

Johann Gustav Burgmann

An Earnest and Affectionate Address To The Jews

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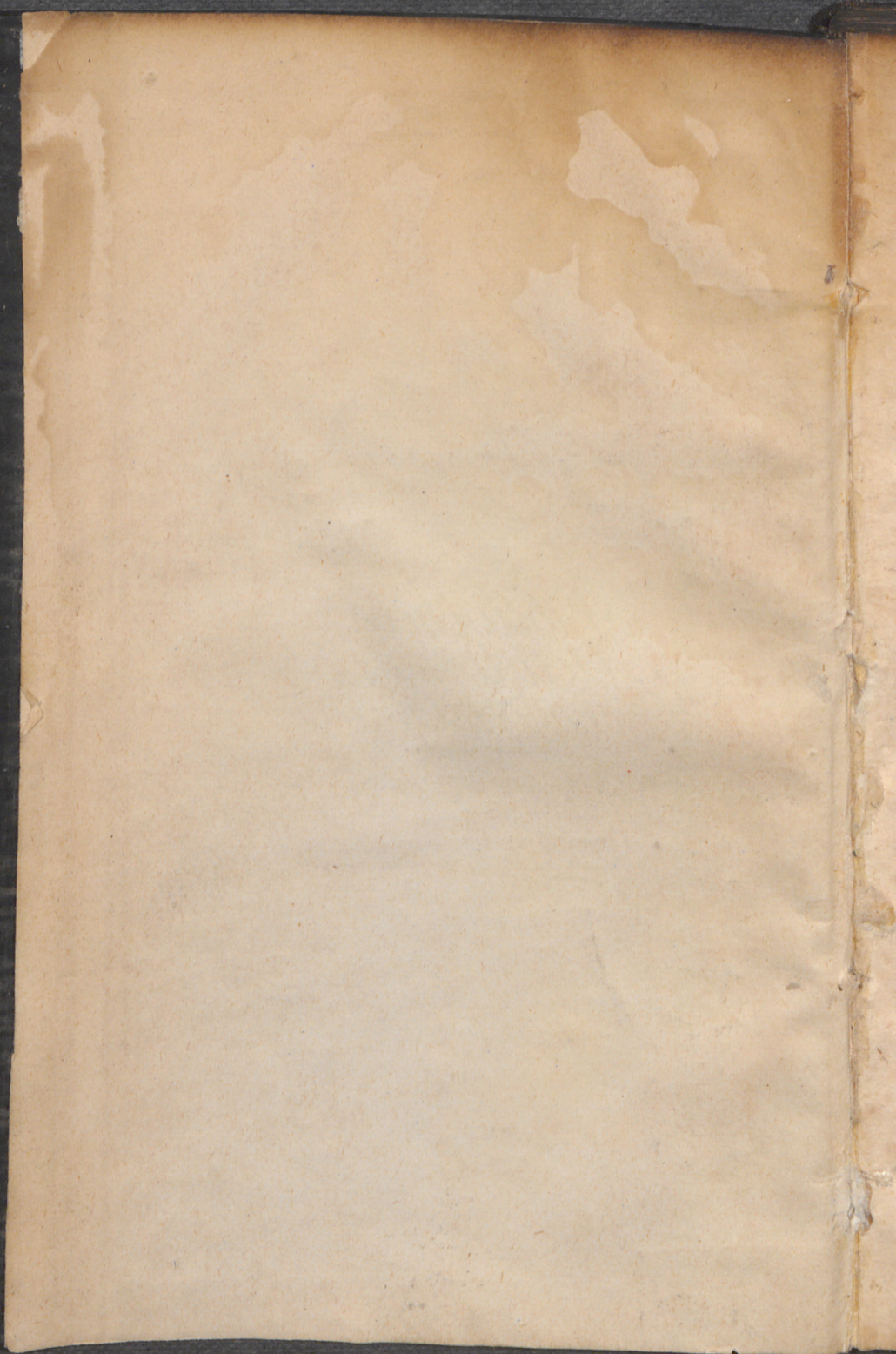




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AN
EARNEST and AFFECTIONATE
ADDRESS
TO THE
JEW S.



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ASTOR LENOX TILDEN FOUNDATION

TO THE
ADRIAN S. S. S.

J. F. W.

My dear Sir,
I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the Jews, who are now suffering from the consequences of the late war. We are very sorry to hear of their sufferings, and we are doing all in our power to relieve them. We are also very sorry to hear that you are suffering from the same cause. We are doing all in our power to relieve you, and we are sure that you will be able to do so. We are very sorry to hear that you are suffering from the same cause. We are doing all in our power to relieve you, and we are sure that you will be able to do so.

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EARNEST and AFFECTIONATE
ADDRESS &c.

OH! ye ancient and chosen People of
God, ye Nation of the Jews, who,
notwithstanding the Judgements that have
befallen you, are still beloved for your
Fathers Sake, we beseech you to suffer
this Word of Exhortation. We conjure
you, in the Name of the most High
God, not to turn away your Eyes from
what is now put into your Hands, but to
give it a patient and impartial Perusal.
For be assured it containeth nothing but
what is meant for your Good, nothing
but what pertaineth to your Welfare both
here and hereafter.

We acknowledge with all Thankfulness
that Salvation was of the Jews. From

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you

you it was that the Gentiles, of whom we are, received the Knowledge of the one true God. We are willing, in return, to hold out to you that Light which we received from the LORD by your Hands.

Permit us therefore, to address you in these few Pages, to ask you some important Questions, and to lay before you such Considerations as may, with the Blessing of God, lead you in the Way everlasting.

It is now above Seventeen hundred Years, since you have been removed into all the Kingdoms of the Earth, without a King, and without a Prince, and without a Sacrifice, and without an Altar, and without an Ephod, and without Teraphim. Scattered among all People from the one End of the Earth even to the other, you are become an Astonishment among all Nations whither the LORD has brought you. Far be it from us to glory in your Fall, or to rejoice over your Miseries. No! it is with the greatest Concern, yea with Hearts full of Compassion, we see you, that once beloved and highly exalted People

Hof. iii. 4.

ple of God, reduced to such a low and deplorable State.

Men and Brethren, let us ask you the Cause of this your long and sad Captivity. Surely there must be some particular Reason why the LORD, who formerly declared himself to be the God of Israel, hath thus forsaken his People. If you will look into the Records of your own History, you will find that even for the most perverse Rebellion against him, and Apostacy from his Worship to that of false Gods, he punished your Fathers with only a seventy Years Captivity; and during this Captivity he sent his Prophets, by whose Preaching they were called to Repentance, and comforted with the Promise of Deliverance.

But alas! how different is your present Situation! Well might ye say: We see not our Signs, there is no more any Prophet; neither is there among us any that knoweth how long. Must not therefore every serious and thinking Man among you make this Conclusion: Surely there is a peculiar Sin lying upon our Nation, on Account of which

Psal. lxxiv. 9.

Deuteron.
xviii, 18.

Deuteron.
xxxiv, 11.

Deuteron.
xviii, 19.

the LORD has turned our Enemy. And what can this Sin be, but your having rejected, and still continuing to reject that Prophet, whom GOD, according to his Promise and your own Desire, raised you up from among your Brethren, like unto *Moses*, even JESUS of Nazareth; besides whom none ever arose who could answer that Character; none who was like him a Lawgiver and a Mediator of a Covenant between GOD and Man; none like him in all the Signs and Wonders which the Lord sent him to do? And therefore, because ye would not hearken unto the Words which he spake unto you in the Name of the LORD, GOD hath required it of you; therefore hath he punished you with this long and perpetual Captivity.

Oh! that ye were wise and understood this! Oh! that you would but lay yourselves open to Conviction, and impartially examine your Law and Prophets; you would soon be convinced that nothing but your having shed the Blood
of

of the MESSIAH *, and still despising that Grace which is offered to you in him, is the particular Sin for which you are kept these Seventeen hundred Years in Bondage, and under Subjection to the Nations of the World. Nothing therefore but your Conversion to the Truth as it is in JESUS, will be the Means of your Deliverance. If you return, and seek the LORD your God, and David your King, even the MESSIAH, he will make with you a Covenant of Peace; not according to the Covenant that he made with your Fathers in the Day that he took them by the Hand, to bring them out of the Land of Egypt; but this shall be the Covenant that he will make with you; He will put his Law in your inward Parts, and write it in your Hearts, and he will be your God, and you shall be his People.

Jer. xxxi.
31—33.

Ye

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* It is remarkable that, when the Roman Governor was unwilling to condemn JESUS, and to put him to Death, because there was no Iniquity found in him, the Jews, to induce him to comply with their Desire, offered to bear the Guilt of that Action: "*His Blood,*" said they, "*be on us and on our Children.*"

Ye Men of Israel, hear these Words. How long will you fight against the Truth? How long will you resist its shining and convincing Power? Behold our whole Nation, with many others, who were in Times past Gentiles in the Flesh, Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and walking without GOD in the World; but who are now made nigh, believing in the true GOD of *Abraham, Isaac, and Jacob*, adoring him without Superstition or Idolatry, and confessing his Name. Is not so wonderful a Change the Completion of what has been prophesied of the MESSIAH, that he should be given for a Light to the Gentiles; and that in him all the Nations of the Earth should be blessed? Why then are ye the last to bring your King back to his House, ye who are his Brethren, his Bones, and his Flesh?

Search your own Scriptures with Impartiality, as well as with devout Attention; compare them with the Life of JESUS written by four unexceptionable Historians, and you will clearly see that the Prophecies of

Isa. xlix. 6.
Genesis xxii.
18.

of the MESSIAH are undoubtedly fulfilled in him; you will be convinced that JESUS of Nazareth is the Person to whom you will find yourselves obliged to have Recourse; and, having in vain looked for others, to look upon him for Hopes of Deliverance. For, according to the Testimonies of your Prophets, the Scepter was not to depart from Judah, nor a Lawgiver from between his Feet, until SHILOH came; and unto him was to be the gathering of the People: The Glory of the latter House ^{it} was to be greater than that of the former, for the LORD, even the Messenger of the Covenant, was suddenly to come to his Temple: He was to be born of a Virgin, at *Bethlehem Ephratah*; and to grow up before the LORD as a tender Plant, and as a Root out of a dry Ground; having no Form nor Comeliness, but despised and rejected of Men: He was to preach good Tidings unto the Meek, was to bind up the broken-hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that were bound: He was to be a Stone re-

fused

Genesis xlix.
10.

Hag. ii. 9.

Mal. iii. 1.
Isa. vii. 14.
Mic. v. 2.

Isa. liii. 2, 3.

Isa. lxi. 1.

refused of the Builders, but to become
 the Head-Stone of the Corner: He was
 to be sold for the Price of thirty Pieces
 of Silver: One of his own familiar
 Friends, who did eat of his Bread, was
 to lift up his heel against him: He was
 to give his Back to the Smiters, and his
 Cheeks to them that plucked off the
 Hair; and not to hide his Face from
 Shame and Spitting: He was to be num-
 bered among the Transgressors, though
 he had done no Violence, neither was
 any Deceit in his Mouth: His Ene-
 mies were to part his Garments among
 them, and cast Lots upon his Vesture:
 They were also to give him Gall for his
 Meat, and Vinegar in his Thirst to
 drink; and notwithstanding the Malice
 of his Enemies, he was to make Inter-
 cession for them: He was to be pierced,
 to be cut off out of the Land of the
 Living, and to be buried; but, having
 poured out his Soul unto Death, he was
 not to be left in Hell, but was to see his
 Seed, to prolong his Days, and the Plea-
 sure of the Lord was to prosper in his
 Hand:

Psal. cxviii.
 22.

Zechariah
 xi. 12.

Psal. xli. 9.

Isa. 1. 6.

Isa. liii. 12, 9.

Psalm xxii.
 18.

Psalm lxi.
 21.

Isa. liii. 12.
 Zechariah
 xii. 10.

Isaiah liii.
 9, 12.

Psal. xvi. 10.

Hand: He was to go up on high, and to lead Captivity captive; to sit at the right Hand of God, until all his Enemies should be made his Footstool: The Spirit was to be poured out upon his Servants: He was to stand for an Ensign of the People, to whom the Gentiles should seek; the Isles were to wait for his Law, and he was to be for Salvation unto the Ends of the Earth.

Isa. liii. 10.
Psal. lxviii.
18.

Psal. cx. 1.

Joel ii. 28.

Isa. xi. 10.

Isa. xlii. 4.

Isa. xlix. 6.

Now, if you will but take Time to consider how exactly every Tittle of these and of a great many more Prophecies is fulfilled in the Person of JESUS, whom we confess, and whose Name be blessed for ever, you must acknowledge that he is in Truth the MESSIAH, the promised SAVIOUR of the World.

We beseech you therefore, for God's Sake, and for your own Sakes, be reconciled to him, who was Bone of your Bones, and Flesh of your Flesh. Hasten your Return to Him, and you will find Rest to your Souls.

We

We hope the Day of your Redemption draweth nigh, and you have our best Wishes for the speedy Accomplishment of it; our Hearts Desire and Prayer to God for Israel is that they may be saved.

Men and Brethren, we know that Jesus crucified hath been the great stumbling Block which has lain in your way, to prevent your coming to him as the MESSIAH promised you. But you plainly see, from the Prophecies before-mentioned, as you likewise may from many others, that he must have been put to Death, otherwise he could not have been the MESSIAH: For he was appointed by the Grace and Mercy of God to be the Propitiation for the Sins of Mankind. On him the LORD laid the Iniquities of us all; He bore our Grievs and carried our Sorrows, He was wounded for our Transgressions, He was bruised for our Iniquities, the Chastisement of our Peace was upon him, and
 Isa. liii. 5, 6. with his Stripes we are healed. He was the only true and effectual Atonement for the Sins of the World, of whom all the Sacrifices of old were but Types and Figures.

gures. For it was not possible that the Blood of Bulls and of Goats should take away Sins: And therefore the Use of Sacrifices, under the Law, was to atone for ceremonial Defilements, or at most for Sins of Ignorance and Infirmary; whilst no Expiation was provided for presumptuous Transgressions. An Atonement for these could be made only by that Sacrifice, which was of infinitely greater Value in the Sight of God than Thousands of Rams, the precious Death and Sufferings of the MESSIAH, who, in the Fullness of Time, was to be cut off, but not for himself.

Numbers xv.
30.

Dan. ix. 26.

Allowing, however, the greatest Efficacy to those Sacrifices which were offered by the Law, you have them not to fly to for Refuge: They have long ceased among you, and left you destitute of any certain Hope that God will accept your Repentance, and blot out your Misdeeds. Your Law expressly declares that it is the Blood that maketh an Atonement for the Soul: If then you are without Hope in the Blood of CHRIST, who was to cause
your

Levit. xvii.
11.

Dan. ix. 27. your Sacrifices and Oblations to cease, where else will you seek for the Propitiation of your Sins; Sins which you cannot but be sensible you have knowingly and repeatedly committed against the positive Commands of your God? And does not the Remembrance of them sometimes break in upon your Peace of Mind, and fill you with alarming Doubts and Perplexities? Are there not some Moments when you wish in your Hearts for a stronger Assurance of Pardon and Forgiveness than you can possibly derive from your Law? And will you not stand in the utmost Need of it at your last Hour, when you are leaving this World, and going to appear in the Presence of a righteous God, who will bring every Work into Judgement, with every secret Thing, whether it be good, or whether it be evil *?

Ecclesiastes
xii. 14.

Know

* The following Extract from the Talmud may serve to enforce what is offered above: "When Rabbi Johanan Ben Zachai was sick, his Disciples came to visit him; and when he saw them he began to weep. They said to him, Rabbi, the Light of Israel, the right-hand Pillar, the strong

Know then, ye Men of Israel, that there is no Salvation in any other, neither is there any other Name under Heaven given among Men, whereby they must be saved, but only the Name of Jesus. Look therefore unto him, and be ye saved. Be ye not stiff-necked as your Fathers were, but

“ strong Hammer, wherefore dost thou weep? He
 “ answered them, If they were carrying me be-
 “ fore a King of Flesh and Blood, who is here to
 “ Day and to-morrow in the Grave; who, if he
 “ were angry with me, his Anger would not last
 “ for ever; if he put me in Bondage, his Bondage
 “ would not be everlasting; if he condemned me
 “ to Death, that Death would not be eternal;
 “ whom I could soothe with Words, or bribe with
 “ Riches: Yet even in these Circumstances I
 “ should weep. But now I am going before the
 “ King of Kings, the holy and the blessed God,
 “ who liveth and endureth for ever and ever;
 “ who, if he his angry with me, his Anger will
 “ last for ever; if he put me in Bondage, his
 “ Bondage will be everlasting; if he condemns
 “ me to Death, that Death will be eternal; whom
 “ I cannot soothe with Words, nor bribe with
 “ Riches: When further there are before me two
 “ Ways, the one to Hell and the other to Paradise,
 “ and I know not in which they are carrying me;
 “ shall I not weep?” BERACHOTH, Fol. 28. p. 2.

but yield yourselves unto him, that you may at length find Deliverance out of all your Afflictions, may be reinstated in the Favour of God, may be Partakers of the inestimable Privileges of the new Covenant, and we may all become one Fold under one Shepherd, JESUS CHRIST the Righteous.

And now, Brethren, we commend you to God, praying him most earnestly to enlighten your Understandings, and incline your Hearts to the Acknowledgement of the Truth, that ye may receive the Forgiveness of your Sins, and an Inheritance among them that are sanctified through Faith in CHRIST JESUS.

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