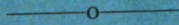


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THE NEW TESTAMENT  
IN HEBREW.

Translated by Prof. Franz Delitzsch.



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THE  
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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

—○—  
EDITOR,

THE REV. WILLIAM C. DALAND,

Leonardsville, N. Y.

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

—○—  
Vol. III.

FEBRUARY, 1891.

No. 11.

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CONTENTS.

Editorial Notes, - - - - -	241
Are the Jews Really the Chosen People? - - -	242
The Accusation, Trial, Condemnation, Burial, and Resurrection of Jesus, as Related in the Four Gospels, - - - - -	246
That Affidavit Again, - - - - -	261
Welcome Words, - - - - -	262

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



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

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הבישו אל-צור חצבתם  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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"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.

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**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

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A WRITER has asked us to answer the question why the Jews are persecuted by all nations, giving the prophecies bearing on the point.

It is difficult to answer this question in such a way as not to convey a wrong impression. Whenever it is said in the Bible that such and such an event transpired "that it might be fulfilled which was spoken by the prophets," etc., we readily see that the fulfillment of prophecy is a matter of the overruling, and in a sense determining, providence of God, working through human means, or agencies, which themselves are free and self-determining, and which act independently of any intention of fulfilling prophecy. We might almost say that if any human being should himself undertake to perform any act in order to fulfill prophecy, then such an act would not be the fulfillment of the prophecy, even if it should answer the conditions of a fulfillment. Thus it is difficult to speak in regard to fulfillment at the present day. If a Christian to-day justifies himself in anti-Jewish prejudice and hatred because of any prophecy to the effect that Jews are to be despised and

hated, he is certainly taking a mean way to evade blame for unreasoning and unreasonable conduct.

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THE prophecies oftenest quoted are perhaps the curses in the 28th of Deuteronomy, beginning, say at the 49th verse. Doubtless the persecution of the Jews by the Romans and by other peoples, are a fulfillment of this prophecy, but to say simply this, or even to quote statements from the New Testament, such as the self-imprecation in Matt. 27:25, is not enough. There are, or have been, reasons, many and diverse, why the nations have persecuted the Jews, reasons which have had their origin in ignorance, in superstition, in religious bigotry, and also in jealousy, envy, and many another human passion. Prejudice, as it exists to-day, conscious or unconscious, is partly inherited, the fruit of mediæval darkness, partly the result of thoughtlessness, bad education, bigotry, and other evils, which are strengthened by Jewish exclusiveness and pride, and the Jewish faults (for the Jews have faults like the rest of mankind), some of which are strongly marked, and which are in many cases but the natural result of centuries of misunderstanding and persecution on the part of other nations.

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PERHAPS this may not answer our correspondent. We have given the reason on the human side. That this has been and may be a salutary discipline for Israel, and under God a fulfillment of His will, is our prayer and hope.

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### 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 221.)

“The prophet stands still, the apostle goes forth,” is a thoughtful and striking saying of Paulus Lassel. “Go ye into all the world,” Christ said to the apostles, and they went forth. Among the Old Testament prophets, however, Jonah is the only one who went forth; but even he did not go

voluntarily, but was made to go by the power of God. Just on account of this immobility of the figure of the prophet we nowhere find in the Old Testament the picture of a coming prophet who was to go among the heathen and win them for the true religion.

In like manner it is with the figure of the king and priest. The people of Israel had kings who took an interest in the propagation of the true worship of God, but only by going out among the people for that purpose as did Jehoshaphat (2 Chron. 19:4), and Josiah (2 Chron. 34:7). And it is true that there were also Levites and priests among those whom Jehoshaphat delegated to go through the cities of Judah and teach the people the religion of revelation (2 Chron. 17:7-9), but this is the only case where the priest appears as itinerant teacher; everywhere else the activity of the priest, *i. e.*, that of the teacher, is restricted to the house of his God within his people.

As we saw, there were many among the Old Testament believers who recognized the duty of preaching the Word of God to the Gentiles. But neither the professional position of the prophet, nor that of the king, offered an opportunity for accomplishing this duty. The exile gave the impetus to this progress, and in the second part of Isaiah it appears to be effected. We hear nothing of any other king of Israel than Jahveh (41:21; 43:15; 44:6), not even of the king Messiah, whereas Jeremiah and Ezekiel, who still remembered the catastrophe of Judah and the Davidic dynasty contend on prophecies of the other David. Of the priests we only read the retrospective word of the Lord: "I have profaned the princes of the sanctuary" (Isa. 43:28), and of the prophets the impeaching reproof: "His watchmen are blind, they are all ignorant." Isa. 56:10. The people in want of the hitherto theocratic and mediating representation is thrown back upon itself, and to the great prophet of Isaianic spirit, who composed the address to the exiles (Isa. ch. 40-66), it was given by displacing Israel among heathendom, to view the latter's destiny for salvation in new and great connections. Israel, as the beginning of the Sinaitic legislation says, shall be a kingdom of

priests. Ex. 19: 6. The prophet of the exiles goes back to this idea of Israel as a mediator. As man attains a higher degree of existence only by way of looking back into the stage of his origin out of the dust of the ground, thus, as it were, the Messianic idea in Isa. 40-66 seems to have gone back into its original chaos. From the broad basis of the people it rises in renewed and regenerated form. It is the people to which the Lord offers a new covenant (ch. 55: 3-5), which is the realization of the sure promises of God given to David. The political Messianic figure is given up. The restoration of Israel and the spiritual renovation of the world is expected from that kernel of the people, which is in truth Jahveh's servant, and whose mediatorship culminates in One who completely and definitely accomplishes what is the goal of the divine plan of salvation. The one-sided ideal of a king is taken back and melted down in the idea of the people called to be the bearer and mediator of salvation, and this idea becomes the casting-mould for a new spiritual form of the Messiah, which writes in itself all the unalienable parts of the former.

Prophets, priests, kings, proceeded from Israel, which thus had in itself all three offices of the mediator according to power, and Israel is called Jahveh's servant as the people appointed to the prophetic, priestly, and kingly service, called to such three-fold mediating service not only to its own benefit, but to the benefit of humanity; for the gracious will of God comprises all nations, and Israel is to cooperate in accomplishing this will. It is the people of the prophet, priest, and king, and thus of the Messiah. But the prophet stands still and the apostle goes forth. Therefore we see the prophetic office after it has been taken back into the idea of the people come out as the apostolic office. Israel receives a new Torah, the one prophesied by the first Isaiah (2: 3b), and gets for it acknowledgment among the Gentiles. It is an apostolic people<sup>1</sup> in a higher sense than Jonah, whose book follows that of Obadiah, as an "ambassador sent among the nations."

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(1) עם שליחך  
(2) ציר בניים שלח

True, the mass of the people are unequal to this idea, disloyal to the Lord, and incapable of this mission of mediator, blind though having eyes, and deaf though having ears (Isa. 43: 8), so that the Lord must complain (42: 19): "Who is blind, but my servant? or deaf, as my messenger that I sent?" But there are also such who belong to the people of such high destination, not only externally, but who also serve the God of salvation in reverence and acknowledgment in spite of the enmity with which they meet. It is to this Israel, not merely after the name, but after the spirit, that such thoughtful words refer, like 44: 2, "Fear not, O Jacob, my servant; and thou, Jeshurun, whom I have chosen;" according to its nature it is marked 51: 7, "Hearken unto me, ye that know righteousness, the people in whose heart is my law." And at this inner circle of Israel the idea of the servant of Jahveh does not stop; from this collective of the true Israel it shrinks up still closer to a personal center, to one who is Israel in the highest power (49: 3), the complete reality of what Israel shall be, and the transcendent realization of what it shall accomplish (49: 6), "I will also give thee for a light to the Gentiles," *i. e.*, for a mediator of a new covenant between Israel and Israel's God, and thenceforth for a light of salvation for the idolatrous heathen world. In Him culminates Israel's prophetic, priestly, and royal destination; in Him Israel, as the apostolic people, gets its highest personification; He is the messenger of God in the highest sense, as He Himself says (48: 16): "And now the Lord God, and his Spirit, hath sent me."<sup>1</sup> Also in 61: 1: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me."<sup>1</sup> He is destined to become the salvation of God unto the end of the earth (49: 6), thus the Saviour of the world, and He becomes such by not resting till He has established everywhere on earth the divine right, *i. e.*, the true religion, the foreboding and desire of the Gentiles

come to meet Him; "And the isles shall wait for his law." Isaiah 42:4.

With whom else is this picture, devised by the pen of prophecy, congruent than with Jesus, our Lord who hath sprung out of Judah (Heb. 7:14), the Apostle and High Priest of our profession? Heb. 3:1. As Jonah's antitype, who has passed through a three days' grave in the heart of the earth, He, the risen One, turned to the Gentiles with the preaching of the New Covenant, which He has sealed with His blood, in His apostles who, what first of all concerns Him, refer to themselves by saying, too (Acts 13:47): "For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth." In Him, the Son of Israel, and in His apostles, the sons of Israel, Israel's calling, as a people of apostles, has been fulfilled. Whether we understand the servant of God in the respective passages collectively or personally, the matter is the same; the history of Israel shows no fulfillment of prophecy but the one given in Him. A still future fulfillment, which should surpass the one given in Him, is inconceivable.

(To be Continued.)

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## THE ACCUSATION, TRIAL, CONDEMNATION, BURIAL, AND RESURRECTION OF JESUS, AS RELATED IN THE FOUR GOSPELS.

BY PROF. L. C. ROGERS.

(Being a Review of articles thus entitled. By Moses A. Dropsie, Esq.)

### PRELIMINARIES.

It should be noted at the outset that the author of the pamphlet here reviewed treats the four gospels, not as fiction or forgery, but as a record of facts, though faulty, as he aims to show. But it will be observed that he makes these narratives the basis of a genuine story concerning the last days of Jesus, Jesus being here regarded as a real, historical personage, as are also each of the four evangelists. It will be noted that the author quotes freely from

these records as authority for what he says, just as he quotes from the canonical books of the Hebrew Bible. Thus there is an admission in substance, unwitting though it may be, that the four gospels are a record of facts, and the candid reader will require of the author that he shall treat them as such, that if he takes exceptions to any portions of these records he shall give good and sufficient reasons therefor. This the author *claims* to do, and in doing so he gives another tacit admission to the genuineness and authority of these records as a whole, as when he says in Part I.: "The purpose of this essay is not to review the whole life and history of Jesus, but only that part which relates to his accusation, trial, execution, and alleged resurrection." But in the next period this author sneers at the "Harmony of the Gospels," and talks wildly about "the contradictions of the evangelical historians and the improbabilities of their narratives;" and in closing Part II. he says: "What is the intelligent reader of these narratives, which are claimed to be authentic accounts of matters recorded by men who are regarded as saints, and whose statements are presumed to be the absolute and unquestionable truth, to believe when the narratives contradict each other, and when the later chronicler seems to reject the earlier? Reason dictates that both should be rejected." Thus to discredit the sacred narratives in their account of Christ's resurrection, the author's statements throw the glamour of uncertainty and of unreliability over the whole. Is this fair play? It is worse than idle. The author appeals in vain to the "intelligent reader." In the light of these facts the author's repeated professions of candor and good-will in what he has written seem almost meaningless.

In presenting his essay to the public the author claims for his motive, in part at least, the clearing of the Jews from the charge of crucifying Jesus. He says: "The common error that has prevailed for centuries, that the Jews crucified Jesus, has engendered not simply prejudice against that religious sect, but has subjected them to atrocities and barbarities too fearful to recount." "The

motive," he adds, "of the writer of this essay has been to correct the erroneous views that have been so generally entertained." The motive here preferred wears the stamp of good-will, to the Jews at least. The odium, however, which for eighteen hundred years, has attached to the crucifixion of Jesus, let it fall where it may, on Jew or Roman, ought not to subject the party to "atrocities and barbarities," and especially so since Jesus Himself said, amid the agonies of the cross, "Father, forgive them, for they know not what they do." Luke 23:34.

The author of the essay gives it as his opinion that if "Christian theologians will abandon the contradictory, incredible, and irreconcilable doctrines in relation to Jesus, they can stand on the principles and doctrines borrowed by them from Judaism, in a position so strong as to be impregnable against the attacks that might be hurled against them." "Indeed," he adds, "many of the intelligent, exemplary, and charitable, who were reared under Christian teachings and who now repudiate Christianity, would enlist under its banners." Let us hope that it will be so. It is to be feared that Jews as well as Christians have incorporated into their matters of faith things "irreconcilable" with the teachings of Holy Scripture. The sooner they abandon them the better. But "the principles and doctrines of Judaism," as found in the New Testament and in the faith of Christians, were not "borrowed," as this author intimates; they were simply continued and passed on from the Old to the New. Jesus made the Old Testament the basis of His teaching. "Think not that I am come to destroy the law or the prophets." Matt. 5:17. "If thou wilt enter into life, keep the commandments." Matt. 19:17. "Blessed are they that do his commandments." Rev. 22:14. Of this teaching of Jesus no one who is an "Israelite indeed" (John 1:47,) will say that it is false teaching. It could be easily shown that the New Testament as a whole, is in harmony with the teachings of the Old Testament.

As a further preliminary to the intended discussion the writer of this review cannot well forbear to call attention to another observation by the author of the essay, *viz.*,

“ He who harbors in his heart unkind feelings toward his fellow because of difference of opinions, be they religious or social, violates the principles and lessons taught by our enlightened age,” and, let it be added, lessons taught in the sacred Scriptures, as expounded by the holy prophets and apostles, and by Jesus Himself, and illustrated in His beautiful life, in proof of which see Matt. 22: 37-40, compared with Deut. 6: 5 and Lev. 19: 18; also John 3: 16, Rom. 5: 8, and 1 John 2: 9, 10.

## DISCUSSION.

What now is the plan of the essay? It attempts, Part I., to make Jesus to be guilty of *treason* against the Roman government, and to prove that for this crime He was arrested, tried, condemned, and executed by Pilate, the Roman Procurator; thus, by implication, showing up Jesus to be a public enemy and a man to be abhorred.

The accusation which this essayist brings against Jesus is one which he himself proposes, for he can find no such form of accusation against Jesus either in the four Gospels, nor yet in any contemporaneous writer, either Jew or Roman, I conclude. The charge is this: “ His acts and conduct were revolutionary, and were violations of the Roman law of that period.” No reference to authorities is given at this point. Again, “ Jesus knew that he had violated the Roman law by having drawn crowds and preaching to large assemblies of people, and proclaiming sentiments which that law denounced as treason.” No reference to authorities is given at this point. A similar charge is preferred in a general way against “ the disciples of Jesus,” *viz.*, “ they knew the enormity of their offences against the Roman law, . . . and the severity of its penalties for such offences, *to wit*, the forfeiture of their lives.” So then, in the view of this essayist, they were guilty of a crime of great “ enormity.” Again he says: “ Jesus claimed to be the king of the Jews, a prophet, and the Son of God. His utterances were deemed blasphemous, and ‘ sacrilege ’ in the Roman sense.” The essayist refers to the XII. Tables, to the Pandects of Justinian, and to Momm-

sen's History of Rome, to show what "treason" is in Roman law; but by what authorities does he seek to fix the charge of treason upon Jesus? He tries to make the four Gospels do this work, Gospels written by men who believed in Jesus with all their hearts, who loved Jesus as they loved no other, who taught and persuaded vast multitudes of people to love and serve Jesus, and who for His sake cheerfully endured persecution from Jew and Pagan, and who were ready in the event to die for Him. Is it likely, under these undeniable circumstances, that the four evangelists could ever write anything that would convict Jesus of crime and make Him a public enemy?

For this theory that Jesus was condemned and executed for *treason* the essayist puts in the claim of "originality." He says: "The legal questions herein discussed are original—that is, the writer is not aware of their having been treated by any other author on this subject-matter." It is hardly probable, after perusing his effort, that any one, either Jew or Gentile, will care to contest with the author his claim to originality. It will seem strange enough to most readers if Jesus were executed for treason, that for more than eighteen hundred years no writer found it out, and it was left to this essayist to make the discovery, not by finding new material, but by manipulating the old.

But what now was treason according to Roman law? Was it to be found in the "sentiments" which Jesus held, or in His "preaching" to the people, as the essayist intimates in a general way? His authorities will not sustain him in such a position. Mommsen, to whom he refers us, says that "public treason is communion with the public enemy (*proditio*), and violent rebellion against the magistracy (*perduellio*)." The Digest of Justinian, another authority quoted, defines treason to be "that crime which is committed against the Roman people or against their safety. It occurs when those whose conduct and criminal counsel causes an outbreak." It belongs to this essayist then, as prosecuting attorney, to show that Jesus made violent rebellion against the Roman magistracy, and

caused an outbreak by His conduct and criminal counsel. He makes the attempt by saying, "Jesus determined to resist by force of arms. He advised his disciples to buy swords, and on being assured that they had two swords, he said: 'It is enough.'" Yes, two swords were enough for the lesson of non-resistance He was about to teach; but surely not enough in a company of twelve or thirteen for actual defence, if that were what Jesus aimed at, of which, however, there is no intimation in the record. The statement, therefore, that Jesus determined to resist arrest by force of arms is wholly gratuitous; it is an assumption. We have, however, direct proof to the contrary; for when the impulsive Peter drew his sword and smote one of the arresting party, Jesus rebuked him and said: "Put up again thy sword into his place; for all they that take the sword shall perish with the sword." Matt. 26: 52. And again, to Pilate himself Jesus said: "My kingdom is not of this world; if my kingdom were of this world then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." John 18: 36. In other efforts to show that Jesus was guilty of treason the essayist proceeds in substance to say that Jesus knew that He had violated the Roman law; we know that He knew it by the fear that He manifested, and this fear was that He would be arrested, and that He would suffer the punishment prescribed by the Roman law for His offence. This is an *argumentum ad hominem*. But the essayist should remember that the "offence" which he here takes for granted, *viz.*, treason, is the very thing he is here proposing to prove. But what evidence is there that Jesus manifested guilty fears of any sort? The essayist refers us to Matt. 20: 17-19 and Mark 10: 33, 34. But Jesus here simply foretells His death; and this was surely no evidence of fear, much less of guilty fear, as the essayist would fain believe. Besides, if Jesus were afraid of the Roman officers, why did He go on to Jerusalem at the time of the Passover, and thus put Himself right in the Procurator's way? The reasoning of the essayist is absurd. Again, at the Last Supper Jesus foretold that one of the company

would betray Him, and here again the essayist assumes that this was proof of Jesus' guilty fears. These assumptions and *non-sequiturs* are not very convincing. But not content, the author presents, as a last proof that Jesus was guilty of treason, the "conduct of the disciples." As they forsook Him and fled, it is assumed that "they knew the enormity of their offences against the Roman law, and the severity of its penalties for such offences, *to wit*, the forfeiture of their lives." We must again remind this author that their "offences" are the things for him first to prove—but this repeated process of taking such for granted is an evidence that proof is wanting. And further, if these disciples were, like their Master, as is here charged, guilty of treason against the Roman government, why were they not arrested? They were neither arrested nor is there evidence that any attempt was made to arrest them by the Roman Procurator. How is this? Two were present at Jesus' trial (John 18: 15); John was at the cross when Jesus expired (John 19: 26); the suicide out, the eleven disciples were in Jerusalem. Mark 16: 14, John 20: 19, Luke 24: 33. Pilate could easily have put them under arrest, and was bound to do so if they were guilty of such an enormous offence against the Roman law and government; and besides, if they were consciously guilty, or were fearing arrest, why did they not escape from Jerusalem? The claim of the essayist is unsupported and untenable, and his reasoning is placed under the *reductio ad absurdum*.

Now to the claim made in the essay that Jesus was guilty of treason, it has been shown that there is in the four Gospels no evidence of it, and that none has been adduced, taking the definition of treason as given in the authorities to which the essayist refers. To the further claim that Jesus and His disciples were in conscious guilt, fearing arrest for treason, it has been shown that the reference to the four Gospels does not show it, and it does not stand to reason if such were their fears that they should have come to Jerusalem and thus exposed themselves to arrest.

To these several allegations by the essayist, the re-

viewer proposes to show, (1) that Jesus was arrested by the *Jewish* officers and their bands, and not by the Roman authorities, as is claimed in the essay throughout. The essayist refers to Matthew, chapter 26. Who now, we ask, came to take Jesus? The answer is found in verse 47: "A great multitude with swords and staves, from the chief priests and elders of the people;" not from Pilate, the Roman Procurator. Mark asserts the same (14:43): "A great multitude with swords and staves, from the chief priests and the scribes and the elders." So also John (18:3): "A band of men and officers from the chief priests and Pharisees cometh thither with lanterns and torches and weapons." The essayist refers us again to Matthew's Gospel, chapter 20, verses 17-19. Who now does Jesus say will arrest and condemn Him to death, the Jews or the Romans? "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death." There was a conspiracy by the Jewish authorities to catch and kill Jesus; see Matt. 26: 3, 4: "Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him." Mark says (14:1): "And the chief priests and the scribes sought how they might take him by craft and put him to death." See also Luke 22:2. John says (11:57): "Both the chief priests and the Pharisees had given commandment that if any man knew where he were, he should show it, that they might take him;" for (verse 54) "he walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples," until the time of the Passover drew nigh; then He came to the city openly, with the "whole multitude of the disciples" (Luke 19:37), who "began to rejoice and praise God." So then the Roman authorities were not a party to the arrest of Jesus; the Jewish rulers were alone responsible. And why did they conspire to kill Him? John gives the answer (11:47-53): "Then gathered the chief priests and the Pharisees a council, and said,

What do we? for this man doeth many miracles. If we let him thus alone all men will believe on him." "Then from that day forth they took counsel together for to put him to death." Pilate, too, saw through the base motives of the Jewish rulers, "for he knew that the chief priests had delivered him for envy" (Mark 15: 10); and it may be added that Jesus' disciples had no fear of the Roman authorities; it was the envious and murderous Jewish rulers that they feared. Joseph of Arimathea was a disciple of Jesus secretly for "fear of the Jews" (John 19: 38); others "feared the Jews; for the Jews had agreed already that if any man did confess that he was Christ, he should be put out of the synagogue." John 9: 22. See John 7: 13; 12: 42; 20: 19.

It is now proposed to show, (2) that Jesus was not only arrested by the Jewish rulers and not by the Roman, but that He was tried and pronounced guilty of death first by the Jewish authorities. This, as has been shown, was a part of their plan, for when the Jews had arrested him, "they that had laid hold on Jesus led him away to Caiaphas, the high priest, where the scribes and elders were assembled." Matt. 26: 57. So says Mark 14: 53. See Luke 22: 54 and John 18: 13. Matthew (26: 59 *et seq.*) says: "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death. . . . At the last came two false witnesses;" finally the high priest said to Jesus: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." "Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death." See Mark 14: 55-65, Luke 22: 66-71, John 18: 19-24. Now these Jewish authorities dared not put Jesus to death *murderously* and violently, for they "feared the people," as in a purposed attempt upon the life of John the Baptist. Mark 11: 32. They sought to lay hold on Jesus, "but feared the people." Mark 12: 12. See Luke 20: 19; 22: 2. The Jewish rulers *could not* put Jesus to

death *judicially*, for they were tributary to the Roman government; as said the Jews when they brought Jesus to Pilate's house, "It is not lawful for us to put any man to death," John 18: 31. These trials of Jesus, first before Anas, the ex-high-priest (John 18: 13-24), and then before the official high priest, Caiaphas, and the whole Jewish Sanhedrim, the essayist denies *in toto*, as "incredible." It is undoubtedly incredible from his point of view. It does not harmonize with his theory. But the record upon which he relies proves it beyond the reach of successful contradiction. The plea of the essayist is that a trial by the Jewish authorities would be "vain and idle ceremony," as they could not administer capital punishment. This, then, be it noted, was their reason for taking Jesus to Pilate. See again John 18: 31. As the Jewish and not the Roman authorities made it their business to arrest Jesus, as has been shown, so they made it their business also to try Him, and they condemned Him to be deserving of death because He declared He was the Son of God. They went as far as they could, and then took Jesus to Pilate to secure, if possible, Pilate's condemnation of Him on any accusation or plea which they thought he would be most readily disposed to entertain, as they were bent on having the life of Jesus taken, as has been shown. The essayist calls attention to the fact that when Jesus was arraigned before Pilate he stood mute, and in doing so it is intimated that Jesus "refused to plead to, or answer the charge of treason, or answered evasively; his answers to Pilate's questions being of that character." Here again the essayist takes it for granted, or assumes, that Jesus is on trial for treason and refers to the Gospels for the record of Pilate's questions; but no one of these references intimates in the least that Pilate put any question to Jesus in relation to treason. John 19: 6-12. Jesus was "brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." Isa. 53: 7.

It is now proposed to show, (3) that Pilate, instead of charging Jesus with treason, held Jesus to be innocent of all the evil things with which the Jews accused Him, hav-

ing first proposed to the Jews that they take Him and judge Him according to their law. John 18: 31. This last reference the essayist rejects, and proposes to "show the utter impossibility of its truth." He says: "It needs no argument to convince one even unlearned in the law, that a judge whose duty it is to try one charged with treason, homicide, or other capital offence, cannot delegate that power to his accusers, or to the witnesses to the offence, or indeed, to any other person not clothed by law with the right and duty of such trial." The "impossibility of truth" here charged against John's declaration (18: 31), rests, it will be seen, solely upon the assumption that Pilate had arrested Jesus and put Him on trial for *treason* against the Roman government, whereas, as has been shown, Pilate did not arrest Jesus or cause Him to be arrested; he had no hand in it, and so far as the record shows, he had no knowledge of the proceeding at the time. John 18: 28-31 is an evidence that the only charge made by the Jews at this particular time in the order of events—other charges followed—was the general one that Jesus was a "malefactor," an evil-doer of some sort. "Then said Pilate unto them, Take ye him and judge him according to your law." That they could have done so, the essayist's own admission is sufficient proof. He says: "The Jews were permitted to try cases that occurred between themselves, whether religious or civil." There is abundant proof of this.

Now to the question, Did Pilate find Jesus guilty of treason, or of any evil thing? According to John's Gospel Pilate declared Jesus' innocence repeatedly, "I find in him no fault." 18: 38. Again (19: 4), "I bring him forth to you, that ye may know that I find no fault in him." Again (19: 6), "Take ye him, and crucify him: for I find no fault in him." After hearing the accusations of the Jews, and after a searching personal examination of Jesus, Pilate says to the chief priests and to the people, "I find no fault in this man," as Luke records it, 23: 1-4. Again, Luke 23: 13-16 says: "And Pilate, when he had called together the chief priests and the rulers and the people, said unto them, Ye have brought this man unto me, as one that perverteth

the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him; no, nor yet Herod; for I sent you to him, and lo, nothing worthy of death is done unto him." This testimony is ample and convincing.

It is now proposed to show, (4) that Pilate gave Jesus up to be crucified to allay the tumultuous clamor of the Jews. This is evident from Matthew's Gospel, chapter 27, verses 20-26. As Pilate, according to custom, would release one prisoner at the feast, he hoped it would be Jesus; his wife had sent word to him, saying (v. 19), "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of him." "But the chief priests and elders persuaded the multitude that they should ask Barabbas and destroy Jesus." "Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let him be crucified. And the governor said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them; and when he had scourged Jesus, he delivered him to be crucified." Mark says (15: 15), "And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified." Luke says (23: 23), "And they were instant with loud voices, requiring that he might be crucified; and the voices of them and of the chief priests prevailed." John records (19: 14-16), that Pilate "saith unto the Jews, Behold your king! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away."

We may now consider the first matter of inquiry in

the essay here reviewed fully answered in the negative, *viz.*, Was Jesus condemned for treason against the Roman government, and executed therefor by Pilate, the Roman Procurator? In traversing this case thus far, we have also brought before us incidentally the testimony which answers the second great question of the essay, *viz.*, What part had the Jews in securing the death of Jesus? Seemingly, the greater part rests with the generation of official Jews at Jerusalem who procured Jesus' crucifixion. They said, "His blood be on us, and on our children." The Bible declares that God will visit the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Him, and will show mercy unto thousands of them that love Him and keep His commandments. Ex. 20:5, 6. Under this merciful limitation and promise it is to be hoped that the Jews of to-day are no longer responsible for this imprecation of the divine wrath from parents to children for the cruel death of Jesus, except only so far as this act is still approved and justified by those of Jewish descent.

In closing Part I. of his essay the author indulges in what seems to be a fling at the early Christians, quoting the writings of a pagan historian, Tacitus, to this effect, *viz.*: "The manners of that people (the Christians,) were, no doubt, of a pernicious tendency, and their crimes called for the hand of justice," referring to their wholesale destruction by Nero to remove from himself the imputation of guilt for the burning of Rome. Our essayist is quite welcome to this hand-shake with a pagan over the slur here cast upon the good name of the followers of Jesus; but what becomes of his profession of good will? As to how "the Romans regarded the Christians" in 'Tacitus' time has little to do with the subject "at the period of the trial." The words of Tacitus therefore seem to be lugged in by the essayist.

It seems proper to say at this point that the writer has found it impracticable to follow the notes of the essayist in the order in which they are written and maintain anything like a logical method of discussion, inasmuch also

as the author introduces into his essay not a little that is irrelevant, though otherwise of interest. These observations will apply also to Parts II. and III. of the essay. The plan of the writer has been therefore to follow the general subject as announced in the heading, and to notice the pertinent observations of the essayist as they come properly in the order of discussion. The writer has not, unless by oversight, omitted to notice anything in the essay essential to the argument. The Sabbath question has its merits, and would be pertinent here if the *day* of Jesus' resurrection and not the *fact* were under discussion. The writer has foreborne to call attention to several mistakes of the essayist; and some of these ought perhaps now, for the sake of accuracy, to be recalled, as when speaking of the Julian law of treason (*lex Julia de majestate*), it is said to have been "formed" during the reign of Augustus; it was of course the work of Lucius Julius Cæsar (B. C. 90), as the title indicates. This law gave to the person of the higher magistrates a greater degree of inviolability, inasmuch as they *represented* the majesty of the State. But the Julian law was *modified* by the successors of Julius Cæsar. (Merivale, History of the Romans, Vol. 5, p. 117.) Again, the law of the Twelve Tables is said to be the basis of "the private law." If it was only such it could not be appealed to in public cases (*judicia publica*), as has been done in the essay. Again, the essayist stumbles in making the crime *de majestate* (treason), and *sacrilegium* (sacrilege), to be one and the same. "In the Roman sense," sacrilege was profaning and violating the sanctity of their holy places, or the robbing of their sacred things, and was the highest crime known to Roman law. (Merivale, Vol. 5, p. 118.) The essayist is then at fault in saying that the "utterances" of Jesus were sacrilege in the Roman sense.

It remains now that something be said respecting the crucifixion, and other related and omitted matters. As capital punishment could be administered only by forms of Roman law, Judea belonging to a Roman province, Jesus was crucified. Two malefactors were to be crucified at this time; the Jews had accused Jesus of being a "male-

factor," so He "was numbered with the transgressors," (Isa. 53: 12), but this is no proof that He was a transgressor; or, "he had done no violence, neither was any deceit in his mouth." Isa. 53: 9. Jesus was "holy, harmless, undefiled, separate from sinners." Heb. 7: 26. Pilate found "no fault in him," as has been shown, and the claim of the essayist that "at the period of the trial the Romans regarded the Christians with contempt and detestation," as Christians, is without proof. They were not developed or known as a sect by this name at this time. "The disciples were called Christians first at Antioch," A. D. 41. See Acts 11: 26. Pilate recognized Jesus as a Jew. John 18: 35. The essayist well says: "Jesus, the founder of the Christian religion, and his disciples, were Jews, and as such, believed in the commands and teachings of the Bible, on which they based their religion;" and it is not therefore at all reasonable that the evangelists contradicted each other in their writings, as this author is so fond of saying, as when Jesus was made known to those who came to arrest Him by a kiss from Judas, as one writer says, and another adding that Jesus went forth to them and said, "I am he whom ye seek," both events could easily have happened. Why is he then so ready to charge contradiction?

It will be in point here to notice another observation of the essayist touching the favor shown the "Jews" by the Roman authorities, in their fidelity to the Sabbath and other religious duties, exempting them from military service, etc. He says: "Augustus further directed the government of Asia not to apply the rigorous imperial laws respecting unions and assemblies against the Jews." Now as Jesus and His disciples were Jews, and were so recognized, as has been shown, they are entitled to the benefit of this concession, as against what the essayist says respecting the prohibition of the Roman law "to throng places and temples, or to have assemblages or meetings," etc. Jesus was at the head of a great religious and moral movement which often drew together large companies; but Jesus held no seditious meetings, no tumultuous assemblies; He led no conspiracy against the Roman or Jewish

governments, and the essay offers no proof that He did. He paid the Roman tax. Matt. 17: 27. He said to the people: "Render to Cæsar the things that are Cæsar's." Mark 12: 17.

So then the claim made in the essay that Jesus was arrested, condemned, and executed by Pilate, the Roman Procurator, for treason, is not only an "original" claim, as the author holds, but it is also wholly an assumption; it is a gratuity; it is asserted without proof either of reason or record; yea, more, it flies in the face of the record; it is false in theory and is seen to be incapable of proof. The attempt to make the *four Gospels* say that Jesus was guilty of *treason*, a public enemy, and a person to be detested, is presumption even in an advocate.

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#### THAT AFFIDAVIT AGAIN.

Since publishing in THE PECULIAR PEOPLE of October last, the affidavit of one John Hoffman, containing allegations against the Rev. Jacob Freshman, and since the publication of the letters of the Rev. A. B. King and Dr. Fishblatt, we have been permitted to examine the original affidavit, with the signature in his own hand, of John Hoffman, accompanied by the certificate of the County Clerk attesting its genuineness, and have also read the original of a letter by the same John Hoffman, in which he makes, by implication, references to Mr. Freshman, plainly justifying us in all that we have said in regard to Mr. Hoffman.

We take pleasure in making all due amends to the *American Hebrew* for whatever we have said which in any way reflects upon it. We make no defense of either Mr. Freshman or Mr. Hoffman. The publication of the letters of Dr. Fishblatt and the Rev. Mr. King, was made at their own request, and because we know or believe them to be honorable men, albeit like all the rest of us, they may labor under a false impression. This leaves us to reiterate what we have already said, that there needs to be some reform in methods employed by missionaries to the Jews.

Why will people disregard the opportunities which

they have of disseminating Christian literature among Jews when the difficulties of this method are so much fewer than in the other. But whatever we do, let it be open and free from suspicion.

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### WELCOME WORDS.

SPOKEN AT THE CHICAGO CONFERENCE BY PROF. H. M. SCOTT, D. D.

The Christian needs to go to school to history and learn from the sad record of Jewish persecution at the hands of Christians how deep has been the injustice and how sincere should be the contrition. It is hardly too much to say that Jews have suffered more at the hands of Christians than Christians ever suffered in all the persecutions under the Roman emperors. Nero was no worse than some Christian kings of France or England. When Christianity was spreading through the Roman Empire it met Judaism spreading also; missionaries of the Messiah and rabbinical preachers of Jehovah appeared somewhat as rivals, both making converts to their faith among the heathen. In time the Jewish missionary withdrew from the race. In the third century, offended by the new religion, Judaism began to intrench itself in its traditions; the Talmud took shape, and Israel was content to defend itself and live.

But the Christian could not be satisfied with letting the Jews alone, even when they ceased to propagate their religion. In the sixth century various methods were tried to convert Jews. It was thought they might be bribed to change their faith. Then their children were taken to be brought up as Christians. Finally force was employed, and at the point of the sword, or face to face with fagot and torch, they were compelled to be baptized. All such plans failed, and the system of plunder and persecution, outlawry and murder, made the Jew the scape-goat of the Middle Ages. He had no civil rights. He was the personal property of the king. He must wear a peculiar dress, live in a particular place, submit to all sorts of taxes and restrictions, and be content that he was allowed to live at all.

Any national excitement might bring death to the Jew. When the Crusaders, under Richard, set out for Palestine they first attacked the Jews in England. At York, in desperation 500 Jews first killed their wives and children and then took their own lives. In Germany 17,000 Jews lost their lives by persecution. In France all the Jews in some provinces were burnt. As national feeling grew strong the Jews were banished from the land. In the year 1290 they were banished from England, about 1390 from France, and in 1492 from Spain. The result was they flocked largely to Germany and Italy. Even where they were allowed to live it was largely that they might be taxed and plundered for their life. The Church forbade Christians to take interest on money; but Jews might do so; hence they became the bankers of the Middle Ages. Kings and nobles borrowed from them in times of quietness, and plundered them of their profits in times of war. The modern Jew is the best banker in the world. He has served the largest apprenticeship, and has seen crises compared with which modern Black Fridays are as summer breezes to a cyclone. The Jew might not handle new goods, hence he became a dealer in old clothes. When we hear the Israelitish junk dealer crying through our alleys, "Clothes, old iron!" we hear a voice sounding from the Middle Ages, and the cry was put in the Jewish lips by the cruelty of our Christian forefathers.

Not till our own century has the Jew received full civil rights. Only in 1870 was he made in Germany equal to other citizens before the law; but secretly and otherwise he still bears the odium of prejudices a thousand years old.

Surely, then, it is time that the barriers, the exclusion, the separation and hatred, which have been built up through ages, should be thrown down. And surely Christians, who made the Jew a marked man and shut him up in Ghettos and old Jewrys, should take the first step toward welcoming him back to the brotherhood of mankind.

We profess a religion of love, and surely here is a place where it should show its heart. Modern Judaism is widening, and becoming liberal to meet our fraternal ad-

vances. The great Moses Mendelssohn, in the last century, led the German Jews into this place of great liberty. He was a friend of Lessing, and he was the model Jew who appears in the drama of "Nathan der Weise." There we hear the story of the father who had three sons, but only one magic ring, which made its wearer a man of most loveable disposition. He had exact imitations of it made for two of the sons. After the father's death the brothers disputed as to who had the real magic ring, till one said the bearer of the true ring would be loving, and settled the controversy. Those three brothers were the Jew, the Mohammedan, and the Christian, each claiming to be the favored son of God. If we have more love for the Jew than he has for us, we may claim that he should come with us to our common Father; that is the only argument that avails, and that is the path of true evolution leading to the survival of the fittest. The Jew has resisted our cruelty; he has met our wrong and outrage; he has triumphed over our sword and scaffold; the time has come to attack him with love—to put our heart against his heart and set our shoulder to his shoulder in labor for righteousness and peace. Here is a weapon which he cannot resist. Heaping coals of love's fire upon his head will burn all suspicion out of both his brain and his heart. The time has surely come for making prominent the many religious beliefs which the Christian and the Jew hold in common, instead of quarreling first about the few things that separate them. We both follow the Old Testament. We both believe in the God of Abraham, Isaac, and Jacob. We both cling to the immortality of the soul, we both make prominent a life of virtue to be chosen and followed here and now. These fundamentals, which Kant emphasized, God, free will, and immortality, we all hold in honor and seek to make vital factors in human life.

The Jew thinks he reaches a fulfillment of the Old Testament in the Talmud, in the religion of culture, in a sweet mysticism, in the ethics of humanity. The Christian considers the best fulfillment of the Old Testament to be found in the New Testament, with its Messiah, its Sermon on the Mount, its ideal life, its atonement for sin, its holy brotherhood. Here is no place for strife, only for brotherly rivalry.

