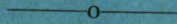


הברית החדשה.

THE NEW TESTAMENT
IN HEBREW.

Translated by Prof. Franz Delitzsch.



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THE
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A Christian monthly devoted to Jewish interests.

Domestic Subscriptions (per annum),	35 cents.
Foreign " " "	50 "
Single copies (Domestic),	3 "
" " (Foreign),	5 "

All Business Communications should be addressed,

THE PECULIAR PEOPLE,
Alfred Centre, N. Y.

All Communications for the Editor should be addressed,

THE REV. WILLIAM C. DALAND,
Leonardsville, N. Y.

Agent for England:

THE REV. WM. M. JONES, D. D.,
No. 11 Northampton Park, Canonbury, London, N., Eng.

Entered at the Post-office in Alfred Centre, N. Y., April 5, 1889, as second-class matter.

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.

—O—

EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

—O—

“The Lord hath chosen thee to be a peculiar people unto himself.”
Deut. 14:2.

—O—

Vol. III.

JULY, 1890.

No. 4.

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PRINTED BY
THE AMERICAN SABBATH TRACT SOCIETY,
ALFRED CENTRE, N. Y.

THE PECULIAR PEOPLE.

"The Lord hath chosen thee to be a peculiar people unto himself."—Deut. 14 : 2.

A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.

הביטו אל־צִוֵּר הַצַּבְתֶּם
Isa. 51 : 1. ואל־מִקְבַּת בּוֹר נִקְרָתֶם

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122 : 8, 9.

Vol. III. ALFRED CENTRE, N. Y., AUGUST, 1890. No. 5.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

THE Symposium recently conducted by the *American Hebrew* on "Prejudice against the Jews," was a wonderful piece of journalistic enterprise as well as a most significant sign of the times. No one interested in any question of religious or race prejudice can fail to appreciate the pains taken by our highly esteemed contemporary to secure a candid expression of opinion from a wide circle of people of influence. Nor can any one who has felt the evil of such a prejudice as is cherished against Jews be too thankful that a Jewish paper has, in so kind and charitable a spirit, sought for its columns a perfectly frank statement from those not of Jewish faith or blood.

WE have ever been interested in what the *American Hebrew* has had to say on this and kindred subjects. But we have always been sorry, when in controversy with Christian papers or in editorial comments and articles, it has been made evident that one thing strenuously maintained by the *American Hebrew*, is that the prevailing Christian teaching of the present day in church and Sunday or Sabbath-school, is very largely responsible for this prejudice. Not like many of the Christian papers, do we seek to deny the existence of this prejudice, or by any means to justify

it. This prejudice exists, and is—we are ashamed for the honor of Gentile races and of the Christian name to say it—unhappily wide-spread. That it will in time be dispelled we earnestly hope and steadfastly believe. That it is due largely to Christian religious instruction as given at the present day we do not believe. We say this most kindly, and we do not think that the few “admissions” on that point by Bishop Littlejohn, Dr. Dix, George William Curtis, and Margaret Deland, nor yet the scathing words of Robert G. Ingersoll, are sufficient to prove the point. All Bishop Littlejohn says is that religious instruction “may have some influence.” Dr. Dix makes no admission. He simply states, rather plainly to be sure, the very teaching of which the *American Hebrew* complains. Mr. Curtis’ “admissions,” and those of Mrs. Deland, are more decided. But it is clear that Mr. Curtis has in mind the influence of past teaching, and the influence to-day of that *feeling* which is the result, doubtless, of a *perverted teaching in the past*. We should hardly expect Mr. Ingersoll to lose so fine an opportunity to exhibit Christian teaching as he views it.

WE have already spoken on this subject, and can now simply say that we think this prejudice is religious, social, and racial, but racial and social rather than religious, and as far as it is religious is due to a perverted teaching in opposition to current prejudice in society, and to the feeling between the races consequent upon the ignorant and superstitious hatred between a bigoted mediæval Christianity and an equally bigoted Talmudic Judaism. The essential teachings of Christianity are not responsible for it to any extent. Those teachings, we believe, will remain after anti-Jewish prejudice shall have disappeared. And in the social and business world to-day we find this prejudice existing among those that have little or no respect or reverence for Christian doctrine. But we do not hold Christians to be free from blame. We have always spoken fearlessly against this un-Christian Christian prejudice. But we do not think that the Christian dogmas are largely responsible, nor that they are even to any extent responsible as

they are taught in ordinary churches of to-day. Our experience has been that there are Gentiles possessed by this prejudice among devout believers, irreligious people, and skeptics alike, and also that there are Gentiles free from the prejudice in all three classes, and by no means least among devout and firm believers in just those teachings which the *American Hebrew* holds responsible for the prejudice.

ARE THE JEWS REALLY THE CHOSEN PEOPLE?

(From the German of Prof. Franz Delitzsch, D. D., Leipsic.)

BY THE REV. B. PICK, PH. D.

(Continued from page 82.)

In view of this train of thought of that part of the Epistle to the Romans which refers to Israel, we must find it completely justified, if the body of the believing Christians of the New Covenant calls itself Israel, as we sing in our old church hymns :

“ Do thou, O ye of Israel’s seed,
Ye of the Spirit born indeed,
wait for your God’s appearing.”

and,

“ Had God not come, may Israel say;”

and,

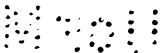
“ Our trusty, loving Shepherd He,
Who shall at last set Israel free,
From all their sin and sorrow.”

This is not only in accord with the Pauline view, but also with the New Testament generally. For the body of believing Christians grown together out of Jews and Gentiles, is regarded by the New Testament writers on the one hand as the Israel enlarged by the accession from the Gentiles, in accordance with which the epistolary superscriptions, Jas. 1: 1 and 1 Peter 1: 1,¹ must be understood, and on the other hand, as the New Testament people of God, which took the place of the Old Testament Israel. The Lord

1) The superscriptions read like those of an epistle of Rabban Gamaliel in *Sanhedrin*, fol. 11. col. 2. “To our brethren, the exiles (בני גלותא) in Babylonia, and our brethren in Media, and all the other exiles (גלותא) of Israel.”



Himself says to His own people : "The kingdom of God shall be taken from you and given to a nation (*εθνετι*) bringing forth the fruits thereof" (Matt. 21: 43); and St. Paul and Barnabas say: "It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth" (Acts 13: 46, 47); and in Rome St. Paul says to them: "Be it known therefore unto you that the salvation of God is sent unto the Gentiles, and that they will hear it." Acts 28: 28. But one would greatly err in inferring from such sayings that an exchange has taken place, and that the believing Christian Gentiles have taken the place of the Old Testament chosen people which had become vacant. For the church, being verily built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone (Eph. 2: 20), stands thus upon an Israelitish foundation; the little flock which gathered itself around the Lord while on earth consisted of Jewish men and women, and the Pentecostal congregation of the five thousand, which the Lord raised for Himself on the rock of St. Peter's preaching, was purely Jewish, though brought together from the most distant countries of the dispensation (Acts 4: 4, compare 2: 41, Matt. 16, 18); the first bishops of the church were of Jewish descent, and none of the very first congregations, to which the apostles write, was exclusively Gentile, not even the Galatian, in which St. Paul, beside the faithful Gentile Christians, especially mentions the Israel of God, who was inaccessible to Judaistic heresy. Gal. 6: 16. Accordingly, the words of Peter, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people" (1 Peter 2: 9), are addressed, it is true, to Christian congregations; Gentile according to the majority, but not exclusively Gentile. The superscription of his letter indicates that the Christian congregations which he addresses mean to him the New Testament people of God, grown out



of the "remnant" of Israel and the Gentiles called to it. We say the New Testament people of God, since the notion of people has just such a supernatural sense, as when in Isa. 40: 7; 42: 5, the human race is called a people. For this is just the characteristic of the New Covenant congregation, that it represents, not like that of the Old Covenant, a people joined together by the band of blood, but by the band of the Spirit, and therefore a people not in a national, but "supernatural" sense; for Christ is our peace, who made both one, and broke down "the middle wall of partition" (Eph. 2: 14), so that there is no more a national distinction, no national difference, to be considered so far as relation to Him or position in His congregation is concerned—"For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him." Rom. 10: 11; cf. Col. 3: 11.

In the New Testament whoever believes in the salvation that has come, and stands in the relation of a child to the God of that salvation through the Mediator of salvation, belongs to the people of God, no matter of what nation he may be a member; the congregation is a body, whose head is Christ, and thus a spiritual "supernatural" organism, whose members are not nations as nations, but the believers in Christ from all nations as such. In the Old Testament, on the contrary, whoever belongs to the chosen people belongs to the congregation of God; a member of the congregation not only according to name and calling, but in truth, is he, who, not only according to the flesh, name, and calling, but according to the spirit by his faith in the promised salvation according to Abraham's type is a son of Abraham. And even in the Old Testament already, descent from Abraham and Isaac, the son of the promise, is not absolute condition, since also to the non-Israelite the possibility is given to be incorporated into the chosen people in a manner equivalent to descent.

This fact is important for the definition of the notion of people, of which so much has been spoken on both sides in the writings called forth by anti-Semitism. One sees from it that it is not only one characteristic which deter-

mines the idea of people. A Babylonian who had become a member of the chosen people, and joined himself to the exiles who returned to the Holy Land, was and remained according to birth a member of the Babylonian people, but became, according to religion, a member of the Jewish people; a saying of Rab Papas reads in the treatise *Sanhedrin* fol. 94, col. 2: "Unto the tenth generation thou must not despise the Aramæan before a proselyte," *i. e.*, you must not make him feel ashamed who has been received into the Jewish nation, that he originally belonged to another nation. And even equality of descent and religion do not stamp one as belonging to a people to such a degree that the participation at the same time with another nation were precluded. One can be a German and at the same time a patriotic American citizen, since unextinguished German sentiment does not at all collide with faithful and zealous devotion to the American commonwealth. One can find a second fatherland in a strange country. One can enter into a nation with his whole soul without losing the other or breaking with it, provided that no such cases of collision happen like that which happened to David as a Philistine vassal before the battle in Gilboa. Only in such cases does the danger arise of serving two masters, which is morally to be rejected. Besides, the examples of Daniel and Mordecai prove that the Jew, in spite of his descent and religion, can be a faithful subject and servant of the domestic royal house. And to the anti-Semites who assert the irreconcilableness of Jewish with German nationality it has been opposed with right: Did they not stand with us all in one line before the enemy, each in his place, every one going into the storm of musket shot for the weal of the fatherland?

We thus see that not the characteristics of like descent and like religion condition the idea of nationality. Other characteristics belong to it still; the equality of the land of birth or tribe, or also of residence, the equality of language, the being put under like law and like custom, the consciousness of like native duties and aims. The idea of people is diversified by gradation. It is not already exist-

ing where all these characteristics are found combined. The high characteristic which finishes the idea, is certainly equality of religion and culture permeated by it.

The idea has thus an inner scale.¹ This is also confirmed when we look upon the Jewish nationality in itself. St. Paul, though born in Tarsus of Cilicia, was no less a Jew than his nephew of Jerusalem. The Hellenist, who understood the Esther-roll only in a Greek translation, was no less a Jew than the Palestinian who spoke the Aramaic and understood the biblical Hebrew. Two things, however, we must bear in mind: 1, That the Gentile who was received into the community of Israel, was of equal footing with the born Jew; 2, That birth and circumcision do not make one a Jew in the sense in which Jesus said to the Samaritan woman that salvation is of the Jews. To this word of the Lord we connect our further examination concerning the destiny of Israel.

(To be Continued.)

DELITZSCH'S LAST WORD ON THE OLDEST PROPHECIES.

In concluding the introduction to his new book Delitzsch wrote the following significant words :

Our setting forth of the course of the development of Prophecy will vary according as we recognize or not the supernatural factor of the history as being specifically different from the natural, and yet as historical. Also it will vary according as we consider Christianity as simply the religion of completed ethics, or as the religion of redemption. Apart from this our representation will vary according to our position concerning the results of modern literature and historic criticism and the new reconstruction of Old Testament history based upon them.

It is a postulate of consciousness that human history is in a progressive movement toward a destined goal. This movement is far from being direct and in a straight line. There are deviations and retrogressions, and the estimate placed upon what is new varies among contemporaries as well as afterwards, especially when we are not concerned

¹) This is also the main thought carried out in the work of J. Neumann: *Volk und Nation*. Eine Studie. 1888.

with nature but with intellectual matters. Nevertheless, in spite of all these crooked and erring movements, and the uncertainties of judgment, there is a progress. In the face of the revolution now accomplished in the field of biblical investigation, we are therefore justified in questioning whether from it there will remain a gain to religion.

All truth is religious truth in so far as God Himself is the truth and the eternal background of all our truth. Biblical questions are directly concerned with religion. I do not venture to state what in the year 2000 will be the pure gold which will then have stood the test of criticism and will remain an abiding possession; but we know one thing, and that is, that the Holy Scriptures of the Old and New Testaments will be and will remain the revelation of the one true God. And since the Old Testament religion is the preparation and the way leading to that of the New Testament, we need have no anxiety if in the Old Testament Scripture, whose peculiar character is that of a progressive development striving after completeness, there shall appear many things more incomplete than we have hitherto supposed.—*Mess. Weiss., pp. 19, 20.*

He then begins his treatment of the prophecies, firmly taking his stand at the outset of his work on the original promise of God that fallen man should rise again and conquer evil, his enemy, and that through one great Man, who in a peculiar sense, should be as no other, the "seed of the woman." He says :

The original biblical narrative is the history of man, and has not the peculiar national and mythological color of the early traditions of the other nations. But then, is not what is told in Gen. 2 and 3 mythical? If by myth we understand the clothing in a symbolic dress, not simply of general ideas, but of positive realities, then we may indeed regard the story of the fall as a myth, providing we only hold fast to the following facts: 1, That there was a demonic evil before evil conquered man. 2, That this demonic evil was the means whereby man was led into sin and destruction. 3, That after man had fallen God punished him, but at the same time opened to him a way of salvation whereby he should be able to regain fellowship with God. 4, That He placed before man the expectation of the final conquest over that power of evil through which he lost his paradisaic fellowship with God.

Between us and God there is at present a wall of partition. God has become far from us, and is as though hid-

den behind an impenetrable veil. The traditions of all nations testify with many voices that in the beginning of human history God stood in immediate relation with men, and associated with them, and that our present distance from God is a loss. It follows from our nature at present that we can have no conception of that original relation between God and men. We are not even helped toward this conception by Gen. 2 and 3. What is there told has a mysterious background, but beneath it all there is a deeper meaning. After the fall, which destroyed the communion between God and man, men hear the steps of God approaching them and flee before Him. He comes truly as a dreaded judge, although not to destroy in punishment, but to win back the lost by harsh discipline. And most significantly He who appears is called Jahveh-Elohim. God, as the Creator and Maker of all things, *i. e.*, as the glorious power which shall in the end subdue (1 Cor. 15: 28), is called אֱלֹהִים, and God, as the Redeemer, *i. e.*, as He who shall accomplish this even through sin and wrath is called יְהוִה. His footsteps, which were heard after the fall, are His first steps toward the end of His manifestation in the flesh (1 Tim. 3: 16), which is the restoration and completion of the indwelling of divine love in the world.

God is represented as so speaking to the serpent, to the woman, and to Adam, that these three together share in the blame. The serpent, and in it the spiritual being of whom it was the outward form, or (if we understand the tale mythically,) in whose image it is, is cursed as the power of evil which plunged mankind into sin and death. And the ground is cursed for the sake of Adam, and the world of nature, after it has become no longer an appointed blessing to man, was made the means of wrath against him. But man himself is not cursed, but in the midst of the curse pronounced upon the seducer there is appointed for man the hope of victory in the conflict with the power of evil. The further curse of the serpent, after it was degraded to the position of a worm in the dust, is, according to verse 15, "*I will put enmity between thee and the woman, and between thy seed and her seed.*" The woman, the one first seduced, and the serpent, which served as a tool to the seducer, are here the representatives of their whole race, and divine retribution puts, *i. e.* establishes, between the race of serpents and men a relation of inward and vital enmity. And who shall conquer in this war thus decreed in the following history? "*It shall bruise thy head, and thou shalt bruise his heel.*" In no Semitic idiom does הַיָּם have the meaning of הַיָּם (to bark or

pant after anything), and neither $\eta\psi$, nor generally any verb of hostile endeavor is ever construed with two accusatives. This construction, with the accusative of the person and of the part struck, is peculiar to verbs of striking and expressions of force, such as הכה , "to smite," רצח , "to murder," and the like. Therefore the repeated $\eta\psi$ has neither time the sense of "to lie in wait." (LXX. τηρειν , Vulgate *insidiari*.) The verb $\eta\psi$ is the word used in the Targum for רכא , "to bruise," טהן "to bruise," שחק "to grind or pulverize;" it has in Job 9:17 the supposed meaning "to bruise," which in Psa. 139:11 neither *inhiare* nor *conterere* suit, and the meaning of the root $\eta\psi$ ($\eta\text{ס}$) *terere* "to rub," is confirmed by kindred expressions in the surrounding Semitic dialects by which it was rendered anciently among the Samaritans and Syrians. Only if we translate, "He (the seed of the woman,) shall bruise (συντριψει Rom. 16:20,) thy head," does the curse contain the promise of victory over the serpent, which, while suffering the deadly blow of the foot seeks to resist, and though succumbing shall inflict a mortal wound upon the one who treads upon it. Gen. 49:17.

It is the whole decree of redemption which is epitomized in this original promise only so far as we maintain that by the serpent is meant the deceiver, and that therefore the curse relating to it has a backward reference to the original source of the seduction. And the bruising of the head and the bruising of the heel are only natural pictures of what, from that time on, formed the inmost content of the history of the world, natural images of the bloody warfare and victory of humanity over the devil and all who are $\text{εκ του διαβολου (πονηρου)}$.¹ For after, by means of the promise, the power of grace entered into humanity, this power introduced into the fall a second self-determination which results in this, that many from the seed of the woman to whom the promise was given, separate themselves and place themselves on the side of the seed of the serpent. That which was promised avails, it is true, for man as a race; יהיא refers back to ורע אשה .³ But since the promise speaks of victory over that serpent from which the seduction proceeded, and therefore of victory over the one seducer, the conclusion follows closely that the seed of the woman shall culminate in One in whom the contrast shall be most sharply drawn, and in whom the injury in the conflict with the seducer shall reach its height, and also in whom the victory shall end forever in a complete overthrow. Furthermore, this original promise rests upon its

1) Of the devil (evil one).

2) He.

3) Seed of the woman.

connection with its fulfillment; for Christ, the Son of Mary, is the seed of a woman, *γενομενός εκ γυναικος*¹ (Gal. 4:4), in a wonderfully peculiar manner. The new humanity also which has its head in Him and which through Him stands toward God in a relation of childhood is truly a humanity born of the woman in so far as it overthrows Satan, but not begotten of man. This power is not a work of nature, but a spiritual gift. John 1:12, 13. The whole history and plan of salvation lies wrapt up in this protevangelium. Like a sphinx it lies at the entrance of sacred history. Late in Hebrew prophecy and Chokmah begins the dawn toward the solution of the riddle of this sphinx. He first has solved it through whom and in whom is fulfilled that toward which it points.—*Mess. Weiss.*, pp. 23-27.

Omitting several prophecies considered by the author we present his words on the promise of blessing to the nations in the seed of the patriarch Abraham, which follow his treatment of the typical significance of Noah as the comforter. He says :

In Gen. 9:24-27 we read how Noah, in the Spirit, declares the fundamental, ethical characters of the three groups of nations descending from Canaan, Shem, and Japheth, and in accordance with these reveals their future. He promises to Canaan the curse of servitude, to Japheth far extending political power, and to Shem central religious importance, which Japheth also approaches. The God of salvation is the God of Shem. Shem therefore is for himself and for the nations the bearer of this revelation. In accordance with this it is a Semite to whom God intrusts, after Noah, the second epoch-making mediatorship. Abraham was thus chosen from the midst of the nations to become the Mediator of the revelation of redemption. The promise of salvation to all mankind is connected with him and his seed as its source and means, when it is said that in him and in his seed all the families of the earth shall be blessed. Three times was this promise given to Abraham (Gen. 12:3; 18:18; 22:18), and once to Isaac and Jacob (Gen. 26:4; 28:14). Three times it reads *נברכי* (12:3; 18:18; 28:14). Twice *והתברכי* (22:18; 26:4). It may be questioned whether it is to be translated passively, "they shall be blessed," or reflexively, "they shall bless themselves." The *Niphal* *נברך* is only used in this promise, but the *Hithpael* *התברך* has, however, everywhere the reflexive

1) Made (born) of a woman.

sense *e. g.*, Jer. 4: 2. Nevertheless, the Septuagint translates all five places passively *εὐελογηθησονται*, Acts 3: 25, Gal. 3: 8. The longing after redemption is according to God's plan of salvation always accompanied by a real attainment, so therefore whether we translate by the passive or reflexive, the meaning remains essentially the same. The promise makes Abraham and his seed possessors of a divine blessing which shall become the object of longing, and thereby shall also become the possession of all nations. The seed of Abraham is Israel (Isa. 41: 8), as the people who bear the blessing (Isa. 19: 24, Zech. 8: 13), but this mediatorship of blessing comes to its final completion in Christ, that one Descendant of Abraham in whom the seed of Abraham attains the consummation of the mediatorial work.—*Mess. Weiss.*, pp. 31, 32.

After discussing the birthright won from Isaac through Jacob's craft, and its significance in the series of prophecies, the author proceeds to the consideration of the much discussed designation of Judah as the royal and Messianic tribe. Gen. 49: 10. He says:

When, after the three patriarchs, the number of possible heads of tribes had increased to twelve, the number of Jacob's sons, the question arises, from which shall the promised redemption proceed. The answer to this is to be found in Jacob's prophetic blessing. Gen. ch. 49. Reuben, by his incest with Bilhah, destroyed his right as first-born. To Simeon and Levi the blessing could not descend on account of their crime against the Shechemites. Therefore, in the presence of death, Jacob transfers the double portion of his inheritance, the right of the first-born, to Joseph, his beloved son; but the chief place, and the relation to the universal salvation of the world, he conferred upon his fourth son, Judah. 1 Chr. 5: 1, 2. To him he promises the leadership of the tribes of his people, as a right established by his victorious lion-like might, until, by his coming to Shiloh, his tribe-dominion shall become enlarged to universal dominion. Gen. 49: 8-10.

- 8 Judah, thee, thee shall thy brethren praise!
Thy hand is on the neck of thine enemies;
The sons of thy father shall do thee homage.
9. A young lion is Judah.—
From the prey, my son, thou art gone up—
He stretched out, he lay down as a lion and as a lioness;
Who may rouse him up?
10. The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Till he come to Shiloh,
And to him shall be the obedience of the peoples.

We take *יבא שילה* in the sense which it elsewhere has. *בוא שילה* signifies "to come to Shiloh" in Josh. 18:9, 1 Sam. 4:12, just as *הביא שילה* means "to bring to Shiloh" in Judges 21:12, 1 Sam. 1:24. After *הלך* and *שלח*,³ also *שילה* is an indication of the place whither. That *שילה* is not the name of a person is clear from the fact that in vv. 11 and 12 Judah is the subject, who, after his conquest and blessings of peace, enjoys a land rich in wine and milk. So therefore Judah must also be the subject in v. 10. And what Jacob promises to Judah was so realized. For when Israel, according to Josh. 18:1, set up the tent of meeting at Shiloh, between Shechem and Bethel, and therefore in the heart of Canaan, then was the land subdued before them. Conquest had then made a progress, which, with enduring energy, carried within itself the assurance of the end. Further, Judah really became the royal tribe of Israel, which in David and Solomon ruled not only over the tribes of Israel, but also over the surrounding nations. The weakenings and defeats which came upon the might and power of the kingdom of Judah are for prophecy only vanishing moments. But since the Babylonian conquest made an end of the Davidic kingdom, so that after the Exile it had only a shadowy existence for a brief period under Zerubbabel, the fulfilment of the blessing of Judah would fail, at least so far as the crown is concerned, if there should not arise from Judah that Anointed of God to whom the Lord promised the heathen for His inheritance, and the uttermost parts of the earth for His possession. For it is evident to-day, says the Epistle to the Hebrews (7:14), that our Lord sprang out of Judah; and the Apocalypse, when it calls Him the Lion of the tribe of Judah, makes reference to this passage. Rev. 5:5. The prophecy concerning Judah therefore remains Messianic, even if we consider *שילה* the name of a place. Since Jacob declares Judah to be the royal tribe of Israel, the prophetic history of the Messiah is so far written that Judah is selected as the place of His appearing.—*Mess. Weiss. pp. 35-37.*

Of the later prophecies in the Pentateuch we select only the promise of a Prophet after Moses, who should resemble him, Deut. 18:15-19, although we should be glad if our readers could peruse the whole book consecutively. These words we select to conclude what we shall present this month.

1) He shall come (to) Shiloh. 2) To go. 3) To send.

The future Mediator of salvation appears further as a king, who, as the chosen of Jahveh, rules over Israel, and thence over the nations. The Shiloh prophecy is like a frame which receives the later picture of the Messianic King. But before we meet a prophecy peculiarly Messianic, the promise of a prophet like Moses comes before us quite by itself without any connection with the expectation of an ideal king. When at the giving of the law on Sinai the people were unable directly to bear the awful voice of Jahveh, and consequently Moses had to interpose between them (Deut. 5:23-28, cf. Ex. 20:19), then Jahveh promised the people to raise up from amongst them in the future time, a Prophet resembling Moses, and demanded beforehand unconditional obedience to Him. Deut. 18:15-19. This is a supplement to the history of the giving of the law—to be inserted after Deut. 5:28—connected with the prohibition against making use of idolatrous means of divination (Deut. 18:9-14), and concluding with the giving of the sign whereby true prophets are to be distinguished from false ones. Deut. 18:20, *et seq.* In order that this connection in which the prophecy in regard to the Prophet resembling Moses, stands may not be taken as against the conception of the prophet in question as an individual person, we submit: 1, According to the Pentateuch Moses is the one prophet transcending all others. The true and essential character of his personality in the history of redemption consists in his prophetic calling from which his position as a law-giver is by no means to be discriminated. Therefore in Num. 12:6-8 the peculiarly close relation between God and this His servant is compared with God's relation otherwise to His prophets, and Moses is called נביא,¹ as his peculiar designation, for the reason that he is incomparable. Deut. 34:10, cf. Hos. 12:14. 2, According to the history which lies before us in the Pentateuch Moses is not the only prophet of his time. To Miriam also was applied the epithet נביאה,² Ex. 15:20. According to Num. 12:2, both Miriam and Aaron were conscious that God spoke also through them as through Moses. The seventy elders also who were arranged about Moses partook of the Spirit of God which rested upon him, and began to prophesy. The prophetic inspiration seized others also. Num. 11:24-29. There were at that time other prophets besides Moses, and the Pentateuch supposes that there always have been and shall be such. Deut. 13:1, *et seq.* In Deut. 18:15 it was prophesied, "Jahveh thy God will raise

1) Prophet. 2) Prophetess.

up unto thee a Prophet from the midst of thee, of thy brethren, like unto me (כְּמֹנִי), unto him ye shall hearken." If now this refers backward forty years to what is declared in Deut. 18: 18, "I will raise them up a prophet from among their brethren like unto thee (כְּמֹנִי)," then the point of the prophecy lies in the כְּמֹנִי and כְּמֹנִי. The sense cannot be that God again and again (Rosenmuller, *semper per futura tempora*) should raise up for the people a prophet, who, like Moses, should be His instrument. The very essential point of continuity is lacking. The imperfect יָקִים יְיָ is not a sufficient expression for "again and again." Nor can נִבִּיא have the sense of many prophets, for the singular is maintained throughout without being exchanged for the plural. The promise speaks of one particular Prophet. It clearly refers to one individual, and subsequent history shows that the characteristic distinction of the one from many presupposed in the concluding passage, Deut. 18: 20 *et seq.*, lies in the כְּמֹנִי and the כְּמֹנִי. For no prophet after Moses was the mediator of a divine revelation like that of Sinai; but that divine revelation which was to resemble that of Sinai, lies, according to them all, in the far distant future, and their task was ever to represent the spirit of the Sinaitic revelation, and thereby to prepare the way for that future divine revelation whose mediator was to be the Prophet like unto Moses. Only if so understood can Deut. 18: 15-19 be justified as having a place in the historical succession of those prophecies we are to consider. If the promise referred merely to the continuance of a prophetic mediator in general, then it would have no Christological significance; for it then would contain no evidence that post-Mosaic prophecy is to culminate in One who should be greater than all who had gone before. But the singular number in the passage in question shows that it is not a successive order of prophets which is meant, but one Prophet was prominently before the mind of the speaker; and as is required by כְּמֹנִי and כְּמֹנִי, such an one as is to be not only the continuation but the antitype of the mediatorship of Moses. That the future should not be without prophecy is taken for granted in the Pentateuch, and is not especially promised, but it is promised that among the prophets there shall be another Moses. Whether this other Moses is to be expected in the near or the far distant future, remains undetermined. Prophecy brings near what is far distant and flies away perhaps more than a thousand years over the time between one time and the other.—*Mess. Weiss.*

pp. 42-44.

1) He will raise up. I will raise up.

The Peculiar People.

חדשות הנעשה—NEWS—במחנה ישראל.

THE students' society at Heidelberg has forbidden its members from making purchases of Jews.

IN the German Parliament the Anti-Semites have formed themselves into a distinct party. There are but four in the organization, each holding an office.

THE Hebrew monthly, ערוח לישראל,* is now published by Mr. Moses Loewen, Ulica Kampiana, 3, Lemberg, Galicia. Two numbers of the new series, Sivan and Tamuz, have already appeared.

THE United Young Men's Hebrew Association of America recently held its Convention at Cincinnati. The object of this is to unite all such societies, to encourage the formation of new ones, to advance the interests of Judaism in every way possible, to encourage Jewish young people to enter mechanical trades and learned professions, to establish a bureau of employment for deserving Israelites, and to form a lecture bureau to supply the various local societies with lecturers. It is the intent of the Y. M. H. A. that it shall be distinctly religious in its aims, and, of course, loyally Jewish.

GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

RELIGIOUS LIBERTY.

M. Jules Simon, the French statesman, writing on the subject of introducing Sunday as the universal day of rest, asks his countrymen the question: "Can you forget that the Jews also have their day of rest, and that this day is Saturday? Yet you would oblige them to rest on Sunday."

* "Witness to Israel."

It would not be more absurd to compel them to go to mass." It is evident, the *Christian* Jules Simon has more regard for the feelings of the Jew in the Sabbath question than some of our rabbis.—*The Jewish Voice*, June 27, 1890.

Without touching upon the disagreements among our Jewish friends in regard to the Sabbath, we print the above as quoted by the *Voice*, because it suggests an important question. We could wish this utterance of M. Simon might be read by every Christian minister. To compel Jews, or Christians either, to rest on Sunday, would not be one whit more absurd than to compel them to "go to mass." The observance of Sunday is supposed by those advocating Sunday legislation to be a matter of religious obligation, and this religious obligation they would enforce upon those who differ with them. Have not Jews rights? If they observe the Sabbath—and we could wish more of them did—must they be deprived of the privilege of labor upon Sunday? Or even if they do not observe the Sabbath, has the State the right to compel a Sabbatical observance of any day? The observance of the Sabbath by Jew or Sabbath-keeping Christian, is a religious duty to be enforced by religious sanctions. The observance of Sunday by Christians who regard it is likewise a matter of religion, pure and simple. To compel conformity to any religious observance by law is as absurd as the case supposed by M. Simon. We live in a land which is thought to guarantee liberty of conscience to all, and to any who would interfere with this liberty by legislation we commend the very just comparison of the French statesman.

"PECULIAR."

In one of its recent numbers THE PECULIAR PEOPLE somewhat frowns upon "distinctively Jewish" missions.

It does not object to sending missionaries to the "thickly populated districts of south-eastern Europe, those compact centers of Talmudical Judaism, into which neither a true Christianity nor the light and spirit of recent times has penetrated." But our "peculiar" friend thinks that in "enlightened lands the torch of the gospel should be held aloft by the churches as such, and not by and through distinctively missionary labor."

We perfectly agree with our esteemed contemporary that the "torch of the gospel should be held aloft by the churches as such." Every one believes this. Yes, even the officers of "distinctively Jewish" Missionary Societies believe this, and we assure our friends of THE PECULIAR PEOPLE that the latter would gladly relinquish their work and resign their offices if the "churches" would faithfully obey the commandment of the Master to "preach the gospel to every creature, beginning at Jerusalem," if the "churches" would be animated with the same loving, self-sacrificing spirit which animated St. Paul, St. Peter, St. Polycarp, and many other servants of God during the apostolic century, when, as a matter of consequence, the "Lord added to the church daily such as should be saved."

Our contemporary, however, knows very well that it is quite different in our time and in our country. Which church or denomination as such "holds aloft the torch of the gospel" in favor of the Jews? Are the Methodist, Baptist, or Presbyterian churches doing it? Let any one visit their public services, or even business-meetings, and he will notice that, with but rare exceptions, the Jews are never prayed for, never thought of. The Negroes, the Indians, the heathen, the Mohammedans, the South Sea Islanders, the barbarians, the cannibals, the man-eaters, every one of them is most respectfully remembered, only not the Jews, the children of the Patriarchs, Prophets, Prests, and Princes. True, some of the above mentioned Christians may, now and then, extend a little help to a self-constituted missionary when he comes around, either to entertain them with conversion stories, which, as a rule, are highly colored, or in reading reports which not rarely are exaggerated.

The only church organization in the United States, which, to a certain extent, occupies itself with distinctive missionary work among the Jews, is the Protestant Episcopal Church. The "Church Society for Promoting Christianity among the Jews," is an "Auxiliary to the Board of Missions." It is presided over by the Presiding Bishop of the Church, and all, or nearly all the Bishops are its patrons. Besides, there is a special prayer for the conversion of the Jews, which the officiating clergyman *must* offer once a year on Good Friday during public worship.

It is true, it is not such a prayer as we exactly would desire, nor have we sufficient reason to complain of too much zeal, liberality and kindness exhibited toward the mission; but still, the Protestant Episcopal Church is, so far as we know, the *only* body that has a mission, which is

officially connected with the Church, and, therefore, the only church which, "as such, holds aloft the torch of the gospel."

Is it against this Church Society that our distinguished contemporary argues?

If so, we humbly ask: Why, what evil has it done? It may not conduct its business just exactly as THE PECULIAR PEOPLE would like to see it done. But this is a matter which concerns the Church Society, not THE PECULIAR PEOPLE. There are diversities of gifts, of talents, of tastes. The former works, or tries to work in harmony with ecclesiastical methods, the latter according to its own "peculiar" notions. And as there is room, too much we fear, for both, we venture to say to our brother of THE PECULIAR PEOPLE: Do not trouble yourself about Jewish missions. Nor be alarmed about their *distinctive* work. They have existed nearly a century, and eminently have been successful. No one can deny this, neither the Jews, nor even the esteemed editor of THE PECULIAR PEOPLE.

That our brother of THE PECULIAR PEOPLE is "misunderstood on all sides," so much so that he is shunned not only by Jews and Christians, but by "missionaries and missionary periodicals" also, as "*enemies to missions*," grieves us. We are not aware of it, nor do we think our brother has done anything on which account he ought to be "shunned," or considered an "enemy of missions." That he has some "peculiar" notions on matters connected with Jewish Missions, we have never seriously doubted; but we never considered him an "enemy of missions," nor that his peculiarities were of such a nature that we should "shun" him. Nor are we aware that others do.

Possibly, our brother is not always free from exaggeration or imagination! Possibly he may be suffering from indigestion! Possibly to *complain* is one of our brother's "*peculiar*" habits! Quid est?—*Israel's Watchman, March, 1890.*

The above is doubtless very instructive and amusing, and we believe there is also much of truth contained in it. But fearing lest our other Christian brethren may misunderstand us as does our brother of *Israel's Watchman*, we cannot forbear a word of explanation.

In speaking of missionary labor we certainly had in mind no especial society, least of all the "Church Society." Our brother assumes that we had especial reference to this society. By no means. We are surprised that any one should read this into our lines. In this reference to mission-

ary labor in general we never intended to condemn the societies nor whatever good they do. We have sometimes indeed condemned *certain pernicious methods*, which we would condemn if practiced by any church, society or individual, Jew or Gentile. We now, however, emphatically disclaim a spirit of censorious fault finding with any *honest* method, whether "ecclesiastical" or "peculiar." And we most heartily agree with our good brother in his strictures upon the churches on account of their disregard for the Jews, and in many other good points of his article.

Another word of explanation. We are glad our brother of the *Watchman* has so kind a feeling towards us, and that he has not considered us hostile to true missionary endeavor, nor "shunned" us. But we would say that could our brother see some of the sharply critical letters that have from time to time come to our desk he would not accuse us of exaggeration. For example, one missionary to the Jews, writes us: "Don't send your paper any more. The sooner such a publication is buried the better." But we wish not to continue this unpleasant subject. Nor shall we descend to refer to the last paragraph of the *Watchman's* article.

To return to the more important part of the subject. We know enough of the Jewish temper to see that missionary labor among the Jews of enlightened lands is very repugnant and distasteful to them, and therefore must fail. We know an honest and kind-hearted Jewish-Christian who became convinced of the Messiahship of Jesus, and who though he at first went and made the acquaintance of a missionary—after he became a Christian, however—upon second thought applied for baptism to a disinterested clergyman, lest a bad influence be shed by his baptism at the hands of a "missionary." This convert has, we can say, only the kindest of feeling toward all missionaries and societies. This fact of itself is enough to prove our position on this point. We must still confess to doubts about the "eminent success" of Jewish missions as a whole. Further we think that if the same pains were taken and the same amount of money were spent to bring Christians to a right

attitude toward Jews, that has been spent on missionary labor much more good would have been done, and instead of a few converts won for Christ, to the greater alienation of the mass of the Jewish people we should to-day witness multitudes who would, we believe, stand on the threshold of Christianity. When Christians, as individuals, as ministers and as churches, have that feeling and maintain that attitude toward the chosen people of God which as followers of Jesus is their bounden duty, then will begin the eminent success of the gospel of Christ among them. When Jews may have at the hands of Christians the full privilege of accepting Christ and at the same time remaining loyal to their nation and their history, when Christians shall love them and respect them the more if they do this, then will some effect be produced upon the nation as a nation as over against the scattered individuals hitherto the sole fruits of the gospel. But in the meanwhile honor to whom honor is due. Far be it from us to withhold deserved praise.

CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

Dear Friend and Brother,—I read with considerable pain the letter of Mr. Solomon Robitschek, which appeared in your last number, because it seemed to contain the element of boasting which St. Paul warns us to guard against when referring to the Jews.*

I understand, and therefore sympathize with Drs. Felsenthal and Mendes, in their objection to Christian missionary efforts to the Jews, and I also understand, but deplore, the feeling of repugnance that nearly every Jew entertains towards a member of the old race who believes that Jesus is the promised Messiah, and bravely accepts Him as such.

I understand their emotions, because I recall the time when a very tidal wave of loathing would surge through my heart toward a Jewish convert to Christianity, sub-

* Rom. 11:18, etc.

merging in its overflow of repulsion the noble feeling of tolerance,—the only beacon in the passion-tossed sea of human nature to warn us where to steer clear of the cruel rocks of bigotry, on which so many of God's children have been sacrificed amid the jeers and barbarities of the wreckers along the sullen coast of religious fanaticism, on which the love-light of mercy never shone.

Ought it to be a matter of wonderment that a Jew should regard with aversion a member of his own race who becomes a Christian? Let the mind recall the events of the last eighteen centuries with regard to the treatment of the Jews by the so-called followers of Jesus Christ. It displays an almost uninterrupted record of hate, oppression, cruelty, and spoliation; and even in the present day, when physical torture and robbery have almost ceased, the persecution is continued by professing Christians,—known and understood on the continent of Europe under the name of "Anti-Semitism," and in America under that of "Prejudice against the Jews."

Christians feed their spiritual natures on the milk of Jewish thought, and then turn and rend the heart of the descendants of the men who, by the grace of God, gave expression to these thoughts. I bear this personal testimony, after three years of Christian life in America, that the conversation of the majority of Christians concerning the Jews is brutal to Jewish ears. Christians call themselves the seed of Abraham by faith, and treat the seed of his flesh as scum, thereby substituting cruelty for the mercy which St. Paul* and humanity alike command.

That the eternal salvation of the Jew is endangered, if he continues faithful to the Lord God of Israel, by his not acknowledging Jesus as the Messiah, I have faith to deny in the light of the 11th chapter of Romans, and I will only qualify this assertion by one reservation; namely, if a Jew after reading the New Testament believes in his heart that

* Rom. 11: 31, etc.

Jesus is the Messiah, but refuses to acknowledge him as such through a desire to avoid the necessary sacrifice, then, I believe, he will suffer condemnation.

I repeat, that the Jews who are faithful to the Lord God of Israel cannot be in a state of condemnation in the light of the 11th chapter of Romans. Read the words of St. Paul, verses 28-32: "As concerning the gospel, they are enemies for your sakes: but as touching the election they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. For as ye in times past have not believed God, yet have now obtained mercy through their unbelief; even so have these also now not believed, that through your mercy they also may obtain mercy. For God hath concluded them all in unbelief, that he might have mercy upon all."

Let us remember that God has concluded them all in unbelief that he might have mercy on all; but blindness in part only has happened to Israel until the fullness of the Gentiles shall have come in; and he still loves them for the fathers' sakes. Remember also, that they are enemies of the gospel for your sakes, and it is only through your mercy that they shall obtain mercy; namely, the mercy of the glorious comfort of the gospel. The Christian world has yet to show this mercy.

I, as a Jew, was taught to say, I believe with a perfect faith that the Messiah will come. As a Christian, I believe with a perfect faith that the Messiah has come; but I also know He is coming a second time. The same Jesus whom I worship is the Messiah of the Jewish creed, and through Him every Jew and Gentile who is faithful to God will receive eternal salvation. When He comes the second time, Jew and Gentile alike will recognize and acknowledge Him as the Saviour of the world.

To my mind the one great fact to be deplored in respect to the American Jews is their faithlessness to religious obligation as taught in the Law of Moses; and herein lies their danger. I commend this last thought to the attention of Drs. Felsenthal and Mandes.

Thanking you, Mr. Editor, for your noble efforts in behalf of the dear old race, believe me,

Yours sincerely,

MARK LEVY.

July 24, 1890.

JEWISH BABEL IN PALESTINE.

In speaking of dissensions among Jews in Jerusalem, Dr. D'Arbela says that a principal cause lies in the fact of the many different languages spoken by the Jews there. He says: "At the Rothschild Hospital advice is given gratis to the poor, and in the course of the consultations I hear twelve distinct languages spoken, viz., German, or rather the jargon called Juedischdeutsch, Russo-Polish, Arabic, Turkish, Persian, Hebrew, Italian, English, French, Greek, and Hindostanee. How is it possible that there should be an accord in such a veritable babel of tongues? We have now made an attempt at introducing Hebrew as a language in which the lessons are given in the schools. In the Jewish orphanage, in the Læmel School, in the School of the Alliance Israelite Universelle, and in the Evelyn de Rothschild School, Hebrew is treated as a living tongue. A special association for women is endeavoring to diffuse the knowledge of Hebrew among the Jewesses. The Sephardim hail our idea with great applause, and their rabbis have granted permission for the colloquial use of the Hebrew in the religious schools of the community. Once a month the children are examined in Hebrew."

MAY your fear of God be as the fear of man.

CAST no mud into that well whence thou drawest water.

