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In Memoriam

Joseph Immanuel Landsman

IN our last issue brief mention was made of the sudden death of our beloved brother, the Rev. J. I. Landsman, the Vice-President of our Alliance in Poland, who passed to his rest and reward on Sunday, the 13th September.

The three months that have elapsed since then have proved to us how strong a place Mr Landsman held in the affections of all who knew him, and how grieved all have been to hear of his death.

Mr Landsman was born on 11th February 1869, in the village of Musniki, near Kovno. His parents were pious Jews, who gave him an excellent education in Hebrew and Rabbinics. When he was about eighteen years of age, he made the acquaintance of Pastor Meyerson, a Hebrew Christian missionary, working for a Swedish Society, through whose instrumentality he was led to Christ. Obliged to leave his father's house, he went to Sweden, where he studied for the ministry, and was eventually ordained by the Lutheran Free Church of Sweden, taking charge of a church in a small country town.

Our brother felt, however, called to work amongst his own people, and therefore resigned his charge, and after two years' further training at Leipzig, joined the Hebrew Christian Testimony to Israel, in whose service he laboured for more than twenty years. Leaving that mission in 1924, he went to America, where he spent two and a half years preaching in many of the large towns.

For the last five or six years he had charge of the Training Institution for Missionaries of the London Jews Society at Warsaw, and has left behind him a band of young students and missionaries, all of whom have grateful memories of their instructor and friend.

Whilst there, he published *Der Weg* (*The Way*), a bi-monthly magazine in Yiddish and Hebrew. This paper, of which several thousand copies were circulated amongst the Jews in Poland, Roumania, the United States and elsewhere, contained many of his own articles. He set out to interpret Christianity to thinking Jews, and carried out a most effective ministry in this way.

Mr Landsman translated many books and tracts into Hebrew and Yiddish. He also wrote a very fine "Life of Christ" in Hebrew. This takes the form of a continuous narrative in the words of the four Gospels, with references and a systematic index; in addition there are notes and a glossary, and tribute has been paid to the usefulness of the work by Dr. Klausner in his "Life of Jesus of Nazareth."

Mr Landsman was present at our Third International Conference last July, taking part in the discussions and leading the devotions of the German-speaking delegates. He also read a paper on Chassidism, which was greatly appreciated. He went from there to Harrogate, where he spent six weeks in a nursing home. Anxious to return to Warsaw in time for the Jewish feast days he left this country on the 7th September, although far from well. The journey tired him, but he immediately resumed his work. Early on the morning of Sunday, the 13th of September, he was found unconscious in the bathroom. The taking of a hot

bath in his weak state had brought on a heart attack from which he never recovered.

The news of his death was sent from Warsaw by telegraph to many Jewish newspapers in England and the United States, thus proving how far-reaching his influence had been.

We give below a translation of a paragraph from the Jewish paper *Haint* (*To-day*), which was published at Warsaw on the 16th September:—

"The funeral of the Missionary Landsman.—The cortege consisted entirely of young Jews. The Missionary Joseph Immanuel Landsman came, as is well known, from London to Warsaw some time since to strengthen the efforts of the Mission in our midst. But he was not destined to work long in Poland.

"On the second day of the (Jewish) New Year, Landsman died suddenly in his bath at the Headquarters of the Church of England Mission to Jews, 3 Sewerynow Street, Warsaw, having attained the age of 63, and was buried yesterday at the Evangelical Cemetery. The funeral produced a peculiarly strange and significant impression. Large numbers of people crowd.d the streets of the Jewish quarter through which the funeral cortege, consisting of several hundred men and women, slowly wended its way, and the spectators looked with astonishment at the procession. A large wreath, bearing an inscription in Hebrew letters, preceded the open hearse, and the long procession consisted entirely of young Jews! 'What's this? Why they are all of them Jews!' the Gentiles in the crowd were heard to exclaim. Before the hearse there walked two young men of a pronounced Jewish type, bearing a wreath of flowers, shaped like the traditional 'Shield of David,' with an inscription in Hebrew: 'J. I. Landsman, of pious memory. A great man is fallen this day in Israel.' Apart from the Anglican clergyman, who walked in front of the bier, practically all the mourners in the procession were well-dressed young Jewish men and women, and among them one recognised all the missionaries at work in Warsaw. . . . At the Evangelical Cemetery several orations were delivered, in honour of Landsman, by some of the missionaries present."

Thus it is seen that our brother's last journey proved a powerful witness for Him Who is able to save, consecrate and use a Hebrew Christian to promote His glory. He was left to rest in Polish soil, where his race has for centuries found a home from home, his oft expressed wish realised,—that he should end his days in the service of His Master amongst the masses of his brethren in exile and in the darkness of Rabbinism in Poland.

The following resolution was unanimously passed by the Executive Committee at their meeting on the 22nd September:—

"That this Committee learns with real sorrow of the removal by death of the Rev. J. I. Landsman, a beloved brother and faithful counsellor, and desires to place on record their high appreciation of the many services rendered by Mr Landsman, both in the Jewish Mission field and in Hebrew Christian work. They thank God upon the remembrance of his unselfish devotion and unceasing efforts, and feel that they have sustained an irreparable loss. They earnestly commend his loved ones to the healing and comfort of Almighty God through Jesus Christ."

From the depth of our hearts we thank God for the testimony of our beloved brother, believing that in that day, when the secrets of all men's hearts shall be revealed, there will be many from the house of Israel who will rise up and call him blessed.

H. S.

THE SCATTERED NATION.

Hebrew Christian Testimony to Israel.

No. 31. JULY, 1902.

The Rabbinic Doctrine of Sin and Atonement.

By J. I. LANDSMAN.

"Ye leave the commandment of God, and hold fast the tradition of Men."—LUKE vii. 8.

AFTER that terrible day, when the walls of Jerusalem fell and the Roman legions entered into the city, spreading death and desolation around them—when the Roman soldier cast a firebrand into the Temple, which was consumed by the flames—the whole Jewish nation felt deeply its great loss of freedom and independence; but still more the loss of the Holy House, and of the service conducted by priests appointed by God. For the Temple was the visible symbol of God's dwelling amidst Israel, and the sacrificial service the cord which united the people with its God; but now the symbol was taken away, the cord cut, and Israel became like an empty vessel, adrift from the shore, floating about without aim, and driven about by every wind that blew. The Rabbis, however, the spiritual leaders and teachers of the people, strained every nerve to console them, and to make them believe that it was possible for them to remain true and happy Israelites, even without the Temple, and without the sacrificial service.

Rabban Jochanan ben Zaccai.

In "Abboth d'Rabbi Nathan," chap. iv., we read the following story: Once R. Jochanan ben Zaccai went out from Jerusalem, and R. Joshua followed him. When the latter saw the ruins of the Holy House he exclaimed, "Woe to us! for the place is destroyed where the sins of Israel were expiated." R. Jochanan said to him, "My son, be not grieved at this; for we have still an expiation which expiates as much as did the sacrifices. What is it? It is the exercise of benevolence; for it is written (Hos. vi. 6), 'I desire mercy, and not sacrifice.'"

Rabbi Jochanan was the youngest disciple of Hillel the Great, and a contemporary of the apostles. After the death of Gamaliel the Elder, the teacher of St. Paul, he became the chief of the school of the Hillelites (Beth Hillel), and the most representative person among the Scribes

and Pharisees. During the siege of Jerusalem he often tried to persuade the Zealots to surrender themselves to the Romans, but in vain. They would not listen to him, and watched eagerly that nobody should leave the city and go over to the enemy. But Johanan succeeded in leaving the city by cunning.

He pretended to be dead, and his disciples laid him in a coffin, and so bore him out of the city. When he arrived in the Roman camp he was admitted to the presence of Titus, whom he prayed not to destroy Jerusalem, but only to punish the leaders of the rebellion. But when Titus refused his request, he asked for permission to establish in Jabneh (Jamnia) an academy for Rabbinic science, and to re-establish there the Sanhedrin, which Titus acceded to.

Not being able to save his country, he tried, with better fortune, to save the Jewish religion; and no wonder that on this account he is esteemed by all the Jewish writers as the redeemer of Judaism. After the destruction of Jerusalem he became, in fact, the sole religious teacher of the Jews, and his teachings were accepted by all the Scribes and Pharisees. This enables us to understand what an influence his teaching had on the mourning people—his teaching, namely, that Israel does not need either Temple or sacrifices, because they could expiate their sins by means of benevolence.

Rabbi Elazar ben Azaria.

In the year 72 A.D. Rabban Gamaliel II. became the President of the Sanhedrin, and the chief of the academy in Jabneh. Among the many Rabbis who gathered about the Patriarch was R. Elazar, who is known not only as a great scholar, but also as the richest man of his age. In the Babylonian Talmud tract Yoma 85*b* we read in the Mishna: "R. Elazar ben Azaria thus explains the words, 'From all all your sins before the Lord shall ye be clean' (Lev. xvi. 30). The transgressions which a man commits against God, the Day of Atonement expiates. The transgressions which a man commits against his neighbour, the Day of Atonement does not expiate, unless he has first given his neighbour satisfaction." R. Elazar seems to teach that the Day of Atonement itself has the power to expiate sin even without the Temple, the high priest, and the sacrifices.*

Rabbi Ishmael

was the contemporary of the above Rabbi. He established a school of his own, and gathered many disciples around him.

In the above tract, fol. 86*a*, we read: "R. Mattiah ben Herest asked R. Elazar ben Azaria in Rome, 'Hast thou heard about the four kinds of expiation taught by R.

* Rabbi E. makes a distinction between "transgression against God" and those against man, and he does it because he misinterprets Scripture. The context says, "From all your sins, before the Lord, shall ye be clean"; *i.e.*, from all your sins shall ye be clean before the Lord. But the Rabbi reads, "From all your sins before the Lord, shall ye be clean"; *i.e.*, the Day of Atonement only expiates transgressions committed against the Lord.

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Ishmael?' He answered, 'They are three, and repentance is combined with each of them. Has one failed to keep a command and repented, he is forgiven before he leaves the place; for it is written (Jer. iii. 17), 'Return, ye backsliding children, saith the Lord.' Has one transgressed a prohibition and afterwards repented, his repentance is pending until the Day of Atonement comes round and expiates it; for it is written (Lev. xvi. 30), 'For on this day shall he (the priest) make an atonement for you to cleanse you.' Has one committed a sin, of which the penalty is extirpation or death, and has he afterwards repented, his repentance and the Day of Atonement are pending until sufferings come and wash away the sins; for it is written (Psa. lxxxix. 32), 'Then will I visit their transgression with the rod, and their iniquity with stripes.' But has one openly profaned God, then have neither repentance, nor the Day of Atonement, nor sufferings, the power to expiate this sin: all are pending until death comes and washes away the sin; for it is written (Isa. xxii. 17), 'The Lord of Hosts revealed himself in mine ears; surely this iniquity shall not be purged from you (expiated unto you, R.V.) till ye die.'" From this passage it is evident that R. Ishmael in the beginning of the second century, A.D., taught that repentance without atonement expiates sin; that the Day of Atonement itself, apart from sacrifices, expiates sin; and that sufferings and death possess the power to expiate all kinds of sins.

Rabbi Akiba,

the contemporary of the above Rabbi, and in many things his opponent, teaches that God forgives sins without any means of atonement. In the same tract, fol. 85*b*, we read: R. Akiba says, "Blessed are ye, O Israel! Before whom do ye purify yourselves? Who is it that purifieth you? It is your Father in heaven; for it is written (Ez. xxxvi.), 'I will sprinkle upon you clean water, and ye shall be clean.' And again (Jer. xvii. 13), 'O Lord, the hope of Israel.' As a fountain purifies the defiled, even so the Holy One, blessed be He, purifies Israel."* In Mechiltha (ed. Weiss), fol. 79*b*, R. Akiba, however, teaches that a man can only obtain forgiveness by suffering. Again, man should rejoice more on account of his sufferings than of his prosperity; for even if a man should prosper all his days his sins will not be forgiven for that. What is it which secures him forgiveness for his sins? Certainly his sufferings! R. Akiba felt that he could not maintain to the end his teaching that God forgives sins without means of atonement. Scripture and his own heart protested against that. Therefore, he has recourse to sufferings as an expiation for sins.

Rabbi Simon ben Ystrai

was the disciple of R. Akiba. According to the tradition, his master

* In Jer. xvii. 13 God is called the hope (miqveh) of Israel. In New Hebrew *miqvah* means the fountain in which the levitically unclean purify themselves. R. Akiba misinterprets this passage by reading miqvah (fountain) instead of miqveh (hope), and afterwards draws from it his wrong conclusion.

was burnt because of his participation in the rebellion of the false Messiah, Bar Cochba, and he himself, together with his son, escaped and hid themselves in a grotto, where they spent thirteen years studying the Talmud. Because of the ascetic life they led during this time of concealment, R. Simon believed himself and his son to be the most righteous men in Israel. In Babylonian Talmud tract, Succah 75*b*, we read: "R. Simon b. Y. said, 'I have seen the children of the world to come, and they were very few. Were they but a thousand, then I and my son were among them; if but a hundred, then I and my son were among them; if but two, then were they I and my son.'" And because of his fancied self-righteousness he had the audacity to say as follows: "I alone can free the whole world from its guilt for the time beginning with my birth until now; and if Elazar my son be with me, then we can free it of guilt from the time of the creation of the world until now; but if Jotham, the son of Uzziah, be with me, then for the entire time from the creation until the end of the world" (*ibid.*). According to the version of the Pesiqta d'Rab Catrana (ed. Buber), 88*a*, he is supposed to have said: "Let Abraham (by his merits) expiate the sin of the world from his time until my time, then I (by my merits) will expiate the sin of the world from my time until Messiah the King comes. If not, let the prophet Ahiah, from Shiloh, unite with me, and we both will expiate the sin of the whole world." These sayings are related both in the Babylonian and Jerusalem Talmud, and also in the Midrashic literature, without any comment from the compilers, which shows that they did not find these sayings to be at all strange. The point, however, to be noted is that R. Simon taught that a saint by his merits can expiate the sins of others.

Rabbi Jehuda the Patriarch.

According to tradition, R. Jehuda was born on the same day that R. Akiba died (132 A.D.), and belonged to the patriarchal family. He was the disciple of R. Simon ben Yochai, and is especially known as the compiler of the Mishna (about 200 A.D.). In Bab. Talm. tract Yoma 85*b* we read: Rabbi* says: "The Day of Atonement expiates all transgressions (mentioned) in the Law, no matter if one repents or not, unless a man casts off the yoke (of the Law) or wrongly comments on the Law, or neglects the (command) of circumcision; if he repents, then the Day of Atonement expiates; if not, the Day of Atonement does not expiate." According to R. Jehuda, the Day of Atonement possessed such power that it could expiate even the guilt of impenitent people. In the Mishna he, however, gave place to the following teaching: "Death and the Day of Atonement expiate together with repentance; repentance expiates small transgressions of prohibitions or of commands; but if there be great

* R. Jehuda (also called the Saint) is mostly called in the Talmud simply Rabbi, being the Rabbi par excellence.

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With R. Jehuda the period of the Tannaites closes and the period of the Amoraites begins. The Tannaites took part in building up the Mishna—the oral Law of the Synagogue, and R. Jehuda was able to finish the building. The Amoraites could add nothing to the Mishna, therefore they restricted themselves to commenting upon, and expounding it. But in their religious and moral teachings they were not limited, and they felt at liberty to deduce all kinds of religious and moral teaching from the Holy Scriptures.

Therefore they not only accepted the teaching of the Tannaites on the doctrine of Atonement, but also developed it farther, ascribing a sacrificial power to all kinds of good works.

*Benevolence and Alms.**

We remember that after the destruction of Jerusalem, R. Jochanan ben Zaccai was the first who taught that benevolence expiates equally with sacrifice. Now, the Amoraites went farther, and taught that it expiates *more* than sacrifice. In Succah 49*b* we read: R. Elazar says: "Almsgiving is greater than sacrifices, for it is written (Prov. xxi. 3): 'To do justice (Tsedakah) and judgment is more acceptable to the Lord than sacrifice.'" Again says R. Elazar: "The merit of benevolence is greater than that of almsgiving, for it is written (Hos. x. 12): 'Sow to yourselves in righteousness; reap according to mercy.' If a man sows, perhaps he will eat thereof, and perhaps not; but if a man reaps, he will surely eat thereof."* The meaning of which is: The sacrifices used to expiate sin; now almsgiving is greater than sacrifice, and therefore must expiate more than sacrifice; but greater than almsgiving is benevolence, and therefore it must expiate more than almsgiving, and still more than sacrifices.

In Baba Bathra 9 the same Rabbi says: "In the time when the Holy House still existed, a man gave his shekel (Ex. xxx. 11–16) and his sins were expiated; but now, when the Holy House existed no more, if they give alms it is well (*i.e.*, the alms expiate for them), if not, the idolaters will come and take it with force; notwithstanding even this will be counted to them for alms."

The same Rabbi was sure that through almsgiving he should come to see the face of the Sheckinah: R. Elazar used to give a small coin to a beggar and afterwards pray: "I, through almsgiving, may I behold Thy face." A later Rabbi propounded this doctrine. Rabbi

* To understand this paragraph it is necessary to know that the Talmudic word for alms is *Tsedakah*, righteousness. In the beginning the Rabbis merely taught that a man obtains righteousness through almsgiving, but at last cause and result became so mingled that they found but one expression: righteousness became alms, and alms became righteousness. Wherever Tsedakah appears in the Old Testament, they therefore render it "alms."

* Speaking of *Tsedakah*, the prophet uses the word "sow," but speaking of "mercy," he uses the word reap. Now, the Rabbi thinks that to reap must be better than to sow; thus the merit of benevolence must be greater than that of almsgiving.

Dosthai bar Yannai taught: "Come and see how God's character differs from that of flesh and blood. The character of flesh and blood is this: A man brings a great present to a king, and he cannot be sure if it will be accepted or not; and supposing that it is accepted, still he cannot be sure if he will see the King or not; but the Holy One, blessed be He, is not like this: a man gives a small coin to a beggar, and he merits to see the face of the Sheckinah, for it is written (Psa. xvii. 15): 'As for me, I shall behold Thy face in righteousness'" (*ibid.*, fol. 10*a*).*

The Day of Atonement.

This teaching of R. Elazar ben Azaria, R. Ishmael, and R. Jehuda that the Day of Atonement has the power to expiate sins, even after the destruction of the Temple, the Amoraites not only accepted, but also tried to substantiate. In Siphra (ed. Weiss) 83*a* we read: "For on this day shall he (the priest) make an atonement for you (Lev. xvi. 30) through sacrifices." But whereby do I know that when no sacrifices and no scapegoat exist, the day itself does expiate? Even from the same words: "FOR on this day shall he make atonement." The Rabbi wishes to say: "If it had been written, On this day shall he make atonement for you," the words "on this day" would denote the *time* of making atonement through the sacrifices. But the verse begins with the conjunction "for," which connects ver. 30 with ver. 29, and gives the reason for the statement made in the previous verse. Now there it is said that the tenth day in the seventh month is a holy day for ever, and the next verse with its "for" gives us the reason for the holiness of the day. But if the day itself is holy for ever, then it must have the power to perform something. Therefore the words "*bayom hazeh*" must be rendered not "on this day," but "with" or "by" this day. The combined meaning of verses should then be: "The tenth day of the seventh month is holy for ever, for it is with this day that he (the high priest) shall make atonement for you." But if the day has the power to expiate, then it must be independent of the Temple and the sacrifices. That the argument of the Rabbi is wrong every reader of Scripture will easily discern. The whole chapter deals with the service, the sacrifices, and the high priest; and is an argument against him, showing that, not the day, but the sacrifices, were the means of atonement. In the same book (fol. 102*a*) we read: "I know only that the Day of Atonement expiates together with the sacrifices and the scapegoat; whereby shall I know that the day expiates even without sacrifices and the scapegoat? Even from the words 'Day of Atonement.'" The Rabbi means that the day is called Day of Atonement to intimate that the day itself atones.

Repentance.

The Amoraites developed the

* Psa. xvii. 15 (hebr.): And I, in righteousness (Tsedek) shall I behold Thy face.

But the Rabbis render it: "And I, through almsgiving, shall behold Thy face."

older doctrine that repentance expiates small transgressions still farther, and made repentance to be the greatest means of expiation. In Yoma 86 we read: Rabbi Levi says, "Great is repentance, for it reaches the throne of glory" (*i.e.*, of God). Rabbi Hama, the son of Hanina, says: "Great is repentance, for it brings healing to the world." Rabbi Johanan says: "Great is repentance, for by it presumptuous sins become as hidden faults; nay more, presumptuous sins for its sake are counted as merits." In the west (*i.e.*, Palestine) there is a saying in the name of Rabba bar Maru: "Come and see how God's character differs from that of flesh and blood. The character of flesh and blood is this: If a man provoke by words the anger of his fellow-man, perhaps he will succeed in appeasing him with words, and perhaps not; but the Holy One, blessed be He, is not like this: a man commits a transgression in secret, and he appeases God with words, for it is written (Hos. xvii. 2): 'Take with you words and turn to the Lord.'" In the Pesiqta d'Rab Cahana 158*b* we read the following about repentance: "*Wisdom* was asked, 'What is the punishment of the sinner?' and it answered, 'Evil pursues sinners' (Prov. xxxi. 21). *Prophecy* was asked, 'What is the punishment of the sinner?' and it answered, 'The soul that sinneth, it shall die' (Ez. xviii. 7). *Law* was asked, 'What is the punishment of the sinner?' and it answered, 'He shall bring a trespass offering, and it will expiate for him' (Lev. i. 7). Then the Holy One, blessed be He, was asked, 'What is the punishment of the sinner?' and He answered, 'He shall repent, and it will expiate for him.' This is that which is written (Ps. xxv. 8): 'Good and upright is the Lord, therefore will He instruct sinners in the way.'" This quotation teaches clearly that repentance alone is able to expiate sins; but still farther does the Midrash Rabba to Lev. go. In chapter vii. we read: R. Heranu says: "Whereby do I know that unto him who repents it is accounted as if he went up to Jerusalem, built there the temple and the altar, and offered upon it all the sacrifices mentioned in the law?—From this passage: The sacrifices of God are a broken spirit" (Ps. li. 17).

Sufferings.

The teaching of Rabbis Ishmael and Akiba that sufferings have the power to wash away great sins the Amoraites also accepted and developed.

Rabbi Simon ben Lakish says plainly that sufferings wash away *all* the sins of a man (Berahoth 5*a*), and Rabbi Nehemiah goes farther and says: "Precious are sufferings, for as the sacrifices appease (God) even so do sufferings appease; . . . and not only so, but sufferings appease more than sacrifices, for these are only a matter of money, but the first is a matter of body" (Mehiltha, ed. Weiss, fol. 80). Therefore Raba used to pray: "May it please Thee, O Lord my God, to help me that I should sin no more, and to wash away what I have sinned by Thy

great mercy, and not by sufferings or evil disease" (Ber. 17*a*).

Death.

To the teaching of Rabbi Ishmael that death expiates the greatest sins, we add two passages more. In the Mishna Sanhedrin vi. 2, we read: "If he (*i.e.*, the malefactor who is to be stoned) does not know how to confess his sins, he should be told to say, 'May my death be an expiation for all my sins.'" And in Berahoth (60*a*) we read: "The Rabbis taught in a Baraithu that he who enters a bath shall say: "May it please Thee, O Lord my God, to save me from this, and that which this resembles; may I not be led to do wrong, or to commit sins; and should I be led to do wrong or commit sin, then may my death be an expiation for all my sins."

But the Rabbis did not stop here; they went farther and taught that the death of the saints expiates for the sins of Israel. This doctrine was the consequence of the above. The death of the sinner expiates his own sins; but whose sins does the death of the saint expiate? Certainly not his own, for he has no sins, even because he is a saint. The benefit of his death must therefore be given to his people, and so the Rabbis came to teach that

The Death of the Saints expiates.

In Bab. Talm. tract Moad Katan (28*a*) we read: R. Ami says: "Why does the passage on the death of Miriam stand close to the passage on the Red Heifer? In order to tell thee that, as the red heifer expiates guilt, so also does the death of the righteous expiate." R. Elazar says: "Why does the passage on the death of Aaron stand close to the passage on the garments of the priests?—In order to tell thee that as the garments of the priests expiate, so also does the death of the righteous expiate." In the Pesiqta d'Rab Cahana (174*b*) says R. Chiah bar Abba: "On the first Nizan the sons of Aaron died—why then is their death mentioned in the passage on the Day of Atonement? This teaches us, that as the Day of Atonement expiates, so also does the death of the righteous."

What a comfort this doctrine was for the synagogue we can see from the Midrash on Samuel (ed. Buber) 56*a*, where Psa. xciv. 19 is explained in this way: "In the multitude of my thoughts within me, Thy comforts delight my soul. Israel says to the Holy One, Blessed be He! Because of my many sins the righteous ones who are in me languish and swoon away; but when the elder sits and preaches that the death of the righteous expiates for Israel in all places of their dispersion, then 'Thy commandments delight my soul.'" I close this paragraph with a very curious quotation from Yoma 42*a*, where the following story is related: "One day the Rabbis discoursed about the scapegoat; . . . . it happened that on that very day one of the Rabbis died. The Talmud says that the Rabbis took it as a token that the death of Rabya bar Kisi, who died that day, expiated even as the scapegoat."

The Study of the Law.

"There are four things the interest of which man receives already in this world while the capital remains to his account in the world to come —to honour father and mother, to exercise benevolence, to make peace among men, and to study the law, which is the greatest of them all" (Psa. i. 1). According to this Mishna, the study of the law is greater than benevolence, which expiates more than sacrifices. No wonder, therefore, that the Rabbis never weary of assuring us that study of the law expiates more than all the sacrifices together.

The first who set forth this doctrine seems to have been Rabbi Jose. In Yalcut II. and 321 we read: "A Roman judge once asked R. Jose: 'Your law seems to me to be a falsehood, for it is written (Jer. xxxiii. 18), 'Neither shall the priests, the Levites, want a man before Me to offer burnt-offerings and to do sacrifice continually.' But how so? Is not the Temple destroyed, and the sacrifices exist no more? The Rabbi answered, 'God forbid! There is no falsehood or lie in the law, for the whole of it is true.' By these words God says to the priests and Levites, 'If you study the passages in the Law on the sacrifices, it will be accounted to you as if you daily brought burnt-offerings.'"

The Amoraites proceeded still farther in their teaching on this subject. R. Jochanan says: "The disciples of the sages, who study the laws of the Temple service, unto them it is accounted as if in their days the Temple had been built." Resh Lakish says: "Why is it written, 'This is the *law* of the burnt-, the meal-, the sin-, and the trespass-offerings'? (Lev. vii. 37). Because every one who studies the law (his merit is as great) as if he had brought all these kinds of offerings" (Menachoth 110*a*). Abaya and Rabah go still farther. According to them there are sins which can be expiated only by the study of the law. In 1 Sam. iii. 17 it is said: "And therefore I have sworn unto Eli, that the iniquity of Eli's house shall not be expiated with sacrifice nor offering for ever." On these words Rabah remarks: "It will not be expiated by sacrifice nor offering, but may be by study of the law." Abaya adds—"by study, also of benevolence" (Yebamoth 105*a*).

In the Midrash Rabba on Lev. the sinner gets the following advice from Rabbi Huna: "Has any committed sin the penalty of which is death by the providence of God, what shall he do that he may live? Has he been accustomed to read (daily) one page of the Talmud, or one chapter of the Mishna; then let him read two. But if he can do neither the first nor the second (because he is ignorant), what shall he do that he may live? He shall go and become a ruler of a synagogue, or a deacon, to distribute alms, and he will live; for is it not said: 'Cursed be he that *studies* not all the words of the law' (for then there would be no possibility of escape), but 'Cursed be he that confirmeth not all the words,'" etc. (c. xxv.). But it is not possible for every one to become a ruler of a synagogue, or

a deacon; only a few are able to attain such high degree. What shall all the poor ignorant people in Israel do? An answer to this question we find in Midrash Rabba on Exodus: The children of Israel say, "The princes sinned and brought a sacrifice, which expiated for them; even the high priest sinned and brought a sacrifice, which expiated for him; but we are very poor, we have no sacrifice to bring Thee." The Holy One, blessed be He, says to them, "I want you only to study the law, and then I will Myself expiate all your sins." They answer, "We are ignorant of the law!" Then He says to them, "Cry ye, and pray before My sight, and I will accept you" (c. xxxviii.).

Prayer.

From the last quotation we have seen that prayers also were reckoned as a means of expiation. We will cite a few passages more, which present this doctrine more distinctly. In Berachoth 26*b* we find two different opinions on the origin of the daily prayers: Rabbi Jose, the son of R. Hanina, says, the daily prayers were introduced by the patriarchs. R. Jehoshua ben Levi says, they were introduced (by the Rabbis) instead of the daily morning and evening offerings. But at last the Rabbis, in discussion, agreed that the prayers were introduced by patriarchs, but that the Rabbis connected them with the daily offerings (in order to make them a substitute for them). Therefore the last-mentioned Rabbi teaches: "Whoever washes his hands, puts on his phylacteries and prays, the Scripture accounts this to him as if he had built the altar and brought an offering upon it, for it is written: 'I will wash mine hands in innocency; so will I compass Thine altar, O Lord.'" Rabbi Elazar teaches that prayer exceeds all offerings. He says: "Greater is prayer than sacrifice, for Isaiah mentions first sacrifices and then prayer (Isa. i. 11–15), and there is evidently a gradation in these Scriptures of which prayer is the climax" (*ibid.* 22*b*). Rabbi Isaac teaches that of old David prayed that prayer might expiate for Israel when there should be no more sacrifices (Psa. cii. 17). He will regard the prayer of the destitute. Rabbi Isaac says, "This is said in view of coming generations, when they will have no priest, no prophet, and no temple to expiate for them, only the prayers which they say on New Year and the Day of Atonement —do not refuse to accept them."

Fasting.

After prayer we must mention fasting as a means of expiation. Already, in the times of Christ, fasting was considered as a meritorious work, but nobody yet dared to reckon it as a sacrifice. What was impossible at that time was possible for the Rabbis. In Ber. 32*b* we read: Rabbi Elazar says: "Greater is fasting than almsgiving. What is the reason of this? The first concerns the body, while the second is only a matter of money." What Rabbi Elazar wishes to express is this—that fasting expiates more than benevolence. No wonder, therefore,

that the Talmud tells us the following about a Rabbi:

Rabbi Shesheth, when fasting, used to close his prayer with the following words: "O Lord of the whole universe, it is known before Thee that when the Holy House still existed, the sinner brought a sacrifice, of which only the fat and the blood were burnt on the altar, and thus his sin was expiated; but now I have been fasting, and through fasting I have lost fat and blood; may it please Thee to account this fat and blood which I have lost as if I offered them upon Thine altar, and be merciful to me on this account" (*ibid.* 17*a*).

As a matter of fact this doctrine dominates most prayers of the Day of Atonement. In the lack of real sacrifices the synagogue constantly repeats the prayer of R. Shesheth, that God should reckon the fat and blood they have lost through fasting as a real sacrifice. As an example, I shall cite the following words from a prayer of the Day of Atonement: "We are fasting to-day in order to diminish our fat and blood as a substitute for the blood, sprinkled (in the Temple); we kneel down this day instead of the binding of the morning and evening offering; we bow our head and stretch out our neck instead of the slaughter of the sacrifice. . . ."

This was the Rabbi's way of comforting the people, who felt deeply the great loss of the Temple and the sacrificial service. Soon after the destruction of Jerusalem many an earnest Jew saw in this fact a sign of the truth of Christianity, and became a Christian. In order to prevent this, R. Johanan b. Zaccai began to teach that benevolence expiates as much as did the sacrifices. His disciples very soon discovered the principle laid down in this saying, which is, that man can expiate his sins by good works, and as soon as they found out this principle they hastened to make sacrifices out of all kinds of good works. The way the Rabbis opened for their people was an easy one. Everyone could save himself, and this quite easily; for every day he had opportunity to study the law, to pray, to fast, and to give alms—and, as we have seen, a penny given to a beggar was enough to secure him the presence of God. All these things, he was taught, possessed the power to expiate his sins. And then came the Day of Atonement, with prayers and fasting, and took away his great sins. He knew also that his sufferings would wash away even the greatest sins, and that he, as an Israelite, had part in the expiation caused by the sufferings and death of the saints in Israel. And should there yet remain a sin not expiated by all the means mentioned, he knew that his death would expiate it. No wonder, therefore, that the Midrash Tanhume dares to speak as follows: "Israel commits many transgressions during the year. What does the Holy One—blessed be He!—do? He says to them, 'Repent ye, beginning with the New Year.' . . . And what are they doing on the eve of the New Year? All the representative men in Israel fast, and the Holy One—

blessed be He!—forgives them a third of Israel's transgressions. And from New Year to the Day of Atonement many individuals fast, and the Holy One—blessed be He!—forgives one-third more of Israel's transgressions. But on the Day of Atonement all Israel is fasting and praying for mercy, even men, women, and children, and the Holy One—blessed be He!—forgives them all their sins. Then what should Israel do but on the Feast of Tabernacles take palms in their hands and give thanks and praise to the Holy One?—blessed be He!"

In this eager seeking of the synagogue after means of expiation we get a look into the heart of Israel, which enables us to see how great a void they felt after the destruction of the Temple. Their heart could not be satisfied with one or two means of expiation discovered by the Rabbis, and this is the very reason why they searched out so many means; and yet, in spite of the many means, they have never been able to obtain assurance of salvation, and real peace and hope, based upon such assurance.

"Aus Dem Cheder."*

Pictures of Jewish Life.

(*Translated from the German by* MRS. BARON.)

IV.

IT will be remembered that the lad in the Cheder was apt to be overcome by drowsiness during the reading of the Schiur of an evening, and at such times was sharply recalled to his senses by a nip of the Melammed's cane. As a preventive his mother had recourse to a miracle-working Rabbi, who gave her an amulet, to be worn on the lad's cap, which should ward off sleep; but which, in truth, had the opposite effect, securing him a peaceful snooze, while it deterred the Melammed from hitting him for reasons which are there recorded. We can now resume the thread of the story, which continues as follows:—

There were four weeks, however, in each year during which neither I nor any of my comrades felt the least disposition to fall asleep, even during the Schiur. This was the time just before and after the feast of Hannucha. At this season, not only in Cheder, but everywhere else among the Jews in Poland, a peculiarity of conduct may be remarked for this short period of time. To my Jewish compatriots the Talmud is the one rule of conduct for every circumstance of life. The Talmud, however,

* The commencement and continuation of this narrative will be found in three back Nos., viz.: 18, 19, and 24, of THE SCATTERED NATION.

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rise up as His scourge against His people for a time, they are sure in the end to experience the truth of His ancient promise to Abraham: "I will bless them that bless thee, and him that curseth thee will I curse" (Gen. xii. 3).

Finally, as we read in these last verses of the prey being taken from the mighty one, and of the "lawful captives" delivered, we observe once again that the redeeming work of God on behalf of Israel nationally sets forth the great spiritual salvation through Christ for men generally. We, too, were by nature the possession and in the power of "a strong man, fully armed," having been taken captive by him in pursuance of God's will. * "Satan and death are the mighty conquerors of man, upon whom his sin gives them their lawful claim."

O wretched man that I am, who shall deliver me out of the body of this death? Blessed be God, there is one mightier than the mighty, who entered his "court," and overcame him, and took from him his whole armour wherein he trusted, and divided his spoil (Luke xi. 21, 22). Even our Lord Jesus Christ, "who through death brought to nought him that had the power of death, that is, the devil, and delivered all them who through fear of death were all their lifetime subject to bondage" (Heb. ii. 14, 15), and who is now "ascended on high, leading captivity captive, and has received gifts among men, even from the rebellious, that the Lord God might dwell amongst them" (Psa. lxviii. 18). And not only has He by His death freed me from the bondage of Satan and death, but by His regenerating Spirit He also sets me free from the oppression of the great enemy within. "For the law of the spirit of life in Christ Jesus made me free from the law of sin and of death; for what the law could not do in that it was weak through the flesh, God sending His own Son, in the likeness of sinful flesh, and as an offering for sin, condemned sin in the flesh, that the requirement of the law might be fulfilled in us who walk not after the flesh but after the Spirit" (Rom. viii. 2–4).

Rabbinic Confession of the Need of Atonement.

By J. I. Landsman.

In a former article on the Rabbinic Doctrine of Sin and Atonement I endeavoured to show by quotations from the Talmud and the early Midrashim, how eagerly the ancient synagogue sought for a means of expiation of sin; and I closed my article with the words: "In this eager search of the synagogue for a means of expiation we

* 2 Tim. ii. 26. See Dean Alford's Greek New Testament on this passage.

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get a glimpse into the heart of Israel, which enables us to see how great a void they felt after the destruction of the temple. Their hearts could not be satisfied with the one or two means of expiation discovered by the Rabbis, and this is why they searched out so many means; and yet, in spite of the many means, they have never been able to obtain assurance of salvation, and real peace and hope, based upon such assurance." The aim of my present article is to illustrate this statement by quotations from the Talmud and the Jewish liturgy, especially from that of the Day of Atonement, and to show that the synagogue in her most solemn hours never dared to put her trust in the doctrines of the Rabbis concerning atonement and forgiveness of sin.

We remember that it was R. Jochanan ben Zaccai who first taught that good works had the power to expiate sin equally with sacrifices. As the greatest teacher in Israel, we surely might look for him to show his people a good example by practising his own teaching in order to obtain full forgiveness for his sins. Was it so? Did his teaching satisfy his own heart, giving him assurance of salvation and hope for eternity? The following story related in the Talmud shows us the contrary. In Berakhoth xxviii. we read: "When R. Jochanan ben Zaccai was taken ill, his disciples went to visit him. As soon as he beheld them he began to weep. His disciples said unto him, "O Light of Israel, Pillar of the Right Hand (*cf.* 1 Kings vii. 23), Strong Hammer, why dost thou weep?" He answered and said unto them, "Were I to be led into the presence of a king of flesh and blood, who to-day is here and to-morrow rests in the grave, whose anger—if he should become angry with me—is not an eternal anger, and whose fetters—if he should bind me—are not everlasting fetters, and whose death—if he should put me to death—is not an eternal death, whom I could appease with words, or bribe with money, I should, notwithstanding, weep; and now when I am to be led into the presence of the King of kings, the Holy One, blessed be He, who lives and is through all eternities, whose anger—if He is angry with me—is an eternal anger; whose fetters—if He will bind me—are everlasting fetters; and whose death—if He put me to death—is an eternal death, whom I cannot appease with words, nor bribe with money; and not only so, but two ways open before me—the one leading to Paradise and the other to hell (Gehenna), and I do not know upon which of these two ways I shall be led. Shall I not weep?"

This was the end of "the Light of Israel," "the Pillar of the Right Hand," and "the Strong Hammer"! In spite of a life spent in study of the law, and teaching others to keep it; in spite of all he has done for his nation in saving its religion; yea, in spite of all his own piety, he died in despair, without assurance of salvation, and therefore without peace and hope in his heart, not knowing if he were to be led to Paradise or to Gehenna. Benevolence, which, according to his own teaching, expiates equally with sacrifices, had no

power to comfort him in the hour of death.

How totally different were the feelings of St. Paul, his contemporary, in the last hours of his life! (*cf.* 2 Tim. iv. 6–8). Not having his own righteousness, but that of God by faith in Jesus Christ, he needed not to fear the judgment of God, but was able to rejoice in the hope of glory. The despair of R. Johanan ben Zaccai, and the bliss of St. Paul in the hour of death, are typical of Judaism and Christianity. While every true disciple of Christ is able in the hour of death to exclaim, "O death, where is thy victory? O death, where is thy sting?—thanks be to God, which giveth us the victory through our Lord Jesus Christ"—the sons of the synagogue can only weep with their great Rabbi, and say, "Before me are two ways, one leading to Paradise and one to Gehenna—and I do not know upon which of these two ways I shall be led!"

Rabban Jochanan ben Zaccai was not the only one in Israel who obtained no comfort from the new doctrine of atonement; Rabban Gamaliel II., his successor as the President of the Sanhedrin in Jabne, felt quite the same. Of him the Talmud tells us that when reading certain passages of the Old Testament he always wept. In the tract Sanhedrin 81*a* we read: "When R. Gamaliel read Ezek. xviii. 5–9 he wept, and said, 'He who doeth them *all* shall live, but he who neglecteth only one of them shall not live.'" In the tract Maccoth 27*a* we read: "When R. Gamaliel read Psa. xv. he wept, and said, 'He who keeps them *all* shall never be moved, but he who neglects only one of them shall be moved.'" The meaning of the Rabbi's words is quite clear. He sees in these two passages the demand of the law to be holy, or the ideal of a perfect saint, but by his own experience he knows how impossible it is for man to correspond to this ideal. The promises given in these passages are therefore unobtainable for man, and consequently also for him. He also is without hope, and therefore he weeps. The teaching of his predecessor, as of his contemporaries—that good works could expiate sin—was of no comfort to him.

Rabbi Akiba tried to comfort the patriarch on both occasions. "In Psa. xv. 5," he said, "it is not written, 'He that doeth *all* these things,' but 'He that doeth these things,' which indicates that for obtaining righteousness it is sufficient to keep only one command. Even the prophet Ezekiel does not mean that to receive the promise it is necessary to keep *all* that is mentioned there. According to Lev. xix. 27, it is sufficient to commit one sin to become a sinner; even so, it must, in order to become righteous before God, be sufficient to keep one command."

Even the Amoraites made the same experience as their predecessors, the Tannaites. In the tract Chagiga 7*b* we read: "When R. Jochanan (third century, A.D.) read Job xv. 15 he used to weep, and say, 'If He puts no trust in His saints, in whom then, does He put His

trust?' When he read Mal. iii. 5 he wept, and said, 'A slave, whose master draws near to judge him, and against whom he witnesses swiftly—can there still be hope for him?' When he read Eccles. xii. 17 he wept, and said, 'A slave whose master accounts his secret faults as presumptuous sins—can there still be hope for him?'"

Of his contemporary, Rabbi Eleazar, the Talmud relates the same: "When Rabbi Eleazar read Gen. xlv. 3 ("and his brethren could not answer him") he wept, and said, 'Was this the result of the reprimand of mere flesh and blood? How much more shall the same be the result of the words of the Holy One, blessed be He!' When he read 1 Sam. xxviii. 15 ('And Samuel said, Why hast thou disquieted me to bring me up'), he *usually wept*, and said, 'If the righteous Samuel was afraid of the judgment, then how much more shall we!'"

The names of the two Rabbis last mentioned occurred in my previous article, where I quoted several sayings of theirs that good works expiate more than all the sacrifices together. And yet here we see them in great despair, *weeping hopelessly* for fear of the judgment of the holy and terrible God! Their new doctrine of atonement proved in such solemn hours to be of no comfort to them, because they were conscious that it had no foundation in the Word of God.

Especially on the Day of Atonement Israel deeply feels the great loss of the temple and of the service conducted by the God-appointed priests. Assembled in the synagogues in order to become reconciled with God, and to obtain forgiveness for all their sins committed during the year, Israel cannot but feel that they lack all the means appointed by God, by which alone it was possible for them to become reconciled with God. Many prayers and hymns recited on this day express in a very touching way their deep sorrow over their great loss. No longer possessing the means of reconciliation, they express their longing for it by reading a very graphic and touching account of the ancient service in the temple on this day. After a description of the offering of the sacrifices, and the entering of the high priest with the blood into the holy of holiest, there follows a highly poetical description of the high priest, beginning with the words, "Verily, how glorious was the appearance of the high priest when he came forth safely from the holy of holiest without any evil occurrence." And the liturgy exclaims, "Happy the eye which saw all these things; but, verily, only to hear of them afflicts our soul. Happy the eye which saw our temple, and the joy of our congregation; but, verily, only to hear of them afflicts our soul." And after having mentioned all the glorious things to be seen in the temple, the liturgy concludes, "But the iniquities of our fathers have caused the desolation of the temple, and our sins have prolonged the period of our captivity. . . . And because of our abundant iniquities we have no burnt-offering, nor trespass offering; . . . no temple, nor

sprinkling; no confession, nor sin-offering, etc."*

Another hymn is worded as follows: "Our God and the God of our fathers. Verily, we are sinners and trespassers; wherewith shall our abundant iniquities be expiated? From the time that the honour of the glorious house departed from us, *we have no pardon and no expiation.* While the holy temple was established on its basis, he that sinned brought an offering, and his iniquity was forgiven. And if it was not in his power to bring much, he brought little; for there is no restraint to the Lord to save by many or by few. . . . But we have perverted our way, and have, therefore, lost all these; they are no more—we are deprived of them all" (D. Levi, vol. iii., p. 67).

Thus the synagogue confesses that since the destruction of the temple she has no pardon and no expiation. The same idea is still more touchingly expressed in the following hymn:

"I now attempt to speak, though my heart is broken within me. I will arrange my words, that my heart shall correspond with my mouth. He has cast off the tabernacle, which has not yet been restored to its place; I, therefore, am come empty, without any offering. Therefore, every heart is faint. The high priest, who was the most revered of his brethren, drew nigh on this day to offer, to mix, and bring in the blood of the sin-offering. . . . The filthy, presumptuous sins were all forgiven by the means of the scapegoat, which was sent to the strong rock in the desert. My sins were then blotted out by the blood that was sprinkled; *but now they are engraven, and there is no end of them.* . . . My glory has been emptied, since the sprinkling of the blood failed; *and the sin of the backsliding daughter* (the nation) *has not been cleansed*" (D. Levi, vol. iii., p. 73).

And at the Min ha service on the same day the synagogue confesses: "The burnt-offerings have ceased, and the sacrifices are discontinued; wherewith shall we, then, approach Him who dwelleth on high—for there is none amongst us that is fit to appease Thee with supplications—to seek for mercy for us, that we may find grace? Indeed, when our ancestors sinned aforetime, they brought sin and trespass offerings, which surely atoned before Thee; but now the sacrifice and meat-offering are removed, and Thy dwelling-place (the temple) is destroyed. We, therefore, are not able to supplicate Thy presence, to turn away Thy wrath. Wherewith shall we wash away the filth of our shame, and make atonement for our transgression, since Thou didst disdain to accept the sacrifice and the sacrificer? *If there is no atonement, whence then shall salvation come to those who are daily polluted with sin, iniquity, and wickedness?* Our errors remain with us, because the continual evening sacrifice faileth. . . . Transgressions are not diminished among us, but we add daily thereto; our iniquities are great, and have increased abundantly. All those have failed, and

* *Cf.* David Levi, "The Festival Prayers," vol. iii., pp. 73–83.

we remain deprived of them . . ." (D. Levi, vol. iii., p. 133).

In her despair the synagogue takes refuge in self-made means of expiation, and, presenting them before God, she pleads that He would accept them, and for their sake forgive all her sins. These means may be counted up as four in number—the memorial of the service in the temple, fasting, the merits of the patriarchs, and the merits of the martyrs.

The first occurs in many a prayer and hymn, and the synagogue pleads that God should in His mercy account to her the reading about the sacrifices as if she had brought them all. We read, therefore, in a hymn the following prayer: "Thus have I particularly rehearsed the sacrifice of the Day of Atonement; may the memorial of it be as acceptable as its offering in the temple" (Levi, vol. iii., p. 66).

The second is made mention of in the hymn just before quoted by us from the Minha service, and is worded as follows: "We fast this day to diminish our blood and fat, in lieu of the blood that was sprinkled on the altar; we bow ourselves with two supplications instead of the binding of the lamb morning and evening; we bow down the head and stretch out the neck, instead of jugulation and wringing off the head, and receiving of the blood in the bowls. O Almighty, be pleased to view their assiduity in all this to appease Thee" (vol. iii., p. 137).

The synagogue very often and specially makes mention before God of the merits of the patriarchs. Thus we read: "This day didst Thou command to make atonement for transgression and iniquity with the blood of the bulls and kids which was sprinkled on the pure altar; but in default of these, justify us, O our Rock, by the righteousness of the patriarchs, which is with us this day" (Levi, vol. iii., p. 81).

Especially great is the merit of Isaac, whose readiness to obey his father when he wanted to sacrifice him as a burnt-offering, is considered by the synagogue as a real sacrifice—as if he had been offered, and his body burnt to ashes on the altar. The Akēda, the story of the "binding" of Isaac on Mount Moriah, occupies, therefore, a prominent place in the liturgy of the new year and the Day of Atonement, and in the propitiatory prayers for the ten days of repentance between new year and the Day of Atonement. I shall quote a passage from the Minha service that deals with this subject: "In lieu of a whole burnt sacrifice they make mention of the binding of Isaac on Mount Moriah. They make mention of the load of wood that was laid on the altar, the kindled fire which the parent carried, the binding of his hands and feet, disposed in order, and the bright, gleaming, sharp blade. The knife was taken hold of and the neck was stretched out for jugulation; his father laid his hands on him and prepared to jugulate him—for he rejoiced in the sacrificing of him, as he would at the banquet of his son, and the son rejoiced in his offering, as he would under his nuptial canopy. When their children make

mention of their righteousness, care Thou for their life! May the ram whose horns were caught in the thicket be accepted as a redemption for the holy people" (*Ibid.*, p. 152).

So the synagogue prays, forgetting that at the evening service she said, "We have not confidence to approach Thee; for we are destitute of good actions. When Thou givest reward to the righteous, we are ashamed. *We have entirely consumed the merits of the righteousness of our ancestors*, for neither principal nor interest could suffice us" (Levi, vol. ii., p. 19).

And of the means of expiation devised by the synagogue, the last are the merits of the martyrs. Many prayers and hymns deal with this subject; the martyrs are compared to sacrifices, and their blood to the atoning blood in the temple. "For the sake of the blood that hath been spilt of those who suffered death for the sake of Thy name; for the love of them, I beseech Thee to forgive my blood-red sins." "Accept them and their blood favorably, in lieu of the service of the priest, to expiate for them who make mention of them" (*cf.* Levi, vol. iii., pp. 71*f* and 86*f*).

The quotations here made are only a few samples of many prayers and hymns of the same kind, to be found in the Liturgy for the New Year and the Day of Atonement. These prayers tell us of the deep sorrow that fills the heart of the synagogue, when she remembers how God has taken from her all the means of grace, by which she formerly was enabled to draw nigh to the holy God, and to find mercy and grace with Him. They show us, also, how earnestly the synagogue is seeking for reconciliation with God—how in her despair she has recourse to self-made means of expiation, and with what a deep humiliation and heartbrokenness she presents these before God, entreating that He would graciously accept them, and on their account grant her full forgiveness. But, alas! she has no word of God that could give her the assurance of her prayers being heard, and her request being granted. After all the praying, fasting, and weeping on the Day of Atonement, the Jew goes home without peace with God, without the assurance of forgiveness, and without the joy of salvation—at the best, considering his repentance as a good work, additional to his other good works, which God cannot fail to credit him with on the last and great Day of Judgment. I do not say that the Jew thinks of this, and is conscious of his unhappy state, as a Christian would consider it to be. He has lived too long in this state of fear and joylessness as to be unable to understand the joy of salvation and of communion with God, which is so wonderfully expressed in Psalms xxiii. and ciii. He is like a slave who has lived so long in bondage that he has ceased to long after liberty. If the Jew knows anything about the joyous liberty of the children of God, surely he could no longer bear to live in the twilight of the synagogue. This would compel him to seek after the cause of the destruction of the temple, and of the never-ending exile. And he would find the true reason of this

as it is so remarkably expressed in a hymn belonging to the Musaph (additional) service of the Day of Atonement: "*Messiah our Righteousness is departed from us: horror hath seized upon us, and we have none to justify us.* He hath borne the yoke of our iniquities, and our transgression, and is wounded because of our transgression. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wound at the time the Eternal will create Him (the Messiah) as a new creature. O bring Him up from the circle of the earth, raise Him up from Seir to assemble us the second time on Mount Lebanon, by the hand of Jinnon" Levi, vol. iii., p. 33).*

We have now seen how poor the synagogue is, in spite of the law and the vast number of traditions of the fathers. Her true condition is expressed in her confession: "From the time that the honour of the glorious house departed from us, we have no pardon and no expiation. My glory has been emptied, since the sprinkling of the blood failed, and the sin of the backsliding daughter has not been cleansed. If there is no atonement, whence, then, shall salvation come to those who are daily polluted with sin, iniquity, and wickedness?" And yet her real poverty stands out in bold relief only when we compare her with the Church of God, who possesses in Christ treasures of eternal riches, to whom the apostle writes: "Wherefore remember . . . that ye were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus ye that once were far off are made nigh in the blood of Christ." The Gentiles who were poor became rich through the blood of Christ, as when Israel, who was rich (Rom. ix. 4, 5), became poor by separation from Christ, being now without Christ and without God in the world, and therefore also without hope. Should not we, because we are rich in Christ, especially think of them who are so poor, and do our best to offer them the Gospel of Him who was sent by the Father to seek and to save the lost sheep of the House of Israel? Should not the joy of salvation which we possess in Christ constrain us to think of them who, in spite of their law-keeping, their prayers, their fastings, and almsgivings, live and die without peace with God and without hope, and die with the words singing in their ears, "We have no pardon and no expiation"?

* This remarkable hymn is omitted in several modern editions of the Machsor (Festival Prayers for the whole year) because of its Christian tendency. Its author is supposed to be the famous hymn-writer, Eleazar ben Qalir, who, according to the Jewish historian, Zunz, lived in the 9th century, A.D. "Jinnon" is, according to the Talmud Sanhedrin 98*b*, one of the names of the Messiah according to Psa. lxxii. 17, that the Talmud renders, "Before the Sun Jinnon (*Heb.*, shall flourish) was His name," the name thus indicating the pre-existence of the Messiah. He should be raised from Seir—for Seir stands here for Edom, and by Edom the Talmud means Rome—where, according to Sanhedrin 98, the Messiah already lives in deep humiliation and sufferings. The Lebanon stands here for the mount of the Temple, from which the Messiah will proclaim to Israel that the time of salvation has come.

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The "Abelé Zion" (Mourners of Zion) and their Messianic Hope.

By J. I. Landsman.

In a collection of Midrashic homilies on certain lessons from the Law and the Prophets, known by the name of Pesiktha Rabbathi,* which is of Palestinian origin, a certain group of pious Jews is mentioned under the name of *Abelé Zion*, or mourners of Zion. They are described as longing for the Messianic salvation, "eve, morn and mid-day," and on this account they are despised and mocked at. Yet they rise early each morning to pray that God may have compassion upon Israel. But when Messiah shall come, "He who shall reign over the bygone and the coming generations, the Holy One—blessed be He!—shall proclaim to all the righteous ones of each generation, saying: Ye righteous ones of the world, although I need the words of the Law† (yet this I have against you), that ye waited upon My Law, but did not wait for My Kingdom. I swear that everyone who waited for My Kingdom, I Myself will bear witness for him in his favour, yea, even for those who suffered anguish with Me on account of My house which is destroyed, and My temple which is desolate. . . These are the mourners of Zion who humbled their spirit, kept silence when they were reviled, and claimed no credit for it."*

The Messianic teaching contained in chapters xxxiii.–xxxvii. of the above-named work must have had its origin with this remarkable circle of "mourners of Zion." They believed in the pre-existence of the Messiah. He was born, they said, from the beginning of the world's creation, but He was in God's thoughts even before the world was created.

Therefore Isaiah xi. 1 reads in the original: "And there *came* forth a shoot," and not (as the R.V. has it), "there shall come forth."† Already in the first verses of the Bible they found a hidden reference to Israel's exile and the person of "the Redeemer, the King-Messiah." The word "waste" of the second verse stands for Babel, "void" for Medo-Persia, "darkness" for Greece, and "the deep" for "the godless kingdom of Edom." "But what is your proof for saying that the King-Messiah was since the creation of the world? *And the*

* Friedmann's Edition, Vienna, 1880, is quoted in this article.

† *i.e.*, As a means for the establishment of the Kingdom.

* pp. 158, 159.

† The Midrash knows nothing of the prophetic past tense.

spirit of God moved—that is, King-Messiah."*

Their Messianic teaching is remarkable by the prominence it gives to the sufferings of Messiah. Allusions to the sufferings of the Messiah are found in the Talmud, the most of them ascribed to the Amoraim, *i.e.*, the teachers who flourished after the composition of the Mishnah (200 A.D.).

Let me quote the following passage from the Talmud treating of this subject: "*Rabbi Joshua, the Son of Levi* (3rd cent. A.D.), *met Elijah standing at the door of the cave of R. Simeon ben Yochai. . . He said to him: When shall the Messiah come? He said to him: Go and ask Him personally. And where does He abide? At the gate of the city* (*Rome*). *And what is His sign? He abides among the poor who are stricken by disease. And all unbind, and bind up again, the wounds at the same time, but He undoes* (*viz., the bandage*) *and rebinds each separately, saying: Perhaps I am wanted, and I would not be detained.*† *He went to meet Him and said: Peace be to Thee, my Master and my Teacher. He replied to him: Peace be to thee, thou son of Levi. He said to Him: When wilt Thou come, my Lord? He replied to him: To-day. Then he returned to Elijah, who said to him: What has He said to thee? He said to me: Son of Levi, peace be to thee. Elijah said unto him: He has assured thee and thy father of the world to come. He said unto him: But He has deceived me in that He said: I come to-day, and He has not come. Elijah answered him: It was so He meant—'To-day, if ye will hear My voice.'*"*

In this legend the Messiah is described as suffering, but it is not said that He suffers for others. He suffers from disease and not from persecution. The mourners of Zion show a deeper acquaintance with Isaiah liii. They themselves suffered persecution from their own people on account of their fervent Messianic hope, and yet they ceased not to love them and pray for them, and so they were in a position better to understand and appreciate a Messiah who suffers from, and for, His people. It is not clear how they pictured to themselves the process of these sufferings.

It is said that Messiah suffers for the sins of His people, that none of them should perish; but His actual persecutors are said to be the Gentile nations, although it is expressly mentioned that the notorious sinners in Israel mock at Him.

Chapter xxxvi. is based on Isaiah lx. 1, 2. Psalm xxxvi. 10 is quoted, and the question is asked, "What mean the words, *In thy light we see light*"?

* p. 152*b*. The same is quoted in Genesis Rabbah, ch. ii., in the name of R. Simeon ben Lakish (3rd cent. A.D.), where the last sentence reads: "And the Spirit of God moved"—that is, the Spirit of Messiah.

† Though suffering, He is waiting every moment to be called to deliver His people, and so He would by no means be detained, though even one moment.

* Psa. xcv. 7. 6 Talmud, Sanhedrin 98.

"Which light is the congregation of Israel looking for? This is the light of Messiah, as it is written: And God saw the light, that it was good. This is intended to teach us, that the Holy One—blessed be He!—foresaw the Messiah and His works before the world was yet created, and He hid the light for the Messiah and His generation under His throne of glory. Said Satan before the Holy One—blessed be He!—Lord of the world, the light hidden under Thy throne of glory—for whom is it prepared? And He said to him: For him who in the future will conquer thee, and cover thy face with shame. Said he: Lord of the world, show him to me. 'Come and see,' was the Divine answer; and when he saw him, he began to tremble and fell on his face, saying: Surely, this is Messiah, who in the future shall cast me and the (angelic) princes of the nations of the world into Gehenna, according to Isaiah xxv. 8. . . ."

Messiah's Willingness to Suffer for His People.

"And the Holy One began to make an agreement with him, saying, Those who are hidden with thee—their sins will cause thee to be put under an iron yoke, and they will make thee like this calf whose eyes are dim, and they will choke thy spirit under the yoke, and on account of their sins thy tongue shall cleave to thy mouth. Art thou willing to do this? Said Messiah before the Holy One: Perhaps this anguish will last many years? And the Holy One said to him: By thy life, and by the life of My head, one week only have I decreed for thee; but if thy soul is grieved I shall destroy them even now. But he said to Him: Lord of all the worlds, with the gladness of my soul and the joy of my heart I take it upon me, on condition that not one of Israel shall perish, and not only those alone should be saved who are in my days, but also those who are hid in the dust; and not only should the dead be saved who are in my days, but also those who have died from the days of the first Adam till now; and not only those, but also those who have been prematurely born. And not only these, but also those whom Thou hast intended to create, but who have not yet been created. Thus I agree, and thus I take all upon me. In that hour the Holy One—blessed be He!—orders for him four creatures to carry the throne of glory of the Messiah."

The Sufferings of the Messiah.

"In the week when the Son of David comes, they bring beams of iron and put them (like a yoke) on his neck, until his stature is bent down. But he cries and weeps, and his voice ascends on high, and he says before Him: Lord of the world, what is my strength, the strength of my spirit, of my soul and of my members? Am I not flesh and blood? In view of that hour David wept, saying: 'My strength is dried up like a potsherd.'* In that hour the Holy One—blessed be

* Psa. xxii. 16. Here the Editor has a note in which he calls attention to the fact that this psalm deals with the exile of the congregation of Israel, the sufferings of the Messiah and the future redemption, and that only on account of "the seditious talk of the heretics" (*i.e.*, the Christians) the Rabbis explained it as referring to Esther.

He!—say to him: Ephraim,* the Messiah of my righteousness, Thou hast already taken this upon Thee from the six days of creation, now Thy anguish shall be like my anguish, for from the time that Nebuchadnezzar, the wicked one, has come and destroyed my house, and burned my Sanctuary, and sent my children into exile among the nations of the world, by Thy life and the life of my head, I have not sat down upon my throne. And if Thou wilt not believe me, see the dew which is on my head, as it is said: 'My head is filled with dew.'† In that hour the Messiah answers Him: Lord of the world, now I am quieted, *for it is enough for the servant that he is as his Master.*"‡

Chapter xxxvii. describes Messiah's triumph and the glory which He receives as a due reward for His humiliation and sufferings on behalf of Israel. It is based on Isaiah lxi. 10.

"The fathers of the world (the patriarchs) will rise again in the month of Nisan and will say to Him: Ephraim, the Messiah of our righteousness, though we are Thy fathers, yet Thou art greater than we, because Thou hast borne the sins of our sons, and hard and evil measure has passed upon Thee, such as has not been passed either upon those before or upon those after. And Thou hast been for laughter and derision to the nations for the sake of Israel, and Thou hast dwelt in darkness and in gloominess, and Thine eyes have not seen light, and Thy skin was cleaving to Thy bones, and Thy body was as dry as wood, and Thine eyes were darkened through fasting, and Thy strength was dried up like a potsherd. And all this on account of the sins of our children. Is it Thy pleasure that our sons should enjoy the good things which the Holy One—blessed be He!—has poured out so abundantly upon Israel? Or, perhaps, on account of the anguish which Thou hast suffered so much for them, and because they have chained Thee in the prison-house,* perhaps Thou art not pleased with them?

"Says He to them: Fathers of the world, whatever I have done I have only done for your sakes, and for the sake of your children, for the sake of your honour and that of your children, that they may enjoy the goodness which the Holy One—blessed be He!—has poured out over Israel." Then say to Him, the fathers of the world: "Ephraim, the Messiah of our righteousness, let Thy mind be at rest, as Thou hast put the mind of Thy Maker at rest and also our mind."

Messiah's Glory.

"R. Simeon, the son of Pasi, said: In that hour the Holy One—

* The Messiah is in these chapters called Ephraim, but not the Messiah, the son of Joseph, is here meant, as Dr. Edersheim thinks, but the Son of David, as can be seen from the words with which the passage begins (viz., "In the week when the Son of David comes"). I believe that they called the Messiah Ephraim on account of Jer. xxxi. 20, which passage they applied to the Messiah.

† Cant. v. 2. ‡ pp. 161, 162.

* This would indicate that He also suffered at the hand of His own people.

blessed be He!—exalts the Messiah to the heaven of heavens, and spreads over Him the splendour of His glory. . . . And at once He makes for the Messiah seven canopies of precious stones and pearls. And from each canopy issue four streams of wine, honey, milk, and pure balsam. And the Holy One—blessed be He!—embraces him in the presence of all the righteous ones and conducts him into the Sanctuary,* and all the righteous ones see Him. And the Holy One says unto them: Ye righteous ones of the world, Ephraim, the Messiah of My righteousness, has not yet received even the half for all He had suffered. But I have still one reward with Me which I will give unto Him, which no eye had ever seen. In that hour the Holy One commands the North wind and the South wind, saying unto them: Come ye, and 'do honour and lie down before Ephraim, the Messiah of My righteousness, fully loaded with all the perfumes from the Garden of Eden,' as it is said: 'Awake, O North wind; and come, thou South: blow upon My garden, that the spices thereof may flow out. Let My Beloved come into His garden, and eat His precious fruits.'"†

* The word "huppah," canopy, means here the "seat of the Divine Majesty, Sanctuary." See Jastrow, Talmud Dictionary, I., 437.

† Cant. iv. 16, pp. 162*b*, 163*a*.

A Messianic Hymn.

*"As a bridegroom decketh himself with a garland."**

This teaches us that the Holy One shall clothe Ephraim, the Messiah of our righteousness, with a garment, the splendour of which will be seen from one end of the world to the other end. And Israel shall walk in His light and say:

Blessed is the hour when the Messiah was created!
Blessed the womb out of which He has come!
Blessed the generation whose eyes behold Him!
Blessed the eye that was waiting for Him!
For the opening of His lips is blessing and peace;
His whisper—a spiritual delight.
The thoughts of his Heart are confidence and cheerfulness;
The speech of His tongue is pardon and forgiveness unto Israel.
His prayer is the sweet incense of offerings;
His petitions are purity and holiness:
Blessed are His fathers who obtained the eternal good hidden for ever! †

* Isa. lxi. 10.

† p. 164*a*. See also Pesik'ha d'rab Cahana, ed. Buber, p. 149, where the same hymn is quoted. There, however, the last line reads: "Blessed is Israel, for whom such has been prepared."

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Dr. Weizmann then replied to various criticisms which had recently been levelled against the leaders. It had been said that their demands were not faithful to the Basle programme. Those who asserted this did not understand that programme. If their present demands were granted they would have realised much more than the Basle programme.

Other critics said they did not ask for enough. He warned them not to ask for more than they could turn to advantage. Palestine was full of stones and sand. It was for them to turn it into a fertile and prosperous land. The task was by no means simple. The whole world would look at the experiment with close attention, for Jews were expected to do things better than other people and to be an example to the nations. He was not a pessimist, but when he saw these evidences of impatience and nervousness he felt bound to give them warning. He was convinced that a great part of their demands would be granted by the Peace Conference. Other Zionist leaders were on their way to London to add the weight of their authority to their demands and to present them in the name of the large mass of Jewry. Such a demand could not fail to be granted.

The 'Akedah.

By J. I. Landsman.

AMONG the many substitutes invented by the Rabbis for the sacrifices lost to the Synagogue through the destruction of the Temple, the sacrifice of Isaac occupies a most prominent place. It is known in Jewish literature by the technical name of *'Akedah, i.e.*, Binding, referring to Gen. xxii. 9, where it is said that Abraham "bound Isaac his son, and laid him on the altar." In the Biblical narrative the chief figure in this deeply moving and profound story is Abraham, whose unswerving faith and loving obedience receive Divine commendation and a promise of future reward, while Isaac is mentioned but casually.

Not so in the Talmudic literature, for there equal prominence is ascribed also to Isaac, his willingness to become the sacrifice being not less commended than Abraham's readiness to sacrifice his only son. For the Rabbis take it that Isaac at the time of the sacrifice was already a full-grown man—to be exact, thirty-seven years old—thus quite able to offer resistance to his father if he had willed it. Though sorely tempted by the evil one to do it, he withstood all his temptations, and with heart and soul entered into this awful transaction, as eager to give his life as was his father to sacrifice it. And if the merit of Abraham was great because he did not spare his only son, then surely—the Rabbis say—the merit of Isaac was not less,

for he did not spare himself, but willingly offered himself upon the altar unto the Lord.

This merit of father and son is now available to their posterity, who may claim it at all times, especially in times of great need and dire distress. Therefore the Synagogue prays every morning, saying: "*We are Thy people, the children of Thy covenant, the children of Abraham, Thy friend, to whom Thou didst swear on Mount Moriah; the seed of Isaac, his only son, who was bound upon the altar.*" Very pious people read after the morning service the chapter dealing with the *'Akedah*, following it with a prayer in which the *'Akedah* is thus mentioned: "*Our God and God of our fathers, . . . may the binding with which Abraham, our father, bound his son Isaac on the altar appear before Thee; how he overbore his compassion in order to perform Thy will with a perfect heart. So may Thy compassion overbear Thine anger against us.*" The same prayer, with some slight alterations, is recited on the New Year, containing in addition these words: "*O remember the binding of Isaac this day in mercy unto his seed!*" *

To the two quotations from the Prayer Book let me add one from the Jerusalem Targum II., on the Pentateuch, where Gen. xxii. 14 is thus paraphrased:—

"And Abraham worshipped and prayed in the name of the Word of the Lord, saying: Thou art the Lord who seest, and art not seen. I pray for mercy before Thee, O Lord. It is wholly manifest and known before Thee that there were in my heart no divided thoughts, in the time that Thou didst command me to offer Isaac, my son, and to make him dust and ashes before Thee; but that forthwith I arose in the morning and performed Thy command with joy. And now I pray for mercy before Thee, O Lord God, that when the children of Isaac will come upon times of distress Thou mayest remember unto them the binding of Isaac their father, and remit and forgive their sins, and deliver them from all kind of distress, that the generations who are to arise after him may say: On the mountain of the temple of the Lord did Abraham offer Isaac his son, and on this mountain of the house of the sanctuary was revealed unto him the glory of the Shekhinah of the Lord."*

But the Rabbis went yet a step farther. They speak also of Isaac as having been virtually sacrificed upon the altar, ascribing to his sacrifice a never-ceasing efficacy to atone for the sins of his posterity. Some say that when the blade touched his neck the soul of Isaac fled and departed, but when he heard God's voice from between the Cherubim calling to Abraham, his soul returned to his body. Isaac was thus actually dead when lying on the altar. Others, again, maintain that, as the ram was offered in his stead and accepted by God, that Isaac is to be considered as though he himself had been made a sacrifice. They even put the following prayer into the mouth of Abraham: "*O Lord of the world, mayest Thou*

* See The Daily Prayer Book (Ed. Singer), p. 8, 251.

* This paraphrase is based on the teaching found in the Midrashic literature. See, for instance, Gen. Rabba, ch. 56.

consider the blood of this ram as if it were the blood of Isaac my son, its parts (offered on the altar) as if they were the parts of Isaac my son. (This in accordance with the teaching of the Mishna, that he who offers a sacrifice should say:) Behold, this is instead of that; behold, this is in exchange of that; behold, this is in commutation of that; behold, this is the exchange!" * And in order to enhance the religious value of the ram it was taught that it was created for this very purpose at the twilight of the eve of the first Sabbath of creation, and that it was brought to Abraham by angels direct from Paradise, where it was concealed all this time, feeding on the pasture under the Tree of Life. †

This sacrifice possesses, therefore, the same atoning power as if he himself had been offered. Therefore the Rabbis speak of the blood or the ashes of Isaac invested with the power to appease the wrath of God and to procure forgiveness for Israel.

"The blood of the binding of Isaac" is mentioned in the *Mekhiltha*, a Tannaitic Midrash on Exodus. To the words, "And when I see the blood I will pass over you" (Ex. xii. 12), the comment is added: "*I will see the blood of the binding of Isaac*—as it is written, 'And Abraham called the name of that place Jehovah-jireh.'* And in another place he sayeth: 'And as he was to destroy, the Lord beheld, and he repented him of the evil' (1 Chron. xxi. 15). What did he see? The blood of the binding of Isaac."†

Now this passage is interesting from more than one point of view: it is the oldest passage recorded setting forth the doctrine of the atoning power of the sacrifice of Isaac. Both in Egypt and in the time of David God spared Israel because of "the blood of the binding of Isaac."

But what is more interesting is the way in which the *'Akedah* is brought into relation with the passover. The blood of the paschal lamb sprinkled on the doorposts only served to remind God of the blood of the binding of Isaac, on account of which the firstborn of Israel were spared. Isaac's sacrifice was thus the real passover, the paschal lamb being only a symbol of it. Now, according to the Book of Jubilees, the *'Akedah* took place on the very day the passover was sacrificed, *i.e.*, on the fourteenth day of the first month. For, according to this book, Abraham set out for Mount

* Gen. Rabba, ch. 56.

† See Yalkut, sec. 101, and Pirke de Rabbi Eliezer, translated by G. Friedlander, p. 228.

* Jehovah-jireh—the Lord seeth—is taken to mean that He always sees the blood of the sacrifice of Isaac, and for its sake does help and redeem Israel.

† *Mekhiltha* Bo, vii. The Targum to the last passage says: "He beheld the ashes of the binding of Isaac at the foundation of the altar." The idea is that the altar in the temple was standing on the very place where the ram was burnt instead of Isaac. The ashes formed the foundation of the altar.

Moriah early on the twelfth day of the first month, and arrived there on the third day, *i.e.*, on the fourteenth.* I venture, therefore, to think that this doctrine concerning Isaac being the true passover had its origin in an attempt on the side of the earlier Rabbis to counteract a Christian doctrine of a similar aspect. While Christians pointed to Christ as being the true passover, the paschal lamb only being a type pointing towards Him, by whose blood alone men were to be saved and redeemed, the Rabbis, in order to forearm themselves against this doctrine, maintained that the great sacrifice on Israel's behalf was already made once for all by Isaac on Mount Moriah, and accepted by God, that he was the true passover, and that the paschal lamb was sacrificed as a remembrance of this great fact.†

The *'Akedah* is not only frequently referred to in Rabbinic literature, but a most prominent place is also assigned to it in the liturgy of the New Year, the Day of Atonement, and in the propitiatory prayers for the Ten Days of Repentance between the New Year and the Day of Atonement. Special hymns called *'Akedah* are recited on these occasions, each of them concluding with a fervent appeal for forgiveness for the sake of the sacrifice of Isaac. The following hymn is recited on the Fast of Gedaliah (on the day after the New Year Festival) :—

"Though the offerings have ceased, and the tent in which the Lord once dwelt is empty, let us not abandon hope for all that, for we have an ancient father (Abraham) whose person Thou wilt respect when we shall remind Thee of his righteousness. Thou didst command him to take his beloved son and sacrifice him on the altar. Willingly did the lad run to him, and the father hallowed him; though his life was bound up in his (son's) life, he surrounded him with the wood and the fire. . . . The only son was as tender and nimble as a roe, and thus he spoke to his father: 'Behold the fire and the wood, but where is the offering?' And cautiously, for fear of terrifying him, his father replied: 'My son, God will provide Himself a lamb, and make known who are His.' . . . When the only son perceived that he was the lamb, he said to his severely-tried father,' Deal with me as with a lamb; have no pity, and spare me not; in me He delighteth, me He desireth; therefore will I dedicate my heart to Him.' . . . So the father bound his hands and feet, and held his sword over him; then took care to lay him on the wood, and kindled the fire on the altar. And as the lad of his own accord stretched forth his neck, and his father advanced to slay him in the name of God—behold, the Lord stood above him, enquiring what was going forward, how the father had not spared his son, and subdued his parental feelings. Then the Lord saw all that happened, and said to him: 'In the place of thy son, whom thou lovest, behold there is another ram: take it, and without delay offer it up to Me. Instead of sacrificing him, let the ram be the victim, and ascend in smoke, yet both shall be counted a sacrifice unto Me.' The memory of this deed is for ever recorded in the book before Thee in heaven, as an everlasting and imperishable covenant with Abraham and Isaac; Thy

* See the Book of Jubilees, ed. by Canon Box, p. 108.

† Another Christian reminiscence may perhaps be found in the words of the Midrash that Isaac carried the wood "as one who carries his cross on his shoulder" (Gen. Rab., ch. 56).

worshippers have come to bow before Thee. Consider in thy righteousness the *'Akedah*, and mercifully remember Thy flock, the face of which is turned towards the Bound One."*

In the *'Akedah* for the third penitential day the Synagogue prays:

"Now, even as Abraham suppressed his parental tenderness in order to do Thy behest, so let Thy compassion avert Thine anger from Thy flock; as the heart and soul of father and son were ready, so be Thou ready to accept our prayer as incense offered to Thee. With speed the father seized the knife; in return for that, save his posterity from a violent death. The only son was bound as a lamb for slaughter; in return for it, accept our entreaty as a burnt-offering and sacrifice. He prepared the wood and kindled the fire; in return for that, let us not be put to shame this day when we are standing before Thee with prayer. Thou didst answer him from the highest heaven, and didst swear twice to him by Thy name. Even as Thou didst redeem Isaac by a ram caught in the thicket, so do not despise our petition and our fasting." †

In the *'Akedah* for the fifth day the following words are put into the mouth of God: "*He* (*Isaac*) *liveth, and his ashes lie piled up and brought before Me, and I consider him as slain* (*and consumed*) *in a blazing fire.*" Then follows the prayer of the people: "*Let us participate in his merit, because Thou didst accept* (*his sacrifice*) *as sweet incense; appease Thine anger, and cause Thy wrath to cease from Thy backsliding daughter.*"‡

* Selichoth, with English translation by Dr. Asher, p. 101. They are looking up to the sacrificed Isaac as to their mediator before God.

† Op. cit., p. 126.

‡ Ibid., p. 151.

On the eve of the Day of Atonement the Synagogue prays: "*O gracious One! be gracious to Thy people who believe in Thy name; appoint an advocate for me who shall hide my sin, conceal my guilt in his left hand, and uplift my merit in his right. and* WHO SHALL PROVIDE THE ASHES OF ISAAC AND SAY: IT IS THIS (*i.e.*, this is my merit)." The ashes of Isaac are thus Israel's only merit before God.*

On the Day of Atonement, at the morning service, the congregation prays: "*O may his* (*Isaac's*) *integrity, rectitude, and righteousness plead this morning, for the people who draw nigh unto Thee; may his ashes be continually visible in Thy presence, to wash them thoroughly.*"†

In the additional service the congregation prays that God might silence Israel's accusers "*through the son who was bound*"; and again, that Isaac, the only son (of Abraham), and his ashes heaped up, may be viewed by God on the chiefest place of His glorious habitation. At the afternoon service they pray that God may consider "the beloved and only son of his mother" this day, as if he had been burnt in the temple, and so remember his *'Akedah* and be gracious to his people.‡

The New Year Festival, which was very early turned into a day of judgment, is also devoted to

* Ibid., p. 156.

† See the Festival Prayers, translated by D. Levi, vol. ii., p. 185.

‡ Ibid., vol. iii., 35, 124.

the commemoration of Isaac's sacrifice. The Synagogue must have felt, especially on this day, the need of a sacrifice and a means of grace that would procure for her Divine forgiveness. The lesson for the first day consists of Gen. xxi., as it is assumed that it was on this that Sarah received the promise of a son; and the lesson of the following day consists of the twenty-second chapter, dealing with the offering of Isaac, because later on it was assumed that the *'Akedah* took place on New Year's Day.*

As the Law commands that on this day a trumpet (made of a ram's horn) should be sounded, this naturally gave the occasion to connect it with the ram offered in the place of Isaac. "*Rabbi Abbahu said: Why do we (on New Year's Day) sound a shophar (trumpet) made of a ram's horn? Said the Holy One, blessed be He: Sound ye before Me a shophar made of a ram's horn, in order that I might remember unto you the binding of Isaac, the son of Abraham, and I will account it to you, as if ye had sacrificed yourself before Me.*" *

The *'Akedah* is mentioned about twelve times in the prayers for the New Year. It is mentioned in connection with the shophar in the following words: "*Thy people are assembled to supplicate Thee; they blow and sound the shophar, as it is commanded in Thy Law, to confute the accuser (Satan), that he may not be able to accuse them before Thee; and also that Thou mayest remember unto them the binding of Isaac, according to Thy promise, and turn the attribute of strict justice to mercy, for this is Thy uniform custom.*" †

The whole *'Akedah*, as the tenth trial of Abraham, is graphically described in the following passage:

"The tenth was after the act of circumcision, when God tried him, and said unto him: Take thy son and offer him up to Me. He answered: Which son—the one whom I begat when uncircumcised, or the one whom I begat when circumcised? God replied, Even thine only one, whom thou lovest so dearly, upon the mountains, on which the glory of God is resplendent. He then rose up in the morning, and joyfully saddled his ass himself—the very ass on which Moses afterwards rode, and is the same on which Messiah will ride at the time of the redemption‡; and they went straight on

* The want of an atoning sacrifice is also the reason why Abraham's circumcision is placed on the Day of Atonement. In a long hymn dealing with Abraham's ten trials we read: "The eighth was when he circumcised the flesh of his foreskin, *even* on the Day of Atonement: and every year the blood of his circumcision is viewed (by God) as the blood of bulls, and their members offered: and for the sake of which He pardons the iniquities of His people, and justifies them, as though they were upright." See Service for the New Year, with Levi's translation, p. 183. This is based on Pirke de Rabbi Eliezer, ch. xxix, Friedlander's translation, p. 204.

* T. B. Rosh Hashanah 16*a*.

† Levi, Service for the New Year, p. 180.

‡ The ass, as well as the ram, was specially created for these functions in the twilight of the first Sabbath of creation.

their journey. When they drew near Mount Moriah they perceived a burning flame ascend from it, by which he understood that that was the high mountain. And with the finger did he (God) point out to him the altar of the Most High, even the very altar that was built from the begining.* And the only son then besought him to bind him hand and foot, that he might not struggle, and thus dishonour his parent. He then bound him as a lamb for a burnt-offering, prepared the wood and the fire, and trembling, took the knife to slay him; and as a high priest he attempted to offer a meat-offering. And the Most High, whose works are tremendous, sat, and beheld the father bind, and the son submitting to be bound, in reverence. Lo, the angels raised a grievous cry, and then (a voice) was heard saying: Stretch not forth thy hand to the lad to destroy him: for the ram that was hidden from the creation is to be offered, and given a ransom for him, and shall be accounted as though he had suffered. And He also swore to bless him in an especial manner, and would remember the act of his being bound to his posterity, to deliver them from all iniquity and wickedness; to take them to Him as his peculiar beloved people, and to be our help and salvation for ever. O may the rectitude of him who bound, and of him who was bound, be remembered by Thee this day!"*

But Isaac was not sacrificed after all. The propitiating and atoning virtue ascribed to the *'Akedah* has not the slightest foundation in God's Holy Word. It is nothing more than a human invention, and as such it is entirely powerless to console and comfort a conscience stricken down with sin and guilt. Instinctively the Jewish heart refuses to confide a whole-hearted trust in it. In spite of the many and long prayers recited on the New Year and the Day of Atonement, in which all the substitutes for the Divinely-appointed sacrifices are expatiated upon, the pious Jew returns from the Synagogue with a heart lacking the assurance of Divine forgiveness—not because he refuses to believe in their efficacy, but in spite of his belief in them. The soul refuses to be fed with chaff. Reason may be induced to accept them as real; but the soul will reject them, consciously or unconsciously. To this the experience of the pious Jew furnishes a striking illustration.

When modern Jews, orthodox or unorthodox, victoriously proclaim—"We require no Mediator to save us from the effects of our guilt; our own sincere repentance suffices to achieve for us

* "R. Simeon said: The Holy One, blessed be He, pointed out the altar with a finger to Abraham our father, and said to him: This is the altar. That was the altar whereon Cain and Abel sacrificed; it was the same altar whereon Noah and his sons sacrificed; as it is said, And Abraham built *the* altar there" (Gen. xxii, 9). "And Abraham built an altar there" is not written here, but "And Abraham built *the* altar there." That was the altar whereon the first ones (of old) had sacrificed."—P. de R. E., ch. xxxi., Friedlander's translation, p. 226. Levi's translation is here incorrect.

* Levi, p. 183.

Divine forgiveness"*—then they contradict what the Synagogue has taught and believed during the last nineteen centuries, and deny the very prayers they utter on the New Year and the Day of Atonement. The doctrine of the *'Akedah* disproves this statement most decidedly.

The true *'Akedah* took place, not on Mount Moriah, but on Calvary. One greater than Isaac, because He was not only the true seed of Abraham but also the Son of the heavenly Father, sinless and perfect, of whom Isaac, who in spite of all Rabbinic fables was not free from sin and guilt, was merely a shadow and type—suffered willingly on our behalf; He was led like a lamb to the slaughter; He poured out His soul unto death, bore the sin of many, and made intercession for the transgressors. "With His stripes we are healed." This is the gospel for Jew and Gentile, and the Jew is as much in need of it as ever was the Gentile.

* The late Chief Rabbi, Dr. Adler, in his book, "Anglo-Jewish Memories," p. 243.

Notes. By David Baron.

"*I will sing of the mercies (or 'the lovingkindness') of Jehovah for ever; with my mouth will I make known Thy faithfulness to all generations.*" Thus the inspired singer commences his retrospect of God's marvellous dealings with His people Israel, and more particularly with the House of David, in the 89th Psalm. And the "Sweet Psalmist" himself begins one of his precious lyrics with which he has enriched the Church of God in all ages with the words:—

"*I will sing of mercy (or 'lovingkindness') and judgment; unto Thee, O Jehovah, will I sing.*"

And my heart echoes these inspired words as I take up my pen to write these brief Notes, which are also chiefly a retrospect and record of the Lord's gracious dealings with us as a Mission during the first three months of this year. Again it has been:—

"*With mercy and with judgment*
Our web of time He wove,
And aye the dews of sorrow
Were lustered by His love."

* * *

By the Lord's mercy we have been brought through another hard winter—which always means additional hardships and sufferings to the mass of poor in the East of London, and more particularly to the many aged and decrepit with whom the missionary brethren and sisters are constantly brought into contact—and can

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THE HOPES AND IDEALS OF JUDAISM

THE AIMS AND MOTIVES OF JEWISH PIETY

BY

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THE HOPES AND IDEALS OF JUDAISM

THE AIMS AND MOTIVES OF JEWISH PIETY

NOTE.—The author alone is responsible for the views expressed in this pamphlet.

"I BEAR them witness that they have zeal for God, but not according to knowledge." So wrote the Apostle Paul to the Romans, and this is still true of the Jewish people to-day. There is much piety among the Jews, and this piety may be defined as a strict observance of the LAW, the written as well as the oral. But now the question arises, what is the aim and motive of this piety, what is it that moves the Jew and compels him to take upon himself "the yoke of the LAW"? [1] What is it that he is desirous of gaining by his strict observance of the Law?

I. OBEDIENCE TO THE GREAT LAWGIVER

(*a*) The *Commandments* are considered to be the *Decree of the King* [2] to whom his subjects must render blind obedience.

Naturally, man is desirous of knowing the meaning and purpose of what he is commanded to do. But the Jew must never inquire after the meaning and purpose of the commandments.[3] R. Jochanan (b. Lakkai) was once asked by a heathen after the meaning of the red heifer and of the ashes that were sprinkled

[1] 'Ol ha-torah. [2] Gezērath ha-melekh.
[3] Ta'mē ha-mitzwoth.

upon the unclean. He gave him a fictitious answer just to get rid of him. But then his disciples said unto him: "Him you have driven away with a straw, but what will you tell us?" The great Rabbi answered: "By your life, neither does the dead body make one unclean nor does the water make clean; it is only a decree of the King of Kings. The Holy One, blessed be He, says: 'A command have I commanded, a decree have I decreed, and none may transgress against my decrees'" (Pesiqta de Rab Kahana, 40, 1; Pesiqta Rabbati, 65, 1; Bemidbar Rabbah, chap. 19).

(*b*) There are two commandments in the Law which deeply impressed themselves upon the people's mind and imagination. They are found in Lev. xxii. 28 and Deut. xxii. 6, 7. In the first place, it is forbidden "to kill a cow and her young both in one day." In the second place, it is forbidden to rob a nest of the mother-bird and its young; the young may be taken, but the mother-bird must be set free. People saw in these commandments a special expression of God's goodness and compassion extended even to animals and birds, and in times of distress they would pray:

"Thou didst have pity and compassion upon the bird's nest, have pity and compassion also upon us. Thou didst have pity upon the animal and its young, have also pity and compassion upon us!" (Berakhoth, 33 *b*).

Yet even the Mishna had already disallowed such prayers and petitions. We read there: "He who says, 'Even to the bird's nest thy compassion is extended,' must be silenced, for he attributes the

*

motives of God's action to compassion, while they are nothing but decrees" (*ibid.*).

"The servant knoweth not what his lord doeth." He is not to know the mind of his master, his aims and purposes. He is required to obey blindly the commands of his master.

(*c*) By rendering blind obedience to God, even when against one's own inclination, man acknowledges God to be his King and takes upon himself "the yoke of the Kingdom of Heaven." It is thus not required that man should bring his inward disposition into harmony with the will of God; a relentless suppression of one's own will, whenever it is not in accord with the Divine decree, is considered to be most meritorious. R. Elazar (b. Azarya) says: "Wherefrom (do I know) that one must not say, 'I have no desire to wear a garment of mixed stuff; I have no desire to eat pork, or to marry within the forbidden degrees; but rather, it is my desire to do it, but what can I do, since my Father in Heaven has so decreed upon me?' It is written, 'And I have separated you from the peoples to be mine' (viz., to act for my sake, and not for your own sake). So it comes to pass that a man (*i.e.*, an Israelite) separates himself from transgression, and takes upon himself the yoke of the Kingdom of Heaven" (Sifra, Qedoshim, 93, 4).

(*d*) In accordance with this doctrine the principle has been laid down by the Rabbis, that "the man who does what he is commanded is more acceptable with God than he who does things never commanded by God" (Aboda Zara, 3 *a*).

Take, for instance, a woman, who together with

slaves and minors, is not commanded to keep certain portions of the Law. She is not required to attend the daily services in the Synagogue, nor to say the prescribed prayers in the prayer book, nor to wear phylacteries, or the four fringes on the borders of her garments. If they do one of these things, they do it voluntarily, and therefore cannot be so well accepted with God as the man who does it compulsorily (Hilchoth Talmud Torah, I. i. ff.).

(*e*) Does the performance of the commandments require "intention," *i.e.*, the intention to obey God and do His will, or is it enough if they are performed mechanically, as an *opus operatum*? There is a controversy about this, but the agreed rule is: "The Commandments require no special intention, or devotion" (Rosh Hashanah, 28 *b*).

2. Reward in this World and in the Other

(*a*) The second great motive for Jewish piety is fear of punishment and hope of reward. For the great King, who has given his commandments to his people, has promised great reward for the keeping of each, even the smallest, commandment, and punishment for the transgression or omission of it.

(*b*) There is a famous Mishna, familiar to almost every Jew, because quoted in the prayer book. R. Chananya (ben Akashya) says, "It has been the good will of the Holy One (blessed be He!) to make Israel worthy of much reward, therefore he gave them a copious Torah and many commandments" (Makkoth, III. 16; P.B., p. 186).

The idea conveyed by this saying is, that the reason

why God had given the Jews so many commandments was to give them the opportunity of acquiring much merit, and so obtaining much reward. There is no doubt that this is the meaning of that famous passage, in spite of the attempt of certain Jewish scholars to dispute it. Prof. M. Lazarus, in his book *Die Ethik des Judentums* (I. 236), renders this passage thus: "Gott wollte die Verdienste Israels mehren, darum häufte er ihm Lehre (zum Studium) and Satzung (zur Übung)." ["God wished to increase the merit of Israel, He multiplied unto him, therefore, instruction (for study) and ordinances (for practice in holiness)."]

The reward attached to each commandment has not been revealed, therefore a man must be as particular about a light precept as about a grave one. Rabbi said: "Be as particular about a light precept as about a grave one, for thou knowest not the grant of reward for each precept. Reckon the loss incurred by the fulfilment of a precept against the reward secured by its observance, and the gain gotten by a transgression against the loss it involves" (*Ethics of the Fathers*, or "Aboth," II. i.; P.B., p. 187).

"The reward will be measured in accordance with the labour and pain bestowed on the precept" (Aboth, V. 26).

The Rabbis never tire of speaking about the great reward which is to be gained by observing and keeping the Law. I shall quote a few passages from the *Ethics of the Fathers*, because this book is known to all Jews and has influenced them more than any other section of the Talmud.

(1) *R. Elazar* (ben Arach) says: ". . . Know

before whom thou toilest, and who thy Employer is, who will pay thee the reward of thy labour" (II. 19).

(2) *R. Tarphon* said: "The day is short, and the work is great, and the labourers are sluggish, and the reward is much, and the master of the house is urgent." He used also to say, ". . . if thou hast studied much Torah, much reward will be given to thee; and faithful is thy Employer to pay thee the reward of thy labour; and know that the grant of reward unto the righteous will be in the time to come" (II. 20, 21; P.B., p. 190).

(c) But there are special good works for which a certain part of the reward is paid already in this life. This is taught at the opening of Mishna *Peah*, and the passage has found a place in the prayer book, and is recited every morning.

"These are the things, the fruits of which a man enjoys in this world, while the stock remains for him for the world to come: viz., honouring father and mother, the practice of charity, timely attendance of the house of study morning and evening, hospitality to wayfarers, visiting the sick, dowering the bride, attending the dead to the grave, devotion to prayer, and making peace between man and his fellow; but the study of the Law is equal to them all" (Peah, 1 *a*; P.B., p. 5).

The greatest merit is to be acquired by the study of the Law. To devote his life entirely to the study of the Law, has always been the highest ideal of the pious Jew. To the five chapters of the *Ethics of the Fathers*, a sixth one has subsequently been added in praise of the Torah, and the study thereof. It begins with the words: "R. Meir says, Whosoever

occupies himself with the Torah for its own sake merits many things; and not only so, but the whole world is indebted to him," etc. (P.B., p. 204). "*If thou hast studied much Torah, much reward will be given to thee*" (P.B., 190).

The word "mitzwah," meaning commandment, precept, has, among the Jews, acquired the meaning of "merit," for, according to their way of thinking, the idea of commandment can never be separated from that of reward. Hence the expression: "verdienen eine Mitzwah"; (to acquire merit; literally: "to earn a commandment") and the opportunities of "earning" a mitzwah are so many that the Talmud can say, that "even the notorious sinners in Israel are as full of mitzwoth as a pomegranate is of seeds" (Chagigah, towards the end). The mitzwoth which a man does will appear as his advocates before God to plead his cause, while his transgressions will appear as his accusers. R. Eliezer (b. Jacob) said, "He who does one precept has gotten himself one advocate; and he who commits one transgression has gotten himself one accuser" (P.B., p. 196–7).

(*d*) Men's actions have by themselves an intrinsic value, quite apart from the character of the man who is responsible for them. A sinner may do some good works for which he will receive reward, and a saint may do some bad works for which he will receive punishment. The Rabbis taught: "One should always consider himself being half guilty and half righteous. If he does one 'mitzwah'—happy is he, for he has caused his merits to overbalance (his sins); has he committed one sin—woe unto him, for he has

caused his sin to overbalance his merits, and for the sake of one single sin that he has committed, he has lost much good" (Qiddushin, 40). The idea is that if a man has to his credit one mitzwah over and above his sins, he is accounted to be a "perfect saint"; if he has one sin over his good works, he is a "perfect sinner." "On the day of judgment, there are three classes of men, one of the perfect saints, another of the perfect sinners, and a third of those whose sins balance their merits. Perfect saints are at once awarded everlasting life; perfect sinners are at once consigned to Gehenna; those found in the middle class also go down to Gehenna, but they cry, and come up again. Concerning this opinions differ. Some say that these people do not enter Gehenna at all, but that God inclines to mercy." This may mean either that He presses down the scale of one's merits, or that He lifts up the scale of sins, or that He, when Satan does not look, takes one sin away, and hides it, thus causing the scale of merits to overbalance that of the sins (Rosh Hashanah, 16 *b*, towards the bottom of the page).

(*e*) This separation of a man's actions from his character has fostered among the Jews not only a spirit of self-righteousness, but also a most superficial and wrong view of a man's relation to God and man. A man's duties are divided into duties towards God and into duties towards his fellow-man. If a man fulfils the first, but neglects the latter, his piety has its full value, and will receive its full reward. It is written in Isa. iii. 10, 11: "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. Woe unto the wicked! it

shall be ill with him." The Rabbis read this passage in this way: "Praise ye the righteous who is good. Woe unto the wicked who is bad," and ask the question: "Is there then a righteous man who is bad, or a wicked person who is good?" Yes, they answer: "He who is good towards God and towards men is a righteously good man; he who is good towards God, but bad towards men, is a righteous man who is not good. And so also with the wicked. He who is bad both towards God and man is a 'wickedly bad man,' but if he is only bad towards God, but not bad towards men, he is a wicked person who is not bad" (Qiddushin, 40).

Before leaving this subject I wish to bring before you the following passages, which complete what was said about reward. In the same place we read: "Merit has both capital and interest. Transgression has capital, but not interest. Good intentions are accounted before God as deeds, but not bad ones" (*ibid.*).

As there is no righteous man quite free from sin, and no wicked man without some good works, God punishes the righteous man in this world for his few sins, in order that he should in the world to come enjoy his bliss in full; and the ungodly he rewards in this world for his few good works, in order that he should have no hope of ever leaving Gehenna.

This explains why there are righteous in this world who suffer, and ungodly who enjoy happiness and the good of this world. Compare the story of the pious man and the publican who died the same day.

"There lived once at Ascalon two pious men; they ate together, and drank together, and together

did they study the Torah. It came then to pass that one of them died, but nobody paid him the [customary] last respects. But when Bar Ma'in, the publican, died, the whole city mourned over him. Thereupon the pious man was grieved and said, 'Alas! There is no reward [in store] for Israel.'

"He heard, however, in a dream [a voice] saying unto him, 'My son, despise not thy Master. One [of those men] has committed a sin, and he has passed away; the other one has done something good, and he has also passed away.'

"'And what sin has the pious man committed?'

"'It is true that he has kept himself all his life free from sin. But he has once put the phylactery of the head on before that of the arm.'

"'And what good deed has Bar Ma'in, the publican, done?'

"'To be sure, he has never done anything good in his life. But he prepared once a banquet for the magistrates, and when these declined his invitation, he ordered the dishes to be distributed among the poor, so that nothing be wasted.'"

(*f*) The reward in "the world to come," as well as the punishment of the wicked, have taken in the imagination of the Rabbis rather gross materialistic forms, and the Jewish Paradise does not, in fact, differ very much from that of the Mohammedans. The great R. Akiba said: "Everything is prepared for the feast" (Aboth, III. 21; P.B., p. 194). By the feast, or banquet, is meant the great feast, which is prepared for the righteous in Paradise, at which there will be plenty of meat and drink. Yet there exists also a nobler, and more spiritual, idea of the

reward. A Rabbi of the 3rd C.A.D. said: "The world to come is not like this world. In the world to come there is no eating and drinking, no commerce, no jealousy, no hatred or strife, no marrying and being given in marriage, but the righteous sit with their crowns on their heads and enjoy the glory of the Shekhinah, for it is written: 'And they beheld God, and did eat and drink'" (Ex. xxiv. 11); viz., their beholding God was unto them as eating and drinking (Berakhoth 17). This view has been accepted by all the Jewish mystics.

(*g*) *Jewish Criticism of the Doctrine of Reward.*

Both Christ and the Apostle Paul severely criticised the rabbinic doctrine of Reward, which degenerated into the self-righteousness of the Pharisees, and even to the present day characterises Jewish piety. In the *Ethics of the Fathers*, I. 3, we read: "Antigonos of Socho used to say: Be not like servants who minister to their master upon the condition of receiving reward; but be like servants who minister to their master without the condition of receiving a reward, and let the fear of Heaven be upon you" (P.B., p. 184).

The Rabbis make also a distinction between "serving God out of fear" and "serving God out of love," and price the latter service very highly. Abraham is set forth as an example of a man who served God out of love. Out of the seven classes into which Pharisees were grouped, "only he who is a Pharisee out of love like Abraham is highly praised" (J. T. Berakhoth, chap. 9). "Greater," says R. Shimeon ben Elazar, "is he who is doing his duty out of love than he who does it out of fear" (Sotah, 36).

To the words of Ps. cxiii.—"Blessed is the man that feareth the Lord, that delighteth greatly in his commandments"—the Rabbis add the comment: "In his commandments, but not in the reward of his commandments" (Aboda Zara, 19). There is also a beautiful passage in Sabbath viii. 8: "The Rabbis have taught: those who are insulted, and do not insult; who hear themselves reviled, but do not answer; those who act out of love and rejoice in their afflictions; of them Scripture says (Judges v. 31), 'let them that love him be as the sun when he goeth forth in his might.'" But even here the Rabbis were not able to emancipate themselves from the thought of reward. He who serves God out of love will receive a much greater reward than he who serves him out of fear. To the words "Thou shalt love the Lord thy God" the Siphré (73 *a*) adds the following comment: "Act out of love. Scripture has made a distinction between him who acts out of love, and him who acts out of fear. (He who acts) out of love—will receive a manifold reward, for it is said: 'Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave' (Deut. x. 20). There is a man who stands in fear of his neighbour, and if the latter causes him too much trouble, he leaves the place and goes away. But thou, act thou out of love, for there is no love in fear, and no fear in love, but in relation to God alone."

3. Holiness (Kedushah)

The third motive and aim of Jewish piety is *sanctification*. The numerous commandments are

considered as a means by which God sanctifies Israel. Therefore every blessing pronounced at the performance of a certain commandment runs like this: "Blessed are thou, O Lord our God, King of the universe, who hast sanctified us by thy commandments, and instructed us concerning the washing of hands; . . . and commanded us to occupy ourselves with the words of the Law," etc. (P.B., p 4). "Sanctify us by thy commandments" (P.B., 117) is a standing petition. Sanctification in this connection means the whole peculiar life and conduct of the Jew as ordained and regulated by the Law. It embraces both his religious, moral and ritual life. He is holy, because with every step he takes he fulfils a certain commandment, and does the will of God. "Ye shall sanctify yourselves" (Lev. xi. 44) interprets the above-mentioned passage of Siphré as meaning "the sanctification of the commandments."

(*a*) Sanctity, therefore, consists in keeping the commandments. The degree of one's sanctity depends upon the quantity of the "mitzwoth" a man has performed. According to R. Meir (2nd C.A.D.), "There is no Jew who does not perform one hundred 'mitzwoth' every day. He recites the Shema, and pronounces a benediction before and after the recitation; he eats his bread, and pronounces a benediction before and after the meal; three times a day he recites the Eighteen Benedictions and then he performs other commandments, pronouncing a benediction over each of them" (J. T. Berakhoth, towards the end).

The same R. Meir said: "There is no man in Israel who is not surrounded by 'mitzwoth': the phylacteries

on his forehead and arm, the M'zuzah on his door, the four fringes on his garment," and so on (*ibid.*).

Therefore, says R. Shimeon b. Loyish, that "even the notorious sinners in Israel are as full of mitzwoth as a pomegranate is full of seeds" (Chagigah, towards the end). Israel is therefore called "a people of saints," and every Jewish congregation is "a holy congregation" (*cf.* P.B., 152).

(*b*) *The Imitation of God.*—But the Jews know also of a higher holiness than that which is involved in the keeping of commandments. This higher holiness consists in an endeavour to imitate God, to become like him. It is an echo of the sublime words in Leviticus, "Ye shall be holy, for I the Lord am holy" (Lev. xix. 2). Abba Saul says: "I and He—I will be like unto Him. As he is merciful and gracious, so be thou merciful and gracious" (Mekhilta, 43). Scriptural phrases like "walking in the ways of God," are explained to mean: "As God is called merciful and gracious, so be thou merciful and gracious; as God is called righteous, so be thou righteous; as God is called holy, so be thou holy" (Siphré, 85 *a*).

The deeper spirits in Israel, not satisfied with the ritual and ceremonial life of the Rabbis, and yearning after a fuller life of true holiness, have seized upon this thought, and made it one of the great fundamentals of their teaching and practice. A mediæval preacher thus exhorted the people: "Thou shalt walk in his way (Deut. xxviii. 9), *i.e.*, in the ways of 'Heaven.' As the way of 'Heaven' is mercy, being merciful towards the godless, and receiving them when they repent, so be you merciful one to another. As the way of 'Heaven' is grace, bestowing free gifts

upon those who know Him and those who know Him not, so bestow ye gifts upon each other. As the way of 'Heaven' is long-suffering, suffering the ungodly and receiving them when they repent, so suffer ye one another" (Seder Eliyahu Rabba, 135).

In a modern Chassidic book I found this doctrine of the imitation of God connected with Ps. lxxviii., 38, where it said: "And he is full of compassion, forgives iniquity and destroys not; yea, many a time he turns his anger away, and does not stir up all his wrath." The writer thereupon proceeds to urge his readers to imitate God in all this.

4. The Law the Supreme Gift of God to Israel

(*a*) The Law is, therefore, considered as the greatest gift which God in his love has bestowed upon Israel. It is *the* means of grace which Israel possesses. By the study of it, by teaching it to others, and by obeying it, Israel takes upon herself "the yoke of the kingdom of heaven," is being sanctified, and merits "the world to come." It is, therefore, a great joy for the pious Jew to perform a "mitzwah," and he thanks God for every opportunity that is afforded unto him to do a "mitzwah," though this height is not often reached by the average Jew.

(*b*) Let me quote to you two prayers, one recited every morning and the other every evening:

"With abounding love hast thou loved us, O Lord our God, with great and exceeding pity hast thou pitied us. O our Father, our King, for our fathers' sake, who trusted in thee, and whom thou didst teach the statutes of life, be also gracious unto us and teach us. O our Father, merciful Father, ever

compassionate, have mercy upon us; O put it into our hearts to understand, and to discern, to mark, learn and teach, to heed, to do and to fulfil in love all the words of instruction in thy Law. Enlighten our eyes in thy Law, and let our hearts cleave to thy commandments, and unite our hearts to love and fear thy name, so that we be never put to shame. Because we have trusted in thy holy, great, and revered name, we shall rejoice and be glad in thy salvation. O bring us in peace from the four corners of the earth, and make us go upright to our land; for thou art a God who worketh salvation. Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name for ever in faithfulness, that we might in love give thanks unto thee and proclaim thy unity. Blessed are thou, O Lord, who hast chosen thy people Israel in love" (P.B., p. 39).

"With everlasting love hast thou loved the house of Israel, thy people; a Law and commandments, statutes and judgments hast thou taught us. Therefore, O Lord our God, when we lie down and when we rise up we will meditate on thy statutes: yea, we will rejoice in the words of thy Law and in thy commandments for ever; for they are our life and the length of our days, and we will meditate on them day and night. And mayest thou never take away thy love from us. Blessed art thou, O Lord, who lovest thy people Israel" (P.B., p. 113 *a*).

(*c*) There is no doubt that this idea of the Law being the supreme gift of Divine love to Israel was developed under the influence of Christianity. The first of these prayers is an echo of John iii. 16. Having rejected the Messiah, as they thought, for the sake of

the Law, the Rabbis, consciously or unconsciously, claim that the Law gives them all that Christ brings to the world. The Torah (Law) became personified and adorned with many of the attributes of Christ.

(1) Christ is from eternity. So is the Torah.

(2) Through the Son God has created the world. The Rabbis say that God created the world through the Torah. Christians identified the wisdom of Prov. viii. with Christ, the Rabbis say that wisdom (chokhmah) was the pre-existent Torah.

(3) Christ is the only begotten Son of God. The Rabbis say that the Torah is the only daughter of God, to whom Israel is wedded. Christ says: "He who has the Son, has the Father." The Rabbis say: "He who has the Torah, has God, for God so loves his daughter that he cannot be separated from her. Where she is, there He is also."

(4) The Son is the supreme gift of God's love to man. So is the Torah the supreme gift of God's love to Israel.

(5) The Torah is also considered to be Israel's advocate before God, and she is often introduced, pleading for Israel before God.

And yet—the Torah is no saviour. It can never take the place of Him whose name is, Jehovah our righteousness (Jehovah Tsidkenu). After all, the Torah has never been able to give to the Jew the peace, the joy, and the hope, and especially the full assurance of salvation, which Christ gives to all those who believe on Him. The insufficiency of man to meet the demands of the Law was known to not a few of the Rabbis, who have given expression to it in the Talmud. The great R. Jochanan ben Zakkai crying on

his death-bed almost in despair, because he knew not where he would be led—to Paradise or to Gehenna, is a classical example of it.

Great is the Law, but greater is He, in whom the Torah became flesh, and dwelt among us, full of grace and truth. And out of His fulness we all have received grace for grace.

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remedy it, and knew that a great deal of help could come through a colony. Unfortunately, my Mission could do nothing, and perhaps no mission can do anything in this respect. But as a Hebrew Christian Alliance we will attempt it. It is a pressing need. Now the extract from my letter :—

"To the Director of the Mildmay Mission to the Jews.

"Dear Mr Wilkinson,—The unpleasant news from the mission field in the Ukraine-Odessa-Ekaterinoslav, which you undoubtedly also received last time, must, unfortunately, be called a crisis in the work of the Hebrew Christian community. The workers in the place want to lay the blame on this or that brother, or they mean it has happened because the work of the earlier leaders failed. There may be some truth in it, yet it is not all. The crisis in the work of such a well-organised mission has much to do with the general situation, and with the present condition of the Jewish people.

"The delightful revival of the Jewish national feeling, the eager emigration by so many to the Holy Land, and the special struggle by so many Jews in Ukraine to get out of the country, has not left untouched the heart of the Hebrew Christian and the enquirers who look to him, as they are seeking after the truth. They look with wonder at the successful work the Zionists and other Jewish organisations are doing by way of alleviating the conditions of the Jewish masses who are in need, to go back to salutary work on the land such as their Fathers once practised. By belonging to a Christian community or Church they exclude themselves from the help of Jewish organisations, so many a seeking, or even already believing, soul withdraws and goes away from the glorious Gospel and from Christ Himself. Should the mission to the Jews leave this situation unheeded, or should they open a station in the form of a Colony and acquire a large stretch of land on which such Hebrew Christians who wish it, and also Jews seeking after the truth, could work, in this way we would be doing a practical piece of work at this critical period in the history of the Jewish race. Such an undertaking could never be done by a single mission or by a combination of missions, but as the Hebrew Christian Alliance we will, in the name of the Lord, make an attempt, and God will give us His blessing."

The Essence of Judaism

Paper read at the Second International Hebrew Christian Alliance Conference, Hamburg, 1928.

By Rev. J. I. LANDSMAN.

THE question concerning the essence of Judaism is a much-debated one. Before the war a Jewish scholar who edited a Hebrew year book applied to many learned Jews with the question What, according to their opinions, were the fundamentals of Judaism, and also what they thought about the future of the Jewish people. The answers he received appeared in the fourth volume of his year book (the *Athid*). The famous Hebrew scholar, Ben Jehuda, in Jerusalem wrote that the question concerning the essence of Judaism did not interest him at all, and as regards the future of the Jews his opinion was that the Jews had no future except in Palestine. That was, more or less, the import of all the answers—the most of them were more

interested in the Jews and their future than in Judaism.

He who is acquainted with Church history knows what great controversies were carried on in the fourth and fifth centuries concerning the fundamental Christian doctrines. Such controversies never took place in Judaism; not dogmatic, but rather ceremonial, questions occupied the minds of the rabbis. The first who tried to give a systematic exposition of Judaism was the famous Saadya Gaon in the 10th century A.D., in his book "Emunoth ve-Deoth" (Creeds and Opinions). He says in his preface:—"My heart sickens to see that the belief of my co-religionists is impure, and that their theological views are confused." But although he dealt with the important doctrines of Judaism, he did not venture to reduce them into a firm creed. This was done by the famous Moses Maimonides (1135-1204) in his Thirteen Articles. They are:—(1) The belief in the Existence of a Creator; (2) the belief in His unity; (3) the belief in His Incorporeity; (4) the belief in His Eternity; (5) the belief that all worship and adoration are due to Him alone; (6) the belief in Prophecy; (7) the belief that Moses was the greatest of all Prophets, both before and after him; (8) the belief that the Torah was revealed to Moses on Mount Sinai; (9) the belief in the Immutability of this revealed Torah; (10) the belief that God knows the actions of men; (11) the belief in Reward and Punishment; (12) the belief in the coming of the Messiah; (13) the belief in the Resurrection of the dead.*

This Creed has never been officially accepted by the Jewish people or the Synagogue, and if it is found in all the Prayer Books, it is due to the first publishers of the Prayer Book in print, who were eager to enrich their publications by inserting pieces which did not belong to the Liturgy proper. In some of the Sephardic Prayer Books it is not to be found.

Among those who have severely criticised the creed of Maimonides is the famous Rabbi Joseph Albo, who, in his book "Ikkarim" on the fundamentals of Judaism, composed in 1425, has summed up the essentials of Judaism into three articles of faith: (1) Existence of God; (2), Revelation; (3) Retribution. Against Maimonides who, with an eye on Christianity, says in his Ninth Article, "I believe with perfect faith that this Law will not be changed, and that there will never be any other law from the Creator, blessed be His name." Albo proves from the Law itself that God did change His Law. So, *e.g.*, Adam was forbidden to partake of any animal food but this was later on permitted to Noah, and if God has once changed His Law, why should He not do it another time?

Moses Mendelsohn (who lived in the eighteenth century in Germany) again asserted in his *Jerusalem* that Judaism has no dogmas—"An assertion," says Schechter, "which has been accepted by the majority of modern Jewish theologians as the only dogma Judaism possesses," but in later times Mendelsohn has been severely criticised by such men as Schechter and others, and there is hardly a Jew who would maintain with Mendelsohn that the only thing required of the Jew is conformity to the Law, leaving him full liberty to believe whatever it pleased him.

If we want to find out what the essence of Judaism is, we must, I think, turn to the Talmudic literature. There only can we find an answer to our question. The Talmud consists of two parts—the Mishna and the Gemara. The Mishna, again, consists of 63 tractates, which cover all parts of Jewish life. Among these there is one small tract known as "The Sayings of

* *Cf.* Authorised Daily Prayer Book, p. 89. Schechter, Studies in Judaism I., p. 199.

the Fathers." It begins with the words "Moses received the Torah (Law) on Sinai, and handed it down to Joshua," and so on down to the men of the Great Synagogue. By Torah is here meant not only the written but also the Oral Law. These men were concerned about three things—the right administration of justice, the raising up of many disciples of the Law, and the making a fence round the Torah. The Torah is holy, and must never be trespassed. In order to prevent such a thing a fence must be made around the Law, which consists in the prohibition of such things which are quite lawful in themselves.

The next paragraph reads: "Simon the Just was one of the last survivors of the Great Synagogue. He used to say, Upon three things the world* is based: upon the Torah, upon the Temple service, and upon the practice of Charity." Here, I think, we have what is essential in Judaism. Apart from these three things Judaism cannot be even conceived. I would even go farther, and say that the essence of Judaism is the Torah alone, for the other two—the Temple service and Charity—are already contained in it. The essence of Judaism is consequently the Torah, and one will never understand the Jew if one does not take into consideration that there is nothing on earth more sacred to him than the Torah, the Law. For the sake of this Torah he has fought and suffered; for the Torah he has made great sacrifices, and devoted much time and toil to the study of it. One may say that this is something unique, that a whole people should be attached to a book with such a zeal and such an enthusiasm, ready to give up everything for it.

In order to keep the Law you must know it, and knowledge is dependent upon study, and, therefore, the chief duty of a Jew is the study of the Law. The study of the Law belongs to the things for which no definite measure is prescribed. While the rule has been laid down that the record for good works is paid out only in the world to come, the study of the Law belongs to those things. The interest of the capital of the reward is enjoyed already in this world, while the capital is laid aside for the hereafter. The famous Hillel used to say, "An uncultured person cannot be a sin-fearing man, nor can an ignorant person (Am ha-Arets) be pious." In order to be a pious and a sin-fearing man one must know the Law. The example of Rabbi Akiba in this case is very illuminating. Until his fortieth year he was an Am ha-Arets. Then he began to study. One day he was in the way, he found a corpse near by, and he carried it several miles to a cemetery, and buried it there. When he related this to Rabbi Eliezer and R. Joshua, they said to him, "Every step thou hast made is to be considered as if thou at each of them didst shed blood." (For the law is that such a corpse must be buried on the very spot where it was found). He wanted to do good, but on account of his ignorance he committed sins. Now we shall understand why he subsequently taught, "He who does not attend upon the Sages (as their disciple) deserves death."

The Jews consider the Law as an instrument or means of grace. The above-quoted "Sayings of the Fathers" contains a chapter known as Acquisition of the Torah. The first paragraph belongs to R. Meir (of the 2nd century A.D.). "R. Meir saith: Whosoever studies the Torah for its own sake merits many things; and not only so, but he is worthy to possess the whole world: he is called friend, beloved; loves God, loves mankind; pleases God, pleases mankind. And it clothes him with meekness and fear (of God), and fits him to become righteous, pious, upright and faithful; and removes him from sin,

* Abboth I. 1.

and brings him near a meritorious life. And they enjoy from him counsel and sound wisdom, understanding and strength (*cf.* Prov. viii. 14). And it gives him kingdom and dominion and faculty of judgment. And they reveal to him the secrets of the Torah; and he is like a spring that ceases not, and a stream that flows on increasingly. And he becomes modest, long-suffering, and forgiving insults. And it magnifies him and exalts him over all things." This passage is remarkable in many ways. It attributes to the Law blessings which Christians attribute to Christ. It is possible that R. Meir, who was acquainted with Christianity, wished by his words to indicate that the Jews had no need of Christ, as the Torah did for them what Christ does for the Christians. However, here the words stand, and the Jew expects all these blessings from the Torah.

The Torah a substitute for the Christian Saviour.—There is no doubt that the ancient Rabbis tried to counteract the influence of the Gospels by attributing to the Torah all that which the New Testament taught concerning Christ. Is Christ the Son of God, the Beloved of the Father, and He who has the Son has also the Father—So the Torah is the daughter of God, from whom He cannot be separated. At the giving of the Law God said to Israel: "You have taken my daughter, you must also take Me, for I cannot exist without her," hence where the Torah is there is God. The New Testament teaches that the world was created through the Christ, but the Rabbis maintained that God created the world by the Torah.

But there is nothing which can take the place of Jesus Christ, not even the written and the oral Torah taken together. To use a Talmudic phrase, I would say, the Rabbis prophesied, but did not know what they prophesied. The written Torah cannot accomplish for us the great and wonderful things enumerated by R. Meir, but the living Torah—but the living Torah is Jesus Christ. In Him every precept in the Law, every ideal either expressed or indicated in the Law—yea, the entire will of God as expressed in the Law—in Him they have all found their highest realisation, and in Him they are a living reality, living in Jesus Christ, the source of our wisdom, our righteousness, our holiness, and our eternal salvation (1 Cor. i. 30). The Gospel is the power of God unto salvation, because the centre of it is a Person, not a book, a person in whom the Torah has found its highest realisation, and has become the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek.

Further Consolidation of the International Hebrew Christian Alliance.

By Sir Leon Levison.

My Friends,

I am going to give you, in the first place, a review of how we started this Alliance, of our hopes and anticipations, and then of what we have done up to this present time. Afterwards, I am going to give you some idea of what I feel should be done for the future. The first Conference met as a result of negotiations that went on between the American Alliance and the British in London in 1925. Negotiations between these two bodies were the result of the fact that it came to our hearing that large numbers of Hebrew Christians were to be found all over

THE EVENING MEETING.

The evening meeting was also well attended, the Hall being full, though not so crowded as in the afternoon, and the Lord's gracious presence was manifested in our midst. The hymn—

"All people that on earth do dwell"—

was sung, and Mr. Sloan, who presided, spoke some hearty words of sympathy with Mr Schonberger and the Mission in view of his removal to Berlin, and then engaged in prayer.

Mr. Baron read part of Isaiah lx., with a few passing comments, showing how the blessing of the world is dependent on the conversion and blessing of Israel.

A Miracle of Grace.

ADDRESS BY J. I. LANDSMAN.

#107 JULY 1921

After a season of prayer, the following address was given by Mr. Landsman :—

The Russian philosopher, Wladimir Solovieff, the greatest religious thinker Russia has given to the world, was a great friend and admirer of the late Joseph Rabbinowitch, of Kishineff. He had writen most appreciatively about his work during his life, and at his death the philosopher wrote a remarkable obituary about him. "I have known Rabbinowitch," he wrote, "and never entertained the slightest doubt not only concerning his complete sincerity, but also that his soul was of the same type as those Jewish souls of the first century—the souls of the Apostles. But the conditions, alas! were now quite different.

"Outwardly considered they were, naturally, more favourable, for the new preacher had neither to fear the teeth of the lions nor the axe of the Roman lictors. But inwardly the conditions are graver and much more tragic. For never could the beasts of the circus or the iron of the Roman soldiers so separate believing souls from the Christian God as they are now separated by the accumulation during the centuries of falsehood and evil in the midst of the Christian world itself.

"And, naturally, no one feels this accumulation so much as do the Jews. True, the wind bloweth where it listeth; single chosen individuals, even small groups of religiously-minded people, may succeed in breaking through these historical barriers. But what right have we (not showing them an example ourselves) to demand this from all the Jews, or from a larger section among them? Evidently, the Jews see in the Christian world only what nominal Christians make visible to them, and it would be a wild dream to expect that the Jews should, with a sincere religious conviction, turn to Christianity as to the religion of love with the noise of Jewish 'pogroms' and the shouts of

the 'Christians': 'Death to the Jews! Kill the Jews!' ringing in their ears."

And he concludes by saying: "Rabinowitch's mistake consisted in this, that he required from the Jews, not yet believers in the truth of Christianity, that they should take up an attitude towards the Christian world as if they were already true Christians, and at once forgive and forget all that they had suffered in the Christian world. He, the Jewish patriot, had indeed already forgiven with his whole heart all this evil, both his Romano-German and Slavo-Greek brethren. He expected the same from all the Jews, forgetting that his own Christian forgiveness was preceded by his entering into an inner communion with Christ through faith, and that such forgiveness will to most of the Jews be a psychological and moral impossibility so long as the un-Christian relation of the Christian world towards them lasts."*

This is the difficulty by which our work is beset on all sides. We are to preach Christ to a people whose history has been one long martyrdom at the hands of so-called Christians. And this martyrdom is not a thing of the past. It has never ceased for a moment; it is greater and even more terrible to-day than ever before. Can they forgive and forget? †

There is a town in Russia by the name of Kieff. The Russians used to call it "Holy Kieff." It was there that Christianity was first introduced into Russia. The town is full of magnificent churches and cathedrals, whose gilt spires glitter in the sunlight. There is a famous

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* W. Solovieff's Collected Works (in Russian), Vol. viii., 442–444.

† I received lately a few Hebrew newspapers from a friend in Palestine. In the *Doar Hayom* for May 16th there is a leading article with the superscription, "Surely, the world is sick." Let me quote a few passages from it, for they will acquaint the reader with the feelings of Jews to-day: "What has happened to the Christian world that it pours out all its wrath upon the remnants of our scattered people?

"Is it possible in the twentieth century, with a purified Christianity and a civilised humanity, that the masses should have the power and the liberty to throw themselves upon men and women whose only sin is their race, and whose only misfortune is their weakness? Is it permissible to abuse and curse them, to make them responsible for the sins of others, to kill and to punish them daily? Is it possible that eyes have become so blind, ears so heavy, and hearts so hard, that the world knows nothing better than to hate the Jews, and to shout with an awful and terrifying voice, 'Death to the Jews!' . . .?

"How strange is the fate of Israel! To Christianity she gave Jesus and the great Saul (=Paul), the Jewish Psalms and also the New Testament, and therefore the Christians kill us everywhere; and in Jerusalem, if a Jew unawares chances to pass the Church of the Holy Sepulchre, he is almost beaten to death.

"But not the Christians only. The Moslems are celebrating a feast—in whose name?—in the name of the prophet Moses, our prophet, and the founder of our people, or they are praying at the graves of the saints, at the graves of Abraham, Isaac, Jacob and Sarah—our fathers and the creators of our nation—and at these very graves they preach enmity towards the children of those who once trod the earth in which they now rest, looking forward to a time of universal peace and brotherhood."

monastery, to which thousands go on pilgrimage every year. But there are also Jews in Kieff. Their settlement in Kieff goes as far back as to the time when Kieff was still pagan. And there is no place in Russia where Jews have been more hated and more persecuted than in "holy" Kieff. When a wave of pogroms passed over Russia it never passed by Kieff.

And the Kieff pogroms have always been conspicuous by their magnitude and inhuman brutality. The last pogrom, when 3,000 Jews were massacred, took place in the autumn of 1919. Now in this Kieff, where the Jews have never been given time "to forgive and forget," we have a small community of about fifty to sixty Christian Jews—Jews who, in spite of the Christians, believe in and love Christ with their whole heart; who, with a fervour reminiscent of the first days of the Church in Jerusalem, sing Messiah's praise, joyously confessing His name wherever they go, before Jews and Gentiles alike. Is not this a miracle of grace?

What the philosopher has styled as a "psychological and moral impossibility" has been made possible by the all-conquering love and loveliness of Christ. They have forgiven their enemies because they themselves have obtained forgiveness from Christ, and now, filled with the Spirit of Christ, they not only forgive, but also pray for their enemies, overcoming evil with good. Surely, *Jesus lives and Jesus reigns!*

Open-Air Work, and a Visit to Paris.

By J. H. Lewis.

Dear Christian Friends,—It is a great privilege to be permitted to give you a brief outline of the Lord's work in the preaching of the Gospel.

Doubtless you are aware that we have our meetings outside the Mission House on Sundays all the year round.

By God's help, we have neither observed the wind nor regarded the cloud, but in season and out of season we have declared the unsearchable riches of Christ our blessed Lord.

Christian brethren come occasionally, some of whom help by their presence, and others by an earnest word of testimony. Brother Sitenhoff continues to help in witnessing for the Lord. The ladies, as usual, assist by singing and playing suitable gospel hymns. So that great numbers of Jews, and not a few Gentiles, hear the glad tidings that Christ Jesus came into the world to save sinners, and that He is the same yesterday, and to-day, and for ever. And though the present upheaval and chaotic state of things is terribly sad, yet, blessed be God, His grace has been given us so that the Gospel has been proclaimed and we are confident in our Heavenly Father that it shall not suffer loss, but inevitably bring forth glory to our Lord Jesus in the salvation of precious souls.

#110, April 1922

Jassy, when I was living in the Swedish Mission there. It was very amusing when the man told me that he had attended the meetings in Jassy many times, and remembered also the pretty Jewish children in the court of the mission school; and he remembered the name of a certain "Sister Ester," without having any suspicion that the same was myself.

The man willingly reads the New Testament, and does not trouble what the neighbours may say about the children coming to the Bible-class. On one visit little Moses helped me to realise the presence of the Lord, and to take courage to speak of Him. Moses had been learning by heart a portion from the Gospels for our children's treat: this he repeated to me, and afterwards sang a hymn—and the subject of both the verses and hymn was the resurrection of the Lord Jesus. It was so easy for me then to testify to the whole family of the sacred truth that Jesus the Messiah is indeed risen from the dead. It was a delightful time—especially the mother heartily entered into it. It was so beautiful to learn that the Anointed One of God is come "to appoint for them that mourn in Zion—the oil of joy for mourning, the garments of praise for the spirit of heaviness"—that He loves these people and would come into their home. May His power work mightily in the hearts of our dear Jewish people, and do exceeding abundantly above all we ask or think.

The Testimony of Hebrew Christians.

A Striking Appeal by a Jew to Jews.

By J. I. Landsman.

IN a German book written not long ago by a prominent Jewish author against anti-Semitism,* I have come across several striking passages, with which I take the liberty to head this article:—

"It is astonishing," he writes, "how much the Jews write about Judaism without ever mentioning the Supreme Jew and supreme Judaism—I mean Jesus Christ and Christianity. Jews ought to be roused to a sense of horror and indignation as regards the wrong, narrow and superficial way in which Jewish writers are dealing with the Jews and the place of Judaism in the world. And the so-called 'freethinking' Jews are in this respect very much like their orthodox brethren, as if their feet were still fettered—and so they actually are. One is acquainted with the suicidal obstinacy with which the orthodox Jews are still refusing to know anything of the greatness of Jesus, all the while being engaged with endless small and insignificant things with a zeal and a relish characteristic of very small minds; and of these little things their Judaism is made up—a Judaism without a heart and without a head. As regards this head and heart, the liberal Jews see no more than the orthodox, though they are perhaps not

* Der Judenhass und die Juden. Von Constantin Brunner. Berlin, 1919.

actuated by the same fear and feeling of abhorrence as are the orthodox, and do not pronounce anathemas against them; nevertheless, they face them with utter indifference."

"What is it? Is it only the Jew who is unable to see and hear all that others around them see and hear? Are the Jews stricken with blindness and deafness as regards Christ, so that to them only He has nothing whatsoever to say? Are the Jews alone unaffected by the law of imitation? Are they an exception from that law of nature, from that almighty and universally prevailing law of humanity by which the masses, after an experience of a longer or shorter period, are being compelled to bring themselves into accord, more or less in their own way, with the thoughts of great men? Or perhaps it makes a difference to the Jew when the great men belong to his own race. What will the Jews say against this? Certain non-Jews might rightly say: 'Not enough that they are Jews—nay, they are not even that!' and in so saying they would hit the deepest point of the Jewish calamity: *their contradiction within themselves.*"

"And such as claim to be writers about Judaism, who succeed in writing about the Jews without ever mentioning Jesus Christ or Benedict Spinoza* as if they had never existed, or if they happen to speak about them they speak of them as of terrors to Judaism. Whether they speak or are silent, in both cases they reveal their deplorable inability to follow the highest geniuses of their own race. . . . Yes, not even His (Christ's) incomparable creative achievements would they acknowledge as due to Him; and instead of earnestly bethinking themselves, and seeking with all their powers to promote these achievements in the world as the very aim of their national calling, they step aside and run away from themselves. What is this? It is, as I said, their contradiction within themselves; it is the demon of stubbornness and hardness of heart, against the spirit and power within them and against their historical mission. Thus they are as they were, and as already Moses called them: 'K'shéh oreph'—stiff-necked; and this is the cause of their greatest calamities—the highest happiness, as the deepest unhappiness, lie within the happy and the unhappy themselves."

The Jewish author just quoted reminds us in a most forceful way of the present Jewish attitude towards Christ and Christianity. Living in the midst of Christendom, with so much to remind them, if not of the supreme rule of Christ, at least of the great influence He is still wielding upon the lives of men, their leaders and their press, nevertheless contrive utterly to ignore Christ as if He had never existed. There are some people who think that in the midst of Christendom a special mission to preach the Gospel to the Jews was superfluous, the churches standing wide open for everyone, even for the Jews, where, if they so desire, they can hear the Gospel at least every Sunday. But the Jews ignore the churches as well as the Church, with all she stands for. She is never mentioned except when there is an opportunity for them to attack her and make her responsible for all the sins of an unregenerate world. It is, therefore, that the mission to the Jews is so bitterly resented and assailed by them, for its very existence reminds them that Israel rejected, and still persists in rejecting, Him through whom a great part of the human race has been, and is still being blest, in accordance with the promise given to Abraham their

* Spinoza is more or less ostracised by the Jews, chiefly on account of his admiration for Christ (translator).

father, that through his seed all the families of the earth should be blest.

A special mission to the Jews is required, and above all, a Hebrew Christian mission; and it is a fact that true and effective work among the Jews can best be accomplished by spiritually and intellectually well-qualified Jewish Christians. Above all, the Jews must be convinced that the purpose of the mission is not to snatch away a few souls from them, but to bring light and life to the whole Jewish people—and this conviction they can gain best from a Jewish Christian who lives among them, shares their joys and sorrows, and convinces them that he is seeking, not his own, but their welfare.

The author quoted above reminds his Jewish and Gentile readers again and again that true Christianity is also true Judaism, that by following Christ no Jew ceases to be a Jew, but through Christ he becomes a Jew indeed—a Jew in the true spiritual sense. He asks the Gentiles:—

"By whom was Christ first of all acknowledged? Not by you. It was through Jews that you have at first heard of Christ. Christ was misunderstood, hated and persecuted by Jews, but He was also accepted and loved by Jews. The unique love, faithfulness and courage of these poorest among the poor, who yet dared to oppose the kings of this world, had given Jesus Christ to the nations. With their life and their death they proclaimed Him, and with their life and their death they paid for what you now call your own. The apostles and the evangelists were all Jews; the one hundred and twenty in the 'upper room' were all Jews; in the New Testament there is not a line which has not been penned by a Jewish hand, and which is not filled with the true Jewish spirit. And Christ? Did He not say that He was sent to the lost sheep of the house of Israel? . . . And this Christ—is He to be of no importance to us Jews? Understand, then, what we shall do: we shall bring Him back to us. Christ is not dead for us—for us He has not yet lived; and He will not slay us, He will make us alive again. His profound holy words, and all that is true and heart-appealing in the New Testament, must from now be heard in our synagogues and taught to our children, in order that the wrong we had committed might be made good . . . and the curse turned into blessing, and He at last may find us who has always been seeking after us."

This is the way in which the best among the Jews feel that the Gospel is to be preached to the Jews, not as a system evolved by Gentiles, but as the crown and glory of the Divine revelation in Israel. This, again, can best be done by Jewish Christian witnesses, who are saturated with the apostolic spirit and are able to present the apostolic message pure and undiluted by later developments, and in a way that would appeal to the Jews. It was in accordance with his deep Jewish consciousness that the late Joseph Rabbinovitz raised the war-cry: "*Jesus—our brother!*" and by that he gained a wide hearing among his own people. The Gentile missionary must become a Jew to the Jews in order to win the Jews, and this requires great self-sacrifice and much love—a love that covereth a multitude of sins. But to the Jewish Christian witness, if he has not been Gentilized and lost his Jewish

consciousness, this is quite natural; he cannot but love his people, feel humbled on account of the sins of his people, never discouraged by the many disappointments he meets with daily, and never ceasing to work and pray for the salvation of his people. Eliminate the Hebrew Christian element from the mission to the Jews, and the whole mission will become a dead thing, a body without a soul. The time for a more effective work among the Jews will come when God will raise up Hebrew Christians who, *independent of outside support*, but filled with love to Jesus Christ and to His and their people, will consecrate themselves to this holy service. Then they will have one thing only to be concerned about: the glory of their Lord and the welfare of their people.

It was in this spirit, and with this ideal and aim, that the Hebrew Christian Testimony to Israel was founded. I will not say that the ideal has been reached by us, or that we shall ever reach it, but so much I may say, that the Mission as a whole has always endeavoured to work in this spirit, and therefore the Lord has never withheld His blessing from us. But it is the sacred duty of every Hebrew Christian worker to have this ideal always before his eyes, always remembering that we as Jews, whose eyes God in infinite mercy has opened, to behold the glory of Jesus our Messiah, as the glory of the only-begotten of the Father, have a double duty resting upon us, to serve our Lord by serving our poor and most unhappy people. We are not to cease to be Jews because we have blessed fellowship with our Gentile Christian brethren, but we must become true Jews, with more love for our people than ever a Jew possessed who did not know the Lord. Above all, let us be on our guard that our Jewish brethren do not have the impression that we come to them from "the other camp," that we come to destroy and not to fulfil. *Christ came to His own when He came to our people, and we came to our own when we came to Jesus, our Messiah and the Redeemer of Israel.*

Two Conversions in a Jewish Town.

By M. J. bin Gorion.* (*Translated by* J. I. Landsman.)

In the town of Honirod everyone knew Absalom the miller, a man of about forty, who also owned a large flour-shop where different kinds of flour were sold, and the entrance to which was reached

* M. J. bin Gorion is the pseudonym of the well-known Hebrew writer, M. J. Berditshevski, who died a few months ago. The above story is taken from a novel of his which appeared in the Hebrew quarterly *Hatte Kupha*, Vol. xi. (Spring, 1921), and is found on page 28 of the same volume. These two stories are especially interesting, coming, as they do, from the pen, not of a missionary, but of a prominent Jewish writer.

that "He was meek and lowly of heart"; but in the end, in an unguarded moment, when severely tried, Moses' meekness and patience gave way, for "when they rebelled against His Spirit he spake unadvisedly with his lips." But our Lord Jesus, the Prophet "like unto," yet greater than Moses, endured the contradiction of sinners against Himself, even unto the end, and when He was reviled, reviled not again, but even under the greatest provocation manifested a divine spirit of long-suffering and forgiveness.

We must stop in our exposition this time for lack of space. We will see when we come (D.V.) to deal with the last section of this Psalm how Jehovah's grace and faithfulness abound toward Israel in spite of all their sins and rebellions. Meanwhile, let us ponder on the solemn lessons contained in the section of the Psalm which we have been considering, and remember that "these things"—namely, Israel's sins and failures in the wilderness, and the judgments which overtook them—"were our examples" (or, more literally, "*types*," solemn object lessons to us) "*to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt the Lord, as some of them tempted, and perished by the serpents. Neither murmur ye, as some of them murmured, and perished by the destroyer. Now these things happened unto them by way of examples (or as types); and they were written for our admonition, upon whom the ends of the ages are come*" (1 Cor. x. 7–12).

(*To be continued.*)

#101, Jan. 1920

Christian Zionists.

By J. I. Landsman.

ISRAEL, in all the lands of her dispersion, has been, and alas! is still, beset by innumerable hosts of enemies; but of friends true friends, she has possessed but few. And these friends, almost to a man, have consisted of earnest Christians who took a deep and living interest in Israel's spiritual welfare. They have loved Israel because they loved the eternal Book; they loved Him who was, and is yet to be, in the most real sense the true King of the Jews; and because of their love to Him they have fervently prayed for the people despised by the world, but nevertheless still loved by God for

the fathers' sakes, and have believed firmly in her future restoration and final salvation, and thus have taken a deep interest in all that concerned the temporal and eternal welfare of the Jews.

In times when even the Jews themselves almost abandoned their national hope, earnest Christians, because of their firm faith in the inspired Word, have never relinquished this hope, and have even been so bold as to remind the Jews and the world at large that "the gifts and the calling of God are without repentance."

This is a fact, and the Jews ought to be made cognisant of it, for the world at large cares but little for the Jews. At best, indifference is the only attitude of both high and low towards them. Neither the sufferings of the Jews nor their national aspirations appeal to them. In fact, as regards the multitude, the Jew is entirely non-existent for them, except perhaps when something of an unpleasant character appears about him in the daily press, when the average reader will perhaps stop for a moment to congratulate himself upon the fact that his adverse opinion of the Jew is thus confirmed. The Jews ought to know that their only and most sincere friends are those earnest Christians who cannot help praying and working for Israel's return to Jesus, her true Messiah.

Before Zionism was ever heard of there were true Zionists taking an active interest in the return of the Jews to the land of their fathers. This fact has been strikingly brought out by the Zionist leader, Nahum Sokolow, in his recently pubished *History of Zionism.**

Christian interest in the Jews here in England can be traced as far back as the time of the earliest Puritans. The open Bible, which became more and more the cherished study of all those who took their religion in earnest, awakened and kept up that interest. "As early as the seventeenth century," writes Mr. Sokolow,

> "interest in the restoration of *Israel* had become deep and general, England providing the earliest stimulus to Zionism. . . . The view held by many Christians, especially in England, was that the Israelitish race now scattered over the face of the earth, would eventually be brought back to its own land. To this was generally added the belief that the Jews would return in a converted, *i.e.*, Christian, state."

But the same people who believed in Israel's final conversion and restoration were also staunch champions of the re-admission of the Jews into England, after long years of exclusion, which followed their final expulsion under Edward I. in the year 1290.

Roger Williams (1604–1683), the founder of Rhode Island and the pioneer of religious liberty, in a memorandum presented to "The

*"History of Zionism (1600–1918)." By Nahum Sokolow. With an Introduction by the Right Hon. A. J. Balfour, M.P. Vol. i., London, 1919.

Parliamentary Committee," known as "The Committee for the Propagation of the Gospel," of which Cromwell himself was a member, wrote :—

"I humbly conceive it to be the *duty* of the *Civil Magistrate* to break down the superstitious *wall of separation* (as to civil things) between us Gentiles and the Jews, and freely (without this asking) to make way for their free and peaceable habitation amongst us."

"As other *Nations*, so this especially, and the *Kings* hereof, have had just cause to fear that the *un-Christian oppressions, incivilities* and *inhumanities* of this nation against the Jews have cried to Heaven against this *Nation* and the *Kings* and *Princes* of it."

"What horrible *oppressions* and horrible *slaughters* have not the Jews suffered from the *Kings* and people of this nation, in the reigns of Henry II., King John, Richard I., and Edward I., concerning which not only we, but the *Jews* themselves, keep chronicles."

In 1649 two Baptists, Johanna Cartwright and her son, Ebenezer Cartwright, both residents in Amsterdam, presented a petition to the Council of Officers, praying for the repeal of the statute banishing the Jews from the realm. The petition was immediately printed in pamphlet form. In it was stated that the petition was favourably received by the Council, "with a promise to take into speedy consideration when the present more public affairs are despatched." The feeling in favour of the re-admission of the Jews was not confined to the Army of the Commonwealth. It existed also in the Navy, as may be seen from the following quaint but beautiful letter, written by some English sailors about their intercourse with Jews in Leghorn (Livorno in Italy) :—

"SIR,—*The twelfth of this month we came to* Leaghorne, *we have cause to bless God for his goodness, that we are yet preserved, for we have had very sad weather, and a very long passage.*

"*We have great cause to rejoyce that the* Lord carries on the endeavours of His people, to long after the good of the poor blind JEWS.

"*We cannot but pray for them, not vilify them, as is the course of most men. Some of us were desirous to see their* Synagogue; *and coming, they were at their* Service. *But their glory we forbear to mention,* their Lamps, their Candlesticks, their Myters, their Bells, Aaron's Bells *they say.*

"*We spake to one that could speak a little* English, *a very grave and proper man, and asked him the meaning of such and such things. And we, as we durst, spake of the* Messias, *and his actings :* But he said, the Messias was not come. *Moreover,* the Jews, *said he,* are naughty men now; but they shall be good.

"*We asked* when, *they said* it is about ten years first. *They long to hear* that England will tolerate them.

"*Surely the* promise of Jehovah *will be performed, and He will give them favour in all* nations. *O that* England *may not be slack herein.*

"*Shall they be* tolerated *by the* pope, *and by the Duke of* Florence

by the Turks, *and by the* Barbarians *and others, and shall* England *still have laws in force against them? When shall they be recalled?*

"*Truely we are persuaded that the* anti-Christian state must have a great fall, before their conversion. O that the poor *Jews* might have a toleration to *come* into *England* out of her. That they may be succoured in that terrible day (*Rev.* xviii. 4).

"*Blessed be God that maketh men in power to countenance the work of the Lord. It is the designe of the enemies of God to make his people fall out one with another, but we hope God will frustrate their designes herein.*

"*We can tell you no news,* etc."

The letter, which was published in a newspaper of that time, is signed "J. W., T. A., G. M., J. B.," etc., and is endorsed "Leaghorn, from aboard the *Phœnix*, the 19th of the first month, *March*, 1652."*

In the 18th century prophecy became more and more the object of serious investigation. Every writer on this most sublime theme was, by the very character of his subject, led to inquire concerning the future of Israel. One or two names may here be mentioned from a long list given by Mr. Sokolow.

Dr. John Jortin (1698–1770), author of many books dealing with the problem of the Jewish people, developed the idea that the preservation of this people, "under such long, such signal and such unexampled persecutions and calamities, inclines one to think that they are reserved for some illustrious purpose of Providence."

Thomas Newton (1704–1782), Bishop of Bristol, defended in his "Dissertations on the Prophecies" (1754) the idea of the restoration of Israel in words "which no Jewish nationalist could excel." "We see," he writes, "that the great empires, which in their turn subdued and oppressed the people of God, are all come to ruin; because, though they executed the purpose of God, yet that was more than they understood; all that they intended was to satiate their own pride and ambition, their own cruelty and revenge. And if such hath been the fatal end of the enemies and oppressors of the Jews, let it serve as a warning to all those who at any time or upon any occasion are for raising a clamour and persecution against them."

To these two names we must add the name of John Adams (1735–1826), the second President of the United States of America. He was one of the most enthusiastic supporters of the Zionist idea. In a letter addressed to Major Mordecai Noah, he says:—

"I really wish the Jews again in Judea, an independent nation; for, as I believe, the most enlightened men of it have participated in the amelioration of the philosophy of the age. Once restored to an independent Government and no longer persecuted, they would soon wear away some of the asperities and peculiarities of their character. . . ."

* *cf.* "Transactions of the Jewish Historical Society of England," vol. iv., 1903, p. 196.

The greatest Christian Zionist in the 19th century was undoubtedly Lord Shaftesbury. Mr. Sokolow assigns to him a prominent place in his "History," though he does not mention that Lord Shaftesbury was identified with Jewish missions all his life. Lord Shaftesbury was a great friend of the Jews. "He never had a shadow of doubt that the Jews *were* to return to their land, that the Scriptures were to be literally fulfilled, and that the time was at hand. It was no commonplace belief he held; no mere assent to a proposition. It was his daily prayer, his daily hope. 'Oh, pray for the peace of Jerusalem!' were the words engraven on the ring he always wore on his right hand—the words, too, that were engraven on his heart."*

THE "GOOD" EARL OF SHAFTESBURY.
One of the greatest friends of the Jewish nation that ever lived.

At the end of the fourth decade of the last century the disturbed condition of Syria and Palestine was such as to engage the mind of all the statesmen of Europe. It was about then that Lord Shaftesbury conceived the idea of creating in Palestine a Jewish Commonwealth, guaranteed by the five great European Powers. On July 24th, 1840, he writes in his diary:—

"Anxious about the hopes and destinies of the Jewish people. Everything seems ripe for their return to Palestine. 'The way of the Kings of the East is prepared.' Could the five Powers of the West be induced to guarantee the security of life and possessions of the Hebrew race, they would now flow back in rapidly augmenting numbers. Then by the blessing of God I will prepare a document, fortify it by all the evidence I can accumulate, and, confiding to the wisdom and mercy of the Almighty, lay it before the Secretary of State for Foreign Affairs."

* *cf.* "Life and Work of the Seventh Earl of Shaftesbury." By Edwin Hodder, 1892, p. 493.

"It may be observed," adds Mr. Sokolow, "that the Zionist formula of the Basle programme, demanding a home for the Jewish people secured by public law, is identical with the 'guarantee of the Great Powers' suggested by Lord Shaftesbury."

On August 1st, 1840, he writes:—

"Dined with Palmerston. After dinner left alone with him. Propounded my scheme, which seemed to strike his fancy. He asked me some questions, and readily promised to consider it. How singular is the order of Providence! Singular, that is, if estimated by man's ways! Palmerston had already been chosen by God to be an instrument of good to His ancient people—to do homage, as it were, to their inheritance, and to recognise their rights without believing in their destiny. And it seems he will yet do more. But though the motive be kind, it is not sound. I am forced to argue politically, financially, commercially. These considerations strike him home: he weeps not, like his Master, over *Jerusalem*, nor prays that now, at last, she may put on her beautiful garments."

Lord Shaftesbury remained steadfast in his love for the Jews to the very end of his life. In 1882 he convened a great meeting at the Mansion House to protest against the Russian massacres of the Jews, over which meeting he presided, and made a most moving speech. Thus he prayed and laboured for the welfare of the Jews all through his long and most busy life in the service of the Master.

But there is still one more Christian Zionist we would like to mention—the Rev. A. G. H. Hollingworth, who in his writings has given expression to all the vital ideas of modern Zionism. But he has gone still farther. He believed that it was the duty of the Christians to rouse the Jews to take an interest in Palestine, to create within them a desire for return to the land of their fathers, and to lend them the assistance necessary for its realisation. In his *Remarks upon the Present Condition and Future Prospects of the Jews in Palestine* (1852), he writes:—

"Such objects are worthy of the efforts of a great people. These designs are to be brought into maturity by the settlement and the protection of the Jew in Palestine. It is his native climate and home. There he can feel the deathless energies of his race and the high destinies of his future. He is poor, he is powerless, he is alone—scattered iron amid the clay of surrounding nations. But let him ask in peace for the common rights of a subject of Turkey, in a country where the very hills have voices to remind him of what he has been and may be, and under the protecting flag of Victoria he will be able, divinely permitted, to prove himself possessed of heroic virtues in all that makes man great, noble, religious and free" (p. 14).

Most valuable, also, is his defence of the rights of the Hebrew Christians to the land of their fathers:—

"There is no more difficulty," he writes, "in the Christian Jew returning and becoming possessed of his ancestral valleys and mountains,

than that the Jew who holds to his Mosaic faith should be restored to these possessions. The question of their national restoration is one of blood and not of creed, of race and not of conversion, of nationality which might include as many sects as in the days of Christ. Only one question can be demanded by the hallowed soil of that country and by the Providence of God—*Are you a Jew?* In this sense the twelve Apostles were Jews, and if now on earth their title to their land is as clear, undoubted and equitable as that of Nehemiah or any modern Jew. The Christian creed does not make any of that nation less a Jew and a descendant of Abraham. Nor does the possession of the Jewish creed change English blood into the aristocratic current of Abraham. The question of Jewish nationality, and consequently of restoration, is not one of creed but of race, and as such it should be kept in mind. The isolation of the Jew would be as great, if all were Christians, as at present. Once a Jew he is always a Jew, whatever may be his creed. Christianity among them presents no obstacle to the restoration of this people. And Judaism can advance no impediment to this fulfilment of providential determinations. The Hebrew Christians worshipped by thousands in the temple, in the New Testament age, and clung with increased tenacity to their Jewish peculiarities after their baptism in Christ (Acts ii. 20–26). St. Paul was as much, if not more, a Jew, when converted, than before" (p. 21).*

But we must stop. Only a few names have been mentioned of a great cloud of witnesses, but those given will, no doubt, convey some idea to the reader of the continual interest taken by Christians of this country in the restoration of the Jews to the land of their fathers. During the centuries many have hoped, prayed, and toiled without reaping the fruit of their labour of love. But they have not toiled and laboured in vain. The reward has come at last. The nation that in her most noble representatives had manifested such loving interest in the Jews has been chosen by God to liberate the Holy Land from its oppressor and to offer assistance to the scattered sons of Israel to return to their inheritance. Again the word has been made true: "Your labour is not vain in the Lord."

Notes and a Retrospect.

By David Baron.

AGAIN I avail myself of the privilege of expressing in this January No. my warm greetings and sincere prayerful best wishes for the New Year to the readers of The Scattered Nation, very many of whom it is our joy to know and love as dear personal friends.

* Neither the Editor nor the Hebrew Christian Testimony to Israel are necessarily in agreement with the views expressed in this paragraph—D. B.

114 April 1923

A "Jewish" View of Jesus, and our Testimony.

By J. I. Landsman.

In a letter from Palestine, published recently in a Hebrew quarterly,* I came across the following interesting sentence: "Generally speaking, all of us here are at the present interested and speaking and writing a great deal about Jesus. He has become quite the fashion, while other great Jews are somewhat neglected, set aside and put into a corner."

The cause of the sudden interest in Jesus among the Jews in Palestine is undoubtedly the "*Life of Jesus of Nazareth,*" by Dr. Joseph Klausner, which appeared in Jerusalem last summer. It is quite a bulky book of 466 pages, written entirely in modern Hebrew. Dr. Klausner is known among educated Jews, not only as an ardent Zionist, but also as a scholar and prominent Hebrew writer, having been for years the editor of the Hebrew monthly, *Hashiloah*. All those interested in modern Hebrew literature know him and pay respectful attention to what he has to say. In more tranquil times such a book would have created quite a stir among the Jews, especially in Eastern Europe, where there still exists a large section who understand and read Hebrew.

The book cannot, of course, satisfy a sincere believer in Christ and in the authenticity of the Gospels, on account of the incomplete and also more or less distorted picture he gives of our Lord. Nevertheless, one cannot but say that the publication of such a book in Hebrew, and in Jerusalem, constitutes an important event in the history of the Jews. First of all, the book is written in a reverent style, and contrasts most favourably when compared with what has previously been written in Hebrew about Jesus Christ. Here is "a voice from Jerusalem" which, after a long and scholarly examination of the hostile passages in the Talmud and the Midrash about our Lord, declares them to possess no historical value whatever, being nothing else than the ebullitions of fierce antagonists, whose only aim has been to defame an inconvenient religious opponent.

Not less severe and damaging is his judgment upon the blasphemous tract *Toldoth Yeshu,* written in the Middle Ages, and still read by some Jews in certain places on the eve of Christmas. This will be a great eye-opener to many orthodox Jews who were wont to consider both the passages from the Talmud and this tract as genuine and historical; and it will also ease the work of the missionary, who will have a Jewish authority to appeal to when this question is brought into discussion.

* Hat'kupha, vol. xvi.

On the other hand, Dr. Klausner takes considerable pains to determine the time when the Gospels were written, and arrives at the conclusion that Mark's Gospel was already written before the destruction of Jerusalem, about the years 66–68; while he also accepts the theory that Matthew had made a collection of sayings of Christ (embodied in the Gospel of Matthew) at a much earlier date. Again and again he warns his readers not to entertain the idea that the evangelists had purposely invented anything or tried to deceive their readers, for it is unimaginable that a religion embraced by hundreds of millions of people could spring from such a source. He also admits that the disciples sincerely believed and were fully convinced that they had seen the risen Lord, though he makes a fresh attempt to explain in a "natural" way both their belief and also the "empty grave." Needless to say, his attempt is not more successful than the many made by rationalistic writers before him. This attitude of his to the Gospels and the evangelists is of positive value to the Jewish reader who, directly or indirectly, is influenced by the mediæval polemical writings of the Jews, in which every attempt is made to set forth the Gospels as a tissue of lies.

The author concludes his book with a short chapter bearing the heading: "What is Jesus to the Jews?" His last words are: "For the Jewish nation Jesus is a great moral teacher and an artist in parable. He is the moral teacher *par excellence*, for whom morality is the whole of religion. True, His moral teaching, in consequence of His extreme character, has become only an ideal for individuals and a vision of the future—of Messianic times, when the 'end' of the old world and of present society will come. It is no moral law for society and the nations of our present age on their way towards the Messianic future, as seen by the Prophets, or the 'Kingdom of the Almighty' of the Talmud, which is a kingdom of 'this world,' and little by little will be realised here in this world. But there is in the moral teaching of Jesus an exaltation, a uniqueness and an originality of form such as is not paralleled in any other Hebrew ethical work. Also the wonderful art of His parables is without a parallel. The pungency and pointedness of His short sayings and the stirring longer discourses render His moral teaching capable of becoming the heritage of the many, much more than any other moral teaching. If ever the day comes when this moral teaching is freed from its over-growth of mystic belief and miraculous stories, the ethics of Jesus will be one of the finest pearls of the Jewish literature of all time."

The result at which Dr. Klausner arrives at the end of his book is rather disappointing. In fact, he is only repeating what modernist Jews have been saying for the last fifty years. While refusing to acknowledge the claims of Jesus as the Messiah of Israel and the Saviour of mankind, they have thought it proper to praise and extol Him as a

great moral teacher. I do not doubt for a moment the sincerity of Dr. Klausner in praising Jesus as *the* moral teacher, although he wrote his book not with the purpose of correcting the wrong views entertained by Jews concerning Jesus, but rather of justifying their rejection of Jesus Christ, both in the past and the present.

This is not the place to enter into a discussion with the author as regards his untenable position, but so much I wish to say, that his case makes it evident that even the best Jews, when left to themselves, are incapable of arriving at a true and full faith in Jesus as their Messiah and Redeemer, more especially as there is in existence a large literature written by modernist theologians to strengthen the Jew in the negative position he occupies towards Christ and the Gospel. Hence it is the duty of the Church of God to go and teach the Jews the great and eternal facts of Christ, that they too may become His true and faithful disciples.

Our Mission has from the very beginning recognised the great importance of imparting to the Jews systematic teaching of the Holy Scriptures. For more than twenty-five years Mr. Schonberger had devoted his gifts, his profound knowledge and great energies, to make the Word of God known to the Jews; for only a faith deeply rooted in the Scriptures can weather all the storms by which the Jewish believer is assailed in his life. From him we younger workers have endeavoured to learn the art of expounding the Scriptures to our Jewish brethren. Now that he has left us for Berlin the same work is still continued, if not with his great gifts, at least in the same spirit and the same whole-hearted devotion to the great and holy task set before us.

What we wish to teach our Jewish brethren is that true Christianity is not a new religion founded by Jews, but the very religion of Moses and the Prophets, as fulfilled in Jesus our Messiah, that our aim is not that they should cease to be Jews, but that they should, by a living faith in the Messiah of God, become Israelites indeed. It is a glorious thing to be able to show them from the sacred pages of the Bible that the Messiah is the centre and the chief end of the whole revelation of God, and that faith in the Messiah is not merely one article of the faith among many others, as the synagogue teaches, but *the* one and all-embracing article of faith, by which alone we stand in a right relation to God and are in possession of all the gifts of salvation promised by God through the Prophets, and fulfilled in and through Jesus the Messiah.

Although we do not neglect those parts of the Gospel in which Christ's moral teaching is enshrined, yet it is Christ Himself, "made unto us wisdom of God, and righteousness, and sanctification, and redemption," who is the sole theme of all our preaching and teaching, fully knowing that He only can save Israel from all her sins and make her again a holy nation, the Israel of God. In this way our work has

been carried on from day to day and from week to week. Meetings are held in our Mission every day in the week. Every night the Bible Reading is held, and on Saturday the usual service at 4 p.m., while on Sunday the Gospel is proclaimed in the open air in the front of our Mission House to large masses of Jews who otherwise never enter a Mission. Of late our brethren, Mr. Lewis and Mr. Newmark, who are in charge of the open-air work, have not been satisfied with one meeting only, but have had two meetings on Sunday—one in the afternoon and one in the evening, speaking each time to large numbers.

Every testimony given for Christ is an act of faith; and in faith, too, we must wait for fruits, exercising patience, but also faith that our work is not in vain. We have several young men of whom we have good hopes that they are not far from the Kingdom of God. It is our innermost desire that the Lord should bring us in contact with more young people; for, after all, they are not yet hardened, and are more accessible than the older people. The work is His, and we are entirely dependent upon Him, not only with regard to the means for the carrying on of the work, but also with regard to opportunities for work and the fruits thereof. He who has been so gracious and faithful to us in the past will certainly not forsake us in the future, if only we remain faithful to Him and seek His glory in all that we attempt to do in His name.

Conversations with Individual Jews in Latvia.

By Pastor L. Rosenstein.

MR. ROSENSTEIN, in a brief report, rapidly sketches a few instances out of many others of conversations he has had with Jews and Jewesses of many various social conditions. "I was remarkably brought into contact," he writes, "with a lady teacher of French in the Hebrew College here, who has studied natural science in Russia and philology in Lausanne, where the Lady Principal had endeavoured to win her over to Roman Catholicism. I asked her if this lady had given her anything to read. She replied, 'Nothing at all.' I said, 'The lady feared, you see, to put the New Testament into your hands, for had she done so your logical manner of thought would not permit of your embracing Roman Catholicism.'" This decided her to make an earnest study of the New Testament. . . .

Some young people were passing the time playing a table game, and a young lady quietly standing by watching them. I asked her if she had ever read the New Testament, to which she replied, "It is impossible to know anything of God, because no one has ever seen Him." I was immediately surrounded by a number of intelligent young people, most of whom