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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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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, Literary, and Religious.

הביטו אל־צור חצבתם
Isa. 51: 1. ואל־מקבת בור נקרתם

"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. V. ALFRED CENTRE, N. Y., MARCH, 1893. No. 12.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

WHAT is the proper attitude of the Jewish and Gentile Christian toward the Law of God? Are their positions identical? Is one bound thereby and the other free therefrom, or are all free from the Law? Is there possible a freedom from the Law without Christ? Is the Law itself one, or are there parts thereof which are binding upon all men, and other parts upon Jews only? or shall part be retained by all and another part declared void? These questions, and many others like them, are very pertinent when we are brought to the consideration of the case of Jews who become believers in Jesus.

MOST Christians would say that the answer is very simple. We, whether Jews or Gentiles, who believe on Christ, are no longer under Law but under Grace. But then comes the very apostle who lays emphasis on this truth with his very suggestive question, "What then? shall we sin because we are not under the law, but under grace?" [1] By no means. Then we are told that sin is lawlessness.[2] So we find that there is need not only of great care

1) Rom. 6: 15. 2) 1 John 3: 4.

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and exact definition, but of a perfect understanding of one another's meaning. When one says he is free from the law he does not always mean that he is free to do as he please, although he may be so understood; nor when another says that the law is eternal and unalterable, does he mean thereby as much as some suppose who would call such an one a "Judaizer," or a slave to the law. It is always of value for us to consider what we really mean by the terms we use; and it is by no means so simple a task as we imagine, to settle a question of infinite moment by a happy phrase or a fair sounding succession of words. It will therefore be in no respect strange if, in the ensuing volume of THE PECULIAR PEOPLE, we take up the consideration of this interesting and fruitful subject, not with a prejudiced mind, nor as though the question were absurd, but in the spirit of inquiry, if haply Jew and Gentile alike may learn somewhat from the teachings of Israel's Prophets and from our Master Jesus and His apostles. Let us remember that the distinctive characteristic of the new covenant which Jehovah was to make with His people is that expressed when He said; "I will put my law in their inward parts,and write it in their hearts."[1] Inasmuch as the whole fundamental principle is one of the heart, let us of all things put aside pride, strife, adherence to a theological banner or party cry, however sacred these may be to us. Let us who are Jews be willing to admit that Jehovah may have put His Spirit upon the Gentiles also. Let us who are Gentiles and who as Christians (of whatever name) are apt to think that we have the truth, the whole truth, and nothing but the truth, be willing to see, if we may not learn even from those whom we have been taught to regard as enemies. May we all, at least in heart, be willing to be led by the Spirit of the living God, and long more for His presence and guidance than for a vindication of our ideas of religion, even if we think we already possess the pure gospel of God.

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1) Jer. 31:33.

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JUDAISM A HELP TO CHRISTIANITY.

A WORD OF PERSONAL TESTIMONY.

IV.

In the month of Tishri, the first month of the Jewish calendar, our September or October, on the twenty-third day of the month, the day immediately succeeding the Feast of *Sukkoth* (Tabernacles), occurs what is known as *Simchath Torah*, or the "Rejoicing of the Law," a festival evidently of Babylonian origin. On that day portions from the last section of the Pentateuch are read, and portions from the first section, thus completing and beginning anew in one day the annual reading of the Law. From this point onward the Law is read through in course every Sabbath day until by the next *Simchath Torah* it is again completed. The Pentateuch is divided into sections corresponding with the number of weeks in the year. These sections are plainly marked and numbered in the Hebrew Bible. Each section is called a *Parashah*.[1] It has been the custom of the Jews from times immemorial to read the Pentateuch continuously through in the synagogues. Evidently the custom has continued without interruption from the days of the Babylonian Captivity, although it is believed that very early in Palestine *three* years were occupied in the reading rather than *one*, as now.

At the end of the Hebrew Bible is appended a table, "A Table of the Haphtaroth for all the Year according to the Usages of all the Congregations." A *Haphtarah*[2] is a section from the Proph- לוח הפטרות כל השנה כפי מנהגי כל הקהלות.

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1) Meaning a "separation," or a "division." In the larger Bibles there is a great division indicated, and the title of the *Parashah* is printed in Hebrew. In the smaller Bibles the *Parshioth* are marked by three letters פפפ, as in Gen. 6:8 and 9), or סס (as in Leviticus at the end of the eighth chapter), according as these divisions coincide with the so-called open (פתוחה) or closed (סתומה) sections or paragraphs into which she Pentateuch is further divided. For there is a complete division into paragraphs independently of the division into chapters, as in our English Bible, which latter division was introduced into the Hebrew Bible from the Latin Vulgate. The *Parshioth*, like the books themselves, are in Hebrew designated by the words with which they first begin.—EDITOR.

2) Meaning a "splitting" or "section."—EDITOR.

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ets, and these prophetical sections are indicated in the table as they correspond with the sections of the Pentateuch. As to some of these sections there is a disagreement between the *Sephardim* and *Ashkenazim*,[1] one class of congregations preferring one section from the Prophets, while the others prefer another instead. These variations are indicated in the table. The *Haphtaroth* can easily be found in the text of the Prophets in most cases by observing where there are circles placed, one at the beginning and the other at the end of a section. The *Haphtaroth* seem to have been in use as long as the present Pentateuchal sections. They are read in the synagogues after the reading of the Law. In the synagogue in Nazareth after the reading of the Law it was necessary that a portion from the Prophets should be read. This office Jesus performed, and from the Scripture read in Isaiah preached His memorable sermon which caused His auditors to bear witness to the gracious words that proceeded out of His mouth.

It is affirmed by some Jewish authorities that the prophetical sections originated during the Maccabæan times, that when Antiochus Epiphanes sought to destroy all the copies of the Law, these sections from the Prophets were selected corresponding with the sections in the Law, in order that these Pentateuchal sections might still be preserved in memory. The story has perhaps more of romance in it than truth; nevertheless there is a close connection in meaning between each section in the Prophets and its corresponding section in the Law. Whoever made these selections made them with consummate skill, evincing a deep knowledge of the Holy Scriptures. It is useful for the Christian to-day, as well as for the Jew ages ago, to compare these *Haphtaroth* with the Mosaic *Parshioth*, and to meditate upon their connecting thought. It will be to

1) These designations are used to distinguish the German and allied Jews from the Spanish-Portuguese Jews, and those related to them. Ashkenaz (Gen. 10:3) was supposed to be the progenitor of the Germans, and Sepharad (Obadiah 20) was supposed to be Spain. These two classes of Jews differ in their ritual and in various other respects.—EDITOR.

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the Christian an education in ancient Jewish theology. If the Christian minister is in search of freshness with which to clothe the truth, let him go back to these old, yet living, fountains of thought. If he would know the ancient Jewish theology at one time taught in the synagogues of Palestine and Babylon, let him familiarize himself with the Targum of Onkelos, let him thoroughly learn the Talmudic tractate *Abhoth*, let him employ as a help Prof. Delitzsch's Hebrew translation of the New Testament; and he will also be greatly aided by the reading of the Pentateuchal and Prophetical sections together.

There is a bearing that these sections have upon the Psalter that is full of interest and suggests a fruitful field of inquiry. It has to do with the present arrangement of the Psalter. When this arrangement was made none can say; but this much is evident, that the arrangement was made in accordance with the sections of the Pentateuch and Prophets. We may believe that this present arrangement was long in use in the second temple. That there has been a rearrangement of the Psalms of David seems evident from the fact that in the seventy-second Psalm, at the close of the doxology, it is said, "The prayers of David the son of Jesse are ended." In the Psalter as we now have it there are many prayers and hymns of David beyond the seventy-second Psalm; but the phenomenon seems plainly to indicate that there was an original collection of all the Psalms of David from which his Psalms, as we now have them, were drawn, and to which were added many more of other authorship as well as of later date. But on what principle was the distribution of all these Psalms made? A suggestion is readily evident from the five-fold division of the Psalter. The "Book of Psalms" is divided into five books. The divisions occur at the following points: At the end of the forty-first Psalm, the seventy-second, the eighty- ninth, and the one hundred and sixth. At each of these points a doxology concludes the preceding book, and the last, or fifth book concludes with a triumphant doxology of Hallelujah Psalms. The suggestion readily occurs that these divisions intentionally correspond

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with the five-fold division of the Pentateuch. When we take them up one by one, and separate each in due proportion to correspond with the sections of the Pentateuch, such a conviction is strengthened; for the correspondence in thought between all these classes of sections is sometimes striking in the extreme. I believe that in this phenomenon we have more than a mere coincidence. I believe that in it we have evidence that these prayers and hymns, as we now have them, were aranged for use in the second temple to correspond with the Pentateuchal and Prophetical sections. If this supposition be true, then evidence is afforded by it that in the temple more than sacrifices and the Levitical ceremonies and music made up the service, that also the Law and the Prophets were read therein from week to week. We may believe that the Law of Moses was read in the temple, not only every seventh year during the Feast of Tabernacles, but likewise every year from week to week, as also the other Scriptures, just as in all the synagogues of the land.

If any Christian will follow this three-fold reading of the Scriptures he will do so with manifest advantage. No more beneficial course of reading can be followed than the continuous reading of the Psalter in the spirit in which these prayers and hymns were written. Let any person make these prayers his own, let him realize that David's spiritual enemies are his enemies, let him praise God in the language of the praise of the Psalter, and let him do all this in connection with the mighty truths of prophecy, and he will find such prayer and praise and instruction to confer upon him wonderful blessings. The Roman Catholic priests consider it necessary to read in their Breviary every day. The Breviary is an abbreviation of legends, prayers, and hymns, which have largely displaced the preceding practice of reading the Psalter through every week. Some earnest Christians cannot dispense with the reading of the Psalter through every month. But if every year the Psalter is slowly and thoughtfully read, as formerly it seems to have been sung in the temple, the highest spiritual good will be conferred upon the reader.

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The Christian will naturally wish to extend his reading beyond this three-fold course in the Old Testament. He will wish to join with it the reading of the New Testament. Wherever he conducts his investigations in the realm of inspired truth, he must always continue a disciple of Jesus. Whenever he is engaged in the study of the Sacred Scriptures he will find that the most powerful illumination comes to his mind as it falls from the cross of Christ. He cannot therefore be too continuously familar with the New Testament.

The New Testament yields itself with surprising readiness as a part of the system of reading already indicated. There are four Gospels containing memoirs of the earthly life of our Lord, and there is, too, a fifth Gospel, the record "of all that Jesus began both to do and teach" after His ascension through the mediation of the Holy Spirit,—the Acts of the Apostles. These five books correspond with the five-fold division of the Pentateuch, and suggest the belief that they were read through every year in the early churches in connection with the older established custom. Each book can be proportionately divided corresponding with the sections of the Pentateuch. So, too, the remainder of the New Testament can be correspondingly divided, making in all a five-fold course of reading in the Bible once through every year.

Such a course has many advantages, affording in connection with the Jewish festivals a cycle very well adapted to be used in the ministrations of our churches, a course of reading and a source of sermonic instruction at once natural and an evolution from the primal source of all subsequent Scripture, the Law of Moses.

The thought of the Law has suffered greatly in mediæval and modern times. Men have too often failed to realize that the Law is more than outward commands imposing an external constraint. Too often they have failed to see that the term Law is the highest expression of love. A more intimate acquaintance with Judaism on the part of Christians will bring us back to the position from which

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we ought never to have receded, a loving and thorough familiarity with the Pentateuch. The ignorance existing among otherwise intelligent Christians of the five books of Moses is astonishing. The name of the book Leviticus is synonymous in many minds with that which is drearily uninteresting, whereas if persons entertaining such an opinion but knew the book, they would find that, as no other book in all the Bible, Leviticus burns with the holiness of God.

Many of the provisions of the Law of Moses are not in force since the coming of Christ. This we know from the weight of the concurrent teachings of Jesus, of the book of Acts, and of the Apostle Paul, ז"ל,[1] especially in the Epistle to the Hebrews, if Paul be the author of that weighty Christian document. The New Testament contains no complete enumeration of these obsolete provisions. The Christian consciousness is left to the intelligent guidance of the Holy Spirit, based on unchanging principles that are equally authoritative in both the later and earlier revelations. These exist in all their beauty and strength in the Pentateuch; and even such enactments as are now no longer in force are none of them to be forgotten. They are still recorded in God's holy Word; and every one of them, the least as well as the greatest, is inexpressibly full of meaning, and still teaches and bears a message to this and to every age until Christ shall come again. The whole subsequent development of Holy Scripture is contained in principle in the Pentateuch. Everything exists there in germ, and to be in ignorance of the *beginnings* of revelation is to fail of a justly symmetrical knowledge of it. We may well profit by the abundance of investigation of the Law of Moses and comment upon it in Jewish literature. We ought to have such investigations going on more than we have among Christian teachers. Passing beyond all questions of the Higher Criticism, we ought to construct more thoroughly than we have done the Biblical Theology of the Pentateuch in the light of

1) זכר לברכה, of blessed memory.

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the teachings of the New Testament. We ought to have eminent jurists among us, familar with all the legal enactments of the Law of Moses and their teaching. We cannot afford to miss the force of the whole range of the theology of sacrifice as it is presented in the Pentateuch. It is important for the right understanding of the work of Christ and the genesis of the Christian life.

The Christian world has much to gain by a knowledge of Judaism. Let us welcome every means that is afforded us of bringing us into closer touch with Judaism, for our own good as well as also to bring back the Jews to the knowledge of their Christ. Such familiarity on our part will yield the happy result of a true Judaism within us, carrying out the idea contained in the name of the royal tribe of Judah, of living to the true praise of God. Such can only be done by a living and constant touch with God's Word. In a true sense Christianity is but a development of a school of thought, the true school of thought, in the wide realm of Judaism. Christianity is a life also, but contains within itself the true Judaism that existed before the coming of Christ. We should be the true Karaite Jews, adhering to *Miqra*,[1] and to that alone, at the same time being in living touch with all that takes place in the camp of Israel.

S. S. POWELL.

COVERT, N. Y.

[THE END.]

THE RELATION OF JUDAISM AND CHRISTIANITY AS VIEWED BY JEWISH CHRISTIANS.

(Continued from page 263.)

"The preaching of the Gospel to Israel as it is found in the prevailing missionary literature, and also in practice, contains two parts: First, 'Jesus is the Messiah;' and Second, 'The Law of Judaism is abolished.' The second point is that which gives to missionary work its greatest difficulties. The means by which it is sought to prove this are vacillating and uncertain, and the arguments which are brought forward have no power to convince the

1) Scripture.

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nobler minds among the Jews. If we speak of the external and typical character of the Old Testament law, or try to exhibit its limited national bearing, or to show its ethical imperfections, there always remain on the Jewish side the serious question: How can God's law be broken?[1] And as this appears inconceivable to Jews who believe in revelation, so also is it inconceivable to them that the man who has abolished the Law can be the Messiah. Then on the missionary's side it is, of course, maintained that Jesus did by no means destroy the Law, but fulfilled it. Matthew 5: 17, *et seq.* But this passage must be at once so limited and explained that in truth it means just the opposite. And even if we give the words of Jesus so spiritual a meaning there remains still, on the part of the Jew, the question: If Jesus did not destroy the Law, why then do you ask of us that we break it and take another which is not founded upon the Word of God? Why are we to give up the Sabbath and our old Mosaic festivals, and instead of these observe Sunday, Christmas, and Easter? Why are we to give up circumcision, which was given as a law from God? Why are we to renounce the Mosaic and rabbinical ethics as an inferior stepping stone, and take in exchange a new 'Christian' ethics, which in its fundamental principles is no wise different from that commanded in the Old Testament and further revealed in Judaism?

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1) This difficulty is not removed even if we try to establish a sharp contrast between the Law of later Judaism and the Law of Moses and the Prophets, as does Dr. McCaul in his "Old Paths." For supposing that this be shown, and the abolition of the Rabbinical Law be proven from the Law of Moses, does Dr. McCaul allow the Mosaic Law to justify itself for Israel? Do not the heavy blows he deals against the passages in the Talmud fall as well upon the ceremonial law of the Old Testament? By the logical sequence of his argument he would have to recognize in the Priest's Code of the Old Testament the very "modern Judaism" which he attacked, and attack it also there. If, however, he takes the latter not in the letter, but according to its spirit, then he must accord the same honor to "modern Judaism." By Gentile Christians these deductions made by Dr. McCaul with the best motives are of course easily understood; but not so by the Jews who are faithful to the Law, who think that in the Torah, as given by the traditions of Rabbinism, they have God's word, and for whom to destroy the rabbinical interpretation is also to destroy the biblical foundation of the Law. But if for the Jews we destroy the inviolable authority of the divine Law, we thereby rob them of the necessary conditions preliminary to the knowledge of Christ.

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"Here comes in the *Eduth* with a series of articles which are altogether from one and the same pen. For it the question mentioned does not exist, its preaching of the Gospel knows only the former of the two parts: 'Jesus is the Messiah!' In relation to the question of the Law, the *Eduth* stands in the midst of that Judaism which believes in revelation, and agrees with their opposition to the position taken by Christian theology and the preaching of missionaries. All the attacks on the part of Jews which touch this point the *Eduth* repeats again and again, and agrees, saying: 'What will you? I agree with you in regard to this question.' To such an opponent the *Eduth* cries (Vol. I., p. 91): 'Where have you seen or heard that I put away the Law of Moses? Am I not exactly in your position? I also love this Torah which Moses set before the children of Israel. Its worth is greater in my eyes than all the treasures of the universe.' The Editor is not here playing with words or ideas, as we often find is done in similarly sounding apologies of Jewish-Christianity. For he conceives of the Torah in its fullest sense, as the orthodox Judaism of the present day understands it. The Torah is for him the revelation of God as contained in the Holy Scriptures, in so far as they are a living force still forming the whole religious life to-day. The Torah is inseparable from its form, the oral tradition (תורה שבעל פה); the Torah is the Word of God as *taught*, as the congregation of Israel possesses it in their consciousness and in the mouth of their teachers. Not that the interpretations and explanations of these teachers are to be likened to the Word of God. This alone is the touchstone (אבן בחן) and final authority. Vol. I., p. 5, and often elsewhere. But for the Israelites there remained yet the herculean task of priceless worth, which their learned men have performed, that of comprehending the Word of God by means of the consciousness of their age, of understanding it, and of communicating it to the people. 'The value of the Talmud and its sages is great in my eyes, and richly I give them honor.' Vol. I., pp. 4, 51. To be sure they have often erred, but they were only fallible men. Still they

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were at any rate men who feared God, 'and strove with their whole heart to make the Torah great and glorious.' Idem, cf. Vol. I., pp. 92, 137; Vol. II., a, p. 16. They are for the Jew what the Christian Theology is for the non-Jew. Vol. I., p. 47. Like them the latter strives ever to explain the Scriptures by means of the Scripture itself. In numerous articles we recognize in what an inner, one might say personal, relation the writer stands toward the great theologians of Judaism. They are to him dear and trusted forms, these rabbis, from Rabbi Akiba or Rabbi Meir down to the great men of Chasidism, Rabbi Pinhas Mekoraz (Vol. III., p. 2, Note 2), and also down to the stars of the more modern literary period, Rappoport, Luzzato, Krochmal, and others (Vol. II., p. 28 *et seq.*); just as a German theologian finds joy in his Luther, Gerhard, Schleiermacher, Hofmann, without ever confounding their systems with absolute truth; or as a Christian student loves and esteems his Homer, Herodotus, Sophocles, or Plato, although he knows that these stars must pale before the Star out of Jacob. See for example Vol. I., pp. 3, 41, 47 *et seq.* The practical decisions and rules of life laid down by the doctors of the Talmud (Halachah)are by him regarded as binding, so far as they are not proven obsolete at the bar of the biblical learning of the present day.

"In the attitude of the *Eduth* toward the Talmud and Rabbinism is its greatest peculiarity. To the lips of many who read the foregoing the question will at once arise: 'If the writer of the *Eduth* adheres to so much in Judaism, how can he be at all a Christian?' This question is natural, and may be justified, since according to the prevailing notion it is just the Talmud and the Jewish learning in regard to the Law which blind the eyes of the Jews to Jesus. On this point Anti-Semites and missionaries are at one. But the *Eduth* throughout maintains the opposite thesis. According to it the way to Jesus is through the Law, and that through the Law as it lives in Judaism, even through the Talmud. In the estimation of the *Eduth* the latter is not simply a mine in which are occasional bits of gold, but as a whole it is a valuable, even

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indispensable material for the building of the Christian Israel of the future. It is not our wish to judge this position of the writer. A conclusive judgment would be difficult for one to give who does not understand the Talmud thoroughly according to its spirit and content. But this we must say, that the manner in which the rabbinical theology is reflected in the *Eduth* is well fitted to win friends for the opinion of the writers concerning the positive value of the Talmud for the evangelization of Israel, as over against the one-sided view of its negative significance.

"Fundamentally, the position of the Editor toward the Talmud is not so strange to us if we place ourselves in his position in regard to the Mosaic Law. For if the Law is still binding upon Jewish Christians, then there is need of a commentary. The ceremonial law cannot be kept without such a commentary; in the time of Jesus it was not kept without a commentary; and Jesus not only subjected Himself to the Law in this form, but also required such a subjection of His disciples (Matt. 23: 3); one could bring no objection against Him from the Pharisaic side. Now, as then, this commentary is handed down from Rabbinism. According to the idea of the *Eduth* the Jewish Christian is, to be sure, not slavishly bound thereto, but in the freedom of the spirit; in this he follows the development of orthodox Judaism of recent times, which on its part is beginning to throw off the burden of obsolete requirements without therefore carrying it as far as Talmudic tradition. Vol. III., p. 130, note.

"But is the position tenable which would still lay the Law upon the Israelite who believes in Christ? Does not the very consequence which the *Eduth* people draw therefrom in relation to the Talmud prove this position to be untenable? How can the Editor be reconciled with the Apostle Paul's gospel?

"The view is widespread that according to Paul the Law is absolutely abolished, and only from the theological side do we meet with the hint that Paul could not well have regarded the law when in Jewish company, if he had

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taught its radical abolition. The writer of the *Eduth* is essentially of another opinion in regard to Paul, with whom he busies himself much and deeply. According to him Paul neither taught the abolition of the law nor the Talmudists justification by works, but at bottom both come at last to the same position, in that they require as the last end of the law not external works, but the inward turning of the mind, repentance, faith, and sanctification. It is worth while to give here complete an argument on this point: 'Our haters and slanderers say that we are destroyers of the Torah, for we walk in the footsteps of the Holy Saul, and he destroyed the law of works. But our slanderers speak falsely, for neither we nor the Holy Saul walk in the footsteps of those who break the commandments and destroy the Torah. For the Holy Saul says: Not the hearers of the law are just before God, but the doers of the law shall be justified (Rom. 2: 13), and so also is the opinion of our sages of blessed memory[1] in many places: " Not study (of the law) is the principal thing, but practice," says the Rabbi Simeon ben Gamaliel. *Aboth* 1: 17. And Rabba uttered the saying: " The perfection of wisdom is repentance, and good works, and so forth, as it is written (Psa. 111: 10), The fear of the Lord is the beginning of wisdom; a good understanding have all they that do thereafter." *Berachoth* 17 b. And as these, so have many wise and great teachers said, whose memory is revered by us. For what does God require of us? Is it not this, that we fear Him and love Him, and serve Him with our whole heart in order to do his will and become holy even as He, the Lord our God, is holy, that He may give us His Holy Spirit? Therefore prayed our sages of blessed memory that God might put His love in their heart, to fear His name and to dread sin. The dread of sin and the fear of God are the wings upon which man mounts up to the hights of sanctification, and then God gives him the Holy Spirit. And so says Rabbi Pinhas ben Jair: "The

1) These words the Editor always employs, in Jewish fashion, when he speaks of the doctors of the Talmud.

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Torah leads . . . to the dread of sin, the dread of sin leads to sanctification, and sanctification leads to the Holy Spirit." *Aboda Zara*, 20 b. The Torah is the guide, it is the attendant and the leader who brings us farther and farther; and therefore our sages of blessed memory pronounce all those blessed who studied the Torah for its own sake, and bade every one learn the Torah. For the Torah leads us on the way to death to bring us to the inheritance of grace and truth And so says the Holy Saul: "The Torah was our leader (*παιδαγωγος*) . . . that we might be justified by faith." Gal. 3: 24. This is also the opinion of Rabbi Chananiah ben Akashiah: "The Holy One, Blessed be He! wished to purify Israel, therefore gave He to them richly His Torah and commandments, as it is written. Isa. 42: 21. It pleased the Lord, for His righteousness' sake, to magnify the Torah and make it honorable. *Makkoth*, 23 a. It pleased the Lord to give us righteousness, and therefore He magnified the Torah, to purify our souls, to guide us in His truth, and to lead us to the Messiah, who was appointed to bring an eternal righteousness, that we might be justified by faith." And Rabbi Simlai interprets (idem 24 a): "Habakkuk came and put the whole Torah in one sentence, The just shall live by his faith (Hab. 2: 4)." And this is just the opinion of the Holy Saul. In short, all the masters of Israel state that the end of the Torah is faith, repentance, sanctification, and eternal righteousness; and therefore the holy Saul says: "The Messiah is the end of the Torah (Rom. 10: 4)." Do we then break the Torah or make it void through faith? Far from it. Much more we establish the law. Rom. 3: 31. The Torah is holy, just, and good. For it is a Torah of the spirit of life, and therefore we live and live therein after the spirit and not after the letter, for it is our life and the length of our days. And the learning of the Torah in this sense our sages of blessed memory call the "Torah for its own sake," תורה לשמה Vol. III. pp. 129, 130.

"The key to the foregoing argument seems to me to be found in the fact that, according to the opinion of the Editor, Paul also conceived the new dispensation of grace,

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based upon faith in Christ, under the point of view of the Torah, of the Law. And certainly to him this law is no other than the Mosaic Law advancing to its completion. Therefore Paul does not by any means set the new life of the Christian over against the life under the law, but only the life under the law without Christ. To him the new life of the Christian is rather a life under the law, but under the law as it has reached its highest inward development, the law of faith (Rom. 3:27), the perfect law of liberty (James 1:25), or, as the *Eduth* calls it, the law of life. When Paul chooses to speak of the 'law' absolutely as over against life under grace, it must always be understood as the literal conception of the law, which for the sake of the outward form forgets the proper bearing of the law. Of those who thus pervert the law it may be said: 'They do not penetrate to the inner chambers of the Torah, they do not attain to the perfect knowledge thereof, they do not the works of the law after the spirit, but after the letter.' But it is wrong, as the Editor states, to attribute this error to the doctors of the Talmud in general.[1] These rather agree throughout with Paul in emphasizing the inward side of the law, its ideal aim, and even, too, to the extent that they also see the complete fulfillment of the law in faith, and therefore they already have a presentiment of the pædagogic significance of the law as a tutor to lead to the Messiah.

"If, on account of the last statement we must refrain from judging the Talmud for its lack of penetration, we must still express ourselves as in agreement with the main proposition of the Editor. The Reformers also have recognized and formulated in our confessions of faith the fact that the law finds its use in the life of those who are regenerated (*Formula Concordiæ VI. De Tertio Usu Legis*); and since Luther places the Mosaic Decalogue at the head of his catechism as an epitome of this law, he clearly shows that by this law he meant no other than the an-

1) This may be found true in the case of certain contributors to the *Eduth* (Vol. I., pp. 47, 51, and elsewhere), but not without being corrected by the Editor.

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cient Torah given of God through Moses to the children of Israel; furthermore the arguments on this point in the Formula of Concord have nothing else in view.[1]

"Upon this truth the Editor lays great stress. It is the foundation upon which he builds. He believes that it must often be defended against a too common view, quite prevalent in the theological world, according to which the Christian's law of life is a new one, different from the Mosaic Law. 'The true Torah is only *one*, namely, that which the All-merciful God gave from the fire on the mountain through the mouth of Moses to His people Israel. . . . And the peoples who believe in the Gospel have not another Torah, but only the Torah of God which was revealed first to Israel under cover by the mouth of Moses, and whose glory was finally made plain on the day when the veil was rent in twain from the top to the bot-

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1) As our readers here in America are not familiar with the German Confessions of Faith, we add, for their benefit, a few paragraphs from the article cited by the writer:

"We believe, teach, and confess, that the preaching of the law should be urged not only upon those who have not faith in Christ, and do not repent, but also upon those who truly believe in Christ, are truly converted to God, and regenerated, and are justified by faith.

"As respects now the distinction between the works of the law and the fruits of the Spirit, we believe, teach, and confess, that those works which are done according to the commandment of the Law, are and are called works of the Law so far as they are extorted from man only by sharp urgency, and by the threats of punishment and of the divine wrath.

"But the fruits of the Spirit are those works which the Spirit of God, dwelling in believers, effects through regenerate men, and which are done by believers so far as they are regenerate, and therefore freely and spontaneously, as if they had never received any precept, had never heard any threats, and expected no remuneration. And in this way do the children of God live in the Law, and fashion their life according to the rule of the divine Law, which way of living St. Paul is wont to call in his Epistles, the Law of Christ and the Law of the mind. Rom. 7: 25; 8: 2, 7, Gal. 6: 2.

"After this manner the Law is and remains one and the same, to wit: the unchangeable will of God, whether it be set forth before the penitent or the impenitent, the regenerate or the unregenerate. But the distinction, as to obedience, is only in men, of whom some, not being regenerate, render to the Law a certain manner of obedience required by the Law, but do this constrainedly and unwillingly (as also the regenerate do, so far as they are yet carnal); but believers in Christ, so far as they are regenerate, do, without compulsion, with a free and unconstrained mind, render such an obedience as otherwise no threatenings of the Law, however grievous, would be able to extort."—*Formula Concordiæ*, Art. VI., Sec. 2, 4, 5, 6.—EDITOR.

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tom, and the earth did quake and the rocks rent.' Vol. I. p. 109.

"Although thus the Torah for all mankind is only one, namely, the Mosaic Law, yet its claim upon all is not the same. A distinction is to be made between the Moral Law or the 'Covenant of Ten Words,' which was given to all peoples, and the Ceremonial Law, which applies only to Israel, as a memorial of the great works of God in the history of redemption, as a framework for the support of the working out of the inward precepts as a means of training. 'But now if . . . the training has been accomplished. . . . if faith has been wrought in us, why do we yet need this support? Shall we, however, cast it away? Far from it. We will honer it and esteem it.' Vol. II., p. 50, *et seq.*

"But is this not again to set up that law of works, the ordinances, which darken the knowledge of Christ? 'Yes,' replies our author, 'if thereby we would seek to merit justification. It is true; he who will become justified by the Torah falls from grace.' Vol. II , a, p. 14. But that is true not only of the Ceremonial Law (תורת המעשים), but also of the Moral Law (תורת־היסור). The latter is also abolished through the Messiah, so far as it signifies external compulsion. But that does not mean that there is no longer any ethics for the Christian, or that a new ethics has taken the place of the old, — but rather that from now on the law is fulfilled from pleasure and love. Rom. 6. In this sense the moral law is not abolished, but first attains its right fulfillment. The case is exactly the same with the Ceremonial Law. As an external compulsion of course it no longer exists, but no one can hinder Israel from fulfilling it out of free pleasure and love. 'For we stand in the liberty of the Messiah; he who is free can do anything or leave it, otherwise he is not really free.' Vol. II. a, p. 14. In this there is obtained a highly significant principle for the fulfillment of the Ceremonial Law, and just the contrary to that which we ordinarily seek to thunder against the keeping of the Law on the part of Jewish Christians. Not from legalism, but from Christian liberty,

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does it follow that Israel keeps the Law, even the Ceremonial Law.

"But now one may rightly ask, What object then is there in this keeping of the law, if not to attain righteousness? If I rightly understand it, the *Eduth* gives to this question two answers. First, it draws attention to the fact that a religious life, and particularly a Christian life, is not possible without an external manner of life corresponding thereto. All Christian nations and peoples have such, and they bear in every case the impress of national peculiarities. How then shall a Christian Israel exist without such a rule of life, that is, without a ceremonial law? But what is more natural than that this manner of life should be connected, not with strange customs grown up on Gentile soil, but rather with the Mosaic ceremonies of Judaism? Vol. I., p. 108, *et seq.*, Vol. II. a, p. 16.

"But in the second place the keeping of the external law is an *act of faith* on the part of the Jewish Christian, by which he proclaims his belief in the future of his people. As long as every Jewish Christian cuts himself loose from connection with his people in every feature of his life, and places himself in connection with utterly strange forms of religious expression, so long there can never arise a Christian Israel. But if one believes in a conversion of Israel as a nation, according to the 9th, 10th, and 11th chapters of the Epistle to the Romans, then the observance of the Jewish ceremonial law follows of itself. 'If the son of Israel who believes on the Messiah gives up the signs of his nationality and no longer observes and keeps them (Here we think at once of circumcision, the Sabbath, and festival days), will not the people of Israel become mingled with the other nations so that the name of Israel will become lost, and the name of Jew no more thought of,—and then whom will God finally gather into the inheritance of the fathers?' Vol. II., a, p. 16. This is argued against J. C. Reichardt, who accepts a national restoration of Israel, but will not recognize the observance of the Mosaic Law. 'Reichardt says we are not to mingle with

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the other peoples. Well, if that is right, then let us remain Israelites now, and show to the nations that we belong to Israel, and that it is incumbent upon us to keep all the commandments of the Torah, because we are a people set apart (עם נבדל) even though we do not dwell in our own land.' Vol. II. a, p. 16.

"Christian liberty, the God-given right of nationality, belief in the future salvation of Israel,—these are the premises on which here the continued bearing of the Mosaic Torah is based, in so far as it has to do with external manners and customs of life. But from these premises it also follows that this bearing of the law is not to be taken as a slavish dependence upon the written letter, but as in the liberty of the spirit. Even the ancient doctors of the law recognized its dependence upon external conditions, and upon that grounded its alterable character. So to-day the ceremonial law is like a river, and is in a process of development, somewhat similar to the greater development of the forms and ceremonies of the non-Jewish Christian churches resulting from the Christianization of originally pagan customs. 'The Torah is like living water. Water which is not living is still, and in its place are reeds and rushes. But living water flows, and flows onward. For life in continual changes assumes now this form and now that. Many passages in Moses' Torah have since changed their form, for *the Torah of Moses is a living Torah.* Hence came the oral law (תורה שבעל פה) and altered many parts of Moses' Torah agreeable to life, for our sages of blessed memory, who originally received the oral law, had regard to the *end* of the Torah.' We see from these passages how the position of the author in regard to Rabbinism follows from his fundamental proposition of the eternal character of the Mosaic Law.

"We have hitherto omitted a statement which is quite closely connected with what has been mentioned. As there is only *one* Torah, the Torah of Moses, so there exists only one covenant of God with humanity, the covenant of Sinai. The distinction between the "Old" and "New" Covenants is an error of Japhetic theology. Truly

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there is but the one ancient covenant, and we can only say that it was renewed or made new by Jesus Christ. It is only the manner of concluding the covenant which is different, and which is the antitype of the former. The covenant itself is the same. '. . . At that time the Lord made a covenant with our fathers, an eternal covenant, and this covenant was concluded for the sake of all mankind. The Torah is the Torah of the covenant, the covenant of the Tables of Testimony which Moses held in his hand when he came down from the mountain, and which then were in the ark of the covenant. This Torah became renewed through Jesus the Messiah, the true Redeemer. For God then renewed His covenant with His people Israel, and at the same time made a way of access for all the rest of the peoples of the world.' Vol. II. a, p. 14. This passage appears elsewhere, *e. g.*, Vol. I. p. 108, *et seq.*, in the dialogue between a Jewish Christian and a German Catholic: 'On Sinai God made with our fathers an eternal covenant, but not merely with our fathers, but with us all who live to-day. The covenant was made for your sake and mine, for all mankind. But the Torah was first given to the children of Israel, for they are the root stock of the holy tree, and all other nations became darkened in their understandings, and changed the glory of the Eternal God into the figure of mortal men. . . . But then came the time of mercy for all other peoples too. Forty years before the destruction of the temple the Lord had mercy on all the children of men, and sent His only begotten Son, Jesus Christ, the Son of God, in glorious power, and gave Him as a sacrifice to put away sin, to atone for guilt, and to make eternal righteousness. Through this sacrifice God renewed the covenant with His people Israel, and also opened the gate to all believers of every nation. The Gospel went forth in might to many peoples, and God, who knoweth all hearts, bare them witness, giving them the Holy Ghost, etc.'

"We recognize also in these passages the tendency to take up the facts of Christianity and to comprehend them under the revelation of God which lies before us in Mosaism. As all the Christian has of Law is not new, but only

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the rejuvenation of the old Mosaic Law through the Messiah of Israel, so also the New Covenant is nothing but the Old Covenant of God with Israel renewed through the Messiah, in which those not Jews have also found acceptance. The whole history of the evangelization of the world from the apostolic age till to-day is, so to say, only an episode in the history, not yet completed, of God's dealings with His people Israel. The last act of this history will be the conversion of Israel, the second coming of the Messiah, and the fulfillment of the predictions of the prophets concerning the restoration of Israel.

"I think that in the foregoing I have rightly formulated the views of the author. He who wishes quickly to find a convenient rubric for these views in the *catalogus hæreticorum*, must look under the category 'Ebionism,' or, better still, turn to the 'Nazarenes,' described by Epiphanius and Jerome. It will, however, be more successful to deal with these views as related to the apostolic Jewish Christianity of the first century. The reviewer does not hesitate to confess that it seems to him that the original apostles conceived in just about this manner God's plan of salvation for the nations of the world. And when St. Paul speaks of the olive tree with the natural and grafted branches, did he not have the same opinion of the history of redemption? How very close it is to the idea of the Revelation of St. John needs not to be suggested to one familiar therewith. These biblical sources seem to recognize a continued prerogative of Israel in the history of redemption and a Jewish Christianity faithful to the Law. To us these facts in regard to the beliefs in the apostolic age seem more or less strange. Our theology has, so to say, not built upon these; it has, on the other hand (as was natural for non-Jewish Christians), connected itself rather with that other line of New Testament statements which, as in Rom. 1–8, and in the Epistles to the Hebrews and Galatians, exalt the general charcter of the redemption through the Messiah, and its superiority to the typical and temporary character of Judaism without a Messiah, and its Law. For Jewish Christians, though, it

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is quite conceivable that not these, but another series of statements, should be more naturally suited. The task now before us, is, of course, not to remain content with things as they are, but properly to adjust ourselves to the united evidence of all Scripture. And just here the *Eduth* has some gaps in its thoughts, and in the opinion of the reviewer is a little one-sided. For example, I miss a full and sufficient setting forth of the theory of the unity and eternal character of the Mosaic Covenant in connection with the formal and sharply contradictory statements in the Epistle to the Hebrews concerning the old and the new covenants. Further, the distinction between the Torah of the Covenant (Decalogue) and the Torah of Moses (Ceremonial Law), in Vol. II., p. 15, *et seq.*, does not seem sufficiently grounded in Scripture, and is not consistent in the thought of the author. For it is not sufficiently covered by the separation in another place (Vol. III., p. 50, *et seq.*) of the Moral Law and the Ceremonial Law, though, to be sure, there is found the expression 'Covenant of the Ten Words *or* the Moral Law.' On the other hand, the moral law extends to much more than the Decalogue; and on the other, in the commandment concerning the Sabbath, the Decalogue undoubtedly contains also a ceremonial element. Perhaps these points would be presented more clearly if the author would put forth his views in a systematic and connected form, instead of in separate shorter articles as he has done.

"For the rest, while we may criticise the positions of the Jewish theologian, we do not forget that problems are here treated of, to conquer which our non-Jewish Christian theology has worked hard for centuries. What were the ancient controversies over faith and works, over the Law and the Gospel, over Particularism and Universalism, if not attempts to arrive at the right mediation between these two classes of New Testament statements? What is the moving influence in the newer criticism since F. C. Baur except the recognition of the fact that the attempts at mediation hitherto made were insufficient? Perhaps many things that will be helpful to a solution of this prob-

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lem may be learned from the attempts of such Jewish-Christian theologians as our author and his older predecessor, Jechiel Lichtenstein,[1] who view the question from quite a different side.

"It remains yet for us to consider what significance Jesus Christ has in the system of doctrine of the *Eduth*. But we seek in vain here for a comprehensive discussion in regard to the person of the Saviour, His metaphysical relation to God, or His atoning work. All the Editor has to say of Jesus is comprehended in the one sentence: *Jesus is the Messiah*. From this proposition comes for him the whole question at issue between Judaism and Jewish Christianity. If this is settled all the rest follows of itself, *e. g.*, the necessity of the virgin birth, the necessity of the life and death of Christ, His position as the Son of God. To a Jewish opponent who attacked the Editor on account of these Christological doctrines he rejoins: 'What will you? Are these not plain Jewish doctrines? Do they not agree with all that the Holy Scriptures and our sages of blessed memory have taught? You are missing the point at issue. Our sages of blessed memory also taught that the Messiah would be a corner stone of faith, that he would *renew the youth of the Torah by the Spirit*, and that He would die, to atone for the sins of the first man. If now this is so, all our controversy comes to the one question: Whether God has already sent His Messiah as He promised, or not.' Vol. I., p. 173, *et seq.* At another time he says to the same opponent: 'If you go at once to the bottom in your research, and history serves you as line and plummet, then you will see and understand that it was Jesus of Nazareth, the great wonder Man, that all the tribes of our ancestors waited for. For the Torah of Moses was like an eagle, whose youth was renewed by this great Man of wonder, who has in His right hand justice and mercy, and in His left the love of mankind and true salvation. And He, He

1) Jechiel Lichtenstein is the one who, in his learned work *Limmude Hanebiim*, (The Teaching of the Prophets), first expressed the thoughts which, in various forms, have been taken up by his brother-in-law, Rabbinovitch, and the *Eduth*. We intend, in a later article, to treat also of Lichtenstein's views.

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is the pride of our nation, He is the ornament of our race, the Saviour who has done great things to save many nations! He, He is the Messiah, whom God appointed to appear in the fullness of the days, and who appeared at the end of the time of the second temple to bring an eternal righteousness to all the sons of Adam and Eve, and to tear down the wall of partition between Israel and the nations. And if He is the Messiah He is also God's Son, and we do not need to philosophize about this idea, for it is by no means a strange one to us.' Vol. I., p. 137.

"All the statements of the *Eduth* in regard to the Lord bear this impress of joy at having found the Person whose photograph one knew already, and its way is not so much to describe the Person Himself as to note the similarity, the agreement with the photograph. The central point of the argument used to show this is plainly found in the wonderful words used again and again in similar form: *Jesus has renewed the Torah by the Spirit.* In this fact it was that the Editor himself recognized the Messiah, and by this fact he would have his people recognize Him, namely, that this Jesus so fully, so energetically, so wonderfully and magnificently, stood on the side of the Torah, as did no other. It is the same that we find in the Hungarian Lichtenstein, and it is the same that we recognize wherever one finds in Jesus his Lord. 'Through the Law to the Gospel.' That was also Luther's way, and it remains to-day the way for every Christian. Therefore only can we believe in Christ, because the holy majesty of the divine Law is imprinted on His brow. But this law is none other than that original law which God gave to the people of Israel, and which to-day is jealously guarded by Israel. If we understand aright the thought of the *Eduth*, it is a mercy of God that Israel has still guarded this law, and the very law itself is the thread by which Israel is to find its way from the darkness to sink upon the breast of its Redeemer."

The foregoing is all of this article which has so far appeared. We hope to give the rest early in the next volume of THE PECULIAR PEOPLE, and we feel sure it will be

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of interest to our readers to peruse all that the reviewer has to say concerning the *Eduth*. We are glad to be able to make known that the review is from the pen of Pastor Th. Zoeckler, son of the well-known professor and theologian of that name. Upon the question of the position of the law under the dispensation of grace we shall, ourselves, have something to say later.

JEW AND CHRISTIAN.

Three ways, each traversing a period of more than eighteen hundred years, lead down from the dead old world into our modern time—the Roman Empire, the Christian Church, and the Nation of Israel. But the Empire, which was in succession Italian, Byzantine, Frankish, and German, has vanished like a ghost at the cockcrowing of the French Revolution Its place knows it no more, and the dwellers in the Judengasse at Frankfort-on-Main would have had a cheap bargain in the worn-out robes and gilded scepter of Kaiser Redbeard, who sleeps in Kyfhauser beyond all chance of waking. Not such has been the fortune of Christendom or Israel. These two, the New Testament and the Old, seem to be moving forward as in battle array toward the future—their hosts divided by ravines which they do not attempt to cross. With their faces set against the rising sun, Jew and Christian maintain that it is their mission to conquer the world. Yet they are always antagonists in the spirit, and not seldom open enemies. Israel has been charged with lying in wait for the heel of the Christian; nor does the Christian feel any scruple, for the most part, in crushing Israel's head. Their feud is intensified by the appeal which they make to the same inspired pages, and the one Lord who has called them both his people. From the prophets who wrote six and twenty centuries ago, they derive their witness—Israel that he is the covenanted nation, and the Christian that to him has been given the inheritance of Jacob. And neither modern science nor the outbursts of revolutionary change have made a durable impression upon these high preternatural institutions, which have

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stood above Europe from of old, portentous, and unlike all others in their weakness as in the grandeur of their achievements.

These two great series of facts sum up in themselves the religious past of mankind, so far as it has gone along that ascending road of which Plato speaks in the "Republic." And they point to the future with no less certainty. Christians believe in a denouement which will transfigure the world, but on principles already living within it, and possessed by faith. Israel, cast down, bewildered, yet unconquerable, aware that an expectation is the scope of his existence, looks onward to he knows not what. He has lost the clew to his own history. Nevertheless, it is his firm conviction that he is the prophet sent to men; and, like a blind messenger, he brings them a scroll the characters of which he simply cannot read. Since the world began there was never a tragedy at once so grand and so pitiable. Assuredly the burden of the prophets would have been aggravated beyond endurance had they but guessed dimly at the things they were commissioned to speak, and, guessing, had they misunderstood them. Such, however, has been the fate of those who, when the Old Testament had blossomed into the New, would not taste of its fruits, but turned aside to a tree of their own planting; who rejected the Gospels that they might be imprisoned in the Talmud, and became a people of dead traditions on the very day when the Spirit was given. That is the story of modern Israel. Its beginning is marked by the fire which consumed the second temple on the 9th day of Ab, in the Christian year 70; by the sword under which a million of its people fell; by the carrying away of its sacred vessels to the Roman Babylon; by the triumphal arch of Titus; by the medal on which "Judea capta" is represented mourning beneath her own palm tree; and by the figure of the renegade Josephus, writing the chapters of that lamentable destruction in Cæsar's palace. While the temple stood Rabbinism might be checked, or in part even subdued, by a strong king, or a priesthood which was, strictly speaking, independent of the scribes or "Sopher-

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im." But when there was neither altar nor sacrifice, and the new Christian idea of a spiritual kingdom had been decisively cast out, nothing was left save the "traditions of the fathers," to be interpreted by a series of infallible lawyers.

But one thing, at least, is certain. Those who imagine, as perhaps George Eliot did, that Israel is going to be absorbed in a new cosmopolitan race, neither Asiatic, European, nor American, but distilled from all three, are preparing for themselves no small disappointment. Israel is the prophet among the nations, and its day is not yet over. The history that no theories can explain away, which binds us with the past, and looks on to the future, will not end less miraculously than it began. As Heine says with entire truth, the Jews who decline to practice any form of idolatry, and have followed after a Law during more than three thousand years, are "the people of the spirit;" and even their worship of wealth, for which not they but their Christian persecutors must answer, cannot destroy the passion or the hope with which their teachers are still inspired. Yet again they may be spoiled and scattered; but enlightenment, civilization, and the growth of democratic equality have in them no elements, so far as we can discern, which will absorb Israel. He remains, as in harder times than our own, "the everlasting Jew." What we could desire for him is that he should fling aside his delusive Kabbala and his armor of the Talmud, and recognize in the New Testament such a law, embodied in a perfect and divine life, as will set him free from casuistry, and reconcile obedience with the inward light of love and reason. It is strange, indeed, that he should hesitate to claim as his greatest inheritance the Christ who has established above Greek wisdom and Roman law, an order of things which the prophets beheld in vision, but which only a divine strength could have made victorious and a present reality. Nor need the Jew renounce, in acknowledging his true Master, anything which the noblest of his race would, at all events in these days, insist upon preserving.—*London Quarterly Review for January.*

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