I could see nothing but love to our people. Did he not weep over Jerusalem? (Matt. 23:37.) Was He not, on beholding the multitudes of our people who were as sheep having no shepherd, moved with compassion for them? (Matt. 9:37) Was He not, on beholding the multitudes of our people who were as sheep having no shepherd moved with compassion for them? (Matt. 9:36) Did he not even pray for His murderers on the very cross on which they crucified Him? This was His prayer at the time, "Father forgive them, for they know not what they do," and this the prayer of our deluded people, "His blood be upon us and our children." (Luke 23:34; Matt 27:25.) Now judge which prayer is more righteous!

Thus it went on with me until by the help of God's Spirit, I cast myself down on my knees one evening and exclaimed,

"Oh, my God, if Thou canst not save me on any other condition but faith in Jesus, be please to give me that faith and help me to love that most precious name which I have so long hated and despised. Thou hast promised to save unto the uttermost all those who come unto Thee in His name, oh save me!"

I remained on my knees some time, and when I rose I could indeed sing,

"Oh Lord, for I will praise Thee; though Thou wast angry with me, Thine anger is turned away and Thou comfortest me. Behold God is my salvation; I will trust and not be afraid, for the Lord Jehovah is my Strength and my Song, He also is become my Salvation!"

And thought some years have now passed since that memorable evening, I can still sing the same song and am even more determined still to "trust in Jesus, and not be afraid." I have known many days of adversity since, but blessed be His holy name,

His sweet peace has possessed my heart and mind ever since, and I know a little, oh that I knew more, of what it is to know God as my Father. What need I care? Have my own beloved parents and friends forsaken me? Lo! 11the Lord has taken me up,” and in Jesus I have found “a friend that sticketh closer than a brother.” (Psalm 27:10; Prov. 18:24.) Have I by my profession of faith in Christ lost all heirship to earthy possessions? Lo! I have become “an heir of glory,” and have received “and inheritance incorruptible and undefiled, and that fadeth not away,” (1 Pet. 1:4) Am I persecute and despised for my Saviour’s sake? I count it an honor and “rejoice and am exceedingly glad, for great is my reward in heaven.” (Matt 5:12.) ( Have I had to give up anything which before gave me pleasure? Thank God. I can say with Paul that

“what things were gain to me those I count loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ and be found in Him, not having mine own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God, through faith.” (Phil. 3:7–9)

Oh, dear Jewish brethren, “taste and see that the Lord is good, blessed is the man that trusteth in Him!” “Wherefore do ye spend money for that which is not bread and your labor for that which satisfieth not” Accept Christ and His Salvation and your souls will delight themselves in fatness. (Is. 55:2.)

Our people have now been long wondering from their God “Therefore is judgment far from us, neither doth justice overtake us: we wait for light, but behold obscurity; for brightness, but we walk in darkness.” Surely it is now time to seek the Lord till He come and show you His righteousness.

## **Part II.**

As I promised in the first part of this tract I will now take up a more argumentative style, and by the help of God show you either that Jesus of Nazareth is the true Messiah, or that the prophecies which you and I alike believe to be the inspired words of the living God, are a pack of manufactured falsehoods not worthy to be trusted in. I put it thus strongly because I want you honestly and without any prejudice to note and ponder the subject as in the sight of God, and oh, remember that it is a question of momentous and eternal consequence, the salvation of your immortal soul hands upon it. Let us both at the very outset pray like David, “Open Thou mine eyes that I may behold wondrous things out of Thy law.” (Psa. 119:18.) Now take your Old Testament in your hands; I do not wish you to look at the New Testament at all just now, for I think there is sufficient and overwhelming evidence in the Old Testament Scriptures alone to prove the Messiahship of Jesus of Nazareth. Indeed, every **essential** of the Christian faith can be proved to have for its foundation “Moses and

the prophets.” Turn up, first of all the 49th chapter of Genesis, and there you read that dying Jacob, who was waiting for the salvation of Jehovah which was to be revealed in the days of the Messiah (v. 18) but who was not favored to behold that day, calls together his twelve sons, saying, “Gather yourselves together that I may tell you that which shall befall you in the last days.” (v. 1.) באחרית הימים Here is no speculation; he has a direct and definite message from the Spirit of God to deliver concerning the “last days” which invariably mean in the Scriptures, the days of the Messiah (see Is. 2:1–5; Micah 4), and here is that message

לא יסור שבט מיהודה ומחקה מבין רגליו עד כי יבא שילה ולו יקהת עמים

“The Sceptre shall not depart from Judah, nor the lawgiver from between his feet until Shiloh come, and unto Him shall the gathering of the people be.” (v. 10.)

Now Shiloh, as the most prominent of our own Jewish commentators affirm, is the Messiah. Several very ingenious attempts have indeed been made by Jews of our day to give a non-Messianic meaning to this passage, but on examining the same you will find them to be extremely absurd in themselves and contradictory to each other. One reason they give for this new interpretation of this verse in which they attempt to supply Shiloh to a **place** instead of a **person** is this, that “nowhere else in the Scriptures is the name applied to a person.” Very likely not, for the simple reason that **names in the Scriptures always describes the attributes of those characters bearing them.** Now trace the word שילה (Shiloh) to whatever root you choose, Hebrew or Chaldaic, still there is too much meaning in the word to be applied to a name of any other person but the Divine Messiah, the Son of God, who is the rightful Possessor of the universe or Peace-give, of whom Jacob is evidently here speaking. How this being so, and it being distinctly said that He was to come before “the sceptre departed from Judah, or a lawgiver from between his feet,” we have only to ask “has the sceptre departed from Judah? Has Judah no more a lawgiver?” If so, then the Messiah must already have come and have come just before these changes in Judah’s history transpired. Take the word שבט (“sceptre”) in whatever meaning you choose, and it **has** passed away. No doubt here it has reference to the tribal sceptre and means that **tribeship** or tribal distinction of Judah shall not be lost until Shiloh come, and in this sense it has had a literal fulfillment in Jesus of Nazareth. For a long time after the ten tribes were removed, and to all human knowledge, lost their distinction, God, at the cost of miraculous power, preserved Judah with all its tribal traditions and genealogies, so that when the Messiah, “the Lion of the tribe of Judah” should appear, the people should be enabled to test His claims by the touchstone of those genealogies and see if He really were of the tribe of Judah and family of David, or not. Now, however, this test is no more possible, for at the present day the tribe of Judah, as such, is actually no more in existence, nor are there any more genealogies to appeal to, for they were all burned in the Temple where they were kept, very shortly after the appearance of

Jesus of Nazareth. What would you do supposing one came to-day and said, “I am the Messiah, the Son of David!”

There is another point in this verse by which you may easily determine as to whom it must refer. It says “ולו יקהת עמים” (and unto Him shall the people gather). Not the people (Israel) only but **peoples**—all nations. Can you not see a glorious literal fulfillment of this in Jesus of Nazareth? Why, that Christianity which began with twelve obscure individuals has now millions under the shadow of its wings! In every place under the sun there are **multitudes** who, though Christ, have been brought to know Jehovah as the only living and true God, and in Him they worship the same God as our Fathers, Abraham, Isaac and Jacob, and all the faithful ones in Israel worshiped at all times as the Creator and Redeemer of the world. Unto Jesus all nations **are** being gathered, though gradually yet **surely**, and in this as well as in all other points. He stands out as a glorious contrast to all the false Messiahs, the remembrance of whose very names have now perished, although, when they first made their appearance, they were actually received by the greater part of our nation, as was notably the case with בר כוכבא (Bar Cochab) whose name was changed too late to בר כוזיבא (Bar Cozba) and several others. Is it anything but just to ask you, who have so often been deceived by those to whom none of these prophetic marks belonged that you should at last begin to examine the claims of One who, as we contend, has minutely fulfilled them all?

Then again, please to notice that if the Bible be true the Messiah was to have come at the time of the **Second Temple**, as was distinctly prophesied by Haggai in Chapter 2 of his prophecy, and this is no longer possible of fulfillment seeing “הבית הזה” (The house this one) to which the prophet was then pointing them and of which he no doubt spoke, has been destroyed and not one stone of it left on another these last eighteen hundred years. Now, mark, Jesus, “the desire of all nations,” did actually appear and teach in this very temple, for though Herod made important alterations in it some five hundred years after the building of it by Zerubbabel, still it was the same out of which Christ drove the money changes before Him.

The Jews understood well the meaning of the above passage (Haggai 2:1–9) as also Malachi 3:1, where it is said that the Lord Messiah for whom they were looking was to come “**to His Temple**,” and acknowledge that it was a vain thing to look for the appearance of Messiah when there was no Temple, they actually attempted several times to rebuild their Temple in the reigns of Adrian of Constantine, and especially in that of Julian, who, out of hatred to the Christians, himself offered to pay the expenses of it, and the heathen for the same reason with great zeal assisted them, but God Himself interposed and frustrated their purpose by terrible earthquakes, which threw up stones and globes of fire out of the very foundations of the Temple, destroying both the workmen and spectators and devouring the stones. This is recorded not only by heathen and Christian writers, but also by our Rabbis (Shalsheth Hakkabala. p 102: Uzemach David, p. 20).

Now look again, last of all in connection with this point; at the night chapter of Daniel, and the 26th verse, where you read:

ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש ישחית עם נגיד  
הבא וקצו בשטף ועד קץ מלחמה נחרצת שממות

“And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.”

Now, without going much into the chronological arguments contained in this chapter which would take up too much space and which might also prove too difficult for some to enter into, I would just like you to notice one or two very simple points which a child even will understand. One of the signs here given which should follow the event of the “Messiah being cut off” is, that “the people of the prince that shall come” should destroy the City and Sanctuary or Temple. Is the City Destroyed? Alas! these eighteen hundred years has “Zion” for our sakes been plowed as a field, and Jerusalem become heaps, and the mountain of the house as high places of the forest.” (Micah 3:12.) Has the Sanctuary been destroyed? Yes alas!

“Our holy and beautiful House where our fathers praised God is burned up with fire, and all our pleasant things are laid waste.” (Isa. 64:11)

Then the Messiah must have come just immediately before, and was “cut off” according to the word of this prophecy. Jesus of Nazareth **did** come, as a mere matter of history, just a little before the siege of Jerusalem by Titus, and was “cut off.” “Not for Himself,” for, “He had done no violence nor was any deceit found in His mouth,” but because “it please Jehovah to bruise Him” and to make Him an **אשם** (trespass offering) for the whole world. He, the “Righteous Servant of Jehovah,” poured out His soul unto death and was numbered with the transgressors” in order that he might have eternal life and be numbered among the righteous.

Our own people have testified to the truth that Jesus of Nazareth appeared in the exact time when it was prophesied that the Messiah should come by the fact, that just then there was an expectation amongst them almost universal (as indeed was the case in whole Gentile world), of the appearance of the Messiah who, they believed, would introduce a new era into the world (Matt. 2:1,10; Mark 15:43; Luke 2:25, 28; John 1:19, 45. See also Josephus’ War of the Jews B., vi c. 5. That the Gentiles then entertained the same expectation appears from Tacitus and Suetonius).

Whence did they get these impressions if not by the study of the prophets? And how is it that since that time there has been no agreement amongst the learned of our nation as to the time of the Messiah’s advent?

Now I come to another very important point of the controversy between Jews and Christians, namely, as to what is the **Mission** of the Messiah? I have already touched upon the point that He was to suffer, and that His work was not merely the gathering back of our nation to the land of the fathers, but “to put away sin by

the sacrifice of Himself.” But knowing how deeply rooted in the hart of every Jew is the notion that the Messiah’s first appearance is not to suffer but to reign, not to effect the redemption of the world from the bondage of sin and death, but merely the restoration of Israel to Palestine, I direct your attention once more to this subject.

Dear brethren, is a national restoration of the Jews, however glorious, to be the only good resulting from the advent of Him whom God promised as the greatest blessing to the world? No, surely not! This is what God Himself says, speaking to the Messiah:

“Is it a light thing that Thou shouldest be My servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles that Thou mayest be My salvation unto the end of the earth.” (Isa. 49:6.)

Now, what is the nature of the salvation spoken of here? Is it a national restoration? That could not be meant by the word salvation, at least not so far as the Gentiles are concerned, for most of them do not need **such** a salvation at all. The salvation or deliverance which the word means must be such as will meet both the need of the Jew and Gentile—of man universally. It must, therefore, be spiritual in its character— a revelation of life and immortality through the knowledge of God. It is not natural light which the Messiah was to bring, any more than it is natural darkness in which mankind in general are sitting, but spiritual light with which He should fill our hearts, and thus make them a fit dwelling place for the God of light, Who, as long as we are in darkness, can have no fellowship with us, for, “Can two walk together except they be agreed?” Do not suppose that I either deny or ignore a national, glorious restoration of our people to the Promised Land. I believe it as much as I believe God to be true; but this belief and hope, much as there may be for us to glory in it on patriotic grounds, will not in the least benefit us as far as our spiritual and eternal welfare is concerned. We, as individual sinners in the sight of God, having death and judgement in view, must make sure, not of a place in Palestine, but in **Heaven**. Not of a national restoration, but of an **individual salvation**; not of a mere earthly prosperity, but of heavenly joy and peace which is lasting even as God Himself. Oh! wondrous love and mercy, He, the righteous Servant of Jehovah, in order to redeem man, Himself became “a man of sorrows and acquainted with grief!” Well might the prophet Isaiah, when about to unfold this glorious plan of redemption, exclaim, “Who hath believed our report? And to whom is the arm of Jehovah revealed?” since he had to declare that He (the Messiah) was wounded for our transgressions, He was bruised for our iniquities; the chastisement with a view to our peace was laid on Him, and with His stripes we are healed,

כלנו כצאן תעינו איש לדרכו פנינו ויהוה הפגיע בו את עון כלנו:

“All we, like sheep, have gone astray: we have turned every one to his own way; and Jehovah made the iniquities of us all to meet on Him....It pleased Jehovah to bruise Him, He hath put Him to grief when He was

made a trespass offering...He hath poured out His soul unto death, and He was numbered with the transgressors, and He bare the sin of many and make intercession for the transgressors”

According to this prophecy (Isa. 53), the Messiah, who is perfectly innocent in Himself, suffers for the **guilty**; the perfectly Righteous One is represented as having **our** sins laid upon Him; and what is the result? Why, punishment certainly follows sin, and so, as soon as our sins were laid upon our substitute, the wrath of God, which should have fallen upon us, fell upon Him and the Divine Justice demanded the penalty of the law which is death at His hands, and so, for us, “He was cut off out of the land of the living.” The Messiah who takes upon Him all our sins, is treated by God as if He had committed them all Himself and we, who by faith receive His righteousness, are treated as if we were righteous in ourselves, and this not only escape death and hell, but are once more made fit to hold communion with a Holy God whose anger is now turned away. This is God’s way of saving sinners, and it is **the only way** by which **you** individually, whoever you are, Jew or Gentile, rich or poor, male or female, may be saved. The moment you trust Jesus with your sins, believing with your heart that God hath laid them upon **Him** you are a saved man, for if they were laid upon **Him** they are no longer upon you; and oh! the blessedness of the one whose transgression is forgiven, and whose sin is covered! As soon as you realize it, your heart will leap for joy, and with your mouth you will sing a new song to the God of your salvation who has saved you by His grace. This should be no new doctrine to **us** as Jews. Has not God been raining us to it as a nation for long ages by all sorts of types and shadows? Look at yonder Jew leading a poor innocent lamb to the Temple to be slain for his sin, and does it not teach you the great lesson of substitution—the innocent by its suffering and death bringing joy and life to the pardoned sinner? Does it not point you to Him “who was led as a lamb to the slaughter,”—“The lamb of God which taketh away the sin of the world?” And do you not see the fulfillment of the above prophecy in Jesus of Nazareth? Do but read the historic account of His lifelong suffering and death in the New Testament, and you will see the tragedy of redemption as described by Isaiah in chapter 53; 49:7; 50:4–7; Psalm 22; 69:19–21; Dan 9:26; Zech. 11:12–14; 12:10; 13:6–7; and many other passages in the Old Testament Scriptures minutely acted out.

Now since the work of the Messiah is nothing less than the redemption of all mankind He **must** be more than mere man, for

הבטחים על חילם וברב עשרם יתהללו:

“No man can by any means redeem his brother or give to God a ransom for him” (Psalm 49:7).

If Messiah were mere man He **must** be a sinner, for all men are “born in sin and shapen in iniquity,” and are “born in sin and shapen in iniquity,” and “there is no man that sinneth not.” (Ps. 51:5; 1 Kings 8:46.) He might be a righteous man, you will say, but “there is no **righteous** man upon the earth that doeth good and sinneth

not.” (Ex 7:20.) Supposing He were even more righteous than Moses, or any other prophet or saint, and was guilty of only **one** sin, the “pouring out His soul unto death” would not even be sufficient to atone for that sin of His own; how then could He make atonement for the sins of the whole world? How could He, even though He were righteous, make **us** righteous?” Isa. 53:11 Hebrew.) How could He possibly be the Redeemer who should come to Zion and turn away the transgression from Jacob? (Isa. 59:20; Psalm 130:7–8). But we are not left to conjecture or speculate merely on his of all the most important point in connection with the expectation of a Messiah. There are clear and definite declarations in the Old Testament Scriptures to prove that the Redeemer whom we are to expect is a **Divine** person and a Son of God in the literal sense of the word. For want of space I produce only a few of the passages which can be multiplied a hundred fold—

כי ילד ילד לנו בן נתן לנו ותהי המשרה על שכמו ויקרא שמו פלא יועץ אל גבור  
אביעד שר שלום:

“For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulders, and His name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.” (Isa 9:6)

I leave this passage of the Word of God without a single note or comment, not even thinking it worth while to waste time in refuting the interpretation which, for argument sake, some Jews put upon it, by which they rob the Messiah of four of the most glorious names by which Scripture reveals Him to us without the least warrant of the context of this chapter, or of the grammatical construction of the verse.

Let me just remind you that, as is the case with God also with the Messiah, **names describe His attributes**. He is called the “Mighty God” because He is very God and “in Him dwells the fullness of the Godhead bodily.” O ye who seek after God, come and “see his glory in the face of Jesus Christ” Who is “the brightness of His glory and the express image of His person” (2 Cor. 4:6; Heb 1.)! The Messiah is called here the “everlasting Father” because, though He was a child born in Bethlehem Ephrathah yet “His goings forth have been from or old even from the days of eternity” (Micah 5:2 Hebrew). This explains the words of Jesus when He said “Verily, verily, I say unto you before Abraham was I am” (John 8:58). Now please compare two passages in the prophets, one in Isaiah and the other in Jeremiah where the **two** natures of the Messiah, the human and the Divine, are also distinctly taught.

הנה ימים באים נאם יהוה והקמתי לדוד צמח צדיק ומלך מלך והשכיל ועשה  
משפט וצדקה בארץ בימיו תושע יהודה וישראל ישכן לבטח וזה שמו אשר יקראו  
יהוה צדקנו

“Behold the days come, saith the Lord that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute

Judgement and justice in the earth. In His days Judah shall be saved, and Israel shall dwell safely: and this is His name whereby He shall be called Jehovah our Righteousness” (Jer. 23:5–6).

ביום ההוא יהיה צמח יהוה לצבי ולכבוד ופרי הארץ לגאון ולתפארת לפליטת ישראל

In that day shall the branch of Jehovah be for beauty and glory, and the fruit of the earth excellent and comely to the escaping in Israel. (Isa. 4:2). Now it is universally admitted that the word צמח (Branch) in Jeremiah 23:5, means “son” in its literal, natural sense, in fact this is the verse most generally quoted by Jews as proof that the Messiah is to be the son of David. This interpretation is just, but on the same grounds is there any reason why the word צמח in Isaiah 4:2, should not be interpreted in the same way? And if you admit that צמח דוד means the son of David why not also admit that צמח יהוה means the son of God? Then observe that though Jeremiah in this passage speaks of the Messiah as the son of David, thus dwelling particularly on His **human nature**, he also declares Him to be **God** by applying to Him the Divine title of Jehovah for “this is His name whereby He shall be called יהוה צדקנו the Lord or Righteousness,” and though Isaiah in this instance speaks of Him more particularly as the **Son of God** he also, by designating Him פרי האדמה (fruit of the earth) declares Him to be an offspring of this earth,—human. This twofold aspect of the Messiah’s character the human and divine you will find portrayed in almost every passage in the Old Testament Scriptures where it speaks of the Messiah at all. Dear brethren, is it unreasonable to ask you to believe on the Son of God since David, Solomon and Daniel believed on Him and wrote of Him? (Psalm 2:2, 7, 12; compare with Jer. 17:5, Psalm 80:15, 17. Prov. 30:4. Dan 3:25.) and is it reasonable to charge Christians with idolatry because they love and worship Christ as the son of God since God declares

“Kiss the <sup>1</sup> Son lest He be angry and ye perish from the way when His wrath is kindled but a little. Blessed are they who put their trust in Him” (Psalm 2:12.)

In concluding this argument you will perhaps allow me to state that it was mostly by the **study of my own heart** that I was convinced that the Messiah must be Divine, for who else but a Divine Redeemer could save such a lost sinner as I was? Look in **your** heart and ask yourself if this is true of you.

“But,” says some Jew, “Jesus of Nazareth can not have been the Messiah, for in Messiah’s days there was to be universal peace on the earth, men were to beat their swords into plowshares and their spears into pruning-hooks, nation should not lift up sword against nation, neither should they learn war any more.” (Isaiah 11:4, 9.) Then it says that “In His days Judah shall be saved and Israel dwell safely.” (Jer.

<sup>1</sup>Though בר is a chaldaic term it is here employed instead of בן as Aben Era admits. There are many such instances in the Hebrew Scriptures, the most notable being Prov 31:2.

23:6.) They would also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together and a little child shall lead them...They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of Jehovah as the waters cover the sea.” (Isaiah 11:6, 9.) Have any of these things come to pass yet? How then can Jesus be Messiah?

Let us once more inquire in “Law and in the Testimony” and see if we can find a solution of this difficulty.

Now if we turn over the passages of the Bible we must be struck with the fact that there are **two distinct comings of the same Messiah**. Not two Messiahs, Ben Joseph and Ben David, the one going to suffer and die in the attempt to rescue the faithful in Israel from the hands of Armillus, and the other (Ben David) afterwards coming to reign in glory, as some Jewish Rabbis would have us believe, for there is not one verse in the whole of the Old Testament Scriptures on which to build such a theory, but the same Messiah coming first to suffer and die, then the second time to reign and be glorified. On His first appearance He is born as a child in Bethlehem Ephrathah (Micah v. 2) but the second time He comes as the Son of Man with the clouds of heaven (Dan. 7:13). He comes once as the “man of sorrows and acquainted with grief,” and “is despised and rejected” and “is cut off from the land of the living” (Is. 53:3, 8), but when He comes again it is to receive “dominion and glory and a kingdom that all people, nations and languages should serve Him” (Dan. 7:14). He comes once to put away sin by the sacrifice of Himself” (Is. 53; Dan 9:26), but, “unto those who look for Him shall He appear the second time without sin unto salvation.” (Mal. 3:1–2, 4:2; Heb. 9:26, 28.) After He comes the first time to be cut off but not for Himself, “dreadful judgements were to befall our nation so that Jerusalem and the Temple were to be utterly destroyed (Dan. 9:26), but when He comes the second time it is in a special and peculiar sense to bless Israel as a nation and to make Jerusalem a praise in the earth.” (Is. 60–62; Jer. 23:8; Ezek. 36–37; Zech 2:8, 12; Zech. 12–13, 14; the entire Scripture is full of this truth.)

A comparison of the above mentioned passage and characteristics, of which many more might be cited, must convince any one that there are two distinct comings of the same Messiah (and we might here observe that the fact of the Messiah’s resurrection from the dead is taught us by inference, for it is plainly foretold that at His first advent He should “pour out His soul unto death,” and “be cut off out of the land of the living,” how then could He come a second time as the “Son of Man with the clouds of heaven,” if He did not rise from the dead and ascend into heaven first?) New Jesus of Nazareth has fulfilled to the very letter all the prophecies relating to the Messiah’s first advent, and the period of His rejection by the Jewish nation, and the prophecies dealing especially with the Messiah’s glorious reign on the earth will receive as **literal** a fulfillment when this same Jesus returns, and when our nation will “look upon His whom they have pierced and mourn for Him.” (Zech. 12:10.) Say not to yourself, however, “Well, if Jesus is coming again it will be time for me and our nation to believe on Him and receive Him then,” for firstly, you may die before His return, and He Himself has solemnly declared that

“if ye believe not that I am He ye shall die in your sins” (John 8:24); and, secondly, your acknowledgement that He is the Christ **then** will be of no avail. “Behold, now is the accepted time; behold, now is the day of salvation; but then will be a time of judgement when Jesus will come “in flaming fire taking vengeance on those who know not God and obey not the Gospel of our Lord Jesus Christ.” He will come, indeed, but who may abide the day of His coming, and who shall stand when He appeareth? (Mal. 3:2.)

Oh, hasten to Him now, while He yet deals in mercy with mankind, and wait not for his second coming before you receive Him, for to those who rejected Him now, that day will be “a day of darkness and not light, even very dark and no brightness in it.” (Amos 5:18, 20.)

“But,” you say, “our fathers who lived in the days of Jesus of Nazareth, settled the question for us, for had He been what Christians now represent Him to be, they would not have rejected Him.”

My dear brethren, if you look upon the fact that our fathers rejected Christ as an excuse why **you** should reject Him, then, on the same ground, to be consistent, you must also reject Moses and the prophets for which of **them** did not our fathers reject and persecute? And as was the case with Jesus so with all the other prophets; they rejected and persecuted them, because being in the darkness they could not bear the light, loving sin they could not bear any one who come preaching to them righteousness. Comes a Zechariah to reprove them for having forsaken the Lord and transgressed His commandments, then He must be slain even if it be in the very house of God (2 Chron. 24:20–21). Comes a Jeremiah and denounces judgements on them because of their sins, “This man is worthy of death,” cry the princes, the prophets, priests and people (Jer. 26). Comes Isaiah to warn them of the danger of leaning on “broken reeds” and to plead with them to turn to the living God. “Get you out of the way, turn aside out of the path, cause the Holy one of Israel to cease from before us” is the unanimous answer. (Is. 30:11.) “Moreover all the chief of the priests and the people transgressed very much after all the abominations of the heathen and polluted the house of the Lord which he had hallowed in Jerusalem, and the Lord God of their fathers sent to them by His messengers, rising up betimes and sending, because He had compassion on His people and on His dwelling place, but they mocked the messengers of God, and despised His prophets, until the wrath of the Lord rose against His people till there was no remedy.” (2 Chron. 36:14–16.) And is it any wonder, or a thing impossible that they, who rejected and abused all the other prophets should have done the same to the Great Prophet who was also the Son of God? But not only did our fathers make the great mistake of calling “the good evil,” but they also called “the evil good,” and many times were misled to receive impostors as their Messiah, on which account they suffered dreadfully. Now, if they could mistake the wrong for the right, is it not possible that they should also have mistaken the right for the wrong? This is such a momentous question that we dare not leave our fathers to settle it for us, but must ourselves individually examine the claims of Jesus of Nazareth, and if we find reasonable evidence which proves Him to be the Messiah we must receive **Him**, or risk our

soul's eternal salvation.

At somewhat similar objection or rather excuse to the preceding one, is very often brought up by some of you in the following words, "I must not change the religion of my fathers. I was born a Jew and must therefore die a Jew." I will turn this objection on yourselves so that you may see the unreasonableness of it. You as Jews believe that yours is the only true and living God, and that there is no God beside Him, and you look forward to a time when the heathen in all the ends of the earth will throw away their idols which are not gods and will acknowledge that "their fathers have inherited lies, vanity and things wherein there is not profit" (Jer. 16:19). And will say one to another "Come ye and let us go up to the mountain of the Lord to the House of the God of Jacob and He will teach us of His ways and **we will walk in his paths**" (Is. 2:3), but according to the principle contained in your objection it would be absolutely **wrong** on their part to forsake the gods of their fathers or on your part as the representatives of Jehovah to teach and believe and worship a God whom their fathers did not acknowledge. And if you think that when you convince the poor idolater by rational evidences that Jehovah is the only true and living God it is his duty to acknowledge and worship Him even though His fathers knew Him not, then you must act on the same principle yourselves and receive Jesus on account of the overwhelming evidence to His Messiahship though our fathers were ignorant of Him. Then again please notice that nowhere does God command us to follow in the paths of our fathers if those paths lead away from Him, but he does again and again plead with us to turn from the ways of our fathers and pronounces severe judgements if we ill not do so.

כה אמר יהוה עמדו על דרכים וראו ושאלו לנתבות עולם אי זה דרך הטוב  
ואמר אל בניהם במדבר בחוקי ולכו: בה ומצאו מרגוע לנפשכם ויאמרו לא נלך  
אבותיכם אל תלכו ואת משפטיהם אל תשמרו: ובגלוליהם אל תטמאו אני יהוה  
אלהיכם בחקותי לכו ואת משפטי שמרו ועשו אותם

"Thus saith the Lord, stand ye in the ways and see and ask for the old paths where is the good way and walk therein." "**Walk ye not in the statues of your fathers**, neither observe their judgements, nor defile yourselves with their idols, I am the Lord your God, walk in my statues and keep my judgements and do them" (Jer. 6:16; Ezek. 20:18–19).

Abraham did not argue as you do when he heard God's voice bidding him to leave his father and his father's gods, nor did he at all hesitate to change his religion for the worship of Jehovah. As long as it is merely a question of **our** religion we might as well "**change**" it, and the sooner the better, for it is worth nothing. We want God's religion.

But if you think that by receiving Christ in your hearts you cease to be a Jew, you are mistaken, for it is then that you become a true Jew, a true son of Abraham, not only after the flesh but also after the spirit. You, indeed, cease to be a Rabbinist, but Rabbinism, though it is the essence of **modern** Judaism, is not true Judaism.

The Judaism of Moses and the Prophets you will find embodied in Christianity, and faithfully observed by all true followers of Christ. It is **they** who have the faith of Abraham (Gen 15:6), “the blood that maketh atonement for the soul” (Lev. 17:11), and a High Priest “who ever liveth to make intercession for them” (Is. 53; Heb. 7:25).

Dear brethren, let me, in conclusion, plead with you for the sake of the salvation of your souls and for the sake of **God**, whose purpose in our nation is that they might not only be saved themselves, but that in their turn they might be the saviours of the world, to bestir yourselves and begin to “seek the Lord your God and David your King.” Awake out of that deep sleep of indifference on the one hand, and shake your garments clean of Rabbinism on the other, and it may be the Lord’s controversy with you will be at an end and “the time to favor Zion, come.” Draw near to God not only with your “lips and mouths.” but with your **hearts**, and cry, “Give ear, O Shepherd of Israel, Thou that leadest Joseph like a flock, Thou that dwellest between the cherubim shine forth. Before Ephraim and Benjamin, and Manasseh, stir up Thy strength and come and save us. Turn us again, O God, and cause Thy face to shine upon us, and we shall be saved!” And the God of Israel Who has not forgotten to be gracious and “has respect unto those who are of a broken heart and contrite spirit,” the God Who many times before did deliver our people when the earnest cry of their hearts went up to Him, will once more appear for your salvation in the person of your own Messiah Whom our fathers in the blindness of their hearts did reject. Do not sit idly looking on while thousands and millions of Gentiles enter into the kingdom of God and sit down with Abraham, Isaac, and Jacob, to enjoy the rich feast of God’s love, lest ye, who are the children of the Kingdom be at the last cast into outer darkness. Large numbers of Jews are in these days brought by the grace of God, to acknowledge Jesus of Nazareth as Lord of all, and many of “Him whom Moses in the law and the prophets did write,” and testify that in Him they have found that peace of heart for which they vainly sought elsewhere.

Will you not receive their testimony? Will you still against fact and reason, denounce them **all** as either hypocrites or mad? Oh! take care and harden not your hearts as our fathers did in the wilderness lest God swear unto you also that you enter not into His rest!

O Lord, save Thy people, the remnant of Israel!

What think you of Christ? is the test  
To try both your state and your scheme:  
Thou cannot be right in the rest,  
Unless you think rightly of Him.

As Jesus appears to your view;  
As He is beloved or not;  
So God is disposed to you,  
And mercy or wrath is your lot.

Some take Him a creature to be,

A man or angel at most;  
Sure those have not feelings like me,  
Nor know themselves wrenched and lost;

So guilty, so helpless am I,  
I durst not confide in His blood,  
Nor on His protection rely,  
Unless I were sure He is God.

John Newton