

הברית החדשה.

# The New Testament in Hebrew.

Translated by Prof. Franz Delitzsch.



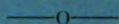
To be had for forty cents, or for the asking, if the one making the request is unable to pay for it and will promise to read it.

Address the Editor of THE PECULIAR PEOPLE.

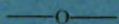
---

---

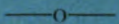
## THE PECULIAR PEOPLE.




A Christian Monthly Devoted to Jewish Interests.



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

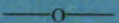



 Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.

All communications for the Editor should be addressed,

THE REV. WILLIAM C. DALAND,

118 Main St., Westerly, R. I.



 The Editor is not responsible for the opinions of contributors.

Entered at the Post-office at Plainfield, N. J., as second-class mail matter.

# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

---

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

---

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.

---

Vol. 8.                      January, 1896.                      No. 10.

---

## Contents.

Editorial Paragraphs,	- - - - -	217
A Jewish Republic for Palestine,	- - - - -	218
Does the Jew, in Christ, Cease to be a Jew,	- - - - -	222
The Ethical Character of Judaism and of Christianity,		228
A Dialogue,	- - - - -	238

---

PUBLISHED BY  
THE AMERICAN SABBATH TRACT SOCIETY,  
BARCOCK BUILDING, PLAINFIELD, N. J.

## CONTRIBUTING EDITORS.

THE REV. SYLVESTER S. POWELL, Little Genesee, N. Y.

THE REV. PROF. WILLIAM C. WHITFORD, ALFRED, N. Y.

---

## OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.
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.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

# THE PECULIAR PEOPLE.

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

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

הביטו אל־צִוֵּר חֲצַבְתֶּם

Isa. 51: 1. ואל־מִקְבַּת בּוֹר נִקְרַתֶּם

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

VOL. VIII. PLAINFIELD, N. J., JANUARY, 1896. No. 10.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE month just past is made dear to all who believe in the Lord Jesus, because it is the time when His birth is celebrated. Not that we know exactly when His birth occurred, or that there is any essential value in such observances. But of all events in the history of the world, the birth of our Saviour was most momentous in its influence.

At this season of the year we are led to think more of our Saviour than at other times. The incarnation is brought more vividly before our minds, and its significance for the world is more directly felt. This precious doctrine is considered to be one of those which separates non-Christian Jews from their brethren who believe in Jesus and from Gentile Christians. Now we wish to draw attention to the fact that all speculations on the subject of the person of Christ are apt to be irreverent and useless, and, above all, controversy over the matter is contrary to that very spirit which Jesus Himself came to bring to men. He whose birth was heralded by the words, "Peace on earth, good will towards men," can only be grieved when those whom He loves and who ought to love Him contend with respect to His earthly person, something

that we, who know so little our own natures, can never fathom.

---

ATTENTION has been called to the fact that the Ark of the Covenant of old is a type of Christ. *Psa. 40: 8, 9; Heb. 10: 7, 8; Rom. 3: 25.* Now the Lord punished the irreverence of the men of Beth-Shemesh who looked into the Ark, and also the ill-advised attempt of Uzzah to protect that sacred object. So it seems to us that the nature of the Lord Jesus and His historic personality is at once too precious to be studied with irreverence and too potent in its power and influence to need the defense of those who would argue in favor of a strict view of that personality. Let this Christmas season not awaken in any Jewish breast resentment, but rather let such try to learn the spirit of Jesus and receive Him as He knocks at the door of their hearts. And let no zealously orthodox Christian feel it to be necessary that by harsh or fault-finding methods he should defend the sacred person of Jesus against those who do possess His spirit, but who for this reason or that fail fully to realize the doctrine of the incarnation as held by most Christians. Reverently we call attention to the fact that our Saviour claimed to be the Son of God when that was understood by His hearers to signify that He asserted His divinity (*Mark 14: 61-65; Luke 22: 70*), and that He said, "Before Abraham was, I am" (*John 8: 58*), and in many other ways indicated that He was the Divine Saviour come to men. To those who accept Him as Master, Guide, and Saviour, He will reveal Himself. We who are following Him, seeking all truth under the guidance of His Spirit, need not err.

#### A JEWISH REPUBLIC FOR PALESTINE.

All signs seem to indicate the impending dissolution of the Turkish Empire. The fall of Constantinople may occur any day. Never since the fall of that celebrated city centuries ago has there occurred an event with greater

consequences for succeeding times than such as may follow the downfall of Constantinople now. Certainly the rule of the Turk deserves to come to an end. Abdul Hamid has completely demonstrated the incapacity of his race to rule any longer over some of the fairest lands on earth. Armed intervention ought immediately to take place on the part of the six great powers in behalf of the Armenians, and it is devoutly to be hoped that a partition of the Sultan's dominions may at once follow. Armenia should be constructed into an independent state. The Armenians are perfectly capable of self-government, and undoubtedly with their commercial instincts would enter upon a career of unparalleled prosperity, even for so old a nation.

Many perplexing questions will arise with the dismemberment of the Turkish dominions. As a partial solution to this whole question, why would it not be well to erect the land of Palestine into a Jewish republic? To be sure this would not solve the most perplexing phases of the question. It would not determine as to what shall become of Constantinople. But it would dispose of the difficulty as to the disposal of a part of the dominions in Asiatic Turkey. Moreover, it would settle so many vexing sociological problems that have disturbed the peace of Europe for centuries that it would seem the part of wisdom so to do. By this means Anti-Semitism might be forever banished from Austria, Germany and Russia; and by giving to the Jewish race a local habitation and a name, a career of unexampled prosperity might be inaugurated even for that once prosperous and ancient race. With a home of their own the Jewish people would command respect everywhere; and there is an abundance of wealth and political sagacity among them for the most successful carrying out of the idea.

Is not this the time for the Zionistic movement to be pressed to its utmost conclusions? Where are the friends of this movement among the English nobility? Let them

watch the signs of the times and make their influence to be felt in political circles for the rehabilitation of Palestine in more than its pristine glory. Who among them have entered upon the active campaign of agitation and of creating public opinion for this much to be desired object? Philhellenism was a noble passion, but Philhebraism has more of possibilities within it for the world's betterment than possibly can precede from Greece in the days to come.

The government of the new state ought to be a republic. This would be far more in keeping with the sentiments of non-Jewish peoples who would make such a project feasible. The idea of any king of the Jews reigning in Jerusalem other than Jesus would be repugnant to the sentiment of Christendom. One only is King of the Jews. That any other than a king of David's line should reign in Jerusalem over the Jews would be anomalous and undesirable. All records of the Davidic house have long ago perished. Jesus only is the King of the line of David who has the right to rule over the Jews. The best solution as to the form of government for the Jewish state, it would seem, would be a republic. This would be in some measure a return to the form of government prevalent in Israel before the erection of the monarchy. The chief rulers at that time were denominated judges. Similarly the chief magistrates in the sister Semitic North African state of Carthage were called *Suffitees*, a Punic word allied to the Hebrew *Sophetim*, judges. The Jewish people are possessed of eminent capacity for popular self-government.

The laws of *Shulchan Aruch* and of the Talmud would be inappropriate to be made the code of the land without modification at the present day. But Israel is rich in legal lore and from the storehouses of his own vast treasuries of learning let the code of the land be drawn. Those repositories of common law, *Babba Kamma*,

*Babba Metsia*, *Babba Bathra*,<sup>1</sup> in the Mishna surely would furnish a great amount of material that would apply at the present time. Let the Sublime Porte, *Babli Ali* be taken down, and let these three gates be erected, modified largely by certain ideas of Christian civilization which have been acquired in western lands; as, for example, by ideas of modern civilization concerning divorce.

Of course we refer only to the highest standards on this subject. It is time that Turkish travesties of justice were put down in Palestine and that tribunals be erected whence justice in reality shall be dispensed. One of the first principles of Palestine law should be the separation of church and state. No form of religion should be made the state religion. This would be on a level with the most advanced enlightenment of the present day. The world has seen too much (and still is witness of the same) of the evil effects of the union of church and state. The Jews have suffered infinitely too much to become themselves a persecuting power. A large element of Judaism would never consent to witness such proceedings. Many of the accepted principles among Christian nations are the direct outgrowth of the teachings of the New Testament. These, many of them the Jewish people would have to accept, else there would be another eastern question, and cause for interference again on the part of the powers. All, however, will be happily disposed of when the principles of the New Testament shall directly take root and spread with any large success among the Jews. The union of church and state is forbidden by the New Testament. The words of Jesus are plain. All Christian nations have not apprehended his words however. In proportion as the "Church" has been dominated by worldly ambitions she has not desired that the question should be understood in the light of the New Testament. But the nearer that Christian people approach to apostolic Christianity

---

1. First Gate, Second Gate, Third Gate.

the clearer will the subject be understood; and when Christianity prevails among the Jews, as it certainly will, Jews will accept nothing less than apostolic Christianity.

Should this project of a Jewish state materialize, they among the Jewish people who have become believers in Jesus ought to take a living interest in the whole subject, and when the time is opportune they should enter into the land with their brethren, adding the leaven of their influence in the important work of the reconstruction of the Jewish state.

S. S. P.

### DOES THE JEW, IN CHRIST, CEASE TO BE A JEW?\*

#### THE ARGUMENT FROM NEW TESTAMENT HISTORY.

In continuing the argument from New Testament history, we desire to present the facts as recorded by the inspired writer, which give us the true picture of the manifestation of the glorified Christ through the Spirit in the body of early Jewish believers. This will bring before us the question, How much weight is to be given to these facts, as recorded? Do they show us the normal and legitimate way for the development of the Christ life in Jewish believers, or a manifestation of the Spirit bound and hampered throughout by the "husks of Judaism," or a mere *modus vivendi*—a sort of compromise between the old and the new?

Immediately after the account of the marvelous events of the day of Pentecost we read of those three thousand Jewish believers, who continued steadfast in the apostle's doctrine and fellowship, and who gave such a unique exhibition of divine love by having all things in common,—that they "continued daily in the temple with one accord." Acts. 2: 46. They did this surely not for the purpose of making opposition or disputing with the priests in the temple about the "uselessness of their service." They were doubtless in full accord with all that

---

\*This is the third article of a series begun in our September number.

was going on there by divine appointment, being now able, as never before, to behold the wondrous riches of Christ shown forth in it all.

Again, in Acts 3: 1, we find the two apostles, Peter and John, going up into the temple at the hour of prayer, being the ninth hour. And in Acts 10: 9, eight years later, Peter receives a heavenly vision while on the housetop in prayer, about the sixth hour. There was no law of Moses for observing these stated hours of prayer. It was merely a custom of the Jews, which these apostles still observed. And the Holy Spirit causes that fact to be recorded on two several occasions. Is this done to show how little those apostles understood the meaning of true prayer, its independence of stated hour and stated place? In the absence of any mark of divine displeasure we decline to criticise the apostles for their continued observance of this Jewish custom, which in itself is surely neither fatal to, nor irreconcilable with, the true spirit of prayer.

Right after the awful judgment on Ananias and Sapphira we find the believers "all with one accord in Solomon's porch. And of the rest durst no man join himself to them, but the people magnified them." Acts 5: 12, 13. A manifestation of the Lord, the Spirit, in the midst of this Jewish body of believers so uncompromising, so intolerant of anything like hypocrisy or half-heartedness; a spiritual atmosphere, so keen and clear that "no man durst join himself to them"—a condition of the church of which we only know the sad opposite, when almost everybody now-a-days may join some church,—such conditions would seem little favorable to an attitude of compromise on the part of these Jewish believers toward the old Jewish ways, if such there was. Why should we judge that they were compromising the spiritual truths of the gospel by still "hanging round" Solomon's porch?

In Acts 6: 7 we are told that "a great company of the priests were obedient to the faith." These priests

were in Jerusalem for service in their turn at the temple. If they, in becoming believers in the One who had been sacrificed once for all for the sins of the people, and for the whole world, had refused to perform any longer the functions of the priesthood according to the law of Moses, there would have been no need whatever for the opponents of Stephen to suborn men, and to set up false witnesses against him, charging, "This man ceaseth not to speak blasphemous words against this holy place and the law," and to teach that "Jesus of Nazareth shall change the customs which Moses delivered us." All they would have needed, in order to make good their charge against Stephen, was to point to the "great company of priests," who, in consequence of their new faith, had practically forsaken the "rites which Moses delivered us." (Compare verses 11-14). It is obvious, then, that these believing priests did not cease to perform their lawful functions in the temple according to all the ordinances of Moses. Moreover, the witnesses, who charged Stephen with teaching such a "forsaking of Moses," are declared to have been false witnesses. We conclude, therefore, that Stephen, this man full of faith, and the Holy Ghost did not teach thus. Was Stephen remiss, or fundamentally wrong and mistaken on this point? Or, did his enemies, full of bitter hatred, have the mind of the Lord more clearly on this question than he whose face shone like an angel's?

We now turn to the records concerning Paul, the great apostle to the Gentiles, the champion for the liberty wherewith Christ hath made us free. Paul's opposition to the Judaizing teachers of his day is decided. His words ring out clearly. They give no uncertain sound. In the light of this doctrinal opposition to those who would Judaize the believers from the Gentiles, the apostle's own practice in regard to law observance is of the highest significance.

The records show (1) that Paul still observed the

Jewish feasts (Acts 18: 21; 20: 16); (2) that he circumcised his son in the gospel, Timothy (Acts 16: 1-3); (3) that on two distinct occasions he underwent the ritual observances of the law concerning vows (Acts 18: 18; 21: 17-26). Of the last mentioned incident a very full and circumstantial account is given. Thus Paul's record is sufficiently complete to warrant the statement that his practice in regard to law observance did not differ in extent from that of other Jewish believers.

It is remarkable, however, that of the apostle to the Gentiles at least two actions are recorded, which in themselves are of far greater weight than any recorded of other Jewish believers. Nothing in previous records along this line equals in importance either the fact of Paul's circumcising Timothy after the latter believed, or that of his conforming to the ritual of those having a vow upon themselves. Both go to the very heart of the whole question; both touch fundamental principles. If Paul was right in either case, then his action at once becomes a clear and decisive standard for Jewish Christian practice. If he were wrong, then Paul immediately drops out of the ranks of the faithful witnesses and heroes of principle and of truth, and he stands forever branded as an apostle of the Lord whose inspired teaching points in one direction, and his practice in the very opposite.

We do not find it at all necessary to say, as many do, that Paul acted "in the flesh," when he circumcised Timothy. Much is made by those who condemn him of the statement that he took and circumcised Timothy "because of the Jews which were in those quarters." We consider this entirely consistent with his own inspired teaching in the matter, when he declares, "Unto the Jews became I as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." 1 Cor. 9: 20. To us it seems unwarranted to assume that "because of the Jews" here constitutes any unworthy, cowardly or other fleshly

motive on the part of Paul. Only the clearest evidence and the most urgent reasons can justify us in reflecting upon the actions of those called of God to set forth in word and in deed the truths of revelation.<sup>1</sup>

We now turn to Acts 21: 17-26. The elders of the church at Jerusalem request of Paul to make it manifest to all that "those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law." It would be impossible to state the issue more clearly than it is here placed before the apostle. He was reported in Jerusalem "to teach all the Jews among the Gentiles (*i. e.*, in the dispersion), to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." To these reports he was to give a clear and emphatic denial, not by word of mouth merely, but by an effective demonstration in deed, which would set at rest these rumors.

No doubt remains as to where James and the elders of the church at Jerusalem stood on this question of continued voluntary law observance for Jewish believers. There were no Hebrew Christians in that apostolic church, who strove to un-Jew themselves and their own brethren. That body of believers, on whom the Holy Ghost first fell with power, and to whom the church of all ages has looked back with peculiar love and reverence, as being the purest in doctrine and practice, because under the immediate apostolic guidance and authority,—that mother church did not hold that the Jew, in Christ, must needs cease to be a Jew. This is self-evident. But what of Paul? Again, it is apparent that he has either established an apostolic precedent in a clear test case, which ought to settle that clearly stated issue once and forever; or else, he has just as clearly and utterly broken away from

<sup>1</sup> The non-circumcision of Titus (Gal. 2: 3) is fully explained by the fact of his "being a Greek," while Timothy had a Jewish mother and, as her son, a direct claim upon recognition as a Jew, as much as Jesus had through Mary His mother.

his own teaching, and ended his marvelous career as the champion of evangelical liberty, in ignominious failure. We can see no other alternative.

Let us review the case. Paul surely must have known whether those reports about his teaching the Jews to forsake Moses were true or false. The assembled elders evidently believed them to be false. They surely did not mean that Paul should stultify himself or act the hypocrite.

But they might have been mistaken in fact. This is what we want to ascertain. Were those reports true, after all? Was it a fact that Paul's teaching, inspired and apostolic as we believe it to be, had been clearly and unmistakably in the direction of un-Jewing the Jew in the dispersion, of dislodging him from his nation? Was it true that Paul held and taught that the Jew, in Christ, must cease to be a Jew?

It is idle to make out that only the "man and Jew" Paul is on trial here. It is idle to say, Paul as a man failed here completely, but his teaching as an apostle remains untouched, and it contradicts his practice. *His very apostolic teaching is under fire.* His inspired teaching, as such among Jews and Gentiles, is either to be verified and clearly established, or emphatically denied. This practical demonstration was for the avowed and understood purpose of settling forever the drift and meaning of his teaching as an apostle. Paul, the writer of Galatians and Romans, the chosen vessel of the Lord to declare the whole counsel of God, the champion of gospel liberty, is on trial as to his whole official apostolic attitude on the question of "forsaking Moses," or "walking orderly" and "keeping the law." This was the deliberate proposition of his brethren, and it was accepted and acted upon just as deliberately.

Was Paul so utterly forsaken of God, so destitute of the spirit of truth that he could deliberately keep silent

before the assembly of his brethren as to his true position in the matter?

Could that same Paul, who withstood Peter to the face at Antioch on an occasion that compares to this as a mole hill to a mountain, pretend that he share their views, when he knew he did not? Would the Holy Spirit, who caused Peter's dissembling to be recorded and re-proved as such, allow this far worse piece of hypocrisy on Paul's part to be passed over without reproof? Nay, more, could the Holy Spirit allow this same Paul, who, according to some, on this occasion, so flagrantly denied the faith, and so cowardly abandoned the race,—could he allow this same Paul a few years later from the Mamertine prison to pen these last words to his son Timothy, "I have fought the good fight, I have finished the course, I have kept the faith" (2 Tim. 4: 8)?

Is the word of the Lord, Yea and Nay? Never. Paul did not deny the faith, he did not give the lie to his apostolic and inspired teaching, he did not contradict himself when he acted on the principle that the Jew in Christ has the liberty and privilege to be and to remain a Jew for his brethren's sake.

We shall show in our next article that the inspired teaching of the New Testament is also in full accord with this position. There is no need of setting Paul against himself. The traditional views of his teaching on the subject need revision.

#### THE ETHICAL CHARACTER OF JUDAISM AND OF CHRISTIANITY.\*

To clear the way for an accurate comprehension of the matter before us, to prevent misconception as we proceed, a definition of Judaism and Christianity is desirable. Christianity is easily defined. It is a combination of doctrines and morals claiming a divine origin, and derived

\*By the Rev. M. Wolkenberg, in *Jews and Christians*.

exclusively from the pages of the Bible. What Judaism is cannot be stated in such precise terms. Like Christianity it is professedly of supernatural origin; for it rests on the belief in God's direct and visible interposition in the history of the Jewish people, continued almost uninterruptedly for centuries, though without any adequate purpose that a Jew, as such, can show—the less so as Judaism has hardly any doctrines or general laws which had not been known and held, without a supernatural communication, long before it came into existence. Apart, however, from this preliminary difficulty, which is not easily solved, Judaism is essentially an embodiment of the enactments recorded in the Pentateuch, whose binding force will endure to the end of time, so far at least as by any possibility they are still observable.<sup>1</sup>

But as, in the course of centuries, conditions would continually arise, necessitating fresh legislative provisions, or modifications of those already in existence, many such were enacted from time to time by the Rabbis, and added to the written Law.

Their enforcement, it is true—though dictated by its necessity for their national preservation, especially when no other bond of union existed—was long resisted by the people. But they submitted at last under the stern measures of coercion adopted by the Rabbis, combined with reiterated warnings that, in resisting them, they were fighting against the God of their fathers. For some connection—though in most instances of a flimsy and arbitrary kind—was always established between the Rabbinic enactments and the Pentateuch, and, where even this failed, they were traced back along the chain of oral tradition to Mount Sinai.<sup>2</sup>

<sup>1</sup>The eighth and ninth articles of the creed of Maimonides, which is repeated every morning, at least in its rythmical paraphrase, by every "observant" Jew, run as follows: "I believe with perfect faith, that the whole Law, which is now in our possession, is the same as was given to Moses our Rabbi, peace be unto him . . . and that Law will never be changed, nor will there be another Law from the Creator, blessed be He."

<sup>2</sup>It is often described by the Rabbis themselves as, הררים תלויים בשערה mountains suspended by a hair.

Judaism, then, may be defined as a code of laws, rules and regulations, derived, in the first instance, from the Pentateuch, and further developed, professedly under divine sanction, by the Talmudic Rabbis.

Anything, therefore, in the way of ethics, which, though advanced by Israelites of to-day, cannot be distinctly traced either to the Old Testament or to the authors of Rabbinism, is clearly due to some extra-Judaic source, whether it is acknowledged as such or not. It follows equally that any system which ignores or violates the Mosaic Law severs its connection with it at the very root, and cuts itself away from the pale of historic Judaism. And when thus deprived of all traditional and Scriptural sanction, it takes rank as one of the various forms of natural religion, or of unalloyed Deism, and its ethics, as far as they are expounded by its authoritative representatives, are merely of the elective kind, culled from the religious literature of the day. And as that literature is overwhelmingly, if not exclusively, Christian, there is no occasion for a comparison of the ethics of that creed with those of the latest forms of rationalistic Judaism.<sup>1</sup>

As an illustration, take the Law respecting the desecration of the Sabbath, to which the penalty of death is attached. What constitutes desecration is vividly and circumstantially described in Num. 15: 32-36. The offence there recorded was "gathering sticks on the Sabbath-day," for which the offender was, by a special oracular direction, stoned to death in the presence of the whole

---

<sup>1</sup> A leader in the *Jewish Chronicle*, dated Oct. 27, 1893, directly admits that "there is no difference in kind between Judaism, Theism, and Unitarianism, with regard to the existence and the nature of God, the existence and the nature of sin, atonement and reconciliation, social and individual ethics, and the life beyond the grave." What really differentiates them is not the fact that one is directly God-inspired, while the others are speculative human systems. No, the only difference between them is that "Theism is the creation of to-day, and Judaism is the heritage of centuries." With the eternal destinies of the soul neither the one nor the other has anything to do. For "the private relations of each individual soul to God are independent of creed and label." After this it is difficult to see what use there is in the creed, and what may be the ground and object of "Israel's mission," of which one hears so much. How long will the Jewish people, as such, survive the general acceptance of such views, as constituting the essence of Judaism?

congregation of Israel. Now, with the excessive severity of the law, falling, if judged by a modern standard, a little short of injustice, we are not concerned. The question is, Is it still in force? And to this there is, there can be, but one answer. For the Jews most assuredly it is. The abolition of the Law has been, to this day, one of the fundamental objections to their reception of the Gospel. And if they no longer exact the death penalty, it is because the Christian legislator stands between them and the execution of this and many other laws of a similar kind. When Lavater, in his theological correspondence with Mendelssohn, urged the transitory nature of the Law, and its supersession by the Gospel, the latter replied that, until it was rescinded in the same way as it was given on Mount Sinai amid rolling thunders and flashing lightnings, Jews had no other choice but to maintain its validity unimpaired. It is no part of our present task to test the solidity of this argument, or rather to show how startlingly and awfully the condition required by Mendelssohn was fulfilled, in the legionary thunders and flames, which laid in ashes the sanctuary, that central embodiment of Mosaism with its laws and ordinances. It is enough for our immediate purpose that the continued validity of the Law belongs to the main essence of Judaism, and it has certainly not been openly repudiated even by the most advanced of its adherents. When, therefore, a popular Rabbi, and one of the orthodox section too, urges his hearers, in a course of sermons, to join the British army, where scarcely a step can be taken without breaking the Law of Moses, to say nothing of that of the Rabbis<sup>1</sup>—a recommendation, moreover, for which there is not the least necessity—that Rabbi may occupy a very high position, viewed from an ethical standpoint, but it is not that of Moses, and much less that of the Rabbis, but purely Christian.

Now, in what relation does Judaism thus defined

---

<sup>1</sup> That is the main reason why Jews in Russia and in Austrian Poland where Judaism is still an operative religious force seek to avoid military service.

stand to Christianity? For such relationship, if it exists, and if correctly comprehended, must throw still further light on the subject under discussion, and help to determine the ethical value of each creed. Judaism and Christianity, like Esau and Jacob, are the twin children of the same parent. Widely divergent and mutually antagonistic as they are, each is, nevertheless, a product of the Jewish mind, and the natural and necessary consequence of the Mosaic Theocracy. Both reposed, more or less unperceived, beneath the surface of that system; both were conceived and brought into existence in the house of Israel; and both attained their maturity and appeared on the stage of the world's history at about the same time. The growth of Judaism in its Rabbinic form, as the embodiment of the material and outer aspect of the Theocracy, was indeed more marked and tangible, and its descent from it more clearly perceptible than was that of Christianity, which is the expression of its inner spiritual essence. And no wonder; any one may at a distance notice the more prominent features of a beautiful landscape. But it is only on a near view and a closer analysis, and to a mind capable of appreciating them, that its lovelier harmonies are disclosed. All the same, the fact remains that in point of consolidation, or emergence from a state of embryo, Rabbinic Judaism was not only preceded by Christianity, but its establishment was actually accelerated by the prevalence of the Gospel, and the annihilation of the Mosaic system by the Romans.<sup>1</sup>

---

<sup>1</sup>The systematic elaboration of Rabbinism really commenced in the school of Hillel and Shammai, which came into existence soon after the rise of Christianity, and disappeared about the time of the destruction of Herod's Temple. The fact that, with very few exceptions, all their enactments are the outcome of vehement contentions, proves to demonstration that they were unknown among the people, and even among the Rabbis themselves, or there would have been no occasion for dispute about them. Some "traditions of the elders" there were before the Christian era, but they were chiefly confined to the schools, and form an insignificant fraction of the so-called Oral Law. Then, again, the spirit of bitter animosity breathed by the Rabbis of the first (John 7 : 49), and still more in the second century, against the rural or the general population, had its origin in the refusal of the latter to bow the neck under the yoke of Rabbinism.

But, notwithstanding their mutual relationship, so divergent were these two religious systems from the first, in their nature, aims, and aspirations, that after a brief joint occupation of the same field their separation became inevitable. Each pursued its own course, and the history of the last eighteen centuries is a record of the ever-widening gulf between them. Their relations to each other may not inaptly be illustrated by a river confined to a narrow bed, and holding two different elements in combination, with little affinity between them. After a long and checkered career from its fountain head, during which an all but hopeless struggle for existence is maintained by both elements, their combination is severed by the formation of two unequal streams. One, gathering up the purer element, expands and increases in volume, renewing the face of the earth as it flows on; whilst the other flows on in its old confined bed, retaining, multiplying, and intensifying the grosser element that was left to it after the separation had taken place.

This characteristic difference between the two creeds explains the reason why the ethical standard erected by Christianity towers so much above the one held up by Judaism, whether Rabbinic or Mosaic. For, even in relation to the Law of Moses, the position taken up by Biblical Christianity is not unlike the oak, which, in its magnificent development and grand proportions, leaves far behind the acorn from which it has sprung, giving it a value which it could never have possessed of itself. It is only when looking down from the height of the Christian standpoint that one can perceive—amid much that is still inexplicable in the Old Testament, even when judged by the lowest ethical standard<sup>1</sup>—the vast moral aims and the deep spiritual truths which are held, as it were, in solution by Mosaism, to be elicted and solidified, imparted and applied, in the fullness of time, for the benefit of the

<sup>1</sup> As for instance, the imprecatory Psalms, particularly 137 : 7-9 ; Deut. 20. 10-17 ; 2 Sam 8 : 2, 12 ; 31, etc.

whole human race, through the agency of the Jewish people. These dimly-defined moral aims and scarcely perceptible spiritual truths were not only gathered, as it were, into a focus by Jesus Christ, but they also received from Him a depth of meaning and a width of application, of which historic or traditional Judaism had no conception. By Him, for the first time in the history of the world, was raised up the highest conceivable standard of altruism, or the duties of caring for others. Tribal narrowness was made to give way to a limitless comprehension of the human race in the one bond of common brotherhood. All sexual and social distinctions of a degrading kind were cast to the winds. Women and slaves were made equal to the high priest in the sight of God and man. And love to our neighbor, which in the Talmud and even in the Old Testament means only an Israelite, a partaker of the covenant (בן ברית) which dwindled into comparative insignificance under the towering elevation of the doctrine of self-sacrifice, even for the benefit of enemies, whether they be Jews or Gentiles. That this is no exaggerated description of the ethical standard set up by Biblical Christianity, as compared with that of Judaism, will appear from the following illustrations.

In the "Review of the Churches," under date Jan. 15th, the Chief Rabbi is reported to have cited Ex. 21: 1-6; Lev. 25: 35-55; Deut. 15: 7-18, and Amos 2: 6, 7, as embodying "the grand principle underlying the doctrine of altruism as opposed to egoism, the sacred duty of caring for others, and not selfishly thinking of ourselves only." These, no doubt, were the strongest passages he could find, inculcating the practice of kindness—they do no more—but to whom? Not to Gentiles (these are expressly excluded in Lev. 25: 44-46), but to impoverished Jews and slaving drudges of that race, who for years served their masters like hirelings, without their pay, perhaps because that had already been given as the price of their sale. Nor has Rabbinism made any advance in

that direction, but rather the reverse. Be it remembered that at the commencement of the second century, and probably much earlier, there could be no religious distinction between Jewish and Gentile slaves, because, if not initiated into the Abrahamic covenant within a twelve month after their purchase, the latter could not be retained by their Jewish master, and were sold to non-Israelites (*Jebamoth 48b*, *Maim. Hilch Milah 11: 7*). Now, in what light are these Judaized slaves viewed and treated by the Rabbis?

In *Berachoth 16b* it is enacted (and the halacah is inserted by Laimonides in his code *Hilchoth Abel 12: 12*, and in *Yore Deah 371: 1*), that on the death of male and female slaves, people may not stand in a row (before the bereaved); neither may they repeat to them the (prescribed) benediction, nor offer them their condolence. It happened, on the death of a female slave of Rabbi Eliezer (a young contemporary of the Apostles, and one of the foremost elaborators of the Mishna) that his disciples came to condole with him. On seeing them, he retired to his upper chamber; but they followed him there. He then retreated to the entrance hall; and, observing that they still followed him, he went on to the dining-room. But, unable to stop the pursuit, he exclaimed: "I thought you might feel the effects of tepid water (take the first hint), but you are proof against water of a boiling temperature. Have I not inculcated upon you that, on the death of male and female slaves, people may not stand in a row, neither may they repeat the (prescribed) benediction to the bereaved, nor offer them their condolence? What, then, are people to say to their bereaved masters? Just the same as they would say to them on the loss of their oxen and asses. May the Omnipotent replenish thy loss. Again, it is enacted that male and female slaves may not be mourned over. On the death, however, of a virtuous slave, thought Rabbi Jose, one might say, "Alas! a good and faithful man, and one who lived by his labor."

"But," replied the Rabbis, "what then is there left to be said of a virtuous freeman?"

Whether this amplification of the written law—which should be compared with the epistle sent to Philemon by St. Paul, the quondam disciple of Gamaliel—whether this enactment came down carefully as a precious deposit from Mount Sinai, let others determine. Certain it is that, as an undisputed Mishna, it was handed down, together with other similar legal elaborations, by Hillel, whom some writers have elevated to the position of the teacher of Jesus, and the real, though indirect, author of Christianity in its moral aspect.

In connection with his descendant, the grandson of the Gamaliel who is honorably mentioned in the Acts of the Apostles,<sup>2</sup> an incident is recorded in Mishna *Berachoth* 2: 7, of which the deep human pathos breaks through the dry crust of Mishnaic phraseology in which it is clothed. With the presidency of the council he seems to have inherited the kindly disposition of his famous ancestor, and as he happened one day to be in deep distress at the loss by death of a faithful and attached slave, Tobi by name, he could not resist acknowledging the soothing effects of a few words of sympathy uttered in his presence. "Rabbi," exclaimed the astonished disciples, "hast thou not taught us that no consolation may be received on the death of slaves?" "Ah!" replied the Patriarch, "my Tobi was so

<sup>1</sup> Hillel the teacher of Jesus! whom he had never seen, as he died some years before the birth of Christ. One may as well say that the sun borrows his noonday brilliance from some star of the tenth magnitude. Hillel had endeared himself to his contemporaries by his many amiable qualities; but the dictum upon which his fame principally rests is (דעלך כני להברך לא תעביר) "Do not to others what you would not like others to do to you," which expresses in a negative and feeble form the positive command, "Thou shalt love thy neighbor as thyself." That he upheld and enforced both the Written and the Oral Law is evident from the fact that his own decisions, as well as those of the school which goes by his name, form the main bulk of the Mishnic halachahs, and that he enacted from a proselyte submission to the Oral Law. (See *Shabbath*, 31a).

<sup>2</sup> He is sometimes, but not always, distinguished from his grandson and namesake by the addition of (הזקן) "the Elder," to his name, so that it is not always easy to say who of the two is meant. The one here referred to is probably Gamaliel II.

unlike other slaves—he was so good." For once his kindly nature proved too strong for his legal casuistry, and he rose above it. But certain it is, it was not from Hillel, nor from Gamaliel, that St. Paul received his views concerning the treatment of slaves, whom he placed on a footing of perfect equality with the most nobly born members of the Church, and even, if otherwise qualified, in a position of superiority to them. Much need not be said with regard to the status of women, which Rabbinism, as represented by the school of Hillel, has pressed down far below the low level assigned to them in the Mosaic legislation. To this day the husband, not the wife, has the right of divorce, "for every cause;" and the police magistrates in the White chapel district are often puzzled how to decide in such cases, which come before them under the description of wife desertion. "The wise men have declared," we are told—in other words, it is the unanimous decision of all the Rabbis of the Mishna—"that a man may do with his wife what he pleases. It is like a piece of meat brought from the shambles, which one may eat salt, or roast, partly or wholly cooked" (משל לבשר הבא מבית). Accordingly it is added, by way of illustration, that a woman once complained to the editor of the Mishna (a direct descendant of Hillel, and styled *par excellence* "the holy") of the degrading treatment she was receiving from her husband. "Daughter," was the reply, "the Law permits him to do so, and you have no remedy" (*Nedarim* 20b, Maimonides *Hilch. Issurey Beah* 21: 9).

As a further extension of the letter of the law, women are ranked socially and religiously in the same category with slaves, so that the phrase נשים ועבדים פטורין ("women and slaves are exempt") runs like a red line through the Rabbinic legislation. And to this day orthodox or, as the Chief Rabbi prefers to call them, "observant," Jews bless God every morning that He has not made them Gentiles, slaves or women!

(To be continued.)

## A DIALOGUE.

At Martinsberg, a village in Lower Austria, I met, among others, a Jewish teacher of religion, who was spending the summer there. After going through the customary civilities, we launched into religious matters, the substance of which I will cast into the form of a dialogue. I said, "The love I bear to the Jews, my dear sir, induces me to think that you are a true Israelite, and I must, therefore, conclude that you acknowledge all that Moses and the Prophets have written as the true Word of God, and that you accept the same as the leading strings of faith and life. Remember, that it is your endeavor to sow this holy seed in the hearts of the children committed to your care."

"Certainly," he answered, "and I do not agree with contemporary reformers who deny, in their unbelief, the Divinity of the Holy Scriptures in the Old Testament, or who only accept as true and Divine what their reason enables them to comprehend. The Torah, Nebiim, and Kethubim (the Law, the Prophets, and the Hagiographa), I consider throughout as the Word of God."

"Now are you inclined, if I may ask, towards the Talmud?"

He replied, "The teachings and precepts of the Talmud form the second oral law, which God sent us through the Chachamim (wise men), and which we, in consequence, must receive and reverence as Divine."

I said, "Much as I rejoice to hear, dear sir, that God has preserved you free from the disbelief which has nowadays filled the hearts of so many Israelites and made them deviate from the faith of their Fathers, yet I deeply regret, on the other hand, to hear from you that you have allowed the Talmud to darken your belief in the Word of God. For where can you find in the whole of the Old Testament any mention of God having given Moses on Mount Sinai an "oral law" as well as a written law? On the contrary, does not Moses implicitly say in the name of the Lord: 'Ye shall not add unto the

word which I command you, neither shall ye diminish aught from it, that ye may keep the commandments of the Lord your God which I command you?' Do we not clearly see by these words that the written law which God made manifest to his people through Moses (that it might be to them as a guide), is to be the sole rule and law of their lives and is even to remain so? And is it not a deliberate and utterly false invention on the part of the Talmudists to impose a second law, supposed to have been given by God to Moses on Mount Sinai and orally propagated by the so-called Chachamim, or wise men, and thereby burdening the Jews with an unbearable yoke, by which means the glorious teachings of the Holy Scriptures are rendered obscure to them? I need not prove to you, sir, a Talmudist, what utter folly is contained in the Mishna, and especially in the Gemara, and in what strong contradiction a great many of the precepts figure to the holy laws of God. How unworthily is God's Being and His sublime perfections represented in the Talmud! Sorcery is countenanced and the wearing of amulets is permitted, and various magic arts are prescribed and discussed. The Sabbath, Easter and Festival laws are of endless length and the provision of those laws drawn out to a ridiculous extent. The moral laws are rendered despicable, and in practice demoralizing by means of their arbitrary and absurd interpretations. Both women and the unenlightened meet with despicable treatment; self-justification is held high; sacred history is distorted by fables, and at the Festival of Purim gluttony and intemperance are not only countenanced but even advised. Concerning the washing of hands, the slaughtering of cattle, circumcision and the like, the most absurd ordinances exist beyond all the limitations to which the 'written law' is restricted. It is only too evident that the Talmud, for the most part, is a network of superstition and disbelief, doing much injustice to Israel, excluding Israel from full participation in the consolation of the Scriptures, and hindering the Israelite from acknowledging God's own Word as the sole rule of faith and life."

"I must confess to you," he answered. "that I have always preferred the Bible to the Talmud, and am not well-versed in the latter. As, however, you seem to know the Talmud better than I do, I will willingly submit to

your instruction as to whether, and how far, the latter is in contradiction to the Holy Scriptures."

To be brief, I omit my copious answer to his question. I quoted various passages from the Talmud to prove in what flat contradiction it stands to the Holy Scriptures, and showed him that the center of the Bible is no other than Jesus Christ.

"I fully agree with all you have kindly imparted to me," he said, "and am in favor of abolishing the Talmud and of accepting the Holy Scriptures as the sole law of faith and life, and I consider the teachings of the Messiah as their fundamental precepts."

I said to him, "The longer you occupy yourself with the prophecies which announce to the people of Israel a coming Saviour, the stronger and more indisputable will be your conviction that Christ must have appeared long ago. According to Haggai 2 and Malachi 3, He must have appeared at the time of the Second Temple, which was destroyed more than 1800 years ago. That Jesus is the true Messiah is self-evident, because in Him alone the prophecies became realized; the people clung to Him, and the nations seek after Him to this very day; and assuredly He shall reign from sea to sea; God will give Him, as a heritage, the human race, and, as a possession, the ends of the world."

"I cannot deny," he answered, "that I have always felt myself drawn to Christianity in many ways. Its glorious and sublime precepts; the loving-kindness and sanctity depicted in the character of its Founder; His teachings, rich in consolations; the blessings which a Divine Providence has showered upon Christianity; the unmistakable accordance of the same with the dispensations of Moses and the Prophets, all this has, in unison, made a powerful impression upon me. By means of your highly interesting conversation with me on this important religious topic, my inclinations in favor of Christianity have not only been strengthened, but the chief obstacle which has hitherto stood between me and Christ, viz., the Talmud, has at length yielded to my spiritual relief. I thank you most heartily for your friendly teachings, and I promise to store them away deep in my heart, and never to be unmindful of the rich consolations they have afforded me."—*The Rev. N. Kameras, in the Jewish Missionary Herald.*

## 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.