

## **Predigten bei der Aussendung von Palästina-Missionaren des American Board of Commissioners of Foreign Missions, Boston 1819**

### **1**

In the east, Divine Providence raised up [in the 7<sup>th</sup> c.] the *Mohammedan power*, to be a tremendous scourge to the children of Israel. For a while, Mohammed gave them every token of friendship, and respect. But finding them inflexible, he changed his garb of friendship for the fury of fiend. He filled his Koran with curses against them, armed his disciples, with the sabre to extirpate them, obliged parents to instil mortal enmity into the minds of their children, besieged their cities, demolished their synagogues, drove them into exile, and forbade them to return upon pain of death. Little did the impious man think, that he was a minister of justice to accomplish the predictions of the word of God, and thus to stamp an *eternal infamy* upon his own religion. Surely the hearts of *all* men are in the hands of God, and he will cause even the *wrath of man to praise him*.

Under the influence of such a system, the wretched condition of the Jews may be easily anticipated. So long as Mussulmauns consider it a *duty* to persecute them, every artifice will be employed to increase their wretchedness, and to add horror to despair itself. [...] And while one judgment has followed another in rapid succession; judgments which must have blotted out the *existence* of any *other* nation under heaven, the children of Israel have been continued by an invisible hand, as a standing monument of the veracity of God.

Sermon, preached in Park-Street Church Boston, Sabbath, Oct. 31, 1819. just before the departure of the Palestine Mission, by Levi Parsons, A. M., missionary to Palestine. Boston: Published by Samuel T. Armstrong, 1819, S. 7.

### **2**

It will be acknowledged by all, that the prophecy relating to the present captivity of the Jews has thus far received a *literal* accomplishment. The children of Israel have literally remained without a King and without a Prince; they are carried away captive; and are strangers in a strange land. [...]

Why may we not apply the same principle to the subject under consideration? Admit that the Jews are to be restored to their own land, and that the description given of their civil and religious state *afterwards* [in the millennium], is designed to raise our conceptions of the glory and blessedness which are in reserve for them under the Gospel dispensation.

Beside, there still exists in the breast of every Jew an unconquerable desire to inhabit the land which was given to their Fathers; a desire, which even a conversion to Christianity does not eradicate. Destroy, then, the Ottoman Empire, and nothing but a *miracle* would prevent their immediate return from the four winds of heaven.

Ebenda, S. 11 f.

### 3

The Mahommedans, who are masters of the country, who possess most of its wealth, and who have the exclusive management of political concerns, are, as you well know, the followers of that artful impostor who arose in Arabia, about the commencement of the seventh century. Their religion was first propagated, and is still defended, by the sword. Cruelty and blood are among its most prominent characteristics. Mahommedan piety consists very much in fasts, ablutions, pilgrimages to Mecca, and the persecution of infidels and heretics. Mahommedans believe, that Moses and Jesus were true prophets; that Jesus was the greatest of prophets except Mahommed; that the Pentateuch, the Psalms, the Prophets, and the Gospel were revelations from God, but have been so much corrupted by Jews and Christians, as to deserve but little credit. They assert the unity of God, the immortality of the soul, and future rewards and punishments. They have, indeed, much of truth in their system: but their customs, established by the usage of centuries, the despotic nature of their government, the prominent articles of their faith, and the very genius and spirit of their religion, shield the Mahommedans almost impenetrably from the influence of Christianity. To make spiritual conquests from them will require the most vigorous efforts of the Christian church. Let the Gospel prevail among them, and some of the strongest fortresses of error and sin will be taken.

Ebenda, S. 26 f.

### 4

The Jews have been for ages an awful sign to the world. But the period of their tremendous dereliction, and of the severity of God, is drawing to close. You are to lift up an ensign to them, that they may *return and seek the Lord their god and David their king*. They will return. The word of promise is sure [...]. It may be your privilege to prepare the way of the Lord. It may be your felicity to see some of the long lost Children of Abraham, returning with dissolved hearts; and confessing with unutterable emotions, that the same Jesus whom on that awful spot their fathers crucified, is indeed the Messiah, the Hope of their nation and of all the nations of the earth. It may be your distinguished honour to be leadingly instrumental in *building again the Tabernacle of David which is fallen down, and the ruins thereof, and in setting it up; that the residue of men may seek after the Lord, and all the Gentiles upon whom his Name is called*. It will be our unceasing prayer, and the unceasing prayer of many, that your Mission may be crowned with all this joy and all this glory. You will tread upon the ground on which Prophets and Apostles trod; – on which Jesus Christ went about doing good [...]. Be it your care to tread in his steps. [...] He is your Leader and Commander. That Land belongs to Him. There again he will establish his throne, and will reign from sea to sea and from the river to the ends of the world.

Instructions from the Prudential Committee of the American Board of Commissioners for Foreign Missions, to the Rev. Levi Parsons and the Rev. Pliny Fisk, Missionaries designated for Palestine. Delivered in the Old South Church Boston, Sabbath Evening, Oct. 31, 1819. Ebenda, S. 51 f.