10:6 Sept 1897



ter. But this is certain—the Sadducees were not; they were afraid of the people at large. But in those days Jerusalem's population was not exclusively Jewish; there were enough antagonistic elements, enough purchasable rabble in the city ready to do any amount of dirty work for a little money. And the priests did not begrudge the little they spent; it was a splendid investment; the Chanan family were good business people. With money much can be done; students of political history know this only too well. Hirelings cry whatever is wanted, and those of Jerusalem cried, "Crucify, crucify Him!"

## THE RIVER OF MESSIANIC PROPHECY.

BY CH. TH. LUCKY.

(From the Hebrew, of Ha-Eduth.)

The Holy Scriptures are the Word of the living God. Moses and the Prophets were the seers of Jehovah; His visions did they speak and His word was upon their tongues, and when they uttered words of consolation to the people of Israel they declared from the beginning and of old that the Lord would raise up the King Messiah for Israel and for all the inhabitants of the world and that in Him would be strength for Israel to prevail over all his enemies, to chase away idols from off the earth and that all the sinners of the world might turn to Him. Behold, not at once did the Lord reveal all the words of this consolation. For as a river of water is the river of prophecy. In the beginning it is small, but afterwards it is very strong. In the place of its springing forth its waters are few, but little by little the waters break forth, become great and their waves roar tumultuously.

In the beginning, even before the days of Moses, the Lord spoke words of comfort to the children of Eve, that the Seed of the woman would bruise the Old Serpent,[1] that

1 Gen. 3: 15. All agree that the serpent represents Satan, the Old Serpent, the seducer to sin. It is a marvel that Rashi, of blessed memory, understands a serpent only, but this he does not prove. The Targum of Onkelos explains the passage by a paraphrase. And this is the understanding of the Apostle John, for he said that the Christ was manifested to destroy the works of Satan. 1 John 3: 8.

He would break in pieces Satan, who holds in his possession the kingdom of death,[1] and that the children of Eve would become the children of life,[2] the life of the world to come, children to the God of Heaven. To Abraham the Lord said, "In thy seed shall all the nations of the earth be blessed,"[3] and to Judah the Lord spoke by the mouth of Jacob: "In the latter days there shall go forth from the loins of thy tribe the conquering Lion, to whom shall be the obedience of all nations."[4] For the tribe of Judah the Lord selected out of which to raise up a King, the Redeemer and Saviour of Israel who would establish the Kingdom of Heaven upon earth.

In the days of Moses, the prophet of the Lord, who was faithful in his house, the Lord spoke by the mouth of the man whose eyes were open that in the latter days a Star should come out of Jacob,[5] a bright and morning Star, shining upon the earth and the inhabitants thereof; and by the mouth of Moses the Lord said that He would

---

1 Thus Saul, the Apostle, translates the word ישוף "bruise" and says that God will bruise Satan (Rom. 16: 20), and in Heb. 2: 14 he says that the kingdom of death is in the power of Satan. Saul did not utter these words out of his own heart. He was a Pharisee of the Pharisees and a disciple of Rabban Gamaliel and he possessed the tradition which made the serpent to represent Satan and not to be a serpent only.

2 Eve signifies "life." The Lord gave comfort to the children of men when He stirred up the heart of Adam to call his wife Eve, to show that death should not reign, but that life would yet prevail.

3 Gen. 12: 3, 18: 18, 22: 18. In 22: 18 it is writen, בזרעך "in thy seed," and the Apostle Saul beautifully explains "'In thy seeds' it is not written here" (see Gal. 3: 16), for Saul walked in the way of the rabbins who sought out every meaning. For he supposed that the Law had reference to the Messiah, the seed of Abraham, and the end of a matter proves concerning its beginning. Was it not that all the nations of the earth could not be blessed save only through the Messiah who was the son of Abraham according to the flesh?

4 Gen. 49: 8-12. Even though he said שלה [instead of Shiloh], it is the name of a place and not that of the Messiah, as many interpreters have supposed. The thought of Jacob was concerning the Christ. For only through the Messiah could there be the obedience of the nations to him, only in the Messiah could Judah rule over all the world. Notwithstanding, this kingdom is the Kingdom of Heaven, a spiritual kingdom and not an earthly kingdom.

5 Num. 24: 17. Many wise men who lived after the vision was sealed explained that Balaam saw the Star of the latter days, and therefore Rabbi Akibah sought to find Him in Bar Cochba.

raise up a Prophet like to Moses and Him would the children of Israel hear.[1]

(To be continued.)

---

## THE MARVEL OF THE OLD TESTAMENT.

Historical criticism and literary criticism ask a great many questions and draw a great many negative conclusions which are not always welcome to those of weak faith. But is it not quite as well, quite as profitable, and a great deal richer in fruitful truth when historical and literary truth ask the questions from which they can draw positive conclusions? The positive conclusions are more on the face of the text, and are of much larger scope and value. A generation ago Renan told us, and we were inclined to accept his word, that the Semitic races had a special genius for religion, and especially for monotheism. Now monotheism is one of the greatest ideas that man has ever tried to comprehend, one God, one only supreme Ruler of the Universe which He has created. That gives purpose and unity to everything; and it gives man hope and faith as he looks up to the one God. This is the great idea of the Old Testament, the chief lesson of Moses: "Hear, O Israel the Lord thy God is one Lord." We were told by Renan and his disciples that this was not a Hebrew idea alone, but that Egyptians and Assyrians also attained to the same belief in a *Deus Exsuperantissimus*, a God supreme and alone, the concept to which priests and philosophers, the Semitic world over, attained.

We know a great deal more now of the history and

---

1 Deut. 18: 18. Commentators are perplexed over the words of the Lord in this scripture. There are many who suppose that not to the latter days do the words of Moses refer. Nevertheless the word כמוך "like unto thee," declares that concerning that Prophet whose office should be like that of Moses was the prophecy spoken; and, therefore, we ought to confess that he was speaking concerning a particular prophet and He the Messiah. Cephas, the Apostle, also he, explains this scripture of the Messiah. And he did not utter this out of his own heart, but the tradition was in the mouth of the Jews. From the days of Ezra and onward a bright light shone upon all the Scriptures for men saw the light of the Messiah drawing nearer.

10: 8

Nov 1897



# THE RIVER OF MESSIANIC PROPHECY.

BY CH. TH. LUCKY.

(From the Hebrew, of *Ha-Eduth.*)

(Continued from page 133.)

In the days when judges ruled in Israel, before Samuel had made them a king, the Lord said by the mouth of a man of God to Eli, that He would raise up to Himself a faithful Priest and according to that which was in the heart of the Lord so would that Priest do, and before the Messiah of the Lord would He walk *all the days.* Is not this prophecy concerning that which was to be in the latter days?[1]

The days came when the sceptre of authority was given into the hand of the tribe of Judah, as the Lord had spoken by the mouth of Jacob. David, the son of Jesse, was anointed king over Israel. The Lord made him distinguished as a saint and blessed him and announced to him by the mouth of Nathan the prophet, "When thy days will be completed then will I set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom. He it is that shall build a house for my name, and I will establish the throne of his kingdom *forever.* I will be to him as a father, and he shall be to me as a son: so that when he committeth iniquity, I will chastise him with the rod of men, and with the plagues of the children of man; but my kindness shall not depart from him."[2] David heard, and understood that the words

1 1 Sam. 2: 35. Rashi and the author of *Metsudath David* (Citadel of David) and others suppose that this priest refers to Zadoc the priest, for Zadoc served in the Temple before Solomon after the latter had expelled Abiathar from the priesthood. But it is difficult to accept this interpretation for neither Solomon or Zadoc were in accordance with the heart of the Lord all the days. This prophecy appears to be spiritual. The men of God in that generation regarded the kingdom, which was God's, as a spiritual one.

2 2 Sam. 7: 12-15. This prophecy appears to testify that not to David alone or to two generations but to the end of all generations do the words refer, "*forever*." In 1 Chron. 22: 7-10; 28: 10; 29: 1, David encouraged Solomon to build the House and assured him that he would be for a son to the Lord and that the Lord would be to him a Father. And Solomon said in truth that he would build the House, and so he did. See 1 Kings 5: 15, etc.; 6: 11, *et seq.* Yet Zechariah, the prophet, (6: 12) still utters these words as though they were not yet accomplished. Forty years ruled Solomon, and not

of the Lord by the mouth of Nathan pertained to the Kingdom of Heaven. This word struck root in the heart of David and hope grew exceeding great. And when the Spirit clothed him he saw the King sitting at the right hand of the Lord and His people in the beauty of holiness surrounding Him.[1] And when David was speaking his last words the Spirit came upon him and a prophetic song was in his mouth, and he said, "Concerning me spoke the Rock of Israel. A ruler over men (shall be the Messiah), righteous (shall He be), ruling in the fear of God. And as the light of morning (shall He be), (when) the sun riseth, in a morning without clouds, with more than the brightness (reflected) by rain on the herbs that spring from the earth. Although my house be not so with God; yet he hath made with me an everlasting covenant, firm in all and sure; yea, will he not cause to grow (כי־לא=הלא, will

---

forever; and the kingdom of Solomon was not yet the Kingdom of Heaven. Solomon indeed possessed understanding and knowledge, but he did not possess such nearness to God that it could be said, "The Kingdom of Heaven is here." The Lord promised David that He would chastise for iniquity with the rod of men and with the plagues of the children of men, but His kindness should not depart. Behold Zedekiah reigned at the time of the captivity and the kingdom was as though it had ceased. And in the days of the second Temple there came a desolation. Then where was the word which the Lord had spoken? Shall He declare and not accomplish? Yet who does not see that the Lord promised to raise up the Kingdom of Heaven and the rule of the fear of God and not a kingdom of flesh and blood, and a ruler who should have a sceptre in his hand? The Lord has promised that the throne of David shall be established forever and that a spiritual kingdom should be upon the shoulder of the Son of David.

1 This vision David disclosed in the 110th Psalm. This Psalm is concerning the Messiah. So is it understood in the Midrash on the Psalms, "So he speaks also of the Messiah, as it is said (Isaiah 16: 5) 'And there shall be founded through kindness a throne and He shall sit upon it in truthfulness.'" Rabbi Jochanan, the son of Rabbi Jose, said that "also" was added because at first the commentators had explained this Psalm to be of Abraham. Yet why would David call Abraham lord? Also what is this, "the staff of thy strength will the Lord send out of Zion?" And this, "in the beauty of holiness?" This Psalm was spoken only of the Messiah. And the books of the Evangelists and Apostles bear faithful witness that the wise men of Israel so understood this Psalm. Jesus asked His hearers in the Temple, "Behold David calls the Messiah Lord, then how is He his Son?" (See Matt. 22: 42, 46; Mark 12: 35, 37; Luke 20: 41, 44.) And no man answered that not to the Messiah do the words refer but to Abraham. Jesus spoke only that which was received by the people. The interpretation, "The Messiah sitteth at the right hand of the Most High" in the books of the Evangelists is founded upon this psalm, and the declaration, "Therefore will he lift up the head," in this psalm is like the words of Saul (Phil. 2: 9) "Therefore hath God highly exalted him," etc.

he not,) all my salvation and all my desire?"[1] Solomon treasured up the last words of David and greatly desired to be that Branch, who should build the House of the Lord, and he prayed, "O God, give the king thy judgments and thy righteousness to the king's son," etc.[2] While he prayed the Spirit came upon him and he also saw the form of the Messiah, presented in accordance with the divine thought. For only the Messiah, sent from Heaven, would all kings worship and all nations count blessed, and not a man with an army upon the earth and with his days like those of a hireling, and who would sin, and not do good. Also Solomon rebelled against the Lord and for his sin the kingdom, the house of his father, was rent asunder into two parts.

From the time when the kingdom of Solomon was rent apart in the days of Rehoboam, unto the days of Hezekiah there arose the prophets, Obadiah, Joel, Amos, Hosea and Isaiah; and all of them saw in spirit the Kingdom of Heaven, which the Lord said that He would raise up. Obadiah completed the word of his vision and said, "And the kingdom shall be the Lord's."[3] Joel saw the day of the Lord that it was near, wherein the Lord would pour out of His Spirit upon all flesh,[4] and that the Lord would dwell in Zion.[5] Amos saw the Lord standing upon the altar and said, "In that day will I raise up the Tabernacle of David that is fallen.[6] Hosea saw that in the latter days the children of Israel would return and seek

---

1 2 Sam. 23: 3-5. Every one can see that the words of this prophecy, in accordance with the explanation which I have given here, most certainly were spoken of the Messiah who should arise in the latter days. יצמיח, *shall grow* or *sprout*, became a word afterwards in the mouth of the prophets. See Psa. 132. 17; Jer. 33: 15, and Zechariah calls the Messiah by the name of "Branch." (Zech. 6: 12.)

2 The 72d Psalm is a prayer, and the prayer of Solomon, as it is written at the heading, לשלמה, "by Solomon." He was king and the son of the king and prayed of the Lord that He would maintain the word which He had spoken to his father of himself.

3 Obadiah 21.

4 Joel 3: 1.

5 Joel 4: 21.

6 Amos 9: 1, 11.

the Lord their God and David their king.[1] And Isaiah, the greatest among the prophets, Isaiah the prophet of signs,[2] saw a dazzling light; to him secrets were revealed. He saw in spirit Immanuel, he beheld the Son given unto us, whose name is Wonderful, Counsellor, the mighty God, Father of the everlasting age, the Prince of Peace.[3] The Lord revealed to him that a Shoot would come out of the stem of Jesse and that a Sprout should spring out of his roots;[4] the Lord disclosed to him His servant, who should come up as a root out of a dry ground, and who should be wounded for our transgressions and bruised for our iniquities.[5]

Micah, the Morasthite, saw still farther yet beyond that which Isaiah saw. Micah saw that from Bethlehem Ephratah would go forth the Ruler over the house of Israel,[6] and unto the time when she who should bring forth would bring forth,[7] unto the time when the virgin should bear Immanuel. Until then the children of Israel should be given over to affliction, and the Ruler, born in Bethlehem would feed them in the strength of the Lord and this (the Messiah) should be the peace.

Nahum, the Elkoshite, and Zephaniah the son of Cushi, also they saw the Kingdom of Heaven which was to be in the latter days. Jeremiah, of the priests who were in Anathoth beheld in vision: "Behold days are coming when the Lord will raise up a righteous Branch and

---

1 Hos. 3: 5. All four speak of the latter days.

2 "This shall be to thee a sign." "The Lord will give thee a sign." This word he often used. See 7: 14; 37: 30; 38: 22, and so 8: 18; 20: 4.

3 7: 14; 9: 5. Prof. Franz Delitzsch, of blessed memory, separates פלא, "Wonderful," from יועץ, "Counsellor," thus making five names here, half of a sacred number.

4 Isa. 11: 1, etc.

5 Isa. 53. Kimchi and Rashi seek to explain this of Israel or of the righteous of Israel. But it is right to interpret this chapter of the Messiah as do the Targum of Jonathan, the Gemara (Sanhedrin 51 a) Pesikta, *et al.* Almost all confess that only of the Messiah were these words spoken.

6 Micah 5: 1.

7 Micah 5: 2. This scripture speaks distinctly. And it is right to explain it of the time when the virgin, of whom Isaiah prophesied, should bring forth. And her son should be the Messiah. Therefore the prophet says, "This." For the Messiah He is the peace, true peace.

His name shall be, The Lord our Righteousness."[1] "And it shall come to pass in that day that the children of Israel shall serve the Lord their God and David their King, whom the Lord will raise up unto them."[2]

(To be continued.)

---

THE ENCYCLICAL LETTER of the Bishops of the Lambeth Conference signed by the Archbishop of Canterbury, and dated July 31, contained the following paragraph in regard to mission work among the Jews:

"The Jews seem to deserve from us more attention than they have hitherto received. The difficulties of the work of converting the Jews are very great, but the greatest of all difficulties springs from the indifference of Christians to the duty of bringing them to Christ. They are the Lord's own kin, and He commanded that the Gospel should first be preached to them. But Christians generally are much more interested in the conversion of Gentiles. The conversion of the Jews is also much hindered by the severe persecutions to which Jewish converts are often exposed from their own people, and it is sometimes necessary to see to their protection if they are persuaded to join us. It seems probable that the English-speaking people can do more than any others in winning them, and, although Jewish converts have one advantage in their knowledge of their own people, yet they are put at a great disadvantage by the extremely strong prejudice which the Jews entertain against those who have left them for Christ. It seems best that both Jews and Gentiles should be employed in the work."

---

MORALITY without religion is only a kind of dead reckoning,—an endeavor to find our place on a cloudy sea by measuring the distance we have run, without any observation of the heavenly bodies.—*Selected.*

---

1 Jeremiah 23: 5, 6.

2 Jeremiah 30: 9. These words are sufficient. We have nothing to offer in explanation. Every one can see that they were spoken of the Messiah.

10:10 JAN-1898



peared long ago from their lean and pale faces, never to return. The visitor is deafened with the heart-rending sighs—indicating starvation, distress and despair!

"The fields, too, are dark and melancholy; nowhere is a blade of grass noticeable; nothing blossoms, nothing grows; there is no whispering of leaves or branches; everything is void and chaotic. Whoever happens to visit here remains like a statue—motionless—at these frightful pictures of the dead.

"Until some months ago the colonists tilled these fields with the sweat of their brow. They worked like slaves in spite of the glowing heat. Their pale and delicate children helped them in driving the ox to plough in the anticipation of a fair harvest."

"Alas!" cries the writer, "the locust appeared, and destroyed all the honest labor and hope."

He concludes: "The whole colonization movement is shattered; it suffers great agony. The locust epidemic is the depth that swallows all labor, energy and hope of the past. There is still room for a tombstone to be reared here—a tombstone to bear the inscription: 'Israel's Grave.'"

## THE RIVER OF MESSIANIC PROPHECY.

BY CH. TH. LUCKY.

(From the Hebrew, of *Ha-Eduth.*)

(Concluded from page 183.)

Also the prophet of the exiles, Ezekiel, the son of Buzi, the priest, in his wrath against Zedekiah the word of the Lord came to him and he cried: "Thou death-deserving, wicked one, prince of Israel, whose day is come at the time of the iniquity of the end, thus hath said the Lord, Remove the mitre and the crown . . . until he come whose right it is and I will give it him."[1] "And I will appoint over them one Shepherd, my servant David, and He shall

1 Ezekiel 21:30-32. The mitre is for the head of the priest, the crown for the king. Both shall be given to Him whose right it is, and He is the Messiah.

feed them. I the Lord will be to them for a God, and my servant David shall be a prince in their midst."[1]

Thus the voice of prophecy, the prophecy of the Kingdom of Heaven, became increasingly clear. And the prophet of the captivity saw yet other visions of God, the form of the Temple and its fashion and the glory of the God of Israel coming from the way of the east and His voice was as the voice of many waters. And if hitherto all is not clear as to what the words of the prophets signify, from the days when the Lord stirred up the spirit of Cyrus to build to Him the Temple in Jerusalem, the light of the Messiah broke more clearly and the dawn arose from out of the thick darkness which was spread abroad over prophecy. For the prophets who returned from exile, Haggai, Zechariah and Malachi spoke a clear declaration. Haggai said in the name of the Lord, "Yet one thing more, it is but little when I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all the nations, and the desire of all nations shall come, and I will fill this house with glory."[2] Afterwards he added yet to say, "The glory of this latter house shall

---

1 Ezekiel 24: 23, 24. Concerning this scripture also the author of "The Citidal of David" says, "King Messiah of the seed of David."

2 Haggai 2: 6, 7. There is no explanation of the commentators that is perfectly satisfactory. Neither Rashi nor the author of "The Citidal of David," who follows in the footsteps of Kimchi in every place, has found the right interpretation. For what is the glory with which the Lord was to fill this house? And what is the "desire of all nations?" According to the author of "The Citidel of David," who was contemporary with Kimchi, all nations shall come with their desire, *i. e.*, their wealth, their silver and their gold, and there would they be destroyed and their desirable things would be left for Israel, and this would be the glory of that house. But it is very difficult to explain it so. Are silver and gold all of the glory which the Lord will delight to give to His people? And wherein shall this house be greater than the first? Moreover, Abarbanel in his book, *Mashmia Yeshuah*, refuses these explanations. And he says that the Shekinah shall be in the house and will be its glory, and this declaration is right. Yet he says that this will be after the present bitter captivity, wherein we have continued these eighteen hundred years, whereas Haggai says, "in this house," "in this place." Thus the indication points to the house which Cyrus commanded to be built. Therefore there is no other way but to explain that the Messiah is the Desire of all nations and to Him shall they come, which is equivalent to saying, "And they shall come to the Desire of all nations." And through the Messiah it would be that the second Temple would be greater than the first. The greatness and the glory were to be His. Therefore the prophet spoke of the Messiah who was to come while yet the second Temple was not desolated. And the Messiah is the Peace, He is the Prince of Peace as Isaiah prophesied. Isa. 9: 5.

be greater than of the former, saith the Lord of hosts; and in this place will I give peace."[1] Zechariah, the son of Berechiah, saw a Man, the Servant of the Lord—Branch was His name—and He was to build the Temple of the Lord.[2] And Malachi saw that suddenly the Lord would come, and the Messenger of the covenant, to His Temple, and that they [the sons of Levi] would offer unto the Lord an offering in righteousness.[3] And before the coming of the great and the terrible day of the Lord the Lord would send Elijah and he would turn the heart of the fathers to the children and the heart of the children to the fathers.[4]

After the prophets ceased and their vision was sealed and the *scribes* arose in the room of the prophets hope for the Messiah was strong, great was the expectation of each day, and behold we see the whole synagogue, the

---

1 Haggai 2: 9.

2 Zech. 6: 12. Also here Rashi turns away his eyes from the Messiah. He says, "There are interpreters who explain this of the King Messiah, but the whole context speaks of the second house," and therefore he explains of Zerubbabel. Yet what is the meaning of מתחתיו? Rashi, of blessed memory, explains, "Of the royal seed;" but it is hard to explain it so. The author of "The Citidel of David," of blessed memory, in like manner explains of Zerubbabel and says that Zerubbabel was called by the name "Branch" like to the name of the Messiah, ומתחתיו (he also explains) and from his seed would spring forth the King Messiah and He—the Branch who would spring from his seed—would build the Temple of the Lord in the coming age. Also this is very forced. Yet the author of "The Citidel of David" confesses that "my servant the Branch," Zech. 3: 8, is spoken of the Messiah. Not so Rashi, of blessed memory. And behold every one must acknowledge, after an impartial investigation, that this prophecy was spoken of the Messiah.

3 Malachi 3: 1-3. This prophecy is exceedingly clear. Here also Rashi and the author of "The Citidel of David," both of blessed memory, differ the one from the other. Rashi explains, "'The Lord' is the God of justice and the messenger of the covenant is the Avenger of the covenant." Yet who is the God of justice who shall suddenly come? The author of "The Citidel," of blessed memory, explains, "This Lord is the King Messiah and the messenger of the covenant is Elijah. Behold he cometh. When the Messiah shall come Elijah will have already come," etc. But this is right, that the Lord and the messenger of the covenant are one and He received a double designation in the fulness of the years. For the Lord, the Messiah, must needs be the messenger of the covenant both to renew the covenant of Sinai by the sacrifice of His blood and to purify the sons of Levi that they should present an offering in righteousness, the righteousness of the Messiah, for it was given to the Messiah to be unto us redemption and wisdom and sanctification and righteousness, as Saul the apostle said. 1 Cor. 1: 30.

4 This word is plain. Rashi, of blessed memory, does not comment upon it.

synagogue of Israel looking in expectancy to meet the Branch who should spring from Jesse's roots, that He might proclaim the acceptable year of the Lord and comfort all that mourn in Zion. And the wise men of Israel, who were holy men who feared God and were full of the Spirit, described Him before the children of Israel and multiplied names for Him as David,[1] the son of David,[2] Messiah the Righteous,[3] the King Messiah,[4] the Messiah of Israel,[5] the Messiah son of David, our Messiah,[6] etc. And they said that the name of the Messiah was created before the creation of the world,[7] that before the throne of the Lord stood a second throne and that the Messiah, the Son of David, sat upon it,[8] and that the Spirit of the Messiah moved upon the waters at the time when God created the heavens and the earth,[9] and many like expressions they used, for who can recount the words of the wise men of Israel, of blessed memory, pertaining to the Messiah?

Their words are faithful witnesses that they looked with expectancy to meet Him, for they descended into the depths of the knowledge of the prophets and seers and understood that to raise up the Kingdom of Heaven the Lord had appointed to send His Messiah, and that the Messiah would not prevail in war with sword or spear, but by the Spirit of the Lord who would rest upon Him.

And now behold this Jesus, the Son of Joseph, of Nazareth, son of David, the Branch from the roots of Jesse,

---

1 Midrash Rabbah, on Lam. This is in accordance with Scriptures in Ezekiel and elsewhere in the prophets, as "David my servant," etc.

2 *Sanhedrin* 51 a, etc.

3 Targum on Jer. 20: 5.

4 Targum of Jonathan, Gen. 49: 12.

5 *Ibid*, Micah 4: 8.

6 *Ibid*, Hosea 3: 5.

7 *Pesachim* 54 a, *Nedarim* 39 b.

8 *Chagigah* 14 a.

9 Midrash Rabba, Gen. 1.

behold He appeared in our Holy Land and performed wonders in Israel. The spirit of the people went out to Him, for He taught as one who had authority and not as the scribes. And His disciples were convinced that with Him was the fountain of life and that it was He whom the Lord sent to give salvation to this people and to every one who believes upon His name and there is no salvation in any other, and He poured out His soul unto death, and He bare the sin of many and made intercession for the transgressors, and by His blood renewed the covenant which the Lord made with our fathers on Mount Sinai, and opened a door to all nations that the residue of mankind might seek the Lord. And now His name is honored in the eyes of all peoples, for the Lord hath highly exalted Him and given Him a name which is above every name. He rules from sea to sea and from the river unto the ends of the earth. Almost all kings do Him homage; all nations serve Him, in Him are blessed and call Him blessed. All that the seers beheld is come to pass. Jesus, the son of Joseph, fulfills all. That which our prophets wrote our eyes plainly behold; also that which was not told unto us do we see, for the half of all that is for us in Jesus was not told.

---

THE PSALTER.—In the *Yishtabba'h*, recited every morning before the *Shema* occurs the expression: "who hath chosen psalmodic songs." This refers to the Book of Psalms, containing expressions of the feelings of human hearts in every condition of life, in every state of sorrow and joy, despair and victory, outpourings that find echo in the human breast. If there be need of a text-book to instruct us in expression of our aspirations, yearnings and desires, the Book of Psalms fulfils the requirements.—*The American Hebrew.*

---

THE Christian's light shinning around is his highest testimonial.—*Selected.*

be established. Care, of course, would be taken that our Settlements be formed on such a basis as to enable our people to secure temporal and spiritual prosperity, thereby observing the fundamental basis of true usefulness. Congress would also have to deliberate as to the basis upon which a Hebrew Christian Church could be formed. From the fact that the very existence of our Congress will be due to a resolve on the part of Hebrew Christians to preserve and consolidate Hebrew Christianity, we may take for granted that our Church organization and ritual will be of a Hebrew colouring.

It is not for one man to formulate any definite plan as to what form of Church government or ritual the Hebrew Church is to assume. The best and ablest in Congress would have to evolve a basis upon which the Hebrew Christian Church would become to us, as the Presbyterian Church in Scotland has become to the Scotch, and the Dutch Reformed Church in South Africa to the Africander, the home of our historical and traditional continuity.

It therefore follows, that whatever is likely to be adopted by Congress as a basis for the formation of such a Church, it is bound to include "the retention of Circumcision, the Festivals such as the Passover, Pentecost, Tabernacles, Purim, Chanucah, as well as part of the Synagogue liturgy in a modified form." Such and other questions will be the business of Congress to debate upon and give its decision. In short, the Congress, and not any single individual, will become the authoritative voice of Hebrew Christianity.

It will be readily seen how a Hebrew Christian movement, "which will hold fast to the Passover, Pentecost, Tabernacles, Chanucah and Purim, which will include in its liturgy a good deal of the traditional Synagogue prayer, which will be favourably rather than unfavourably disposed towards every ceremony that has entwined itself in the Hebrew consciousness. . . . which insists on Circumcision, which attaches itself to the Hebrew consciousness and holds by the historical and Biblical continuity of Israel's Mission," can never be labelled by the Hebrew nation as a proselytizing society organized by Gentile Christians, whose object is to absorb and to denationalize the Jewish people.

Because of all this our whole movement carries its own immediate sanction.

*(To be continued.)*

## *CHANUCAH or CHRISTMAS—WHICH?

### *An Earnest Word to Jewish Disciples of Our Lord and Saviour Jesus Christ.*

By "Jedidjah."

The first number of "The Messianic Jew" makes its appearance on the occasion of two great festivals, namely, Christmas and Chanucah, the former taking place on the 25th and the latter on the 26th of December.

On the evening of the 24th. December thousands of earnest, evangelical Christians will, with their families, gather round the Christmas tree with its fanciful decorations and gay illuminations, and together they will sing praises to our Heavenly Father for having sent unto us Jesus the Messiah, the true Redeemer, the Light of the world. And on the evening of December 25th. thousands of Jews, with their families, will stand before the Chanucah illuminations, so full of charm for young and old, and in unison they will sing "O, Strong Rock of my salvation, it is very meet to praise Thee."

With these thoughts in mind, I would fain ask you, my Jewish brethren in Jesus the Messiah, what should *we* do? Which of the two festivals ought *we* to celebrate. I fear that many Jewish disciples of our Lord will quickly say that these are no questions for *them*, and they will answer: "*We* are Christians and all who love the Lord Jesus must gather where His Name is loved and honoured," and therefore such will say that they cannot unite with their Jewish brethren in celebrating the Chanucah Festivities in which the Name of our Lord is not included. I would, however, ask: Can we not so adapt Chanucah so as to make it a festive occasion on which our Lord and Saviour, our King Messiah, can be honoured and praised?

Both feasts, Chanucah as well as Christmas, are feasts of lights and of illuminations. Can we not therefore worship our Lord equally as well in the Chanucah festivities as in the Christmas rejoicings? To my mind, not only is it possible, but we *ought* to celebrate the birth of our Lord at Chanucah rather than at Christmas. We should

* For the sake of non-Jewish readers we append this and the following notes:—"Chanucah" is the Hebrew term for "The Feast of Dedication" or "The Feast of Lights," and is also known as "The Maccabaean Feast." On this occasion lights are kindled, commencing with one light on the first evening and increasing the number one light daily until the eighth night, when eight lights are kindled. These lights are usually of an ornamental character.

commemorate this glorious event on the 25th Kislev* instead of on the 25th Tiveth.* We, who are descendants of the House of Judah, have a right and a duty to celebrate what is called "Christmas" on the day when all our people are rejoicing in their Chanucah festivities, the only difference being that we would keep the festive day in the Name of Jesus the Messiah and give honour and praise to Him who left His heavenly glory and for our sakes laid down His life that He might make us children of Heaven. And why is it our right and our duty to thus link ourselves up with our people? Because all those feasts and festive days which evangelical Christians, the world over, now celebrate, are feasts which God originally gave unto our nation. Passover, Pentecost, Succoth (the Harvest Festival) and nearly all the Biblical Festivals are celebrated by the Christian world, (and this applies equally to Chanucah, although this is not a Biblical feast), the dates alone being changed.

Chanucah, like those other times of rejoicing, has been taken over by the Christian world, and from it Christmas has sprung. To prove that this is so, it will be necessary to go far back in the history of our people, and whilst realising that the majority of my readers are well acquainted with the history of Israel, yet it will not be out of place if that portion of our history which deals with Chanucah, is briefly recapitulated.

No sooner had our people organised themselves once again into a political existence and begun to feel that they were an independent people, than the neighbouring nations swooped down upon them. Alexander the Great had set his mind on founding a world-wide empire and, in addition to force of arms, he employed means similar to those utilised by great men of latter days, namely the dissemination of learning and culture. Greece had already attained to a great culture; science and art flourished in her midst. Speedily Grecian culture swept across to the Medo-Persians and, in its onward course, Israel came under its spell and soon our Fatherland was well-nigh overwhelmed. Gaza, Askelon, Jaffa and Achol succumbed to the new influence and practically became Grecian cities, Gaza ultimately becoming a fortress of defence for the Grecian Army.

The Grecian culture took deep root in the land of Israel; the commercial and industrial language was Grecian, and thus the exigencies of life caused our people to be attracted to Grecian life and thought, the Mishna, with its many Grecian words, exemplifying this. With the Grecian language in their homes and Grecian influences around them, many Jews became so hellenised as to be ashamed to be identified as Jews. Not only was the appellation of "Hellenist" given to those Jews who had adopted the Grecian language, but, owing to their contempt for all the distinctive features of Jewish life and custom, the name of "Hellenist" came to carry with it much the same opprobrium as does the term "Meshumad"* in these days. And the opprobrium was well merited, for this "Hellenism" meant disintegration and caused the nation to be divided. The one part constituted the "Chassidim"—true Jews that loved God and His law and recognised it to be His will that Israel should not cease from being a nation, but should continue as a distinct and separate people until the realisation of God's purposes for humanity. The other part became "Hellenists" complete or half "Meshumadim" (Renegades), who sought after Gentile society and despised their own brethren. What other than disputation and strife could be expected where such a condition of things existed, and thus Satan had cause to rejoice that, through the heartlessness of the "Meshumadim," the Grecian power waxed stronger and stronger.

On the death of Seleucus, Antiochus Epiphanes came to the Græco-Syrian throne, determined to carry out the designs of hellenising Judæa which the great Macedonian, Alexander Magnus, had begun. The way was well prepared for him, and had he not acted rashly then probably he would have gained his desired end. He began by flattering and bribing the Hellenists; he placed official positions at their disposal; they were the lords in the land and, with the Emperor's help, they could oppress the "Chassidim." It seemed to Antiochus Epiphanes that his plan to completely hellenise the whole of Palestine was nigh to realisation. He caused the walls of Jerusalem to be broken down, a fortress built in their place, and there the Syrian army entrenched itself. Imbibed with the idea of effacing the Jewish religion and replacing it by idolatry, he prohibited the observance of the Sabbath, forbade circumcision and the keeping of the Holy Scriptures in the home, punishing by death those who disobeyed his august commands and confiscating their property. Matters, at length, reached a climax when 2078 years ago, on the 25th Kislev, 168 B.C., a pagan altar was set up by Antiochus Epiphanes in the temple of Jerusalem, and there, amidst the drunken riotery of Greek and Jew, sacrifices were offered up to the Grecian god "Zeus Olympus" (II. Maccabees vi. 2). As the "Chassidim" witnessed the desecration of the Holy Temple and the abandonment of so many of their brethren, they mourned and wept before God, and He hearkened unto the cry of His children, and raised up for them a deliverer.

At Modin, a small city of Judæa, there lived Mattathias Maccabeus, a member of the priestly

* Kislev, in the Jewish Calendar, corresponds approximately to November and Tiveth to December.

* "Meshumad" = "Renegade": a term applied to Jewish converts to Christianity.

house and a man of influence in the little city. Here at Modin the soldiery set up an altar to the heathen god and Mattathias Maccabeus was ordered to offer up sacrifices according to the king's commands, the Grecians well knowing that, being the most influential citizen, Mattathias' example would be followed by others. But his answer was: "Though all the nations that are under the king's dominion obey him. . . . yet will I, and my sons, and my brethren, walk in the covenant of our fathers" (I. Mac. ii. 19-20). Incited by the soldiery a certain Jew attempted to carry out the king's command, but Mattathias, filled with holy wrath, killed the offender and destroyed the altar, whilst his sons cut down the king's officers. With his five sons, Mattathias gathered round him a body of heroic, loyal men, who demolished the pagan altars and stirred up the people. Under the skilful and valiant leadership of Judas Maccabeus, Antiochus' army of nearly 50,000 men, under Nicanor and Gorgias, was routed by the ill-armed, ill-clad, but valiant, body of 3,000 men, roused to a holy zeal by their heroic leader. After persistent and incessant fighting Judas Maccabeus and his followers gained the day and were able to enter Jerusalem. The first action of the patriots was to reconsecrate the profaned Temple, and on the 25th Kislev B.C. 165, exactly three years after it had been desecrated by Antiochus Epiphanes, the Temple was rededicated, the perpetual light rekindled and a small cruse of consecrated oil, which was found unpolluted in the Temple, miraculuously sufficed for eight days until new oil could be prepared for the holy candlestick. That night there was great rejoicing and gay illuminations throughout the land in honour of the re-dedication of the Temple and in recognition of God's gracious intervention.

This, in brief, is the history of those stirring and eventful times when assimilation and absorption so threatened Israel, and ever since the Temple of God was restored to its true service in those bye-gone days the "Feast of Dedication" or the "Feast of Lights" has been joyfully celebrated on the 25th Kislev throughout Israel, even in its dispersion. As early as the first century after Christ, the Rabbis passed an injunction that the burning of lights should constitute the chief observance of "Chanucah," and those "Chassidim," or pious ones, who awaited the salvation of Israel (Luke ii. 25), saw in the Chanucah lights a symbol of the great Light of the World, the Messiah of Israel. Thus it was that, when our Lord walked in the Temple in Solomon's porch, at the time of the Feast of Dedication (John x. 22-24), the Jews gathered round Him and asked: "If Thou be the Christ tell us plainly." They were hoping that, at the Feast of Dedication, the Feast of Lights, the Messiah would reveal Himself before the whole nation. Later, when the Jewish believers in Jesus were increased, they, without a doubt, continued to celebrate Chanucah on the 25th Kislev (even as they celebrated other distinctive Jewish Feasts Acts xxi.) according to the Jewish custom. But instead of the Chanucah lights foreshadowing the Light to come, the celebration to the Jewish believer, was a memorial pointing back to Him, Who, as the Light of the World, was born in Bethlehem in Judæa, and thus Chanucah became the Feast of the Birth of "The Light." Moreover, it is possible that the actual birth of the Messiah took place in Kislev, that is November, seeing that Luke informs us that the shepherds were in the fields by night keeping watch over their flocks (Luke ii. 8), which would hardly have been the case had the incidents recorded taken place in the month of Tiveth (December) when it is already very cold. During the month of Kislev, however, it is possible, even in these days, to sleep in the fields at night. Thus we find that the Jewish people celebrated Chanucah in honour of the glorious deliverances effected by the zeal and valour of the priest Mattathias and his sons, but, to the believing Jews, the Chanucah lights, whilst reminding them of the great Maccabean heroes, shone forth with a yet greater lustre, as they remembered that greater and more wonderful deliverance wrought by the Advent of Him Who is our Redeemer and Saviour. To the Jewish believer Chanucah had thus its two-fold meaning, but to the Gentile believer, Chanucah, as a memorial of Israel's national deliverance, could make no appeal. It is therefore easy to understand how the commemoration of our Lord's Advent would constitute the only reason for his (the Gentile believer) observing the Feast of Lights. It is, however, a fact that, as long as the Grecian calendar was in vogue, agreeing as it does to a great extent with the Jewish calendar, the Jewish and Gentile believers in Jesus, as well as the rest of the Jewish people, celebrated the Feast of Chanucah at one and the same time. As, however, the church became more and more Gentilised, until the Gentile branch dominated the Jewish root from whence it had sprung, culminating in the adoption of the solar calendar as opposed to the lunar calendar of the Jews, not only was the month changed, but the origin of Christmas was almost entirely lost sight of. Two things, however, remain by which we are enabled to trace its origin. Firstly, Christmas is an immovable feast, occurring as it always does on the 25th of the month; secondly, it begins in the evening, as do all Jewish feasts, differing, in this respect, from other Gentile feasts, which never begin in the evening.

With these facts before us, I would ask you, dear fellow-believers in our Lord, what is it that induces us to celebrate the Advent of the Messiah, the Light of the World, on the 25th December and

not on the 25th Kislev, as did the first believers in our Lord and Messiah? Why, moreover, should we not keep this great feast for eight days, and kindle each day an additional light,* symbolising the growth of the light of God in our hearts and in the world at large. Surely is is high time that we of the House of Judah bethought ourselves of our condition and remembered who we are and what our duty is to the nation of which we form a part. Those wondrous deliverances wrought by our God for our people, are they not worthy of our recognition, and should we not celebrate them in songs of praise and thanksgiving and at the time when they historically occurred, thereby linking ourselves to the nation of which we form part and with which it is our bounden duty to be attached? Why should we needlessly separate ourselves from our Jewish brethren and mercilessly efface those impressions which we received in our early years from loving parents? Are those who guided our youthful feet and tended us with sacrificing care in those by-gone days, of so little worth, that we can put aside, without a thought, that which they laboured to bestow upon us and ruthlessly cut asunder the links that bind us to them and, through them, to our people Israel? Surely no!

As the silent wheels of time bring Chanucah around once again, my own heart glows within me, and there rises up a picture of those distant, happy days of youth, when a father's loving hand kindled those Chanucah lights. Who can describe the scene? The father's face full of earnestness and zeal; the mother and all the family full of joy and gladness. And down the years there echoes still the melody of praise rendered by them to God for His wonderful love and goodness of which that night so strongly reminded them. In my ears there rings still those sweet benedictions with which a loving father used to bless me on those occasions. Surely such impressions should not be allowed to be obliterated and forgotten, nor are the celebrations of Chanucah to be lightly esteemed when we can observe them with faith and honour.

Brothers, let us once again bestir ourselves and through our festive observances re-attach ourselves to our dear people. Let us celebrate Chanucah in its true form; let it be a Chanucah in which is embodied the Christmas spirit and ideals, and thus let it be a Chrismas-Chanucah. Let it be Chanucah in spirit and in truth; a Chanucah that truly links us to God and to all that He has done for our nation; a Chanucah that points us to The Light of the World and binds us to Him. Let us thus abide in that Light and become a light to all our brethren who are yet strangers to Him who is the true Light. Then shall we, all, as true sons of Israel, unitedly celebrate a Chanucah of praise to the only true Messiah, who has redeemed us and made us His own, and no more will there be the question "Chanucah or Christmas"?

* See Footnote at the commencement of this Article.

## A CHANUCAH CHRISTMAS POEM.

By Mark Levy.

When Judas Maccabeus ruled
In old Jerusalem,
An age of glory dawned upon
Heroic sons of Shem,—
The days of earth became as heaven
With foemen from the Temple driven.

* * *

The Temple courts had been defiled
By Baalish song and rite;
But sacrificial blood and oil
Had washed the crimson white;
And Mount Moriah's holy way
Was thronged on Dedication Day.

* * *

With praises to the Lord of Hosts
The Temple Courts resound,
And children singing Hebrew psalms
Fill all the streets around,—
This Feast of Lights for ages long
The Jews observe with mirth and song.

* * *

Again in old Jerusalem
A fiercer battle raged
When Jesus for the souls of men
With Satan warfare waged;
And to defeat the hellish host
God sent with Christ the Holy Ghost.

* * *

For to the Babe of Bethlehem
The Light of Life was given
To cleanse the Temple of the Soul
And lighten men to heaven;
He sinless died and then arose
A Victor over Adam's foes.

* * *

So "Feast of Lights" we dedicate
To holy joy and mirth,
And celebrate with thankful hearts
Messiah's happy birth;
And when our King returns to reign
All Israel will rejoice again.