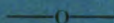


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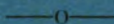
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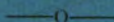
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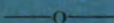
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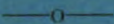



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DEVOTED TO JEWISH INTERESTS.

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

EDITOR:

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

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OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following :

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2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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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,
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הַבִּיטוּ אֶל-צִוֵּר חַצְבַּתֶּם
וְאֶל-מִקְבַּח בֵּיר נִקְרָהֶם
Isa. 51: 1.

"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.

IN view of the publication last month of the portion of the lecture on "The Jew a Witness for Christ," and also on account of several remarks made by Jewish acquaintances, it may not be out of place to say a few words on the responsibility for the death of Jesus. Many Christian divines are fond of emphasizing the statement that "the Jews" crucified Jesus, and fired by zeal for God they would like to call down fire from heaven and consume the nation. This is a figure of speech; we do not know of anyone who would like to do this literally. On the other hand, in the face of all the narratives we have, and the most unimpeachable testimony, many Jewish writers are fond of asserting that it was the Romans who crucified Jesus, and by implication they say the Jews had nothing to do with it.

Now as a matter of fact the truth lies, as it generally does, midway between these two extremes. The Roman governor certainly suffered Jesus to be crucified, and on him rested the responsibility for His death, for he could have prevented it. It was his place to see that justice was executed, and he was false to his trust. For selfish

reasons Pilate prostituted his judicial functions and became the synonym for all baseness on the bench of justice. But the leaders of Jewish religious thought were eager for the death of Jesus, and a frenzied mob, incited by their leaders, and fired by bigotry and superstition, carried out the object which many of the nation sought. The cry of the multitude, "His blood be upon us and upon our children!" could not bind the souls of those who were faithful to Him nor the souls of those who had no part in the tragedy. The fact remains, however, that, while the Roman authority was legally responsible for the deed, Pilate was guilty of the grossest breach of judicial trust, and the leaders of Jewish thought and the enraged mob were eager for the death of Jesus, and under a form of Roman law were efficient in accomplishing the desire of their hearts. The greatest moral responsibility rested therefore upon the representatives of Jewish religion and their frenzied followers.

WHAT of it to-day? Well, to be sure, what of it? The bare facts have to be admitted. The Jewish people as a whole rejected Jesus and His Messianic claims. "He came unto his own, and his own received him not." God, who knoweth the hearts of all, and who guideth the destinies of nations, shall surely know how far to punish the nation for their national shame in this matter. That we can safely leave in the Divine hand without presuming to read God's will too closely. Two things, however, ought not to be done. In the first place, Gentile Christians ought not to throw stones at "the Jews" for their conduct at Calvary. If they had been there, they might have done the same. Nor can Gentiles afford to visit the sins of a misguided rabble or a bigoted Sanhedrim upon good people to-day because they bear Jewish names and faces and have Semitic blood in their veins. It is no man's business to undertake the fulfillment of prophecy or the execution of the Divine judgment. When tried it has generally

proven a sorry affair in the light of history. Neither Jew nor Gentile can afford to call hard names on this point. Jews are our brethren as men and sinners, to be saved by the same Divine grace. Let us show them the beauties of salvation by our forbearance and love toward them, not by recriminations nor by hard words. On the other hand, in the second place, Jews ought not to try to seek refuge in the quibble that it was "the Romans." That is all very well for a joke, but it is not serious treatment of history. The position of the Jewish people with regard to Christ is not all baseness. If Jews crucified Him, it was a Jew who begged His body and tenderly laid it in his own tomb. If a Jew betrayed Him, they were Jews who wept at His cross and who visited His sepulchre. If Jews sought His death as an impostor, Jews believed on Him, and with confidence in His mission preached His Gospel. The whole church at the first was Jewish through and through. Therefore, if Jews to-day feel like avoiding the accusation of participation in Jesus' death, let them turn to these facts and follow the example of these faithful ones, and say that they partake of such rather than of those who cried, "Crucify him, crucify him!" But let not Jews by legal jugglery try to make it out that Jews were not responsible for Jesus' death. Such reasoning may sometimes be successful in sharp practice in civil courts, but it will not do in solemn history.

THE CHURCH, WHAT IS IT?

In the controversy at present existing in England over Welsh disestablishment it is claimed on the one hand that it will not do to press investigation too far in reference to ecclesiastical property titles; for, in that event, all state-church property must revert to Rome. On the other hand there are those who deny this and claim that the Anglican Church is essentially the same as it has ever been from the times of the early existence of Christianity in the islands,—Christianity transplanted from the south

of France and identical with the Christianity of the first four centuries of the common era. The one class in the controversy are Protestants. The other scorn the name Protestant and are Anglican Catholics. The theory of these latter as to the Church is advanced and their practices highly ritualistic. They are willing to affiliate with Rome and with the Greek Church, conceding catholicity to them although in error, and regard Dissenters and other separate bodies as schismatics and heretics. Catholic Christianity, whether Anglican, Roman or Greek, is the product of a type of Christianity which came to its full development in the fourth century, and in the case of the "Western Church," received many accretions in the mediæval ages tending to differentiate the Christianity of that time still more from primitive, apostolic Christianity.

From the time of Cyprian and Augustine, bishops of North Africa, and onwards, the doctrine of the Church was formulated and maintained in the greatest prominence; but at the same time when this church doctrine was in process of formulation councils condemned as heretics, sectaries and dissenters, and in so doing made the fatal mistake of condemning those only who, of all the bodies existing at that day had indisputably a title to lay claim to the appellation "Church," the Church possessed of a higher antiquity than that of the Catholic Christianity, either Eastern or Western. In other words, they who were in possession of this inalienable right were neither sectaries nor dissenters, but constituted the undivided body of Christ, and maintained purity of doctrine and practice in an age when a great apostasy had set in which threatened to overwhelm well-nigh the whole of Christendom. As tops of banners are seen from hill-tops indicating that in the valleys below there are large masses of men moving although unseen, so there are indications plainly enough to be discerned that at the time in question these representatives of the first Christians existed in

great numbers. They existed among the Jewish people in far greater numbers than is commonly supposed. East and west where there were synagogues there were to be found followers of the Man of Nazareth. They received the designation Nazarenes, a term still applied by the apostate synagogue, but erroneously, to all Christians. It is very possible that from that time to this there have never been wanting in any age within the national limits of the Jews witnesses to the pure religion of Jesus. We know that very early there were also separate communities among the Gentiles. More or less pure and undefiled, the stream of the truths of the Apostles' times has come down through the centuries. Here we trace the existence of confessors of the Apostles' doctrine by the slander of their enemies. There we are able to get a clearer view of them as through some lovely vista leading into Alpine valleys. Now they rejoice in the sunshine of prosperity. Now they are persecuted to the death and die like Christians that they were, the true followers of Christ. Periods there were when it is quite evident that they multiplied rapidly, insomuch as to excite the jealousy of their enemies and to bring down upon themselves a crusade of blood. At the dawn of the Reformation period they existed in flourishing communities in Switzerland, Southern France and Northern Italy.

The true Church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Eph. 2: 20. When Paul wrote these words to the Ephesian Christians, Ephesus was noted as being the place where the great temple of Diana was located, one of the seven wonders of the world. In the construction of that temple nations took part, and kings contributed each a single column. It marked an era in the history of western architecture and long remained a marvel of architectural beauty. Such is the Church, the most amazing of all earthly wonders. It has been impossible for men to crush out her separate existence. She will en-

dure until the end of time, and men shall yet see all over the world that the fairest structure ever erected on earth is the pure and true Church of the Lord Jesus. Not only New Testament prophets are meant in the language of the great Apostle. Undoubtedly he included in that designation the goodly fellowship of the Prophets whose ministry in years long anterior to the incarnate manifestation of the Christ had helped to lay the foundations sure and strong of the Christian Church. Nor is Christianity apostolical only. It is prophetic also in the sense that it is built four-square upon the teachings of all the Prophets from Moses to Malachi.

The true Church is that body of the faithful witnesses of the Christ who keep the commandments of God in the faith of Jesus. It is one in that it is composed of the true worshipers of the one God, animated by the one Spirit, and constitutes the one body acknowledging the authority of Christ her only Lord. That there are multitudes who have followed more or less faithfully her same Lord who have not followed with her she does not deny. The true Church is holy in that she acknowledges as at the foundation of all doctrine that without holiness no man can see the Lord. She insists upon obedience to God in such a manner as shall secure inward and outward conformity to that which is holy, just and good. She is catholic in that she contains within herself in the Oracles of God entrusted to her care the whole body of truth once delivered to the saints, and that is destined as sure as are the promises of God to reach the whole world with its benediction. She is apostolic in that she acknowledges the authority of the apostles in matters ecclesiastical and accepts the fullness of their doctrine. She is orthodox in her contention that all right thinking is based upon the Scriptures,—not a part but the whole,—plainly and rightly interpreted. All deviation from the Scriptures, illuminated by the guidance of the Holy Spirit, is heterodox and dangerous. Finally, as in the appellation of the Holy

Catholic, Orthodox Church of Russia and adjacent lands, she is Eastern. She can never forget that her early home was in the East, and to that sweet far-away eastern land where Christianity was born the eyes of true Christians turn in expectation of the fulfillment of the promises of God, and of a fresh diffusion of the true principles of religion over many lands.

Historically the true Church is not Protestant. Only in the sense that she protests against prevailing errors does she deserve that name. She bears within herself a fullness of development far more capable of enriching the world than any protesting body that has more or less perfectly come out from Rome.

The true Church exists not merely as a community of persons believing in a set of doctrines. Christianity is a life, and the Church the organic body of Christ. The treasury of grace resident in the Church is, however, not communicated by the "sacraments." The true Church knows no such thing as the communication by an outward sign of an inward grace. The outward sign is indispensable to the full obedience of Christ, but the inward grace is derived by the communication of the Holy Spirit and by the indwelling of Christ. He animates the full body of His Church, gives to it unity, builds it up in love and makes it fruitful in all the works of charity.

Wherefore, then, should Israelites when any of their number are converted to the truth as it is in Jesus seek to be identified with any of the branches of an apostate church? Has not Rome and all her daughters rejected the Law of God, and does she not seek to follow a law of her own choosing? "Come ye out from among them and be ye separate." Would that all Christ-believing Jews would heed that cry raised by Stephen Vollert and ably repeated by Pastor Krueger, "Gather yourselves together, O Israel." Would that this cry might be heeded on the basis of the ancient faith when Jews no more thought of renouncing their nationality than they did of renouncing their Christ! Would that they would return to the bosom of their own Church!

S. S. P.

RUSSIA AND THE JEWS.

The salient points in the lives of nations, as in the lives of individuals, are very similar. All nations have followed the same general course in their advance from barbarism. The dawn of civilization is heralded by attempts to establish a government and a religion; for both are essential to any national permanence, and between the two there exists an intimate relation. With a despotic government, therefore, there naturally exists a dogmatic religion. The early forms of government made of their subjects not thoughtful and intelligent citizens, but so many slaves to do, unquestioningly, the bidding of their sovereign. Their religion offered no room for individual conscience, but demanded blind obedience to the dictates of an imperious will.

Christianity, when adopted in Europe, assumed a form corresponding to the political structure. Thus the old despotic monarchies were Roman or Greek Catholic in religion. When, later, absolute monarchy gave place to constitutional monarchy, the papal church government gave place to the limited government of the clergy, as in the Church of England, and the Lutheran churches of Germany and Scandinavia. Only when our own nation successfully founded a republic, was an independent form of church government realized, and on this free soil grew the church organizations so familiar to this age and country.

Russia, to-day, is but one step removed from barbarism. An absolute monarchy, politically, she is, religiously, intolerant. She makes an organized fight against any form of religion other than that of the Orthodox Greek Church. She persecutes Baptists, Lutherans, Stundists and Catholics, alike; she sends to Siberia some whose only crime is the study of the Bible. The Jews suffer most, however, as their religion is farthest removed, though race prejudice is quite as marked a factor in their persecution as religious intolerance.

Socially, the Jew is despised even in America, though less here than elsewhere. Note his exclusion from club and society life, on no other ground than his race! Hear him assailed on our streets as "sheeny" and "dog of a Jew," and realize the disgrace that rests on our nation. Yet multiply by ten thousand the insults the Jews suffer here, and you will still have but a faint idea of their position as it is in Russia.

During the reign of Alexander III. their condition was worthy of the darkness of the Middle Ages. With but few exceptions they were compelled to reside within the fifteen provinces known as the "Pale of the Jewish Settlement," and even there they were driven from the country into the already over-crowded cities. A Jew may not own or hold a lease or mortgage or manage land; he may not occupy any government or military appointment, though compelled to serve in the army; he may not serve in the navy; they may not have schools of their own, and their attendance in Russian schools is limited to a very small per cent; above all, a Jew holding divine worship in his own house without permission of the authorities is punished by law. In the face of this tyranny, Dr. Talmage points to Russia as a land whose Christian civilization may well serve us as a model!

Russia justifies her position on the grounds: (1) That they are too rapacious and successful in getting property; (2) That they hold themselves apart from the rest of the community; (3) That they furnish many of the leading Nihilists and mischief makers; (4) That they evade service in the army and do not become patriotic Russians; (5) That they are not, socially, a desirable class of people.

They are, of necessity, a money-getting nation. Forbidden the practice of agriculture and most of the arts and professions open to other peoples, they are thrown back on money trading as their only resource and almost the only thing that makes life endurable. They are charged with being usurers; yet a Russian official paper shows

that, whereas the Jew rarely charges above 24 per cent, a Russian will charge from 125 per cent to 350 per cent for his money. So that the Russian, in preferring this charge, but admits the Jew to be, with less advantages, a better business man than himself.

Do they hold themselves apart from the rest of the community? Strange, is it not, if they should, when they have received so many and varied inducements to unite in a common brotherhood with those about them? Yet do they, in fact, hold themselves thus apart? In the fearful epidemic which swept Russia a few years ago, and from which Jews in all parts of the land were singularly free, they opened dispensaries in order to distribute drugs, without distinction of creed, to all who wanted them; and they volunteered in large numbers for the sanitary corps which was needed for the relief of the sufferers. Dr. Walter Kempster, who spent the summer of 1891 in Russia, says of them: "I went to Russia prejudiced against the Russian Jew; I left Russia, after witnessing the persecution of the Jews, firmly of the opinion that nowhere on this earth is there a people carrying out more literally the commands of Christ in the treatment of enemies than those Russian Jews. I saw them during the famine as, with a forgiving spirit, they took bread out of their own mouths to feed the Christians who were fellow-sufferers."

Doubtless some of them are Nihilists and mischief makers! What nation but has her turbulent sons? Yet in the official reports of 1886 and 1887 but 14 per cent of all convicted of political crime were Jews; and this is the more significant in view of the fact that the officials were not over scrupulous as to the justice of a charge if it would only stand. In Shylock's impassioned defence we catch a glimpse of the process by which Jews are made Nihilists, yet mischief makers are more common among Slaves and Teutons than among Jews.

"Hath not a Jew eyes? hath not a Jew hands, organs,

dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? if you tickle us, do we not laugh? if you poison us do we not die? and if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why revenge! The villainy you teach me I will execute, and it shall go hard but I will better the instruction."

The fourth reason, that they evade service in the army and do not become patriotic Russians, is still more superficial. Notwithstanding evasions, the Jews serve above their due proportion in the army, and when courage and devotion are needed they are ever ready. In one battle a call for men to lead a forlorn hope met a loyal response, for over half the number came from the Jews, and in every synagogue in Russia a prayer is offered for the prosperity of the nation and the happiness of the Czar.

They are not socially a desirable class? What has been their position in history? They were God's own people four thousand years ago when Russia was still sunk in barbarism. Moses, David and the prophets were Jews. He whom we worship was a Jew. Jews preserved to us the sacred writings. Truly the past of this nation is full of glory! And the present? Oh! the world has not yet ceased to mourn the departure of one master spirit of that race,—Rubinstein. Mendelssohn, Auerbach, Heine, Costa and D'Israeli are potent names in their different spheres. Outside of Russia, Jewish thought and intelligence dominate the press, the finance and the education of Europe to a great degree. Almost every royal family has among its members those of Jewish blood; and, stranger still, the aristocracy of Russia itself has inter-married for the last two centuries with the four great princely houses

of the Jews, each of which claims to be descended in an unbroken line from King David himself.

Do you question their ideals? Call not that people lacking in high moral standards who will relinquish all that gives charm to life, for the sake of the truth which they hold dearer than life itself. Well has Zunz said: "If there is a gradation in sufferings, Israël has reached the highest acme; if long duration of sufferings and the patience with which they are borne ennoble, the Jews defy the high-born of all countries; if a literature is called rich which contains a few classical dramas, what place deserves a tragedy lasting a millennium and a half, composed and enacted by the heroes themselves?" "ISRAELA."

THE SONS OF GOD (GEN. 6: 2).¹

It must not be thought that the subject of this paper is a mere curious inquiry, a dry bit of theological criticism, wholly dis severed from man's faith and practice. This can hardly be true of any word of Holy Scripture, far less of one which, as this, is intimately bound up with so many others that are commonly held to reveal the state and condition of the departed. But, apart from this, the growing skepticism concerning every form of the supernatural, and, most of all, of the unseen powers of the darkness, must make the believer question the wisdom which substituted an unknown meaning of "Sons of God," in Gen. 6: 2, for that universally held by the whole Church of the first three centuries. We are living in an age which affects to scorn the idea of a Personal Intelligence and Will ruling over other and minor intelligences, all conspiring the destruction of man. Every record of a supernatural visitation, either upon the race or the individual, is treated as though they were the myths of the heathen, the relics of a vulgar superstition, unworthy of acceptance by an enlightened and educated mind. Even Christian writers and preachers evince too often a morbid

(1) By the Rev. Ralph W. Harden in *Jews and Christians*.

dread of this scorn in their readiness to surrender what the Holy Spirit has delivered as plain facts of revelation. And some have gone the length of admitting that our Lord, in both His words and miracles, only accommodated Himself to the popular superstitions of the day. But, as Canon Liddon truly observes :

Our Lord Jesus Christ has identified the truth of this doctrine of a personal evil spirit with His own character as an honest Teacher of the highest truth. We cannot consistently deny the doctrine and continue to revere the Teacher who re-affirmed it so solemnly; we cannot exculpate Him as if He were some pagan philosopher, who had a secret truth for his chosen friends, while he patronized the current superstitions of the vulgar as being all that they were equal to.¹

And for the preacher it is of the highest practical importance to press home upon the flock everything that the Word of Inspiration reveals to us concerning that king and kingdom of darkness which war against the life of man. In affirming this I again take shelter behind the same great authority, whose word will commend itself to most men.

If anything in the way of opinion is unpractical (says Canon Liddon) it is the refusal to recognize the immense practical importance of the presence or absence of belief in the personal reality of the devil to the deepest interests of human life.²

I have been led into these remarks, by way of preface, by an observation of Dr. Quarry, in "Genesis and its Authorship," on "The Sons of God." Having cited the opinion of Dr. Davidson and Bishop Colenso as agreeing with that of the early Fathers, who held that the Scripture here records a marriage union between angels and women, because these two doctors "rely upon this meaning as an evidence of the mythical character of the entire story of the deluge," Dr. Quarry thinks it incumbent upon him to prove that this is not the sense of the passage.

(1) Liddon, "Passion-tide Sermons," vi.

(2) *Ibid.*

A careful examination of the matter (he says) will perhaps result in showing that no necessity exists for understanding the passage in this objectionable sense; rather, that there is good reason for regarding this as not the meaning of the writer, and therefore for thinking that it gives no support to the mythical view of the narrative grounded on it.¹

And in order to prove this, Dr. Quarry forthwith endeavors to show that "Sons of God," in the few passages where the expression is found, may mean *men*, not *angels*.

But surely if the Jews who made the Greek version, if the early church for three centuries, if the foremost Biblical scholars of to-day, understand *angels* to be the meaning of "Sons of God," it is hardly a safe, even if it were an honest, treatment of Scripture to lean on the bare possibility of an alternative meaning. If the Christian shrinks, as he certainly will shrink, from the mythical turn sought to be imposed upon the narrative, will he not far better consult the interests of the truth by conceding what cannot honestly be denied, and then showing, as he has every right to do, that such an event recorded in Scripture is in perfect accord with the revelation of God respecting the position of man and Satan, wholly above and beyond the heathen myth? To do this is the object aimed at in this paper.

First, the introduction of the human sense into the Church's homiletics is significant. Chrysostom, as is well known, was a determined opponent of the angel interpretation, which, indeed, he denounced as blasphemy. "Let them show us," he exclaims, "where angels are called the Sons of God. They cannot point out a single passage; for men are indeed called *Sons of God*, angels nowhere."² This one sentence speaks volumes as to the wrong which the Word of God has suffered at the hands of even its choicest and most able ministers. The saintly life, the transcendent ability of this illustrious teacher,

(1) Quarry, "Genesis and its Authorship," p. 178.

(2) Chrysost. Hom. in Genesis, 22.

Were sufficient to revolutionize the opinion of Christendom from his own day to the present on a point on which he was profoundly ignorant. He knew the Scriptures of the Old Testament only in the version of the LXX. Yet he lays it down, *ex cathedra*, that "nowhere are angels called Sons of God." And all the time the version he studied, the version from which he preached and taught, proclaimed to him that the Jews who made it believed "angels of God" to be the true interpretation of this same term, "Sons of God," where it occurs in Job 1: 6; 2: 1; and 38: 7. Here, says a great authority, "They do not render it *Sons of God*, but still more clearly, to remove all doubt, *angels of God*."¹

Opinions may vary as to the extent of Chrysostom's influence in changing the early judgment of the Church. But that his name is still used, in every treatise on the subject, as an authority against the angel interpretation is sufficiently significant, as showing how far commanding ability or sanctity of life can form the popular judgment on a point of which the writer knew positively nothing. A great name exercises a wide and lasting influence; but the influence is a perpetual injury when it is not founded upon an accurate knowledge of facts. Truth should sanctify authority; authority never bears down truth.

It remains, then, a fact, admitted by every commentator of any note, that this expression, "Sons of God," of Gen. 6, signifies in the three other places of Scripture where alone it is found—angels. It is also a fact of the greatest importance that those Jews who made the version known as the LXX. (Septuagint), between 200 and 300 B. C., understood and translated the words in Job as "angels of God." And, moreover, if St. Augustine's copy of the LXX. was of any value, this very place of Gen. 6: 2 was also in it rendered angels of God.²

(1) Suicer, "Thes. Eccl.," 38, a.

(2) Indeed, he speaks of "Sons of God" as an exceptional rendering in

But besides these places, two others in the Psalms furnish us with a kindred, if not identical, expression. Psalm 29: 1, R. V., reads: "Give unto the Lord, O ye sons of the mighty [marg. "Sons of God"]; Give unto the Lord glory and strength." And in Psalm 89: 6, R. V., it is asked: "Who among the sons of the mighty [marg. "Sons of God"] is like unto the Lord?" On the former of these passages Delitzsch remarks: "It is not the mighty of the earth who are called in Psalm 89: 6, *bne elion*, but the angels, who are elsewhere called *bne elohim* (e. g. Job 2: 1) that are here called *bne elim*." Now it is remarkably suggestive of the difficulties presented to the opponents of the angel interpretation by these passages that Bishop Perowne, in his "Commentary on the Psalms," agrees with Delitzsch in referring both to the angels; and yet this same commentator, in his article, "Noah," in Smith's "Dictionary of the Bible," contesting the angel interpretation, asserts:

It is not even certain that in all other passages of Scripture where the "Sons of God" are mentioned angels are meant. It is not absolutely necessary so to understand the designation, either in Psalm 29: 1, or 89: 6, or even in Job 1, 2. In any of these passages it might mean holy men.

Then why does the Bishop write on Psalm 29: 1, "'Sons of God,' not the mighty upon earth, as *bne elion*, 82: 6, but the *angels*, who are called elsewhere (as Job 2: 1) 'Sons of God'?" And why, on Psalm 89: 5, "'assembly of the holy ones,' *i. e.*, the angels, to which corresponds in the next verse 'the sons of the mighty', comp. 29: 1"?' Simply because he knows that, though one or two writers, through prejudice, incompetence, or any other cause, may choose to assert that the expression means "mighty men," yet, nevertheless, it is necessary, if reason and judgment are to guide us, to take the term,

the versions of his time. "*Septuaginta quidem interpretes et angelos Dei dixerunt istos et 'filios Dei,' quod quidem non omnes codices habent; nam quidam nisi filios Dei non habent.*" August., "*De Civ. Dei*," 15, 23. The edition of the Septuagint by Dr. Swete reads *ἄγγελοι τοῦ θεοῦ*.

as the Bishop rightly takes it in his commentary, to signify *angels of God*.

I would venture even to suggest that in Psalm 29 we have much more than "a magnificent description of a thunderstorm"; nothing less, in fact, than a recital of Jehovah's exaltation at the Flood itself. The summons to the faithful hosts of heaven to do homage to Jehovah is suggestive of others "who kept not their first estate." The voice of the Lord upon "the waters," the thunder of the God of glory "upon many waters," recalls the story of the waters of Genesis, where the word is almost as frequent as the verse.¹ Similarly, God refers to it in Isaiah: "This is as the waters of Noah unto me"; "I have sworn that the waters should no more go over the earth."² And lastly: "The Lord sat as King at the Flood" (R. V.), fixes our mind upon the catastrophe to which this word *hamabbul* exclusively belongs in Holy Writ.

The opening of the Psalm shows us the heavens opened, and the throne of God in the midst of the angelic songs of praise; and the close of the Psalm shows us, on earth, His people victorious and blessed with peace, in the midst of Jehovah's voice of anger, which shakes all things.³

There remains one passage more—that, namely, in which Nebuchadnezzar describes the angelic companion of the "three children," whom he beheld walking with them in the midst of the furnace—"The form of the fourth is like a son of the gods."⁴ This "son of the gods" (Chald., *barelahin*) the Jewish commentators, Rashi and psuedo-Saadiah, interpreted of "an angel," psuedo-Saadiah adding, "as 'the sons of God saw the daughters of men,'" etc. And with this agrees the interpretation of most, if not all, Christian writers, some of whom, erroneously as it would seem, refer it to Christ, the Son of God.

We have now surveyed the whole of the passages

(1) Twenty-one times in the whole narrative.

(2) Isaiah 54: 9.

(3) Delitzsch, "On the Psalms," 29: 10, 11.

(4) Dan. 3: 25. R. V.

where the expression "Sons of God," or anything approaching to it, is to be found, and in one and all the same definition is borne out—*angels of God*. There is no possibility left us of any other conclusion than that of Archdeacon Farrar, in his article "Giants," in Smith's "Dictionary of the Bible":

The rare expression, "Sons of God," certainly means angels in Job 38: 7; 1: 6; 2: 1, and that such is the meaning in Gen. 6: 4 also, was the most prevalent opinion, both in the Jewish and early Christian Church.

But Archdeacon Farrar is himself a believer in the angel interpretation. I therefore ask attention to the words of Keil, the ablest, and at the same time the most determined, opponent of this view.

The angel interpretation (he writes) may be defended on two plausible grounds: first, the fact that the "Sons of God," in Job 1: 6; 2, 1, and 38: 7, and in Dan. 3: 25, are unquestionably angels (also *bne elim* in Psa. 29: 1, and in 89: 6); and secondly, the antithesis, "Sons of God" and "daughters of men." Apart from the context and tenor of the passage, these two points would lead us most naturally to regard the "Sons of God" as angels, in distinction from men and the daughters of men.¹

Now mark the concession of this truly honest opponent:

"These two points"—that is to say, the Bible meaning of *Sons of God*, and the virtual contrast between *Sons of God* and *daughters of men*—"would lead us to regard the 'Sons of God' as angels, in distinction from men."

But this is all we ask. These two points conceded, the whole question is conceded. Not, however, in the judgment of Professor Keil, for he adds: "But this explanation, though the first to suggest itself, can only lay claim to be received as the correct one provided the language itself admits of no other." That is to say, if I understand the proviso, the language and the antithesis, the two patent facts of this Scripture, are to be laid aside when

(1) Keil, "Pentateuch," vol. i., p. 128 (Clark's F. T. L.).

the revelation they convey is not in accordance with our taste or desire. But is this a reverent handling of the Word of God? Am I, as an obedient disciple, permitted to argue: I know the term "Sons of God" designates angels, and apparently none but angels, wherever else it is found; but then the idea of a marriage bond between the angelic and the human is so absurd, so utterly opposed to all my notions of angelic existence, that, come what will, spite of every danger or difficulty that may be the consequence, I am determined, in this place alone, to invent another meaning for the term rather than embrace a revelation of the truth itself so repugnant to all my feelings? Surely not. "The exegete," as Dr. Kurtz well puts it, "is not at liberty to put upon the Sons of God in Gen. 6, any other meaning than that which confessedly belongs to it in those other places in the Bible in which it is found, 'unless he can show that the idea of angels is utterly inapplicable there, that it is clearly and unmistakably excluded by the context.'"¹

Then why do we hesitate to accept, with the very ablest and most learned of modern commentators, that which was "the most prevalent opinion, both in the Jewish and early Christian Church?" Why do we shrink from the meaning of a word in one place which the great illuminator, the Spirit of the Word, has visibly stamped upon it everywhere else? Is it because we dread the contempt with which the notion is received that angels should ever have intermarried with the daughters of men? Was this the cause why Rabbi Simeon ben Jochai cursed it, and Cyril proclaimed it most monstrous, and Theodoret as only fit for lunatics; why Philastrius branded it as heresy, Chrysostom as blasphemy, Calvin as absurdity?"

(1) Kurtz's *Die Ehen*, etc., quoted by the Rev. John Fleming in his learned and exhaustive volume, "The Fallen Angels," p. 65. See also Kurtz's "Hist. of O. T. Covt.," vol. 1, p. 97.

(2) See Kurtz's "Hist. of O. T. Covt.," vol. 1, p. 96, and Smith's "Dict. of Bible," "Noah."

If so, then it becomes a very pertinent inquiry indeed, whence come these notions of the nature and constitution of angels that are to exercise such undisputed authority in deciding the meaning of a text of God's Word as against the interpretation of the Word itself? Have we the slightest knowledge of these existences, or their condition, that is not derived directly and solely from the revelation imparted concerning them in the Scripture?¹ What, then, becomes of the monstrosity, or absurdity, or impossibility, that we hear so much of as an objection to the credibility of a divinely received fact? Where have we learned that the marriage bond between angels of God and daughters of men is impossible? "From Christ Himself" is the invariable response. We have, so we are told, our blessed Lord's positive statement that angels cannot marry. Then, if so, the question is ended. If this be the fact, there is no use in discussing the matter. If Christ has declared that angels cannot marry, then the "Sons of God," of Gen. 6, cannot by any possibility be angels, and we are at perfect liberty to seek the most satisfactory sense of the term that is left to us. But before this is attempted let us be well assured that our Lord has made the declaration that angels cannot marry.

Now what He has stated is this, according to St. Matthew (22: 30):

In the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven.

According to St. Luke the words read thus (Luke 20: 35, 36):

They which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage, neither can they die any more: for they are equal unto the angels, and are the children of God, being the children of the resurrection.

But in neither of these passages is there a word as to the *impossibility* of angels marrying. The assertion in

(1) Cf. Liddon, "Passion-tide Sermon," 6, p. 90.

both is that of the fact that angels *do not* marry. In St. Matthew, where the comparison introduced is that of marriage, it is significantly declared that the angels spoken of are "the angels of God in heaven." In St. Luke, where it is that of death, those who cannot die are pronounced *ισαγγελοι*, ("equal unto angels"). So that from St. Matthew's report, instead of concluding that angels cannot marry, we are rather compelled to think that there are angels who are not "angels of God," and who are not now "in heaven"; if not to infer that their lapse from this estate was occasioned by the fact that they did marry. But this inference, whether or not it be admitted here, must be taken in another passage of Scripture as a simple fact of revelation.

In Jude 6 we read:

And angels which kept not their own principality, but left their proper habitation, he hath kept in everlasting bonds, under darkness, unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them, having in like manner with these given themselves over to fornication,¹ and gone after strange flesh, are set forth as an example, etc.

Observe that St. Jude is here treating of a certain class of angels, "which kept not their own principality, but left their proper habitation." Could he have selected more appropriate terms in which to refer to the sinning angels of Genesis 6, and to designate "their forsaking of heaven and their descent to earth in order to go after the daughters of men"?² Observe also the identity between the sin of Sodom and that of these angels which is indicated:—"Having in like manner with these given themselves over to fornication, and gone after strange flesh." Only by referring this to the angels of Genesis 6, can we get the true meaning of both "strange flesh" and "in like manner with these." As Huther puts it: "The *σαρ* of

(1) *τον ομοιον τροπον τουτοις εκπορνευσασαι.*

(2) Huther in loc.

men was *ετερα σαρ* to the angels, as that of beasts is to men."

So far, therefore, from giving us any hint of the impossibility, *per se*, of a marriage bond between the angels of God and the daughters of men, Holy Scripture—our sole source of information concerning the angel world—asserts that such a connection has, indeed, however illicitly, taken place. There is not, therefore, a shadow of excuse for departing from the one meaning—angels—which Scripture itself has furnished us as the meaning of "Sons of God." If even it could be shown that the descendants of Seth were ever called by this distinctive title; or if there were the slightest ground for believing that Seth's posterity formed no part of the great mass of ungodliness that overspread the earth; or if the union of this posterity with Cain's sons could in any way explain or throw light upon the character of the Gibborim, the fruit of this union, then we might see some cause to interpret the term otherwise than as God's Word explains it. But in view of the fact that all these are the most gratuitous, unwarrantable assumptions, I submit it is best to abide by God's Word written, and accept its own explanation of the Sons of God as the Jews and the early Church did, and write it *οι αγγελοι του θεου*—angels of God.

The passage in St. Jude just noted records the crime of a certain class of angelic beings. It does not, however, specifically connect these angels with the catastrophe of the Flood. Is there any Scripture that does indicate such a connection? I think we may point at least to two. The famous text (1 Pet. 3: 19), Christ preaching to the Spirits in prison, exhibits, in my humble opinion, this view; and, moreover, it may, I think, be shown that this was the opinion regarding it held by the Ante-Nicene Church.

To examine this now would be impossible in our time. But there is another passage in the Second Epistle of St. Peter which unquestionably intimates a more than superficial or rhetorical connection between sinning angels and the Deluge. The passage reads in the R. V. as follows:

For if God spared not angels when they sinned, but cast them down to hell, and committed them to pits of darkness, to be reserved unto judgment; and spared not the ancient world, but preserved Noah with seven others, a preacher of righteousness, when he brought a flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, having made them an example unto those that should live ungodly; and delivered righteous Lot, sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds); the Lord knoweth how to deliver the godly out of temptation and to keep the unrighteous under punishment unto the day of judgment.¹

The omission of the article before angels indicates that a certain class, and not the whole order of angels, is spoken of²—not all the angels, nor even all who fell with Satan, but those of them who, when they sinned, were cast down to hell, and committed to pits of darkness. And these, in the ordinary exposition of commentators, are supposed to be set down by the Apostle as the first of three examples of Divine judgment. First example, the sinning angels. Second example, the Flood. Third example, the overthrow of Sodom and Gomorrah. By this apparently lucid, but really very loose, exegesis, all connection between the angels and the Flood is lost, save the simple one of juxtaposition. And this may involve as little real relationship as that between the flood and the destruction of the cities. But a closer and, I venture to think, more intelligent, examination of St. Peter's argument discloses a far more intimate and essential connection.

Led by grammatical considerations, from the opening words, "If God spared not," interpreters have very generally concluded that the apodosis—the consequent proposition—must denote destruction; as Winer expresses it, "the Apostle intended to say, so neither (indeed, still less) will he spare these false teachers";³ and thus one example of God's punishment after another has been accumulated. But suppose we first determine the apodosis as actually

(1) 2 Pet. 2: 4-9.

(2) See Winer, "Grammar of N. T. Gk.," Moulton's Ed. p. 155, n. 2.

(3) Ibid p. 712.

given by the Apostle himself, and then reason from it, we shall, I doubt not, be obliged to modify the list of examples. "*Apodosis extat, ver. 9,*" says Bengel—the apodosis is contained in verse 9. That is to say, "The Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment."

Here, then, we have a conclusion made up of two members; the chief and prominent factor being *the deliverance of the godly*; *the punishment of the evildoers* coming in only as subordinate. And with this conclusion in our hands there is no difficulty in making out the Apostle's protasis, or limiting clause, the antecedent, "He preserved Noah;" "He delivered righteous Lot." These are the only two antecedents of deliverance to be found in the passage; and under these two must be grouped the subordinate clauses that speak of punishment. In the one case, the sinning angels and the ancient world. The cities of Sodom and Gomorrah in the other. Thus the whole chain of the Apostle's reasoning is as clear as it is conclusive: if God preserved Noah, and spared not angels that sinned, neither the ancient world, when He brought a flood upon the world of the ungodly; and if He delivered righteous Lot when, turning the cities of Sodom and Gomorrah into ashes, He condemned them with an overthrow, then we may see clearly "the Lord knoweth how to deliver the godly out of temptation, and to keep the unrighteous under punishment unto the day of judgment."

It is only in this way, I confidently maintain, by making two, not three, examples in the limiting clause (*protasis*) that we can establish the consequence (*apodosis*) of the Apostle in its completeness. But then, when this is done, we are as surely compelled to range the sinning angels and the ungodly antediluvians as co-subordinates existing at the same time, punished for the same offence, and overwhelmed by the same catastrophe, out of which the Lord preserved "Noah with seven others." The conclusion is inevitable. And if so we have an inspired writer of the New Testament sustaining the opinion of the early Church, that wicked spirits had a share in the wickedness that brought down the Flood upon the earth, and were still, in the writer's time, being held in durance, awaiting punishment for this sin.

(To be continued.)

OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.