THE PECULIAR PEOPLE

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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Contents.

Editorial Paragraphs, - - - - - 97
The Ancient Synagogue, - - - - 100
Watch-Towers in the Holy Land, - - - 105
Jesus, the Pharisee, - - - - - 107
The Author of the "Children of the Ghetto," - - 119
Scripture Readings, - - - - 120

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OUR PLATFORM.

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

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.

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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. X. PLAINFIELD, N. J., AUGUST, 1897. No. 5.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE progress of rationalism both in the camp of Israel and in the Christian church has had much to do in modifying our religious conceptions, and while it may not have altered a fundamental article of the truly religious man's faith, it has certainly had a great deal to do with the manner in which he to-day would state his faith. No doubt, also, sentiment has been and is a strong bond to hold to his childhood's faith one who is unable to meet the arguments of the acute reasoner who attacks that faith, just as one's love for a true friend is a shield that even the most plausible arguments to prove his infidelity cannot pierce. Not every man is able to master the whole realm of theological speculation and reasoning, but every man must have a faith by which he lives, and he ought to have a faith by which to live well.

IT is fortunate, then, that our sentiments come to our aid in this matter, and so the Christian loves his Bible, the Old and New Testaments alike, and from the pages of those books the Spirit of God teaches him the way of life. The Jew who does not believe in Jesus finds the Old Testament a treasure to him, so that its most precious teach-

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ings are as dear to him as life itself, and under God they are potent in building his character in every lofty virtue. Now, when rationalistic arguments come to disturb the Christian's mind, they may trouble him not a little, and arouse questions that his reason cannot solve. Still sentiment comes to his rescue and, while his reason pauses and forbears to decide, his heart answers and must be satisfied by a faith in the realities that are a part of our nature itself and cannot be denied. It is even so with the mind of the non-Christian Jew. Though this or that miracle of the history may seem strange to his reason, yet the deeper miracles in human nature there unfolded and the perennial miracle of God's dealings with His people hold his heart, and while he forbears to say "I know," his heart compels him to say, "I believe." But it always seems strange to the Christian that the Jew who allows the rationalistic considerations to which we allude to prevent him from accepting the New Testament as containing the Divine Word is not equally influenced to reject also the Old Testament. The Christian does not make sufficient allowance for sentiment; it is impossible for him to put himself in the Jew's place.

THE Christian is also surprised at the ease with which the Jew will sometimes dispose of the miraculous elements even in the Old Testament history and yet will hold firm his confidence in the integrity of the Divine revelation of the Law of God and the Divine mission of Israel. As has often been said, even if everything else were to go, the Law of God in the Old Testament is sufficient to witness to the truth of that book as a revelation from God. That is the one great miracle that cannot be explained or explained away. Thus sentiment holds him to what lies much deeper than mere sentiment, even the eternal verities of God and man's nature. But if the giving of the Law be the one miracle of the Old Testament, surely the life and character of Jesus is the one miracle of the New

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Testament which can neither be explained nor explained away. If the Law of God could not have been conceived by man alone in the age when it was given, no more could that life, so in accord with that Divine Law, have been lived but by an indwelling in that life of Deity Himself. The one was the Word of God spoken and written, the other is the Word of God incarnate in human life. The one is the ideal, the other is the realization in human history of that ideal. The one is the Divine revelation of the way to life, the other is the Way and the Truth and the Life.

SENTIMENT and love for the history and institutions of his people have more power than preaching or instruction in holding the heart of the Jew to the revelation of the God of Israel. So we must not forget that a similar influence must lead him to Jesus. Not simply preaching or declaring Him, not simply arguing about Him,—for dialectics are easily matched,—but the realization of the Christ-life in the characters of His followers is what will win the heart of the true Jew to Christ. The true Jew cannot be bought with gold, he cannot be won by the power of argument alone, but the convincing power of a real Christian life as the Spirit of God can use it will lead him to Jesus. In these reflections there is a lesson to the Jew of humility and of warning to the Christian, be he Jew or Gentile, of the measurless responsibility that rests upon him.

A COMMUNICATION from an esteemed correspondent, a Hebrew Christian, leads us to say something about honest Jewish converts. We have had much to say about false men and methods for the reason that we believe in and are working for the true regeneration of Israel. We have oftentimes in these pages affirmed our belief in the honesty of good men and true of the stock of Israel, whose eyes have been opened to see the shining of a bright light,

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even as they have been able to see in Jesus that the Messiah has come. We invite especial attention this month to Rabbi G. A. Danziger's article which we are publishing, "Jesus, the Pharisee." Of very great interest is all that he says about the many Jewish Christians who in the early centuries flourished in Israel. God has always reserved to Himself a remnant among His elect people, and the true remnant among the Jewish people are the true and faithful Jewish Christians. But really to belong to that remnant love and loyalty to their people on the part of all Jewish converts are necessary and a willingness to follow the customs that are essentially Jewish. We cannot read the words of the apostle Paul in Romans about this Jewish remnant without having the largest faith in the success of the gospel among the sons and daughters of Abraham and in the ultimate grandeur of its results through Israel for the world. May the Lord in His mercy hasten the day when there shall be many more true Jewish believers in Jesus throughout the world!

THE ANCIENT SYNAGOGUE.

BY THE REV. WM. C. DALAND, D. D.

(Continued from page 82.)

THE GOVERNMENT OF THE SYNAGOGUE.

In the early time of the Israelitish theocracy the government of the people was naturally of a primitive kind. The ecclesiastical and civil governments were, of course, united, as was the case throughout all the history of ancient Israel. So, too, the executive and judicial functions were exercised by the same persons. The origin of the elders or rulers in Israel may be said to date from Jethro's counsel to Moses.[1] Afterwards in each community by common consent the elders performed every governmental function.[2] The judicial function was always the most

1 Exod. 18.

2 Deut. 21: 6, 19, 21, 22: 15, 16, 18, 25: 7, 8.

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important and that which gave the name of "judges" to those chiefs who after Moses and Joshua guided the newborn nation in those troublous times.[1] In the same manner when the monarchical form of government was adopted in Israel the king absorbed the judicial as well as the regal office.[2]

Passing to the later times of the Jewish commonwealth after the Captivity, we see that in the same way those composing the council of elders in every city were called both judges[3] and rulers[4] and before them every cause was ordered. Their authority in all matters was supreme, save that in case they were unable to decide they sent the case to the assembly of elders in Jerusalem, subsequently known as the Sanhedrin.[5]

As has been already noticed, every Jewish city in the time of the ancient synagogue had such a council of its own, usually of seven men, which sat in the chief synagogue of the place. Thus the civil and religious government of the people was associated with the synagogue. These councils of rabbis, as has already been observed, were thought of as assemblies of elders after the manner of the ancient elders of Moses' time.[6] The president and the

1 Judges 2: 16, 18, etc.

2 1 Sam. 8: 5, 6.

3 δικασται, Josephus, *Antiq.* IV. 8, 14.

4 αρχαι, Josephus *Antiq.* IV. 8, 16.

5 Αν δ οι δικασται μη νοωσι περι των επ αυτοις παραιτεταγμενων αποφηνασθαι (συμβαινει δε πολλα τοιαυτα τοις ανθρωποις,) ακεραιον αναπεμπετωσαν την δικην εις την ιεραν πολιν, και συνελθοντες ο τε αρχιερευς και ο προφητης και η γερουσια το δοκουν αναφαινεσθωσαν.

"But if the judges do not know how to decide the cases which come before them (and many such cases happen in human affairs,) let them send the cause undetermined to the Holy City, and there let the high priest, the prophet and the assembly of elders determine as it shall seem good to them." Josephus *Antiq.* IV. 8, 14.

6 So in one of the Apocryphal additions to the Book of Daniel mention is made of two elders (πρεσβυτεροι) who were accustomed to meet at the house of Joachim, and all who had causes came to them for judgment. *Susannah*, verses 5 and 6. Thus also Philo in his Life of Moses uses the terms common in the synagogue of his day (αρχων, "ruler," etc.) in describing the judg-

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other rabbis, elders or rulers of the synagogue, therefore, formed the governing body of the people in every community as did the high priest and the Sanhedrin in Jerusalem.

This form of government by a *presbytery*, or body of elders, with its president, was the universal mode of government in the ancient synagogue.[1] As was previously noticed, where Jews were few in number the entire government was sometimes in the hands of one rabbi.[2] In later times, of course, the government of the synagogue did not extend to matters which come under the laws of the different countries where Jews resided, and so rabbis became less numerous. The custom then arose of having a sort of body of lay elders, called by the old word *parnasim*, whose authority and office have been similar to those of the proper body of rabbinical elders or rulers in the ancient synagogue.

With what we have thus seen the references in the New Testament are in decided agreement. In Capernaum there were several elders or rulers of the synagogue, as appears from Mark 5: 22. So in Antioch in Pisidia, Acts

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ment of the man who gathered sticks on the Sabbath, as recorded in Num. 15: 32 and 33. He says that the custom was to bring cases before the council in which the president presided and taught. Philo, *De Vitia Mosis*, Lib. iii. Ed. Mangey, Vol. II. p. 167.

1 See Josephus, *Jewish War* II. 12 and many other places. One passage in the Life of Josephus is conclusive, according to which it is stated that one Jesus, the ruler of the synagogue in Tiberias, excluded from the synagogue building certain people and afterwards expelled all but the council, who remained to examine the matter to be decided.

Τους μεν ουν δυν εμοι παντας εκκλεισαι προσεταξεν Ιησους αρχων. . . Συνιδων δε την μεταβολην Ιησους, τον μεν δημον εκελευσεν αναχωρειν, προσμειναι δε την βουλην ηξιωσεν.

"Now Jesus the ruler [of the synagogue mentioned in the preceding sentence] commanded to exclude all who came with me." . . . "Seeing this change [in the manner of the people,] Jesus commanded the people to depart but desired the council to stay." Josephus, *Vita Sua*, 57 and 58. See also Maimonides, *Hilchoth Taanioth*, 4, 1.

2 Benjamin of Tudela, in his Itinerary, p. 119, says of a city in Egypt:

ושם חוץ לעיר כנסת משה רביני ע"ה מימי קדם, ושם זקן אחד פרנס שמש של הכנסת והוא תלמיד חכם.

"And there without the city is a synagogue of Moses our Rabbi (on whom be Peace!) which has been from most ancient times, and there a single elder serves as pastor and minister of the synagogue, and he is a learned man."

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13: 15.[1] All the evidence that can be adduced shows that the government in the ancient synagogue was by a body of elders with one among them as chief or president. That these represented the whole congregation is of course to be understood, for the elders held their position by the common consent of the people, if not indeed by their suffrages. But that the presbytery governed the congregation, and sometimes with no light hand, must also be admitted. This will be seen from the fact that in respect of their exercise of the judicial and executive functions they were almost unanimously designated in Greek literature as *αρχοντες* or rulers, rather than elders or rabbis.

From this we would naturally conclude that punishments were inflicted in the synagogue, and such indeed was the fact. The punishments usual in the synagogue were of two kinds, the extreme or most severe being the ban or excommunication,[2] whereby the offender was cut off from his people entirely, and the lesser being either a pecuniary mulct or a corporal punishment by scourging. The former was resorted to only in the most extreme cases, and the customs in connection with its exercise were most solemn and impressive.[3] There was first a formal rebuke lasting for seven days, and then a public proclamation of the offence for thirty days. If these measures were not followed by repentance, the proclamation was made for thirty days more, after which followed the solemn anathema or חרם, and the offender was cut off from the synagogue. His exclusion was complete. The people were not in any way to communicate with him or to hold any intercourse with him; they were not to eat or drink with him or to abide under the same roof with him. He

1 See also Acts 18: 8 and 17. Even where only one elder or ruler is mentioned, as in Luke 13: 14, it would by no means follow that there were not others.

2 Of course reference is meant to those times under which the infliction of the death penalty was taken out of the hands of the Jewish people by those nations under which they lived.

3 On this general subject see Maimonides *Hilchoth Arachin Vacheramin*, and other places.

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was absolutely ostracised. The preliminary rebuking of the offender is supposed to have its origin in the command in Lev. 19: 17. Concerning the excommunication of offenders there is nothing directly enjoined in the Old Testament, except that of certain offenders it is said that the Lord will cut them off from their people, as in Lev. 17: 10 and elsewhere. The only instance of excommunication recorded in the Old Testament is in Ezra 10: 8, but even this is not very explicit. The prohibition of certain persons from coming into the assembly of the Lord, as given in the Levitical code, does not seem to have been the same as the casting out of the synagogue of rabbinical times. The power of excommunication seems to have been vested in the council of elders.[1] The higher and more important the council the greater was the dishonor. To be cast out by the Sanhedrin involved, of course, the greatest disgrace; to be cast out by one's own synagogue was next; and to be cast out by a strange synagogue involved less dishonor.

There are many allusions to this excommunication from the synagogue in the New Testament,[2] although there is but one recorded instance of it; namely, the case of the blind man in John 9: 34. It might seem strange that our Lord was never excommunicated by the Sanhedrin, but the reason probably was that it was seldom if ever the custom to cast out a rabbi, especially if he were respected. A rabbi might, however, be scourged to bring him to repentance, and sometimes they inflicted scourgings upon themselves. Nevertheless John 12: 42 would seem to indicate that rabbis had a dread of the ban of exclusion. Our Lord no doubt had in mind the order of procedure in the case of an offender when he gave the instruction to His disciples in Matt. 18: 15 to 17. The order here somewhat corresponds to the rebuke, the public proclamation and the final anathema of the synagogue.

1 Maimonides, *Hilchoth Talmud Thorah*, chapters 6 and 7.

2 As in John 9: 22, 12: 42, and 16: 2.

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Of the lesser penalties the pucuniary fine seems to be a later device and hardly has an example in the Old Testament, unless we find the germ of it in the pecuniary estimation of vows[1] or the redemption of sacrificial offerings with money.[2] Scourging, however, is naturally referred to the injunction in Deut. 25: 2 and 3, which also is the origin of the custom of inflicting thirty-nine stripes only,[3] in order to be absolutely certain not to disobey the prohibition in the passage cited. The scourging was always done by order of the elders and in their presence, according to the same text. This mode of punishment is often alluded to in the New Testament.[4]

(To be continued.)

WATCH-TOWERS IN THE HOLY LAND.

A LETTER FROM JERUSALEM.

BETHEL, Jerusalem, June 7, 1897.

To the Editor of the PECULIAR PEOPLE:

Dear Brother in Christ:—I thought you might like this little picture* of a watch-tower in the midst of a vineyard. Now the grapes have all blossomed and as soon as the harvest is finished, many families will leave the villages and go out to live in these little towers to watch and care for the grapes till they are gathered in. Sometimes a little booth of branches is made on top of it for a protection from the sun for the watcher. Sometimes one family will take their vengeance on another if there has been a feud between them, by cutting all the vines and destroying all the vineyard. For this reason, and also to protect it from the wild beasts, the "natour" or watcher does not leave his post night or day, the different members of the family

1 Lev. 27.

2 Num. 18: 16.

3 See 2 Cor. 11: 24.

4 Matt. 10: 17, 23: 34; Acts 5: 40, 22: 19, 26: 11, etc.

* The print represents a stone watch-tower mounted by a man in Oriental dress and armed. At the rear is a stone wall and beyond that a vineyard.—ED.

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thus relieving one another. How suggestive this is of Isaiah's song of his vineyard (Isa. 5: 1-7), and the other one, sweeter even than the first (chap. 27: 2, 3), "A vineyard of red wine" (the choicest kind of grapes here), "I the Lord do keep it: I will water it every moment: *lest any hurt it*, I WILL KEEP IT NIGHT AND DAY." What need His people fear who trust in him when He Himself is the *Natour*. The picture also suggests Habakkuk 2: 1. "I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved (or argued with—marginal)." We must constantly watch. Jesus said, "What I say unto you I say unto all—*watch!*" "Watch and pray lest ye enter into temptation." We must watch alone with Him, and oh what secrets of strength and success we may learn when we "*stand* upon our watch . . . and watch to see what *He* will say unto us"! He will first tell us about ourselves, and the work he has committed to us, and His plans concerning it, and then we will learn of Him what we shall answer those who reprove us or argue against us. We will learn of Him whether they are right or we, or whether we are alike mistaken before the Lord. When we learn of Him how to answer, even our adversaries will not be able to gainsay us because of the wisdom and spirit with which we speak. Oh, let us stand upon our watch. Let us set us upon the tower, and let us watch to see *what He will say unto us.*

The Rabbis have forbidden the Jews to go to Christian hospitals or schools and even to receive us when we come to their homes. They are very bitterly opposing all Christian work. ELIZABETH BROWN.

ONLY in the sacredness of inward silence does the soul truly meet the secret-hiding God. The strength of resolve, which afterwards shapes life and mixes itself with action, is the fruit of those sacred, solitary moments when we meet God alone.—*Sel.*

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JESUS, THE PHARISEE.

AFTER THE WORK OF PROFESSOR DAVID CHOWLSON, OF THE UNIVERSITY OF ST. PETERSBURG.

BY G. A. DANZIGER.

(Reprinted from the Menorah.)

(Continued from page 87.)

The Jew-Christian congregations in Palestine separated slowly and gradually from the Jews; some of them sooner and others later; some separated altogether, others partly. Some of these latter differed from the Jews only in their belief in the Messiahship of Jesus. During the first century after Jesus, perhaps also during the first decade of the second century, many of these Jew-Christians lived within the Jewish congregation, went to the synagogues, where they often officiated as readers, wore the phylacteries, wrote the scrolls of the Pentateuch, and were circumcised. They intermarried with the Jews, drank their wine and ate their meat (killed according to ritualistic laws). There is no mention made of any quarrels between the Rabbis and the Jew-Christians during this century; later, about 150—350 A. C., these disputes became so frequent and annoyed the Rabbis so much, that they formulated strict injunctions against any intercourse between Christians and Jews, especially forbidding religious discussions, which, they maintained, were hurtful to the Jewish cause.

In the Talmud (*Sabbath* 2, 6b) mention is made of a Jew-Christian—a judge, who in a legal decision in a suit of Ime Solome against her brother Gamaliel II., which involved her share in her father's estate, quoted Matt. 5: 17, in the Aramaic language, and decided against Gamaliel.[1] Another famous teacher, also a Pharisee, Rabbi

1 When Gamaliel demurred and called the judge's attention to the Mosaic statute, according to which a daughter does not inherit when there is a son, the judge replied: "With the loss of your country, the Law of Moses was abrogated, and in its stead was given the Gospel, and there it is written: ברא וברתא כחדא ירתון (Son and daughter are equal heirs-at-law). "On the following day, however, having in the meantime been bribed by Gamaliel, he

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Eliezer ben Hyrkanos, a brother-in-law of Gamaliel II., kept up friendly relations with a Jew-Christian, Jacob of Kefar-Sekhania, who is reported to have been a disciple of Jesus[1] and healed in His name. This rabbi, then, saw nothing objectionable in such an aequaintance, and was even pleased with an explanation of a Biblical verse (Deut. 23: 19)[2] which Jacob gave, alleging to have heard the same from Jesus.

This R. Eliezer was asked if פלוני "Somebody" would take part in the bliss of the future world.[3] The Rabbi does not give a positive answer. The commentators of the Talmud are sorely perplexed regarding the identity of the "Somebody," and a good deal of guessing is indulged in. Some believe that Absalom, the rebellious son of David, is meant; others refer it to Solomon, etc. It must be apparent to the meanest understanding that the commentators are utterly in the dark regarding that "Somebody," or unwilling to explain it in a proper sense. It is well to know that the Jews, partly out of fear for the Christian governments and partly because they dislike to refer

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recalled his decision and cited the Mosaic statute in Aramaic: בטקום ברא (Where there is a son, the daughter does not inherit). I ברתא לא תירת have described this scene *in extenso* in my book, "Ancient Jewish Folk-Lore."

1 In Talm. Babli, *Abodah Zarah* 17 (ed. 1520) and in the *En Yakob* II., p. 348 (ed. 1514), and in the rare book *Hagadoth ha-Talmud* (ed. 1511) Jacob is called אחד מתלמידי ישו הנוצרי, "one of the disciples of Jesus the Nazarene," which by no means signifies that he was an immediate disciple of Christ; by the words *echad miltalmidei* might be understood a disciple of the Apostles. But in the sentence following the Talmud lets Jacob say: כך למדני ישו הנוצרי, "thus taught me Jesus of Nazareth," which points to a personal intercorse with Christ. In the *En Yakob*, ed. Saloniki the words כך אמר לי ישו הנוצרי, "so I was told by Jesus of Nazareth," are even stronger. In the *Hagadoth ha-Talmud* the word אמר is found also, but without לי. In the Midrash Koheleth (ed. 1519), the words "Mishum Jeshu" point, as the rabbinical "B'shem Om'ro," to a personal acquaintance. Kefar (the village) Sekhania (Talm. Jerus. *Sabbath* 14), the word סמא appears instead of סכניא. Sekhania lay west of Sepphoris and east of Akko.

2 See Talm. Babli and Jerus., Tosefta II. cc., and *in extenso* in Midrash Rabboth, Koheleth to I, 8 3.

3 See Tosefta. *Yebamoth* 3, 3, and Talm. Babli *Yoma* 66b.

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to Jesus,[1] frequently omit writing the name of Jesus—ישו —in full, and use the forms אותו האיש "that man" or פלוני "Somebody" instead.[2] The question asked of Rabbi Eliezer, whether "Somebody" would share in the bliss of the future world, and which the Rabbi evaded, seems to point to Jesus. For, had any other person been meant, the Rabbi would not have hesitated nor evaded the question, since the Rabbis were in the habit of discussing all sorts of people and questions pretty freely and without fear.[3] It must, therefore, refer to Jesus, because it was known that this Rabbi Eliezer favored one of the disciples. And as Rabbi Eliezer was then already a great authority,[4] he was asked to decide the question which became of vital importance to many Pharisees. The Sadducees still called Jesus a מסית ומדיח. "seductionist and traitor," but the Pharisees in general did not share this sentiment then, *i. e.*, during the first century. Later, when the split between Jews and Christians had become more marked, and the latter did or omitted things, plainly against the law, a change of sentiment set in. From the belief that Jesus had been the victim of political intrigue, of Sadducean cruelty and priestly rapacity, they gradually turned to consider the person of Jesus with disfavor; and the question arose whether the founder of the new sect had been as strictly religious as some claimed and whether He was worthy of a seat in Paradise. (!) Rabbi Eliezer, who was of a strong character, and who was not inclined to unite with the new sect without care-

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1 See Jost, Geschichte d. Judenthums u. seiner Secten vol. 1, p. 394 in analogy.

2 R. Hananel, who lived in the northern Africa, certainly had no occasion to fear the Christian censor. But it is quite possible that they had employed the term Peloni for Jeshu in the Orient long before his time, owing to the strangeness of the question.

3 We would refer to the Talmudic discussions about the Solomonic books, which were objected to by some rabbis as not fitting to the canon; or Resh Lakish's opinion that Job never existed.

4 As R. Eliezer was born about 50 A. D., he was at the time these questions were propounded to him at least between forty and fifty years of age, and was considered among the rabbis a man whose words had weight.

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ful consideration, nor willing to tell an untruth, or at least what he believed to be an untruth, answered neither yea nor nay. Josephus, himself a Pharisee, speaks in respectful terms of Jesus; and though it is quite certain that much of what he is alleged to have written is interpolated, there can be no doubt of the historical mention of the fact. It would have been strange, indeed, had he failed to mention an occurrence which created so much furor at the time.

The fact of Gamaliel's famous remark, and Josephus' respectful mention of Jesus, are evidence that the Jews looked upon the Christians of the first half of the second century as Jews, although they openly professed the Christship of Jesus and healed in His name,[1] and as this caused no objections, it is quite obvious that the Pharisees of those days could not have had a bad opinion of Jesus; they were powerful and could easily have entered, sustained and enforced their objections. If this erst-while good opinion gradually changed, it was the fault of the Jew-Christians themselves; their ultimate rejection of every Jewish principle and their turning into morally corrupt Gnostics[2] caused the Jews to lose all regard for the Jew-Christians not only, but also for Christ.

This feeling grew intensely when Jew-Christians became informers מלשינים during the Hadrianic persecutions (125–135 A. C.); still the breach did not become complete until much later.

The following narrative evidences pleasant relations

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1 Rabbi Elazar ben Dema, a nephew of Rabbi Ishmael, was bitten by a serpent. Jacob desired to heal him in the name of Christ, and when the uncle forbade him, Jacob cited the law of Moses to show that it was permitted. Meanwhile, however, the rabbi died. The Rabbis asked the question: Why did R. Ishmael forbid Jacob to save Rabbi Elazar, it being permitted when a life is in danger? The answer is as interesting as characteristic: "Minuth (Jew-Christianity) is different, because it is enticing, and one might be enticed to believe as they do." See Tosefta *Chulin* 2, 6, 22f; Talm. Babli *Abodah Zarah* 27b; Talm. Jerus. ib. 2, 2, fol. 14d; Midrash Rabboth, Koheleth I, 8, 3, and Yalkut 989, 2, fol. 234, ed. 1521 Saloniki; also, Graetz, Geschichte, etc. 4 p. 98, second edition.

2 The church fathers speak in strong terms against these Gnostic sects. The Talmud also has many notes pointing to a low state of morals amongst them.

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between Jews and Christians even at a late period. Rabbi Jose ben Chalafta (a pupil of Rabbi Akibah martyred 135 A. C.) offered his condolence to a distinguished man, a Christian, in Sepphoris, who had lost a son. When seated, the Rabbi smiled. The bereaved father asked him why he smiled.

"We trust in the Lord of Heaven, that you will see your son in the future world."

The Christian was displeased.

"Is it possible to mend the broken pieces of earthenware?" he said, and referred the Rabbi to Psa. 2: 11. The latter replied, that glass, being made by fire, can be mended by fire, and so with a human being of whom it is said, "And he blew into his nostrils the breath of life, (Gen. 2: 7) that breath being of God returns to God." From this it is seen that a Rabbi as high in position as Rabbi Jose did not hesitate to visit a Christian, and to give him hopes of future bliss.[1]

Rabbi Yehudah, the Nassi, (editor of the Mishnah; died 193 A. D.) had a Jew-Christian at his table, and when the famous Rabbi asked the Christian which he would rather have, the honor of saying grace over the wine, כוס של ברכה and after meal, ברכת המזון, or forty pieces of gold, the Christian preferred the prayers to the gold. The historical correctness of this incident is beyond a doubt, because an Amora of the latter part of the third century reports that he knew the family of this Christian, who were "prominent people among the Romans."

The value of this incident lies in the fact that Rabbi Yehudah, who was the spiritual head of all the Jews of his time and *persona grata* at the court of Marcus Aurelius, treated a Jew-Christian as if he were a Jew, and that this Christian (whether he was rich or poor matters little), thought more of the Hebrew blessings, which were

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1 See Midrash R. Gen. 2: 7; Yalkut 621 (ed. 1521 and ed. Livorno 1650): Talm. Babli *Sabbath* 33b.

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rabbinical institutions, than of forty pieces of gold.[1] And though these blessings express the reverse of the Christian idea, namely that Christ was the fulfilment of law, the sacrifices and the Temple, the Christian nevertheless did not hesitate to utter them; obviously the difference was not so great after all, considering that in this blessing the Christian expressed thanks for the "mark of the covenant," which he bore, and though he believed that the Messiah had come, it was not of sufficient consequence to Rabbi Yehudah, who treated him like a Jew in all respects.

That there were Rabbis who opposed those Jew-Christians bitterly, and would accept no favors at their hands, is equally true. In the Talmud Jerushalmi (*Sabbath* 14, 4, fol. 14d and *Abodah Zarah* 2, 2, fol. 40, d) we read of a grandson of Rabbi Joshua ben Levi, who swallowed something and was choking. A Christian came and whispered in the child's ear in the name of Jesus, whereupon the child was saved. As the man was about to leave, the Rabbi asked him what he had whispered into the child's ear? And when the other told him, the Rabbi replied: "I had rather the child died than be cured in the name of Jesus."

If we cast a glance at the foregoing we arrive at the following result: During the first century after Christ, Jew-Christians, who believed in Jesus as the Messiah or as having been a great Prophet, and professed Him openly, remained peacefully within the pale of Pharisaic congregations, and were in every respect considered as Jews. Nor did they deviate from the ceremonial laws even at a much later period. Then came the prevalence of Gnostic

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1 The reason R. Yehudah offered him forty pieces of gold was because the grace after meal contains four blessings, and R. Gamaliel II., the grandfather of the former, had said: "He who robs an Israelite of a blessing—*i. e.*, by saying it when in etiquette it belongs to another—shall pay a penalty of ten pieces of gold as an indemnity." R. Yehudah, not knowing the character of the man, made him the offer because, as a guest, he was bound to offer him the prayers, but in his heart believed he would slight it; the reverse, however, was the case.

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ideas; these made as much headway among the genuine Jews as among the others. Even Rabbis, who are authorities to this day (like Rabbi Elisha ben Abujah) fell into those ways. They taught a certain dualism שתי רשויות, denied the divinity of the Law and a future life,[1] the resurrection, and cut loose from all national hopes. Besides this there were communistic practices among some of the Jew-Christians (they had their wives in common[2]) that were a great menace to the religious life of the Jews. Then a mighty storm broke loose against them, they were expelled from the congregations; the Rabbis forbade all intercourse with them, cursed them and burned their Gospels and other books, written in Hebrew or Aramaic. However, not all Jew-Christians then living in Palestine had thus fallen from grace; there were certainly many, very many, who were sincere and followed in the footsteps of Jesus; but popular indignation seldom discriminates between the guilty and the innocent; all the mob knew was, that those people were followers of Christ, and this hatred against those pretended Christians resulted in an equal hatred against Jesus.

Gradually there came a lull in the storm of religious discussion. A mightier power had arisen, that convulsed the Jewish people from one end of the land to the other. People had no time to pick petty quarrels with Jew-Christians; a mighty revolution was being organized against the Roman oppressor, and this claimed the spiritual and material aid of the nation. The greatest men in the land, foremost among whom was Rabbi Akibah, worked in behalf of this desparate undertaking. The hero had been found, the brave leader stood there, with the glory of the morning star upon his brow. Combining the martial

1 See Graetz, Geschichte, etc., vol. 4 and Joel, "Blicke in die Religions Geschichte."

2 See Graetz, Geschichte 4, p. 100 and Derenbourg, Essai, etc., p. 363. "Les Mineen lui firent dire qu'il voulut bien rendee service de charite a la fiancee. Il vint et les trouva occupes d'une jeune fille," he says concerning the invitation the Jew-Christians sent for Rabbi Jonathan to come and see a young bride for "Hakhnasath Kallah."

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temper of a Roman Cæsar with the courage of a Maccabee, the Son of the Star (בר כוכבא) seemed the ideal Messiah whom they had expected, and who was to lead them to victory and to permanent happiness. The Jews fought with the courage of despair, but they fought against a powerful and merciless enemy. For two years they kept the Roman at bay before Bethar; Rome conquered in the end. Israel had fought its death-battle and had breathed its last. The whole nation lay in the dust; their hopes and expectations had come to naught; the Son of the Star had proved, at least as far as the restoration was concerned, a "Son of Lies"—בר כוזיבא.[1] Judæan cities were in ruins, and the whole land looked like one great graveyard. The sword had cut off many a proud head, and the hush of death was universal. This calamity had befallen the just and the unjust alike. The Roman soldier, not versed in the nice points of Talmudical disquisition and theological differences, cut down the Jew and the Christian alike; to him they were all "Hebraei." These mutual sufferings softened the hearts of the Messianic contestants. The sentiments grew milder, and instead of judging Christians in general as apostates, the Jews began to make distinctions; those believing in Jesus as the Christ, but who otherwise lived up to the Mosaic laws, were treated with marked consideration. And thus we see that Rabbi Jose, one of the strictest Pharisees, promised future bliss to a Christian who had lost his son; and another rabbi, the Prince of the Jews (Rabbi Yehudah ha-Nassi), treated another Christian who clung to the national hopes of the Jews, though he believed that Jesus was the promised Messiah, with the same respect and distinction as he would a Jew. The fact that the man entertained this belief was evidently not sufficient to stamp him a heretic in the eyes of the Prince.

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1 "Al tikrey Kokhab ella Kozab." "Do not read it 'Star,' but 'Liar' according to R. Yehudah I. (Midrash Rabboth, Lamentatations 2: 2, Aboth de Rabbi Nathan, ch. 2.

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There never was a definite idea among the Jews about any one Messiah, although they hoped and prayed fervently for his coming. The acknowledgment or recognition of any person as a Messiah was by no means considered a crime. No one ever anathematized Rabbi Akibah for proclaiming Bar Kochbah the true Messiah. And our great Maimonides, basing his principle upon Rabbi Hillel (in the third century), who said, "No Messiah will ever appear; the prophecies about him were fulfilled in the days of King Hezekiah," says that the prophetic expression, "The wolf will rest by the side of the lamb," is to be taken in a figurative sense. Rabbi Joseph, who lived a century after the Rabbi Hillel above mentioned, disputes the latter's statement, but does not condemn him. His rebuke of Rabbi Hillel is rather mild—שרי ליה מריה לרבי הלל. "The Lord forgive Rabbi Hillel," he says, and points to Zacharias 9: 9, where, as he believes, the coming of the Messiah is mentioned. "Zacharias," he says, "lived after King Hezekiah."[1]

Thus, then, we have seen that the sentiment toward Christians, true Christians, was pleasant rather than otherwise, and the position the Pharisees took when Jesus preached, and after, was not that of opposition.

There seems, however, a strong stumbling-block to our disquisition in Matt. 23. But if this be rightly explained, it strengthens our claim. These words of Jesus are not directed against the Pharisees and Pharisaism, but against the wolves in sheepskin under the Pharisees —the hypocrites. But this assult against the צבועים (dyed-in-the-wool) is made by the Pharisees themselves. The first and second verses of Matt. 23, where Jesus says that the Pharisees sit upon the seat of Moses, points to His acknowledgment of their authority in the matter of religious law, by which He lived and told others to do likewise. The criticism, therefore, can refer only to the hypocrites

1 See Maimonides, Yad Hachazakah and Synhedrin, Talmud Babli, fol. 99a.

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amongst them, but hardly to all. "They say and do not," says Jesus. But the same is found in the Talmud, and is directed precisely at those "who say and do not"—יש נאה דורש ואינו מקיים. "There are those (teachers) who teach well, but do not act well." King Alexander Jannai, who persecuted the Pharisees, said to his wife: "Fear not the Pharisees (who will not pay evil for evil either to you or to your children), nor need you fear those who are not Pharisees (the Sadducees are my friends), but fear you the dyed ones (the hypocrites), who act like Zimri and demand to be rewarded like Phinehas"—cf. Num. 25: 1-13.[1]

Of the seven classes of Pharisees, all but two are condemned in the Talmud, and their bitterest opponent was Rabbi Josuah, a pupil of the famous Pharisee, Rabbi Jochanan ben Zakkai. The latter was a zealous antagonist of the Sadducees. These various classes, though an outgrowth of Pharisaism, had done much to degrade it. In every society good and bad are found, and, unfortunately, the character of most is found out after they have gained access; but, more unfortunate still, the misdeeds of a few black sheep invariably reflect upon the whole association.

But this much is certain: the Pharisaic rabbis never protected those hypocrites, but denounced them as strongly as did Jesus in His day.[2]

Whether at the tumultuous trial of Jesus there were Pharisees in the Synhedrion is not positively stated; but this must have been the case, because, one year later, Gamaliel I., a Pharisee, was a member of the Synhedrion, and he defended the Apostles against the Sadducees. Any one accquainted with the jurisprudence of the Pharisees knows that they could not possibly have voted against acquittal, since there was not the least ground, according

1 Talm. Babli, *Sotah*, fol. 22b.

2 See Mishna *Sota* 3, 4; Talm. J., *Peah* 8, 8, fol. 21 and *Sota* 3, 3, fol. 19; *Berachoth*, Jerushalmi, 9, 5, fol. 14, Aboth de Rabbi Nathan, ed. Schaechter, fol. 55 and 62.

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to their laws, to condemn Jesus. Even Josephus speaks of the harsh laws of the Sadducees and the humane laws of the Pharisees. There was a law extant, and was certainly in force in the time of Jesus, by which no court could pronounce the death sentence upon a criminal at night; it had to be done in the daytime.[1] Jesus, however, was sentenced, or judged, at night.[2] According to the laws of the Pharisees, no death sentence could be pronounced on the day the proceedings began; it had to take two days and necessitated two separate sessions.[3] Jesus was sentenced in one short session. According to the Gospels[4] Jesus was sentenced to death because of blasphemy, the high-priest tearing his own clothes. The law said: "Everyone hearing the name of God blasphemed shall rend his garments in token of mourning."[5] But, then, Pharisaic law says: "The death penalty is administered to those only who express the ineffable name of God (יהוה) in a curse." This Jesus never did. When the condemned criminal was led to the gallows, a bailiff stood at the door of the court with a cloth in his hand, and at a certain distance from him another man on horseback. If some one had arrived and volunteered evidence for the accused, the bailiff signaled to the man on horseback, and the latter hastened toward the gallows, the accused was brought back into court, and the case was reopened. As the criminal was led away, a crier went before him, who exclaimed: "So-and-so is sentenced to die because of such-and-such a crime; any one knowing anything in his favor is commanded to tell it to the court." And when the condemned man said, "I know something in my favor," he was again taken into court and given a hearing. He was privileged

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1 Mishna, *Synhedrin*, 4, 1.

2 Matt. 26: 57; Mark 14: 53.

3 *Taanith* 4; Talm. B., *Baba Kama*, fol. 83, and Graetz, Geschichte d. Juden 3, p. 693.

4 Matt. 26: 65, Mark 14: 63, Luke 23: 71 and John 8: 19–24 and 9: 17.

5 Mishna *Synhedrin*, l. c. 7, 5, and Talm. b., ib., fol. 60a.

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to do this five times. Did the Sadducean judges in the case of Jesus act according to the humane laws of the Pharisees? No!

And lastly, death by crucifixion is strictly prohibited by Pharisaic law, because it is against the Mosaic injunction. The Sadducees, who were eager to ape and please the Romans, had no such compunctions. To them Jesus was an active menace, for to offend Rome meant Sadducean ruin.

To sum up the foregoing, we arrive at the following results:

1. The teachings of Jesus are not in contradiction, as a whole, to those of the Pharisees.

2. Even with regard to practical religious observances, there were no differences in principle between those advocated by Him and those taught by Pharisees.

3. Jesus fought against those Pharisees whose harsh opinions and dead-letter worship was not shared or accepted by the better class of Pharisees, and of which posterity has taken no cognizance.

4. Jesus did not fight against Pharisaism as such, but against noxious elements which had gradually permeated a part of the system, and against the false Pharisees, who sought to degrade the humane laws promulgated by the older rabbis. Those He rightly calls "hypocrites," and they were the hirelings and scribes of the ignorant Sadducean high-priests.

5. At the time of Christ some Pharisees sat in the Synhedrion, but played a subordinate part in the council. The presiding officers and chief factors in the Synhedrion were the Sadducees, and the ultimatum rested with them.

6. Jesus never said or did anything by which He could have been sentenced to death according to Pharisaic law.

7. The proceedings against Jesus are in total contradiction to the statutes enacted by the Pharisees.

8. At the proceedings against Paul and the other apostles the Pharisees defended them energetically.

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9. About seventy years after Christ, Jew-Christians were on friendly terms with the most prominent Pharisees. Obviously the memory of Jesus, though revered as the Messiah, was not a point of contention, at least not considered a crime.

(To be Concluded.)

THE AUTHOR OF "THE CHILDREN OF THE GHETTO."

Among our latter-day English men of letters, none has more rapidly attained a peculiar distinction than Mr. I. Zangwill. Although not yet over thirty-two years of age, he has won reputation as a dramatist, essayist, versifier, humorist. But he is perhaps best known, and seems most likely to be longest remembered, by his studies of Jewish life and character. By laborious energy Mr. Zangwill fought his way up from the bottom of the ladder. He took his degree with honors at the London University while a Board-school teacher,—employing his off hours in hard study. Having graduated, he at once adopted literature as his profession, and started out determined to succeed in spite of the fact that he was without money or influential friends to aid him. When quite young he won the prize in a competition for the best short story; later, wrote a story which excited the ire of his Jewish readers; started, edited, and killed a journal. Subsequently came the more serious work evident in his book "The Children of the Ghetto," and the volume of short stories, "Ghetto Tragedies." Mr. Zangwill's works have been translated into seven languages. He has sometimes been called the "Jewish Dickens." He has of late been traveling in the East, exploring the ghettos dealt with in his series of historical romances,—the latest of which will soon appear under the title "Dreamers of the Ghetto."—*The Sunday School Times.*

No EVIL thing comes down from above.

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SCRIPTURE READINGS.

5657.

ELUL 7, SEPTEMBER 4. Deut. 16: 18—21: 9; Isa. 51: 12—52: 12; Psa. 120—124; Acts 11: 27—14: 28; Titus.

ELUL 14, SEPTEMBER 11. Deut. 21: 10—25: 19; Isa. 54: 1—10; Psa. 125—129; Acts 15—17; Philemon.

ELUL 21, SEPTEMBER 18. Deut. 26: 1—29: 8; Isa. 60: 1—22; Psa. 130—134; Acts 18: 1—19: 20; Rev. 1—5.

ELUL 28, SEPTEMBER 25. Deut. 29: 9—30: 20; Isa. 61: 10—63: 9; Psa. 135—139; Acts 19: 21—22: 29; Rev. 6: 1—9: 12.

5658.

TISHRI 1, SEPTEMBER 27. New Year's Day. Gen. 21: 1—34; 1 Sam. 1: 1—2: 10; Jer. 31: 2—20.

TISHRI 2, SEPTEMBER 28. Second New Year's Day. Gen. 22: 1—24; Num. 29: 1—6.

TISHRI 3, SEPTEMBER 29. Fast of Gedaliah. See 2 Kings 25: 25.

LORD MAYOR PHILLIPS, of London, has earned the good opinion of all classes. He is a remarkably genial gentleman, never caring to refuse an invitation to attend a ceremonial where he can honor his office. He takes special pleasure in aiding Jewish causes and in bringing prominently before the world his Jewish sympathies. His devotion to his good father's memory, his genuine enthusiasm for his religion, gain him the respect of his fellow-citizens, and through him his faith is honored. Pity that the rules of his office prevent his re-election.—*Jewish Messenger.*

THERE is no other way for those who love the truth than to fall at the feet of Jesus and to cry to Him, "Thou art our King, the King Messiah, the Christ of the living God. Unto whom shall we go, for the words of eternal life are with thee." Jesus is the perfection of the Law. He came to build up and not to pull down. He came to set a crown upon the Law, to give to it beauty for ashes, for behold He, even He, is THE LAW CLOTHED IN FLESH.—*Ch. Th. Lucky in Eduth le Israel.*

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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.

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