

Appendix I

THE JEW BY HORATIUS BONAR

THIS article by Horatius Bonar,¹ is an unapologetic defense of biblical pro-semitism. We stress the “biblical” qualification here since the basis of this understanding is not principally political loyalty or simply that of humanistic sympathy for the underdog and downtrodden, as virtuous as such a concern might be. Refer to Appendix H for additional biographic details concerning Bonar.

Let us speak reverently of the Jew. Let us not misjudge him by present appearances. He is not what he once was, nor what he yet shall be.¹

Let us speak reverently of the Jew. We have much cause to do so. What, though all Christendom, both of the East and West, has for nearly eighteen centuries treated him as the offscouring of the race? What though Mohammed has taught his followers to revile and persecute the sons of Abraham? What though one Roman emperor after another sought to exterminate them as thorns and briars? What though Cicero speaks sneeringly of Jewish gold (*aurum Judaicum*), and tells us that “their religious rites were at variance with the splendor of the Roman empire?” and Horace, of the credulity of the Jew Apella and of the circumcised Jews? and Petronius, of their worship of a “*porcinum numen*”—a swine divinity, and their bondage to Sabbath fasts? Pliny, of the Jews as a nation famous for its contempt of the gods (*gens contumelia numinum insignis*)? Martial, of the recutitorum *Judæorum*—the circumcised Jews? Juvenal, of them as traffickers in dreams, worshippers of the clouds, contemners of the Roman laws? Tacitus, of their stubborn superstition and unbridled lust? What though our own great poet has caricatured the nation, and called the Jew a villain with a smiling cheek,—and made one of the ingredients of his hellish caldron to be the “liver of a blaspheming Jew?” What though

he has been the scornful theme of the ballad-monger as the devourer of Christian flesh? What though he is to this day a wanderer, a sufferer, an outcast? What though he inhabit the narrow *Juden-Strasse* of Frankfurt, or the Old Jewry of London, or the poor *Zion-quarter* of Jerusalem, or be pent up in the Ghetto of Rome?

Nay, what though he may have a grasping hand, and a soul shut up against the world,—a world that has done nothing but wrong and revile him? What though he may inherit the crookedness of his father Jacob, instead of the nobility of Abraham, or the simple gentleness of Isaac?

Still let us speak reverently of the Jew,—if not for what he is, at least for what he was, and what he shall be, when the Redeemer shall come to Zion and turn away ungodliness from Jacob [*Isa. 59:20*].

In him we see the development of God’s great purpose as to the woman’s seed, the representative of a long line of kings and prophets, the kinsmen of Him who is the Word made flesh. It was a Jew who sat on one of the most exalted thrones of the earth; it is a Jew who now sits upon the throne of heaven. It was a Jew who wrought such miracles once on our earth, who spoke such gracious words. It was a Jew who said, “Come unto me and I will give you rest;” and a Jew who said, “Behold I come quickly, and my reward is with me.” It was Jewish blood that was shed on Calvary; it was a Jew who bore our sins in His own body on the tree. It was a Jew who died, and was buried, and rose again. It is a Jew who liveth to intercede for

¹ Horatius Bonar, “The Jew,” *The Quarterly Journal of Prophecy*, July 1870, pp. 209-219.

us, who is to come in glory and majesty as earthly judge and monarch. It is a Jew who is our Prophet, our Priest, our King.

Let us, then, speak reverently of the Jew, whatever his present degradation may be. Just as we tread reverently the level platform of Moriah, where once stood the holy house where Jehovah was worshipped; so let us tread the ground where *they* dwell whose are the adoption, and the glory, and the covenants, and of whom, concerning the flesh, Christ came. That temple hill is not what it was. The beautiful house is gone, and not one stone is left upon another. The seventeen sieges of Jerusalem, like so many storms rolling the waves of every sea over it, have left few memorials of the old magnificence. The Mosque of the Moslems covers the spot of the altar of burnt-offering; the foot of the Moslem defiles the sacred courts; the Muezzin, from the neighboring minaret, screams out the name of Allah, instead of Jehovah; and the Koran is chanted instead of the Psalms of David. But still the ground is felt to be sacred; the bare rock on which you tread is not common rock; the massive stones built here and there into the wall are witnesses of other days; and the whole scene gathers round it such associations as, in spite of the rubbish, and desolation, and ruin, and pollution, fill you irresistibly with awe. The Moslem fabulists tell you that the stones of which the mosque is built still retain the odor of the musk in which they were originally steeped; but there is a holier fragrance there, transporting you back to yet older times, and recalling not only David and Solomon, but Him who said, "Destroy this temple, and in three days I will raise it up again." The same Moslem fabulist will tell you, or show you, the imprint of the prophet's foot upon the sacred rock; but there are, to you, visible everywhere, I may say, the imprints of a holier footstep, that of him who, somewhere on that flat rock where you are now walking, stood and cried in the last and great day of the feast, "If any man thirst, let Him come to Me and drink."

So it is with the Jew,—I mean the whole Jewish nation. There are indelible memories

connected with them, which will ever, to anyone who believes in the Bible, prevent them from being contemned; nay, will cast around them a nobility and a dignity which no other nation has possessed or can attain to. To Him in whose purposes they occupy so large a space, they are still "beloved for their fathers' sake" [Rom. 11:28]. Of them, as concerning the flesh, Christ came, who is over all, God blessed forever.

Let us speak with compassion, as well as reverence, of the Jew. The heaviest burden that ever rested on a nation now weighs them down; the sorest curse that ever smote a people, great or small, is now smiting him.

He has the primal, eldest curse on him,
A brother's murder.

He is Cain all over,—in guilt, in remorse, in condition,—a fugitive, and a vagabond on the earth. His is a history for the last eighteen centuries altogether unparalleled, for scattering and persecution, and contempt. It has been an underground history, unnoticed in the world's annals; but, judging from the glimpses we have got of it, it has been one of weariness, silent terror, broken-heartedness, and martyrdom; yet, also of grandeur, and romance, passing anything the world has recorded of any of its mightiest nations. But that which excites in us the profoundest pity in that very thing which we find such difficulty in comprehending,—their stubborn unbelief. Not unbelief of God, or of revelation, or of miracle, in the general sense, but unbelief of that special fact for which their belief of these other things should have specially prepared them,—unbelief of Jesus of Nazareth as the dead and risen Christ. It seems as if they had lost the power of believing anything that has happened these eighteen hundred years. We read the touching incident regarding a group of some of our own emigrants, that sitting one day somewhere on the Canadian seaboard, they fell into talk as to their own past sorrows, endeavoring to ascertain which of them had suffered the heaviest loss during their past years. One told of his whole substance, entrusted to one vessel, having perished in the

ocean; another; of an only and beloved daughter recently laid in the grave; another, of a son breaking loose from restraint and plunging, like the prodigal, into the wickedness of a great city. It was agreed that these were sore afflictions; and it was wondered whether any could produce sorer. One who had hitherto kept silent now spoke, "Yes; I can tell of something sadder than all these," he said; "a believing heart has gone from me." There followed a deep silence at these words; and when the little group of exiles spoke again, they agreed that the last was the heaviest sorrow, that there was no calamity like it. So it is truly with Israel, though they will not own it. A believing heart has gone from them. And what greater calamity could overcome a nation. May they not, then, well be the objects of our profoundest compassion? True, they did it themselves. They not only rejected the light, but quenched their seeing faculty; not only cut the olive, but sowed the soil with salt; -

Like the base Judean, threw a pearl away
Richer than all his tribe.

But that alters not the sadness of their condition, as a people encircled, beyond all others, with truth, but without a heart to receive it; set down at a princely feast, yet without appetite for one of its dainties; the heart of faith quite gone, and in its place the evil heart of unbelief in full vigor of its stubbornness.

Yet here, are they not, as elsewhere, a self-contradiction? They believe far more than all others; they believe far less than all others. As they have a large amount of history of which no one beyond a Jew knows anything, and are wretchedly ignorant of that which all others know; so have they a larger amount of faith, along with a larger stock of unbelief, than any other nation besides. The truth is, Jewish faith was stereotyped eighteen hundred years ago. It seems incapable of addition or growth. It presents a greater amount of resistance to new truth than even the superstition of Rome. It rejects every theory of development; it refuses either to regress or to advance. It parts with nothing; it takes on nothing. It has isolated

itself not from one age, but from every age; not from one philosophy or one creed, but from every philosophy and every creed. It looks as if prepared to receive anything that is true—the most receptive and manly of all faiths, for it professes to listen to the voice of God, and has accepted the larger half of a Divine revelation; yet there it stands,—motionless, inert, frozen since the fatal ninth of Ab, when the temple fell and the nation was scattered, or since the school of Tiberias, like the Council of Trent, proclaimed Judaism a fixture. Philosophy is inquisitive, and speculates; rationalism is flexible, and prefers negation; theology is thoughtful and learns; but, Jewish faith, or unbelief (call it either or both), unlike any of these, refuses either to learn or unlearn. It is stationary or conservative, in the evil sense; not as opposing unlicensed and reckless progress, but as rejecting everything that was not believed in the days of Gamaliel, or at least in the age of Maimomides, or Nittai, the Arbelite. If it were wisdom, or strength, or martyr-constancy, we might defer to it. But if it is merely what Scripture calls stiff-neckedness, then, however deep our pity for the unbeliever, his unbelief is not entitled to deference which the unbelief of openhearted inquiry cannot but call forth.

But the *conscience* of a Jew may sometimes be reached even when his faith is immovable. We remember when once conversing with a Karaite Rabbi in Jerusalem, we appealed to this Jewish conscience, and were listened to with solemnity. We said to him, "How do you approach God?"—"By prayer," he said. "But," we said, "your fathers were not allowed to approach God without blood; Do you expect to be listened to?"—"Yes," he said, "for God is merciful."—"So He was in the days of your fathers; yet He would not accept them without blood; and if He would not without accept Moses or David, do you think He will receive you?" He was silent, and thanked us. He saw our meaning, and did not attempt further reply. The questions had touched his conscience, though they had not shaken his unbelief.

It was the *conscience* of His people that God sought so specially to educate. It was for the purgation of a conscience thus divinely educated, that the whole Levitical ceremonial was provided. It was to the conscience of the sinner that the blood so specially appealed, as the one thing which could reach and pacify it. It was to the conscience of a nation that Peter appealed in his first sermon in Jerusalem, under which the three thousand were pricked to the heart. It was to this same conscience that the divine appeal is to be made in the latter day, when they shall look upon Him whom they have pierced, and mourn; and when, not in tens or hundreds, but in tens of thousands, they shall renounce their ancient belief, and return to their more ancient faith,—the faith of him who saw the day of Christ afar off and was glad.

We shall find that we have much to do with the conscience of Israel when meeting, even at this day, with one of Israel's sons, callous as we may find him, steeped in Jewish, or still worse, in Gentile unbelief, laden with the thick clay of the world, blinded with the love of gold. Let us try his conscience, and see if we cannot call forth some response from it. Son of Abraham, doest thou know the God of Abraham? Has thy soul found rest in Him as thy portion and thy gladness, even as Abraham found rest? Thou man of the wandering foot and weary breast, of the troubled conscience and the heavy heart, doest thou know anything of the blessedness of what David sung when he said, "Blessed is the man whose transgression is forgiven and whose sin is covered?" Member of the scattered nation, canst thou tell us, or canst thou tell thyself, why it is that for eighteen centuries thou hast been an outcast, without a city, a temple or a home? Such thou mayest say is the fate of nations; but was there ever a fate like this of thine? And what if it really be, as the Nazarenes tell thee, because once, in Jerusalem, thy fathers shouted, His blood be upon us and our children?

It may be found now, as it will be found before long, that it was not for nothing that God took such pains to educate the *conscience* of the nation.

I am one of those who believe in Israel's restoration and conversion; who receive it as a future certainty, that all Israel shall be gathered, and that all Israel shall be saved. As I believe in Israel's present degradation, so do I believe in Israel's coming glory and pre-eminence. I believe that God's purpose regarding our world can only be understood by understanding God's purpose as to Israel. I believe that all human calculations as to the earth's future, whether political or scientific, or philosophical or religious, must be failures, if not taking for their data or basis God's great purpose regarding the latter-day standing of Israel. I believe that it is not possible to enter God's mind regarding the destiny of man, without taking as our key or our guide His mind regarding the ancient nation—that nation whose history, so far from being ended, or nearly ended, is only about to begin. And if any one may superciliously ask, What can the Jews have to do with the world's history?—may we not correctly philosophize on that coming history, and take the bearing of the world's course, leaving Israel out of the consideration altogether? We say, nay; but O man, who art thou that repliest against God? Art thou the framer of the earth's strange annals, either past or future? Art thou the creator of those events which make up these annals, or the producer of those latent springs or seeds of which these arise?

He only to whom the future belongs can reveal it. He only can announce the principles on which that future is to be developed. And if He set Israel as the great nation of the future, and Jerusalem as the great metropolis of earth, who are we, that, with our philosophy of science, we should set aside the divine arrangements, and substitute for them a theory of man? Human guesses of the future are the most uncertain of all uncertainties; and human hopes, built upon these guesses, are sure to turn out the most disappointing, if not the most disastrous, of all failures.

I believe that the sons of Abraham are to re-inherit Palestine, and that the forfeited fertility will yet return to that land; that the wilderness and the solitary places shall be

glad for them, and the desert will rejoice and blossom as the rose. I believe that, meanwhile, Israel shall not only be wanderers, but that everywhere only a remnant, a small remnant, shall be saved; and that it is for the gathering in of this remnant that our missionaries go forth. I believe that these times of ours (as also all the times of the four monarchies) are the times of the Gentiles; and that Jerusalem and Israel shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled. I believe that, with the filling up of these times of the Gentile pre-eminence, and the completion of what the apostle calls the fullness of the Gentiles, will be the signal for the judgments which are to usher in the crisis of earth's history, and the deliverance of Israel, and the long-expected kingdom.

How the Jew, so long in abeyance, shall resume pre-eminence, I do know not; but that he shall do so, seems written plainly enough in the prophetic Word. How Jewish history shall once more emerge into its old place of grandeur and miracle, and how it shall unwind from itself the bright future of all nations, I know not. But so it is fore-written, "What shall be the reconciling of them be, but life from the dead?" "Israel shall blossom and bud, and fill the face of the world with fruit."

This is the day of the election; the age of the glory follows; and He that shall come will come, and will not tarry. Our work concerns this remnant, according to the election of grace. Of it we are to be in-gatherers. We know not what its numbers are, whether tens, or hundreds, or thousands; but numbers do not determine duty, nor is the certainty of large success the proper and Scriptural stimulus to labor for Christ. Our desire is, that the Word of the Lord should be magnified; our spring of action and courage is Jehovah's purpose; our quickening motive, the constraining love of Christ; our irrepressible urgency is that of the apostle, when he said, "I am debtor to the Jew and to the Greek. Necessity is laid upon me; yea, woe is unto me if I preach not the gospel;" and our sustaining hope is that of the same apostle, "If that, by all means, I might save some."

To those who object to such a view as a paralysis of missionary action, who would present nothing else than the conversion of all Israel, and of all the world as the legitimate and indispensable motive to the missionary, we can only answer—(1.) That Scripture nowhere announces such a motive; (2.) That the apostles nowhere are represented as acting on such a motive; (3.) That such a motive can only operate in conjunction with an Arminian theology. The doctrine of a divine wish to save *all*, without divine purpose to save *any*, may produce fervent enthusiasm; but is this as truly efficacious as the doctrine of a definite purpose, which we, as God's workmen, are sent to carry out, with the certainty of success, up to the measure of that which this purpose defines? And then, if we come to ascertain that Calvinism, not Arminianism, is the truth of God—that God has a purpose, regarding both Jew and Gentile, which must be carried out irrespective of our schemes and wishes—that our true position is that of servants carrying out their master's will, and doing the precise work to which he has called them, and not some scheme of their own benevolence—and that our true honour and dignity consist in our being thus employed to evolve a divine purpose, whether that purpose seems the best in our own eyes or not, shall we not feel that much of our supposed missionary zeal and fire has been unreal and earthly, not because in itself sinful, but because not kindled at the heavenly fire, and not sustained by the consciousness that we were acting out a purpose of God?

What we need as the true stimulus to missionary action, and the true power of missionary endurance and bravery, is not the Arminian dogma of aimless benevolence, but the Calvinistic recognition of an irresistible divine purpose. It is this that must form the basis of our working plans, our missionary directory, our incentive to missionary enterprise, our consolation under failure and resistance and reproach.

If, indeed, the work of missions be merely one of the many schemes of human benevolence, like that of a society for clothing the naked or feeding the hungry, there might

be felt to be a necessity for a belief in universal and immediate success. If Jewish or Gentile unbelief and alienation from God were things that could be reached by moral suasion and human warmth; if men's souls were within our reach as completely as their bodies; then God's definite purpose as to salvation would be of little moment. But if the estrangement of humanity from God be a thing quite beyond man and man's argument or eloquence; if the resistance of the human will be a thing of almost inconceivable potency, and if the subjugation of that will require the direct putting forth of Omnipotence, such as that which created heaven and earth, then God's purpose is the first and last thing to be considered when going forth to deal with either Jew or Gentile. Other considerations may light up a false fire and produce a fair-seeming zeal, but only the knowledge of a divine purpose can bring a man into a right missionary position, fill him with missionary devotedness, and nerve him in the hour of disappointment or discomfiture. "Even so, Father, for so it seemed good in Thy sight," was the truth on which the Son of God rested in the day of Israel's first rejection of His word; and it is just on such a truth as this,—a truth that lifts the divine purpose into its true place,—that each of us, whether minister or missionary, must rest in a day of apparent failure. The Pauline, or if you like, the Calvinistic scheme, which connects all work for God with a definite purpose, and not with an indefinite wish, is that which alone can make us either comfortable or successful. Armed with this divine purpose, we feel ourselves invincible; nay, we are assured of being victorious. Having ascertained God's purpose, and adopted it as the basis of our operations, we feel that we are in sympathy with God while working for Him. And it is this sympathy, this oneness of mind with God, that cheers us and sustains. He ever wins who sides with God. We shall thus be better fitted for enduring hardness, for "spending and being spent,"—that is, for expending ourselves till all that is in us is expended.

Nor will this cool our love to the lost, whether Jew or Gentile. We shall not love any sinner the less because we have come to be in sympathy with Him who so loved the world as to give His Son, or in sympathy with Him, who, just when most realizing the divine purpose regarding Jerusalem, wept over the impenitent city.

In our missions to the Jews, then, we have specially to do with a divine purpose—a purpose respecting their present and their future. Let us arm ourselves with this in all our efforts. It will tell us what God expects of us, and what He does not expect of us. By doing so, it will unburden us of all false ideas of responsibility, and will animate us with the true and the divine; it will be to us at once a shield, and battle-axe, and sword. With that sword we shall be in a condition to deliver our truest and most telling blows against Jewish unbelief.

We remember, when in Jerusalem, examining one of the really genuine relics of the Church of the Holy Sepulcher—Godfrey's crusading sword and gilded spurs. An officer who was with us, took the former up, scrutinized it, made with it every variety of movement and stroke. Having done so, he pronounced it a first-rate sword. I asked him his reason; he said, because it is so admirably adjusted and balanced, that the weight of the stroke always falls towards the point. Thus it is with the sword of the Spirit, and with those parts of it not least which embody the divine purpose. There we find a sword tempered and adjusted to deliver always a true stroke in the most effective of all ways. Let us wield it as those who know this, and who have confidence in the edge and the force of that divine weapon, which is "quick and powerful, sharper than any two-edged sword." It is thus that we shall win battles for our King and Captain.

Let us have faith in God; not in self, or in intellect, but in God. Let us have confidence in His Word; not in science, or philosophy or eloquence, or human dialectics; but in the mighty Word. Let us "not be ashamed of the

gospel of Christ; for it is the power of God unto salvation, to everyone that believeth." Thus, let us deal with the Jew or Gentile; but let us deal in earnest, as men who feel that life and death are in every word they utter.

I may not, in all that I have said, command your sympathies; but let me at least crave your attention. I have not advanced anything at random, or without fullest conviction that what I had said is true; "I believed, therefore I have spoken." It becomes everyone to search the Scriptures whether these things be true.

I believe that the days are evil; and that evil men and seducers shall wax worse and worse, deceiving and being deceived. I believe that Satan is now working, not only as the prince of darkness, but as an angel of light, clothing himself with all the attractions of natural goodness, natural wisdom, natural liberty, to deceive, if it were possible, the very elect. I believe that he is now undermining the foundations by discrediting the Bible; that he is lifting his axe against the Cross to hew it down; that his arguments, eloquently enforced, are all pointing against the Anointed of the Father, the Christ of God. And I am persuaded that nothing but the power of the indwelling Spirit will enable us to withstand the wiles or the strokes which he is directing against the Church. And I believe that, if he cannot persuade us to let God's work alone, he will put into our hands false weapons under the pretext of giving us one more suitable to the age. And hence the necessity for ascertaining both what is the work to be done and how we are to do it, lest we may be found to be misapprehending our

real work, or at least attempting to do God's work in man's way and with man's appliances, not remembering the terrible word's, "Cursed is the man that trusteth in man."

There is much work to be done, both among Gentile and Jew. Let us do that work as apostles did. We have the same weapons and the same divine power; the same promise, the same gospel, and the same Almighty Spirit; and what is the whole array of Gentile and Jewish unbelief when assailed by these. We have a sword to strike or to fence with which the world knows not of. We have a power for wielding that sword which the world knows not of. Let us do justice to that sword and to that power. *Then* we cannot fail; we *must* succeed.

Life lies before us, longer or shorter as it may please its Giver. Let it not be a wasted one; let it be useful. Our first concern is no doubt with ourselves. We must know the Christ we speak of; we must taste His love; we must clasp the Cross. Let us not preach an unknown God. It is in the consciousness of personal reconciliation that we are to preach the everlasting gospel, in the Spirit of Him who said, "He hath reconciled us to Himself, and has committed to us the word of reconciliation." We are told of the modern Jew in some places, that they point to the Christian as "The man who says he has a redeemer." Let this be a true name for us; and in the strength of the name let us plead with others; let us plead with Israel, till they also shall say, "I know that my Redeemer liveth."