

The Hebrew Christian Witness :

AN ANGLO-JUDÆO CHRISTIAN MAGAZINE.

אתם עדי. "Ye are My Witnesses."—Is. xliii. 10.

No. 10.]

OCTOBER, 1873.

[NEW SERIES.]

יום הכפרים הוא :

"IT IS THE DAY OF ATONEMENT."

THE first of October this year, the day on which this number is published, happens to be the day which our people—who do not "joy in God through our Lord Jesus Christ," by whom we have now received the atonement"—solemnise as the day of atonement prescribed in the Mosaic Ritual. On the day that this our impression reaches the hands of our readers, and on which most probably many peruse it, our Jewish brethren—who have not yet learnt that "Christ is the end of the law for righteousness to every one that believeth"—wherever they are found, throughout their dispersion, are in their synagogues praying vehemently for pardon and mercy. It is for this reason that we make it the theme of this our first article this month. We entreat our believing brethren—Jews and Gentiles—who savingly joy in God through our Lord Jesus Christ, to plead this day unceasingly with our TRINE God, their Fathers' God, that He may "give them repentance to the acknowledging of THE TRUTH."†

Having introduced this solemn subject, we desire to give some account of the observance of the day, under the Biblical Divine Ritual, and of how it has come to be observed, as now it is, under the post-Biblical, baneful parasite ritual. The prescribed Biblical Ritual is to be found in the sixteenth and twenty-third chapters of the Book of Leviticus. On the tenth day of the seventh month, the high priest, attired in holy vestments of linen, was to come into the sanctuary with a young bullock for a sin-offering, and a ram for a burnt offering. Moreover, with two kids of goats, and a ram, taken from the congregation of the children of Israel; the former as a sin-offering, and the latter as a burnt offering. For further particulars we refer our readers to the former of the two chapters in

* Rom. v. 11.

† Ibid x. 4.

‡ 2 Tim. ii. 25.

Leviticus we have named above. The divine ordinance and its solemn purport is minutely, succinctly, and graphically prescribed. Nothing is left for human erring pastors and teachers to supplement; the sacrifice of the young bullock, the rams, the disposal of the dual offering of the two kids, the ablutions of the high priest, the general fasting, are all precisely ordered. No one can read the sacred appointment without feeling profoundly solemnised. It tells us what a fearful load of sin men—including the human high priest, though divinely ordained—contract in the course of one year, and how the God of love and mercy had provided, up to a certain time, a typical tabernacle, a typical sacrifice, a typical high priest, by whom and through whom an atonement was year by year to be made. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."*

It was impossible for the thoughtful and sober-minded Israelite to have contemplated the profoundly mysterious Ritual—upon which time and space forbid us to expatiate at present—without arriving at the conclusion that that Ritual was a Schoolmaster of no ordinary lesson; a Schoolmaster which directed the thoughts of the anxious learner, year by year, from the blood of bulls and goats to the blood of the Redeemer Himself, who in fulness of time would come, and be announced as the Lamb of God, which taketh away the sin of the world:

"A sacrifice of nobler name
And richer blood than they."

As the guileless Israelite contemplated the dual sin-offering of the kids provided by the nation,—one killed, whose blood was taken within the veil, with which to sprinkle the mercy-seat, and before the mercy-seat, as well as the Tabernacle itself; and the other laden with the confessed sins of the nation, and given into the hands of **THE PRINCIPAL MAN OF THE TIME**, such is the import of the words **יָרֵךְ עֲמָנִי** in the original, translated in the authorised version "a fit man," to be taken into a **LAND OF EXCISION**, which resembled burial,—we say, it was impossible for the spiritually minded Israelite to have contemplated all this without having had his thoughts transferred from the outward and visible signs of redemption to the Redeemer Himself,—from the typical high priest and the atonement, to some great High Priest, who would Himself be the **ATONEMENT, ATONER, and RECONCILER**. How readily "the Israel of God," in the days of the Prophets, would couple the Mosaic Ritual for the **DAY**

* Heb. ix. 11, 12. We would strongly recommend our readers, believers and unbelievers, to peruse the whole of the eighth, ninth, and tenth chapters of this epistle, by the aid of Canon McCaul's valuable Paraphrastic Commentary.

OF ATONEMENT with such a passage as this :—" I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to His mercies, and according to the multitude of His loving-kindnesses. For He said, Surely they are my people, children that will not lie : so He was their Saviour. In all their affliction He was afflicted, and the angel of His presence saved them : in His love and in His pity He redeemed them ; and He bare them, and carried them all the days of old. But they rebelled, and vexed His Holy Spirit : therefore He was turned to be their enemy, and He fought against them. Then He remembered the days of old, Moses and His people, saying, Where is He that brought them up out of the sea with the shepherd of His flock ? where is He that put His Holy Spirit within him ?"*

It would seem that even at a later period in the history of our people, since our national dismemberment and dispersion, there were certain Jewish theologians who coupled the offering up and sufferings of the dual kid sacrifice with the Redeemer of Israel. The author of the Zohar proper† wrote thus :—" In the garden of Eden there is a certain pavilion which is called the pavilion of the sick. When Messiah enters that pavilion, and calls that all the ills, all the diseases, all the chastisements of Israel, may come upon Him, then they all come upon Him. And were it not that He eased Israel of them, and took them upon Himself, there would be no man who could bear the chastisements of Israel on account of the punishments due for the transgression of the law. Respecting this is it written, ' Surely He had borne our diseases,' &c. . . . And when the Israelites were in the Holy Land they removed, by the worship and sacrifices which they performed, all the ills and chastisements from the world. Now MESSIAH takes them off the children of the world."

Before we proceed to describe the Day of Atonement as it is observed by our brethren—who have not as yet repentance given them to the acknowledgment of THE TRUTH—according to their parasite, post-Biblical ritual, a few more words will be expected from us touching the principal sacrifice on the Day of Atonement, under the Mosaic Ritual. First, with regard to the kid which was despatched into the wilderness by THE MAN OF THE TIME, and then consigned to the LAND OF EXCISION,—as אֶרֶץ גְּזֵרָה should have been rendered. This part of the Mosaic Ritual is generally explained to typify the resurrection of the Saviour, whilst His death was symbolised by the offering up of the kid upon which the lot fell "for the Lord." After much anxious thought and study, we feel bound to reject

* Isaiah lxiii. 7-11.

† Zohar, vol. ii. folio 212, col. 1. For the original of the above, see Margolouth's "Penitential Hymn of Judah and Israel after the Spirit : an Exposition of the Fifty-third Chapter of Isaiah," p. 76.

that explanation. It is plainly intimated in the fifth verse of that wonderful chapter that both kids formed ONE SIN OFFERING. The very lots cast only corroborates the idea. The tenth verse, moreover, intimates that the kid to be despatched "into the wilderness," notwithstanding his lot, was to be presented unto the Lord to make an ATONEMENT. There certainly is an apparent difficulty about the term **אָזָזֵל** AZAZEL, as the printed Hebrew version has the word, which is rendered SCAPEGOAT in the English version. The original word, however, occurs in some MSS. as follows:—**אָזֵל** AZEL, **אָזְזָאֵל** AZZAEL, **אָזְזָאֵל** AZAAZEL; every one of which may be rendered, and we believe ought to have been rendered, the STRONG GOD. The adjective **עֲזָז** Azaz, or Ezzuz, according to Masorah pointing, has thus been rendered in Psalm xxiv. 8, to which verse we direct particular attention. We consider, therefore, that the translation SCAPEGOAT was a premature one, and that the kid on which the lot fell for AZAZEL, that is, for the SECOND PERSON in the TRIUNE DEITY, was to symbolise the completion of the sin-offering, by its despatch to **אֶרֶץ גִּזְרָה** to the LAND OF EXCISION, which represented burial. The verb **גָּזַר** GAZOR signifies death, or excision from the land of the living. It is so used in Isaiah liii. 8, in the sentence, "For He was cut off out of the land of the living." We suggest, therefore, that the dual Day of Atonement offering—the two kids, living and dead—personified the crucified and buried Saviour. Our suggestion gathers force when we read of Joseph of Arimathea, the **אִישׁ עֲרִי**, the principal man of the time when the Redeemer of the world was crucified, having had the sacred body consigned to him for burial. We venture further to suggest that this explanation of the typical character of the kid whose lot was for AZAZEL throws more light upon that professedly most difficult passage:—"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ:

Modern Biblical expositors have contrived to quote, second-hand, one after another, various Rabbinical opinions on the word **אָזָזֵל** AZAZEL, as we have it. As an illustration of what we mean, let our readers compare Mr. Clark's note of it, in the "Speaker's Bible," with that of Dr. Fairbairns in his work, "Typology of Scripture," as well as the different Bible Dictionaries published of late years. None, however, have

quoted the pithy and somewhat oracular observation on it by the shrewd and cautious Ibn Ezra. The reason is obvious. Ibn Ezra's Jewish successors in Mosaic hermeneutics did not like either to quote or to translate his extraordinary observation, and hence are modern Biblical expositors in utter and blissful ignorance of Ibn Ezra's opinion. Yet that opinion should be quoted, notwithstanding that it was vouchsafed in *sphinx* fashion. Here is what he wrote, after having given the opinions of others on the above problematic word, on it:—"But if thou canst understand the mystery which follows the word AZAZEL, thou wilt know its secret meaning, as well as that of the name, for it has fellows in Scripture. And I shall unveil unto thee part of the mystery by a hint. When thou art thirty-three years of age thou shalt know it."* Now the word which follows the last mention of AZAZEL is, in verse 11, **הַמִּדְבָּרָה**, "into the wilderness." Could Ibn Ezra have hinted at the mystery of Jesus being led by the Spirit into the wilderness to be tempted of the devil! It seems like it! Does Ibn Ezra refer to **יְהוָה עֶזְרָא**, "the LORD Strong" (Ps. xxiv. 8), and to many other places where **עָזַר** Az, strong, serves as an adjective either for LORD or GOD, when he writes, "it has fellows in Scripture?" Possibly. It seems almost certain that Ibn Ezra refers to the Redeemer's age at His crucifixion and burial, when he indites the enigmatic words, "when thou art THIRTY-THREE YEARS OF AGE thou shalt know it."

One more thought touching the solemn Mosaic Ritual of the day of atonement, suggested by the month and the day of the month. It was to take place on the SEVENTH month. The Jews, according to their computation of time, have two new years, one ecclesiastical and the other civil. Counting from the month **אֲבִיב**, or **נִסָּן**—the ecclesiastical new year—**תִּשְׁרִי**, is the SEVENTH month; the month in which the modern Jews continue to solemnise the prescribed "Day of Atonement;" divested of every shred and trace of the prescribed Ritual. Counting from the month **תִּשְׁרִי**, the Jewish civil new year,—the first day of which all the Jewish Rabbis determined to call **רֵאשִׁית הַשָּׁנָה**, THE BEGINNING OF THE YEAR, which was celebrated as such in all the synagogues of the world, on the 22nd and 23rd day of last month† —Nisan is the SEVENTH month. Little did the Jewish Rabbis imagine that their decision only tended to illustrate the decree of the Almighty respecting sacrifices, and their divine import. The Paschal lamb, the sprinkling of whose blood distinguished the households of the redeemed of Egypt, is thus plainly set forth in the

* **וְאִם יָכֹלֶת לְהַבִּין הַסֵּד שְׁאַחַר מַלְט עֲזָאֵל תִּדְעַ סֹדוֹ וְסֹד שְׁמוֹ:
כִּי יֵשׁ לוֹ חֲבֵרִים בְּמִקְרָא: וְאִנִּי אֶגְלֶה לְךָ קֶצֶת הַסֵּד בְּרִמּוֹ: בְּהִיּוֹתְךָ
בּוֹ שְׁלִשִׁים וּשְׁלֹשׁ תִּדְעֶנּוּ:**

† The reader, who may be interested in the subject, will find a paper on the Jewish New Year, from the same pen which writes this, in the last volume of the *Scattered Nation*, pp. 3-8.

MOsaic PASSOVER RITUAL :—"Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house. And if the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls, every man according to his eating, shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats : and ye shall keep it up until the fourteenth day of the same month ; and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side-posts and on the upper door-post of the houses wherein they shall eat it. . . . For I will pass though the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are ; and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt"* Mark well the lamb, whether "from the sheep or from the goats," was to be taken on the TENTH day of the month. The date should not be overlooked : it tells us plainly of the identity of type in the great Biblical sacrificial Ritual for the Day of Atonement and Feast of Passover ; that both pointed to ONE GREAT SACRIFICE, and that ONE GREAT SACRIFICE was the LORD JESUS CHRIST, who was announced by His harbinger, John Baptist, in the words, "Behold the Lamb of God, which BEARETH away the sin of the world."† It was on the TENTH day of that SEVENTH month that not only Mary anointed the Redeemer for the day of His "burying," "but the chief priests consulted," with a view to put Him to death ; He was, moreover, kept till the fourteenth day of that month ere He was "brought as that Lamb to the slaughter." How wonderfully were fulfilled in Him all the types set forth in the Mosaic Ritual ! This He declared on the cross, when He said, "It is finished."

" 'Tis finish'd ! the MESSIAH dies,
Cut off for sins, but not His own :
Accomplish'd is the sacrifice,
The great redeeming work is done.

" 'Tis finish'd ! all the debt is paid ;
Justice Divine is satisfied ;
The grand and full ATONEMENT made ;
The Son of God for man hath died.

"The types and figures are fulfilled ;
Exacted is the legal pain ;
The precious promises are sealed ;
The spotless LAMB OF GOD is slain."

* Exodus xii. 3-7, 12, 13.

† John i. 29.

"Tis finished ! Aaron, now no more
Must stain his robe with purple gore ;
The sacred veil is rent in twain,
And Jewish rites no more remain.

"Tis finished !—Let the joyful sound
Be heard through all the nations round ;
'Tis finished !—let the echo fly
Through heaven and hell, through earth and sky."

To us, who now believe and feel that we are "in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption," our former unbelief, as well as the present unbelief of the generality of our brethren, would have been utterly unaccountable, were it not for such declarations as the following:—"And He said, Go, and tell this people, Hear ye indeed, but understand not ; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes ; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. . . . For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers hath He covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee : and he saith, I cannot ; for it is sealed : and the book is delivered to him that is not learned, saying, Read this, I pray thee : and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men : therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."* Why ! if we had not a single scrap of the writings of the Evangelists and Apostles left unto us, ordinary reasoning would have compelled us to arrive at the conclusion that the types and figures contained in the Mosaic Ritual for the Day of Atonement must long since have been substantiated, since that Ritual has long, long, long ago ceased to exist. But the above denunciation accounts for the extraordinary hallucination on the part of our unbelieving brethren that they still serve God according to the Mosaic Ritual, when nought but an alien, a parasite ritual, is all they have—to misdirect their worship ! How tremendous the effect of such a ritual, has been recently illustrated.†

The Rabbis gravely teach, and their disciples implicitly believe, that

* Isaiah vi. 9, 10 ; xxix. 10-14.

† See THE BANE OF A PARASITE RITUAL. A Sermon. London : Longmans, Green, Reader, and Dyer.

Adam did penance and was pardoned on this day. Abraham circumcised himself on this day. Moses came down from Mount Sinai, the second time, on this day, when the Lord pardoned His people the sin of the golden calf, and made known to them his thirteen attributes.*

To give our readers a faint idea of the post-Biblical ritual of the "Day of Atonement," we only mention at present that it is the theme of a whole treatise—YOMA—in the TALMUD,—upwards of twenty chapters in the authorised Synagogue Ritual Code, entitled SHULCHAN AAROOCH MITTOOR ORACH CHAYIM,† besides almost numberless minor *opuscula* bearing on the ritual. The prescribed prayers for private and public use are so numerous as to require the whole twenty-four hours of the appointed fast day to go through them.‡ The fast is the only vestige of the Mosaic Ritual for that solemn day. Amongst the prescribed private prayers—as given in the manual entitled LIKKOOTAY Z'BHEE§—are some which, if we rendered them into English, would subject us to an action for publishing indecent and obscene literature. Some specimens of the prescribed public prayers and observances we have given on former occasions.||

At present we give two or three examples from the appointed prayers, taken at random from the liturgical service of the day, that our readers may judge for themselves how much post-Biblical Judaism has in common with Mosaic Judaism. The specimens we give are taken from the second volume of the Day of Atonement Prayers, as published by H. Abrahams, of St. Mary Axe. We give the late David Levi's translation, as it is the most approved of by the heads of the English synagogues. The first is taken from the sixty-fourth and fifth pages of that volume, and runs as follows:—

"Our God, and the God of our ancestors.

"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 not *the means* of pardon and 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. Thou didst prepare eight beautiful garments for the high priest, who made expiation therewith, to expiate the sins of thy people. The pure coat, formed of flax and wool, woven together, was to do away entirely the sin of sowing a mixture of different seed, The linen breeches, which reached

* Exod. xxxiv. 6, 7.

† Compiled by Rabbi Joseph Karo, from all the post-Biblical Jewish writers.

‡ Those of the strictest sect never leave the synagogue the whole of that time.

§ *The compilations of Z'bhee.*

|| See our last year's vol., p. 163, and the August number for this year, pp. 347-8. The author has nearly ready a work, for the press, to be entitled, *THE WHOLE PLAN AND DEVELOPMENT OF POST-BIBLICAL JUDAISM*, in which all the Jewish festivals are comprehensively treated.

from the loins to the thigh, were a ransom for those who uncovered the nakedness of the joints of the thigh. The mitre was placed on *his* head, to atone for the proud-spirited, who hold their heads high. The work of the girdle, which was woven full of cavities, was to cleanse the sin of the thief, and him who concealth his actions. The breast-plate of judgment was placed against his heart, to make atonement for the perversion of judgment and justice. The interweaving of the scarlet thread with the fine-twined linen in the ephod, was to make atonement for the transgression of idolatry. The golden bells, and purple pomegranates, were to remove the sin of slander. The plate of the crown on which was engraved the *holy* name, was fixed on his forehead, to procure forgiveness for those who profaned *God's* name. *But* we have perverted our way, and have, *therefore*, lost all these; they are no more, we are deprived of them all. O thou *who art* mighty, thou hast ever been called the Supporter of the fallen; O behold our degradation, and hide not thyself in *time of* trouble. Deliver our soul, for it is bowed down to the earth; O Lord, raise us up, and rouse us from the dust. May the attribute of Thine abundant mercy be our help this day, to be our upright advocate, and bring *us* the good tidings of pardon. May the speech of our lips be acceptable as an offering in Thy presence. O dismiss us not empty from Thy presence."

The second specimen occurs in pages eighty-four and five, of which the following is the burden :—

"Our God, and the God of our ancestors,

"With the covenant, mercy, and oath that was fixed with our father Abraham, on Mount Moriah, we endeavour to reconcile ourselves to Thee, and *with it* return to ask pardon and forgiveness, by the four forms of prayer of this day. The praised stem, that was extremely pleasant to the sight [Isaac], was worthy to be offered on the altar, on Mount Moriah; at the command of the *all-ruling* King, the venerable *patriarch* [Abraham] wondered; yet, he said, that this second command was more lovely and beautiful than the first. Lo, by this, he merited both the priesthood and the kingdom; also an additional reward for rising early for the journey: on the third day he perceived the exalted *Mount*, and the glory of the Divine presence, *on* the place that was covered with a cloud. The purity of his words, when he said to his servants, Abide here till we worship yonder and return, was spoken prophetically, and pointed out the return of the righteous; when his delectable son was loaded *with the wood and the fire*, his request procured mercy, that another [the ram] might be offered in his stead. His pure *father* built an altar, and arranged the wood, and bound him hand and foot, as the lamb of the continual burnt-offering; *when* he put forth his hand to the throat, to slay him with the knife, the angel, in haste, kindly called to him [Abraham]. When the righteous was proved in his righteousness, *and* viewed from heaven, his ransom [the ram] was entangled in the thicket; he [Abraham] laid fast hold on him, to offer it instead of his only son, and in lieu of him he sprinkled its blood and offered its members. On this lofty place, he [Abraham] arranged supplication for his posterity. O thou most glorious and blessed God, cause the ashes of the ram that was offered and burnt, instead of his only son Isaac, to be heaped up, and view it from the chiefest place of Thy glorious habitation. Thus they draw nigh unto Thee, and glory in their ancestors; happy are they, *for* who is

it that cleanses them, and causes their guilt to pass by? Their Former, who is in heaven, is the hope of Israel, and their glory; He will grant their will, and fulfil their desire for good."

One more example, and it must suffice for the present. It is taken from pages one hundred and thirty-five and thirty-six, and is the following:—

"Our God, and the God of our ancestors:—

"*The altar that removed sin, made atonement for us, and rendered us acceptable to God, exists no more; the continual morning and evening offerings have ceased; the burning coals on the altar are quenched in darkness, and the blood and members cease to make atonement. The anointed priest attired with his numerous garments faileth, and there is none that is able to make reconciliation by his abundant prayer; both presumptuous and ignorant sins have increased abundantly; our spirit is wounded, our light is quenched. From the time that our holy palace hath been laid waste, we have daily added to our guilt; our strength would fail because of hearing reproach, were it not for Thy mercy, and wide extended law. It is a received tradition from the time of our ancestors, that we ought to demean ourselves in Thy presence with abundant supplication, to pour out pleasant words and supplications; to call a solemn assembly, and to love liberality. To arrange prayer, as one who is perfectly accustomed thereto; to appoint a fast, to render the offerings with our lips; to come into Thy presence, and prepare to become perfect, that the dumb dove may find enlargement. Thou hast prepared an open gate for the penitent, where is the form of a hand from beneath the cherubim, to receive them; we have returned unto Thee, both young and old, hoping for Thine abundant mercy. Our eyes long for the salvation of Thy righteousness. Our inward spirit also earnestly desireth Thee; all our desires are towards Thee. O may our tears be numbered by Thee, our trust is in Thee, and our delight is in Thy law. Accept our prayer as the memorial of the priest's handful. May our words be pleasant to cleanse us from reproach. Justify us, that through Thee we may be praised and strengthened; cleanse us with hyssop, and strengthen us. We hope unto Thee, O Eternal, who art gracious and merciful; bind up our wound, comfort us in our mourning, hearken to our cry, to repent Thee of the evil, for by Thee the fatherless are pitied."*

Not only have the post-Biblical pastors and masters of Israel forfeited the Mosaic Ritual, but they have lost the correct apprehension of the spiritual meaning of that Ritual. They have turned AZAZEL into *Samael*; the latter is their appellation for Satan: an arbitrary notion which has been adopted by some Christian *exegetes*. He is prayed against publicly and privately on that day. The *Chasideem*—a fanatic and ranting sect amongst the Jews, numbering above a million—tell some marvellous tales, how some of their Rabbis outwitted *Samael* on the day of atonement. In 1817 was published a pamphlet under the title of *The Praises of Israel Baal Shem Tob*,* which gives the history of the rise and progress of

* *Master of the GOOD NAME*, that is, of the ineffable name, which is translated LORD.

that extraordinary sect. Amongst other incredible tales, the author narrates the following stories, which are believed most implicitly by the members of that body :—

"I have heard from the great Rabbi of the holy congregation of Meseritz, that once, on the Day of Atonement, Baal Shem was late in coming to prayer, and the people waited for him a long time. At length he came, sat down in his own seat, and laid his head upon the desk. After lifting up his head several times, he made signs to begin prayer. The celebrated R. David stepped forward, for he always read prayers on solemn occasions. But no sooner had he reached the amrud, or reading-desk, than Baal Shem began to pour forth upon him a torrent of abuse, which he continued for half an hour, putting him to shame in the presence of all the people. R. David, afraid that Baal Shem saw some sin upon him, began to retreat, but was stopt by a loud cry from Baal Shem, commanding him to stand still and pray. He commenced the prayers with weeping and sobbing, and hardly knew what he was about, for his heart was well nigh broken. When the Day of Atonement was over, R. David went to Baal Shem, and asked him what wickedness he had seen on him, thus to shame him before the congregation? 'I saw no wickedness,' replied Baal Shem, 'but I perceived Sammael, the accuser, in the path by which the prayers ascend to heaven; therefore I delayed the prayers until I could find out another road for them; but I was afraid lest there should be any vain thoughts in you, and on that account I wounded your heart to keep away all strange imaginations.'—Fol. 6, col. 4.

"On another occasion, on the eve of the Day of Atonement, there was a great accusation (in heaven) against Israel, the object of which was to take away the oral law. Baal Shem went about the entire day in great agitation. In the evening, when the whole town went to him to receive his benediction, he blessed only one or two, so great was his sorrow. He then went into the synagogue, leaned into the ark of the covenant, and spoke words of reproof, crying out, 'What shall we do if they take away from us the holy law? We shall not be able to exist among the nations for half a day.' He was particularly severe against the Rabbis who teach false doctrines. He afterwards went into the Beth Hammedrash, and said the prayer beginning, 'Kol nidre.' But the accuser grew more violent; and Baal Shem hurried all the men of prayer to make haste with their prayers, that he might be able to begin the prayer called 'N'ilah' in good time. Before this prayer he again exhorted the people to repentance, and wept. He then laid down his head upon the reading-desk, and sobbed and cried aloud, and then began to pray with a loud voice. His custom was not to look into the book. R. Yenkel, from Mezbesch, repeated the words first, and he answered. R. Yenkel began as usual. He said the words once: he said them again; but as Baal Shem answered not, he stood silent. Baal Shem then began to make the most wonderful movements, and bowed down his head even to his feet. The congregation feared every moment lest he should fall, and yet they were also afraid to lay hold of him. They therefore made known the matter to R. Wolf Kotzis. He came, and, looking into Baal Shem's face, made signs that no one should touch him, for his eyes were turned, and he uttered sounds like a wounded ox. This lasted for two hours, after which he stood upright in his

place, and soon finished the prayer. As soon as the Day of Atonement was over, all the people went to Baal Shem to pay their respects, and to ask what was the end of the accusation. He related to them how, during the prayer 'N'ilah,' he went from world to world without delay, until he arrived at the sanctuary, from which place, said he, 'I had only one gate to pass, in order to come to the Name Blessed-be-He. In the sanctuary I found prayers which had been waiting for the last fifty years, and had found no entrance. But to-day, by means of our great devotion, all these prayers were admitted, and shone as bright as the morning star. I said to the prayers, Why do you wait here all this time? They replied, We had orders to wait for you to be our guide. I said, Come along, for the gate was open (now the gate was as big as the whole world); but when we approached, an angel came and locked it; the lock was as large as the whole town of Mezbesch. I tried to open the lock, but was not able. I then ran to my Rabbi, the author of the book "Toldoth Jakob Joseph," and said to him, Israel is now in great trouble, and I am not permitted to enter: at another time I should not insist upon entering, but now it is necessary. My Rabbi said, I will go with you, and if it be possible, they will certainly open the gate. But when he came, he could do nothing with the lock. I began to weep and cry before the Rabbi, and to say, Will you forsake me in the time of trouble? He said, I can do nothing more; but come, let us go to the sanctuary of Messiah,—perhaps we shall find help there. When Messiah Righteousness saw me yet afar off, he said, Cry not, and gave me two letters,* with which I went back to the gate, and by the help of God, it opened. I then introduced all the prayers; and as soon as ever the prayers entered, the accuser held his peace, the decree was changed, and nothing but a note of it remained. There was, however, a great commotion in the world. Many had sent away their books to the province of Wallachia; for the accuser was of the sect of Sabbathi Tsevi (may their name be blotted out!), and the Bishop of Kaminiets had burnt two copies of the Talmud, one of which he had taken from a Jew by force, and laid upon the fire. The Bishop did not go unpunished; he was so injured by the fire that he died on the road home. Afterwards there was a public disputation in Lemberg, before the Bishop there, but he was struck with terror, and did not condemn the law. On the contrary, the whole of the wicked sect were schmadded (baptized),† for the Bishop commanded them to shave off half their hair and beard, to show that they were neither Jews nor aliens. To avoid this disgrace, they consented to be schmadded. Thus may all the wicked of the earth perish!" ‡

To what outrageous lengths will not a parasite ritual, whether in the Church or synagogue, lead! Gentile Christian brethren, we beseech you, join with us in earnest, solemn prayer on this day especially, that the God of Abraham, the God of Isaac, the God of Jacob, and the God and Father of our Lord Jesus Christ, may have mercy upon His ancient

* Cabbalistic letters of the alphabet.

† Shamad is a Hebrew word, signifying to *destroy*, which the Jews use for baptism, as they look upon baptism and destruction as synonymous.

‡ We have adopted, for the sake of convenience, the translation of the late Dr. McCaul, in his excellent little work entitled "Sketches of Judaism and the Jews."

covenant people Israel, and bring some of them, at least, to a saving knowledge of the Holy One, the Lord of Hosts, Jesus the Redeemer.

And you, brethren of the house of Israel, who are in the habit of taunting us that we are defying the law of Moses, because we believe in the Lord Jesus Christ, we solemnly admonish you that the taunt rebounds upon those who make it. We confidently take up the words of our Hebrew Christian brother of yore, and say, "Do we then make void the law through faith? God forbid: yea, we establish the law."*

And you, Jewish readers and preachers, as you read this day the appointed lessons,—Leviticus xvi., and Isaiah lvii. 14, lviii.,—bethink you, Is the ritual which you use, teach, and preach at all in harmony with the Mosaic Ritual? Think, oh think prayerfully, upon the pathetic words of the blessed Jesus:—"Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. And ye will not come to me that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"†

ISRAEL'S PRESENT AND FUTURE.

[The perusal of the Report of the last *Mildmay Conference*, just published, which contains the particulars of our HEBREW CHRISTIAN CONFERENCE, suggested to us a desire to re-peruse some of the former Reports. We were so much pleased with the address of our dear brother, the Rev. John Wilkinson, bearing the above title, in the Report for 1871, that we have made up our mind to give our readers an opportunity to share the pleasure with us. We therefore reproduce the substance of it here.]

BELOVED Christian friends, it would be very much out of place in this Conference, in introducing the Jewish subject to the notice of believers in the Bible and lovers of Christ, prominently to put forward societies. I have no intention of mentioning societies to-day; I would rather they were kept in the background altogether on these occasions. What we want to know is *the mind of God on this Jewish question*, and then pray, and labour, and believe, in harmony with the teachings of this blessed

* Rom. iii. 21.

† John v. 39-47.

Book. There is no healthy Christianity, either doctrinal, practical, or experimental, but that which is based upon the teaching of the Word, and we have no warrant to ask you to believe anything about the Jews, or to do anything in the interest of the Jews, or to cherish any kindly feelings towards the Jews, not warranted by the plainest teachings of this Book. Apart from this Book, we have no business to appear here before you, and to ask you to leave your dwellings to come and listen. It is on the authority of this Book we ask you, as Christian people, believers in the Bible and believers in Jesus, to come to this Book to examine God's revealed mind on this wonderful question.

I do not think it possible, beloved Christian friends, to find language in which to exaggerate the importance of this glorious question; not because God has got any special love to a Jew's soul as such, but He has got a special love to *that nation as such*, and that love to the nation is a love *for the purpose of unfolding through that nation His plan of mercy to the entire human race.*

I have to ask you then, patiently to wait for a few facts towards the close, for I wish to have a healthy basis from a few plain passages of the Holy Word.

Just a few preliminary remarks, in answer to the question, "How readest thou?" How readest thou the Word of God on this Jewish question? How readest thou this book? God has divided the human family, not equally, but into Jews and Gentiles. We give the term Jew to include the people of Israel from the Call of Abraham, though, as you know, Jew is a term coming from the tribe of Judah. The inhabitants of the world are divided, then, between Jews and Gentiles. The Gentiles are called in Scripture by three or four names; the three leading names for Gentiles are, Gentiles, heathen, nations. The terms which refer to Israel are, Children of Jerusalem, Children of Israel, Jews, Children of Jacob, and so on. Now, how many people, good Christian people, have been accustomed to look upon the term Israel, where a blessing is promised, as belonging to the Christian Church? They often do appropriate it exclusively thus. But, it may be asked, are not these blessings to be appropriated by the Christian Church?

Now, there are national blessings and temporal blessings on the one hand, and spiritual and eternal on the other. Wherever you find national blessings promised, such as land, and corn, and wine, and fruit, and oil, former and latter rain, scattering from a land, or restoring to a land, that means the Jews and no other people. Those interests are temporal, and national, and confined to them. Here is a mistake that many Gentiles, excellent in other respects, make; they quote a passage like this to prove general sanctification: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you." But they forget the verse immediately preceding and the verse immediately following: "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land." (Ezek. xxxvi. 24.) What then? "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and idols will I cleanse you." Now, do you not think it is fair to apply that cleansing, whatever it may mean, to the people thus taken out of all countries and brought to their own land? Then it does

not refer to sanctification at all in the sense in which it is often used. It is applied to a people, still unconverted, and to be taken in a sense preparatory to conversion, not following conversion. God says immediately after, "I will give them a new heart and a right spirit, and take away the stony heart and give them a heart of flesh." That is conversion following His cleansing, and the cleansing by water occurs after their restoration. So that it seems to me that it is a purging by Divine judgments, preparing them for the national conversion.

To illustrate the importance of keeping Israel and Gentiles clear, I will give you another passage: "He shall be a light to lighten the Gentiles, and the glory of His people Israel." A light to lighten the Gentiles, because they are in heathen darkness. God knew that the Jews would misunderstand and misrepresent the character of Jesus, and hold Him up to execration for ages, and He had it written that Jesus shall one day be their glory. Now look at one passage of the Old Testament, and an illustration of it in the New: "In the Lord shall all the seed of Israel be justified, and shall glory." The Gentiles shall be justified also. It says, "In Him shall the Gentiles trust," and they will get salvation for trusting; and the Jews will get no more. But it is the prerogative of the Jew to trust in Jesus, and glory in Jesus: "In the Lord shall all the seed of Israel be justified, and shall glory." Now take an illustration from the New Testament: there is the bigoted, blaspheming, bloodthirsty Saul of Tarsus, who in his ignorance, blindness, and unbelief, hales men and women bound to Jerusalem who call on that name. The Lord Jesus meets him, opens his eyes, changes his heart, and sends that very man singing through the world, "God forbid that I should glory"—glory, that is the prerogative of the Jew; but you do not see it, dear brethren, unless you keep these passages in view. But all the phraseology which is employed by the Holy Ghost has its meaning, and we should not confound these things.

Are we not then to use these precious promises in the Old Testament? and if we are to use them, to what extent? Now wherever *national* blessings are concerned, those are for the Jews *alone*. We have a good land, and we need not begrudge the Jew, even if there were no special purpose of restoring him to Palestine—which there is. But when we come to spiritual interests, there is no respect of persons with God; and so, when you have given the Jew the primary application of the passage where his name is mentioned, you may, after complying with the condition of the promise, claim all the sweetness of that promise. But we just give the same privilege to the Jew in reference to the Gentile passages, on the broad distinction that there is no difference before God in man's spiritual interests; while every one whose spiritual interests are concerned, every one who will comply with the conditions of the promise, shall have the blessing. But where the Gentiles are mentioned first, we shall keep in harmony with the revelation of God if we let the Gentiles have the primary application; and, on the other hand, when we find the Jews mentioned under any of their names, let us take care we give them the primary application. I think that is all an honest and earnest Christian would desire. I have heard a statement made about the spiritual Israel, but it was immediately followed by the statement, the spiritual seed of Abraham, as though they were one and the same thing.

I have not time to go into this at length, but I will give you the ground of difference between the spiritual Israel and the spiritual seed of Abraham. The spiritual seed of Abraham are believing Gentiles on the authority of the 3rd of Galatians: "If ye be Christ's, then are ye Abraham's seed and heirs according to promise." "If ye be Christ's." Why? Because we are linked to that father Abraham in a covenant made with him when he was as much a Gentile as a Jew. It has not occurred to all Christian readers of the Bible that there was a period of nearly one hundred years of Abraham's life, ninety-nine at least, when he was as much a Gentile as a Jew, for he was neither the one nor the other; he never became the father of the Jewish nation until he was circumcised, and he was not circumcised till he was ninety-nine years of age. Jacob was circumcised when eight days old. There was no period of Jacob's history when we could cut off a portion of his life and say, Jacob is as much a Gentile as a Jew. Now God made that covenant with Abraham in an uncircumcised state; and in the 4th of the Romans, which I commend to your attention, you will find that Paul three or four times tells us that God made a covenant with Abraham, not in a circumcised, but in an uncircumcised state, "that he might be the father of them that believe, though not circumcised, that righteousness might be imputed unto them also." So you see that the covenant of faith was made with Abraham when he was as much a Gentile as a Jew; so that now Gentile believers in Jesus are linked to father Abraham in a covenant made with him in an uncircumcised state. When God made that covenant with Abraham in an uncircumcised state, He did it on purpose that he might be the father of all them that believe, though they be uncircumcised. Now Israel means Israel. I know only of three applications of the word Israel in the entire Bible. Jacob, whom I name Israel, is one—that is the first; the ten tribes, as distinguished from the two; and the whole of Israel, as including the twelve tribes. I do not ask you to receive that at once, but will you take a note of it in your minds and examine it? for I have no wish to give one single sentiment, or the shadow of a sentiment, out of harmony with this revelation of God: God is my witness to that. I have a passion for His truth, but I want nothing but His truth.

Now just try this Israel with a few passages, and what an interest in the Jews it would awaken among godly people to know that Israel means Israel. "Let Israel hope in the Lord, for with the Lord is mercy, and and with Him plenteous redemption, and He shall redeem Israel from all his iniquities." "Israel shall be saved in the Lord with an everlasting salvation." "All Israel shall be saved." "My heart's desire and prayer to God for Israel," says Paul, "is, that they may be saved." And then you have this, "Let Israel hope in the Lord from this time forth and for evermore." "O Israel! thou shalt not be forgotten of Me."

Now, dear brethren, I ask you individually, how readest thou? I ask you in the interests of truth to read Israel as Israel, and to distinguish between the spiritual Israel and the spiritual seed of Abraham. Spiritual Israelites are converted Jews; spiritual children of Abraham are indiscriminately converted Jews or converted Gentiles. Dear brethren, open your Bibles and look at a passage or two while I make a few statements in a very condensed form relative to the present and future state of the

Jews. Just notice these two points: "A nation chosen for ever," "A land given for ever." *A nation chosen for ever.* Open at the Book of Deuteronomy, 7th chapter and 6th verse: "For thou art an holy people." Holy here is in the sense of consecrated to a good purpose, just as it says in the 11th of the Romans: "For if the first fruit be holy, the lump is also holy; and if the root be holy, so are the branches." It refers to national consecration: "For thou art a holy people to the Lord thy God." "The Lord thy God hath chosen thee to be a special people unto Himself, above all people on the face of the earth." In 2 Sam. vii. 28: "And what one nation in the earth is like Thy people, like Israel, whom God went to redeem for a people to Himself, and to make Him a name?" and then the latter part of the next verse: "For Thou hast confirmed to Thyself Thy people Israel to be a people unto Thee for ever." So much for the people: "A people chosen for ever." Now turn to Genesis xvii. 7, 8, with reference to *a land given for ever*: "And I will establish My covenant between Me and thee, and thy seed after thee, in their generations, for an everlasting covenant, and I will be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." And 2 Sam. vii. 10: "Moreover I will appoint a place for my people Israel"—this is a very striking passage—"I will plant them that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime." And then we are told that the people were not chosen because they were many, for they were the fewest of all people; and that the land was not given them because they were a righteous people, for they were a stiff-necked people; and that the people, the Canaanitish nation, whose land God gave to the Jews, were driven out of their country for their wickedness, not simply to give the Jews their land and their country; their extermination was because of their wickedness.

Now then, brethren, there is a purpose in this. What is God's purpose in electing the people for ever, and giving to them the land for ever? Here is a platform, and here is an instrumentality, and here is a revealed purpose. The leading instrumentality, the Jewish nation; the platform, Palestine; the revelation, the Bible; and the Jews are to be the leading instrumentality in unfolding the great plan of God from the call of Abraham until the winding up of the affairs of the universe; and it is in that light the Jewish nation is overwhelmingly interesting—not from any mere sentimentality in the Jew, but because the purpose of God is unfolded in the history of that people, and He will never have done with that people, as a separate people, until His purpose is fully unfolded.

Let me just notice three or four points. God gave existence to the Jewish nation that they might bear witness to the unity of His being; and they are in all the synagogues throughout the world to-day, in this and other lands, repeating the words:

"Hear, O Israel, the Lord our God, the Lord—One."

The Lord is one. A testimony to ADONAI'S unity is borne by the Jewish people, I say, at this day, throughout all lands, and at the same time

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a glorious protest against all the idolatry of the world, pagan and papal. Another reason God gave existence to the Jewish nation, is that they might receive from Him a revelation, and hold it in the interest of the world. He showed **THE** Word unto Jacob, His statutes and His judgments unto Israel; and then it is added, He has not dealt so with any nation. To them were committed the oracles of God, and they preserved these sacred Scriptures with the greatest care in manuscript times; and God so honoured the manner in which they preserved the first volume of His revelation, that He let them write the second volume as well. And they have handed over His precious volume complete to the Christian Church—nothing intentionally added to, nothing intentionally taken from it. Another purpose, dear brethren, was to give the world a Messiah. Many people say God raised up the Jews to give the world a Messiah; and now His purpose is accomplished, He seems to have done with them. He does not seem to have done with them. One of the most interesting thoughts is this—I find the Bible answers it in the affirmative—May there not be a mission for the Jews in the future commensurate in its importance with the magnitude of the miracle exercised in their preservation? You know, dear brethren, God has kept that people separate from either absorption or annihilation for nearly two thousand years. He never wastes miraculous power. Mark these two points, and then answer me: as God never wastes miraculous power, and as He has preserved this people separate from absorption or annihilation for nearly two thousand years, may we not infer that there must be a mission for the Jews in the future commensurate in its importance with the magnitude of the miracle exercised in their preservation?

(To be concluded in our next.)

THE BANISHED ONES FETCHED HOME.

AN HISTORICAL SERIAL TALE, ILLUSTRATIVE OF THE CHEQUERED ANNALS OF THE
JEWIS IN THIS COUNTRY.

BY AN INTIMATE FRIEND OF THE FAMILY.

BOOK III.—CHAPTER I.

FROM THE ACCESSION OF STEPHEN TO THAT OF RICHARD THE FIRST.

(Continued from page 406.)

I SHALL have to preface the account of Ibn Ezra's visit to this country, by a bird's-eye view of his antecedents and his own life. You will recollect that I have read to you a few evenings ago an extract from this Chronicle, recorded by one of my ancestors, *Gedaliah Ephraim Paltiel*, in which it was stated that many of the descendants of *Saul Marcus Paltiel*—the first settler of my forefathers in this country—had returned to Spain.* They settled at first at Granada; but some of their offspring who had a greater bias for the accumulation of knowledge than for that of fortune, repaired to Toledo, not only because of the cherished reminis-

* See the March number, p. 116.

cences, both of gladness and sadness, with which Toledo stands associated in our family annals,* but also on account of the great and many opportunities which the Colleges in that city afforded for the cultivation of science and literature. Abraham Ibn Ezra was a scion of one of those who took up their abode there. The family adopted, first, the surname of AZARIAH, the synonym of PALTIEL, which eventually became shortened into Ezra, by which surname his father, Rabbi MAYIR was known.

Abraham was born at Toledo about 1090. Happily he was not born to wealth, and had no faculty—when he came to years of discretion—for becoming wealthy; else it is probable posterity would never have heard anything of him, whilst science and literature would be *minus* the mine of intellectual wealth which his various works have proved, to intelligent scholars, ever since they were written. In his youth he had the advantage of the instruction of the great and learned ABRAHAM BAR CHYIAH, an astronomer and philosopher of no mean calibre, and that of the eminent KARAITÉ Rabbi YEPHETH, the most accomplished Hebrew Grammarian of his day. His acquirements became vast and varied, his fame and reputation European before he attained his sixteenth year; his opinions were sought after and quoted with deference. His friendship was coveted by the most distinguished *savants* and *literati* of his Jewish contemporaries. He began early in life to perform *Galooth*, or pilgrimaging—then in fashion amongst Jews and Christians by way of establishing their own righteousness, who roamed about the world in *forma pauperes*. He commenced with his own native province Castile. When he came to Zamora, the Moorish Samurah—Hebrew SHAMURAH, *watched over*, so named because it was enclosed, like Jericho of old, by seven lines of walls, and the intervening spaces defended by moats—the celebrated Rabbi YEHOODAH HALAYWEE happened to have made a rash vow about the marriage of his only daughter. But I had better let my ancestor Solomon tell the tale, as he bequeathed it in this Record. I shall therefore simply act as translator in the matter, of a few passages culled here and there:—

“This reign of Henry the second, son of the Empress Matilda, is as detrimental to the peace and prosperity of our people as was that of his predecessor. Many sorrows beset every step we take. Yet we are permitted frequently to enjoy the fellowship of some of our kinsmen from Sephard. In the fifth year of the rule of the present king, A. D. 1159 a member of our family, settled in Sephard, came to this land; his name, through east and west, has a pleasant savour like ointment poured forth. I had the honour to be his host all the time he was in this island. I set apart one of the largest chambers in my house for his studies and for the reception of those who came to seek instruction from his lips; as well as for the delivery of his profound discourses to the congregation of Israel resident in London. It was my delight to learn from him. I learnt much from his public discourses, but much more in private, when he permitted me to look into his mind, without fear of being persecuted for what he believed by the fat-hearted, dull-eared, dim-eyed amongst our people. I had also as another guest, at the same time, Joseph, the son of Jacob of Maudeville; he was a diligent disciple of Abraham Ibn Ezra; he

* See the volume of the HEBREW CHRISTIAN WITNESS for 1872, p. 137.

wrote down the discourses on the twelve [minor] Prophets, as Abraham Ibn Ezra delivered them here. Joseph of Maudeville also made copies of our kinsman's expositions of the five Books of Moses. Abraham Ibn Ezra explained to us privately such observation as he thought proper, for various reasons, to leave enigmatical in his writings. For instance, he told us plainly that in his remarks upon Lev. xvi. 8, where he wrote, "I shall unveil unto thee part of the mystery by a hint. When thou art thirty-three years thou shall know it," he hinted at Him who was cut off out of the land of the living, in His thirty-third year. He considered the kid which was ordered to be despatched into the wilderness, and bear the iniquities of the children of Israel into a land of excision (verse 21, 22), symbolised the temptation, death, and burial of Jesus of Nazareth.* But Abraham Ibn Ezra feared to write down such opinions, and therefore left many a passage in obscurity. He wrote, whilst under my roof, his book *YESOD MORA, The Basis of Fear*, as well as his *IGGERETH HASHABBATH, Epistle on the Sabbath*; the first of the two he has written expressly for me, as a token of his gratitude. During his sojourn in my house, he communicated to me many episodes in his life. He told me that his God provided him "a help meet" under peculiar circumstances. He performed his first GALOOTH, *pilgrimage, incognito*, through the province of Castile, in which he was born. He travelled on foot, and begged his food from house to house. "Whilst doing GALOOTH at *Samura*," the modern Zamora, I give his own words "I happened to enter the house of a very rich man, and stood at the door, after the manner of a beggar, looking for an alms. On entering the room the master of the house began to pace up and down much perturbed, whilst the mistress and her daughter cried out, 'It cannot be!' To which the master emphatically rejoined, 'It must be; it cannot be otherwise!' I was left standing and quite bewildered. A cloud of sorrow mantled the countenances of father, mother, and daughter; the last was very beautiful. After a while I turned to retrace my steps, when the master of the house arrested me with the following words, 'Whither wilt thou go; thou art henceforth my son-in-law.' I muttered, in confusion, 'Who am I, and what am I, to attain to such honour?' 'Here thy home shall be henceforth!' was the repeated reply. The untoward address contrasted strangely with the show of their countenances. As a poor man doing GALOOTH, I was in great perplexity how I ought to act. The master of the house set about at once to educate me, and that very day he discovered that I was a quick learner, inasmuch as he found that he had no occasion to repeat any lesson he taught me; the mistress looked upon me with undisguised disdain.

"On the following day, I was left by myself for several hours in my host's sanctum, whilst the owner was out. I observed one of his poems unfinished; it was in the form of an alphabetical acrostic—the hymn now in use in some synagogues on the Saturday before the feast of PURIM, which begins, 'O Lord, let not Thy mercy cease,' &c. The writer stopped short at the twentieth letter ך, R. I glanced over it, made a few corrections on the part done, and finished that which was left undone. When my host returned, and beheld what was done, he asked, with a bright countenance, 'Who has been here?' With my head bowed down,

* See p. 437.

I replied, 'No one, but myself.' 'Abraham Ibn Ezra must have been here; I recognise his style of diction.' 'None was here but myself, I am Abraham Ibn Ezra.' He fell upon my neck and wept copious tears of joy, saying amidst his sobs, 'My darling Esther shall be EZER, (a help) meet to thee, and thou shalt be BEN EZER (a helping son) to me?' He then took me by the hand and led me to his wife and his beautiful daughter, and announced me by name. This at once dispelled the cloud of sadness which covered their brows hitherto. I then learnt that my host was none other than the renowned sage YEHOODAH HALAYWE. Amidst joy and felicity, the wife related how she was the cause of the auspicious betrothal. She said, that she had often reminded her husband that their only daughter had reached the age when she should be married, and that it was incumbent upon him to look out for a husband for the damsel; but he neglected to do so. Yesterday morning, Esther's mother reminded her husband, with some urgency, that if their daughter was not married within another year, Esther would reach the age when it was a disgrace to a daughter of Israel to be unmarried. He was provoked, for his mind was pre-occupied with the Esther of the days of yore, in Shushan, in allusion to the burden of the poem which led to the *dénouement*, and he could not afford a thought for his own beautiful Esther at home. In his anger, the father vowed a vow that the first person who shall enter the house subsequent to the vow, shall be our Esther's husband. Immediately after this thou didst enter in the garb of a beggar. Canst thou wonder that we looked with strong disfavour upon thee? for we knew not whose son thou wert. But it was all my doing; if I had not urged my husband, he would not have made the vow, and we should not have had thee for our son-in-law.' "

A few weeks after the above occurrence, Abraham Ibn Ezra and Esther were united in wedlock, and for a time Yehoodah's son-in-law gave up the idea of doing GALOOTH, pilgrimaging; he lived with his wife at his father-in-law's. He had two sons by Esther, Yehoodah the first-born, named after Esther's father, the grandfather's soul was knit to his namesake; and Isaac was the name of the second. Yehoodah died early in life, and Esther did not survive long the birth of Isaac. When Isaac grew up, Ibn Ezra resumed his peregrinations. He traversed over a great part of Europe, Asia, and Africa, and made the best possible use of his eyes, ears, and scientific taste. He and some of his pupils happened once upon a time to be on board a ship, when the vessel was surprised by a violent hurricane. Ibn Ezra overheard the captain determine on a plan for easing the ship, by throwing every ninth passenger overboard, and was scheming that the Jewish passengers should furnish every ninth one. Ibn Ezra, one of the most "ready reckoners" of his day, effectually outwitted the designs of the captain; he contrived to place his friends and himself in such positions as to evade, in every case, the doomed one.

No one ever illustrated more painfully the Biblical aphorisms—"The race is not to the swift, nor the battle to the strong; neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill,"* than Ibn Ezra. Whatever riches his mind has treasured

* Eccles. ix. 11.

up, he was all his lifetime poor and luckless. Nothing in a worldly point of view prospered with him. He once improvised whilst speaking of his sinister fortune to me, the following stanza :—

“I toil to prosper, but I do not succeed, for the stars of heaven are perverse
towards me,
Were I a merchant in grave clothes, no man would die during my life time.
Sphere and planets diverged from their usual course at my birth ;
Were candles my merchandise, the sun would not set till I was dead.”

As an instance of his inauspicious fortune, he related to me that when he was in Mantua a certain rich man conceived the idea of providing for him sufficient to support him for the remainder of his life. Having ascertained the route by which he went from his lodgings to the BETH HAMEDRASH, the Jewish College, the rich man placed one morning a well filled bag of gold in his way that Ibn Ezra might find it. But that very morning, the pilgrim made the experiment of finding his way to the BETH HAMEDRASH blindfolded, because of an idea which took possession of his mind that he might, sooner or later, lose his sight, and that it would be well therefore for him to begin in time to practise groping his way in the dark. Of course, he missed the bag of gold, and a churl found it and appropriated it. The luckless Ibn Ezra finished his narrative by improvising the following pathetic stanza, which I shall repeat first in the original Hebrew, and then furnish a prose English translation :—

IL-LOO L'PHEE AY-DAI D'MA-AI YIZ-ZO-LOON
Lò DA-R'CHAH RE-GEL ENòSH YA-BE-SHETH :
ACH Lò L'MAY NO-ACH L'BHAD CO-RATH B'REETH,
QUI GAM LID-MA-AI NIR-ATHAH HAK-KE-SHETH.*

Were my tears to flow commensurately with my misfortunes,
Man's foot would not tread on dry ground :
But a covenant was not made solely with respect to the waters of Noah,
Verily the bow was made manifest also for the restraining of my tears.”

I think I had better pursue the same plan with reference to the incidents which conduced to the settlement of the Josce family in this country, by giving the required information out of this time-honoured Record. As those incidents were chronicled by another hand, and at a later period, I must ask my son to help me to unroll this scroll till we come to the memoranda of a subsequent ancestor of ours.” Several gentlemen of the company offered their assistance, but the lord of the mansion thought that too many hands would only retard the finding of the required chronicle, and therefore declined the proffered assistance, with thanks.

Whilst the process of unrolling and search was taking place, some interesting and entertaining desultory conversations were held.

“I have frequently heard it stated on Christian platforms for missions to the Jews,”—observed Mr. Elitto von Israel—“that the scheme of the

* אלו לפי אידי דמעי יוולון
לא דרכה רנל אנוש יבשת ;
אך לא למי נח לבד כרת ברית
כי גם לדמעי נראתה הקשת :

designing captain became a *fait accompli*; though the speakers on those occasions seemed unaware that Ibn Ezra was one of that Captain's doomed victims."

"Unfortunately, the generality of speakers on such platforms are not well posted up in the history of our people," replied the historian on the present occasion, "and we therefore now and then hear strange things about ourselves from our friends. What is chronicled here in this scroll, respecting the mischievous plan of the captain, is also recorded in this interesting volume, DARCHAY NOAM, by *Mosheh ben Chabhibh*, and also in De Rossi's biographical Dictionary here before me, under the name of ABEN EZRA, which any of you may consult."

Benjamin Mendelstam observed that almost every great man, who had enriched posterity with the invaluable opulence of science and learning, was a poor man, and held an inferior position whilst in the land of the living. As an instance, he mentioned the great Mendelssohn, the great grandfather of our glorious musician, Mendelssohn Bartholdy. Whilst he electrified the learned with his literary productions, he was only in the humble position of a clerk in a mercantile house, in Berlin, the head of the firm being an *ignoramus* of no ordinary obtuseness. An amusing anecdote is related in illustration of his subordinate position which some here may not have heard. Whilst he was making out some invoices in his master's counting house, the merchant came up to him, with a customer from the Duchy of Posen, and rudely accosted him with "Mendelssohn, what art thou doing now? dreaming over those nonsensical hobbies of yours?" "No, I indulge those dreams, in happier hours, when I am by myself, in my humble study; here I attend to the business of the house of which I am a servant. I am now making out invoices of yesterday's purchases." "Thou must put by those invoices for the present, and make out at once this gentleman's invoice." Having given the order, he left the customer and clerk to themselves.

When alone, the former said to the latter, "*Mein Herr*, did I hear your name correctly? Have I the honour of being in the presence of *Herr Mendelssohn*?"

"My name is Mendelssohn."

"Moses Mendelssohn?"

"Yes, my name is Moses Mendelssohn."

"What! the great Mendelssohn! the author of *Phedon*?"

"Yes, I have the honour to be the author of that work."

"Now I am astounded! I am confounded!"

"Why, *mein Herr*? What perplexes you?"

"The unaccountable dealings of Providence! You, the clerk of such a man as the head of this firm! You should have been the head of the firm, and be your clerk!"

"I beg pardon," humorously rejoined Moses Mendelssohn, "Providence never makes mistakes; the arrangement in our case is as it should be. Think you that if I had been head of this firm, that I would have employed the brainless Bernhard as my clerk? Never! He would have ruined the business in six months."

The anecdote was a pleasant parenthesis, the moral of which was appreciated by all. It was followed by a little narrative by Mr. Da Costa, which caused a good deal of merriment.

"Your giving us the second specimen of Ibn Ezra's poetic composition in the melodious original,—a stanza distinguished for thrilling pathos, as well as for harmonious rhythm and rhyme—brought to my mind a very curious apostrophe which I once heard from the pulpit of St. Sparkleslop, in one of our watering places, of which a certain reverend Phoploe Bell is the incumbent. That gentleman, who is a sort of oracle among theological young ladies, suddenly diverged from one of the digressions—which form the staple of his discourses—to give his opinion as to the characteristics of the languages of Greek and Hebrew; that of the former he described correctly enough, as rich in its vocabulary, vigorous in diction, and its sound pleasant to the ear. The latter he characterised as poverty-stricken in words, feeble for the purposes of composition, and particularly harsh and grating upon the ear."

This was followed by a general chorus of hearty risibility, in which the three young ladies in my vicinity joined most cordially—none more so than Miss Ignota; the sweet ring of her merry laugh delighted all; it was the first time that she was seen or heard by any of our party to laugh at all. She plunged us all afresh into a loud chorus of merriment when she said, whilst wiping her eyes, "What a ridiculous man to be sure!"

"At all events," Sir Francis Palgrave remarked, "Mr Phoploe Bell is *certainly* no sort of oracle with our young ladies here."

"I should think not indeed," timidly *sotto voce*, remarked Miss Thirza Da Costa to her mother, by whose side the young lady was sitting.

When sobriety was somewhat restored, the lord of the mansion observed,—

"A somewhat inadequate apology on the part of a minister of God's word, for culpable ignorance of the sacred tongue; the reverend Phoploe Bell has not only flippantly prostituted the sacredness of the pulpit, but wantonly profaned the language in which the Almighty elected to reveal His will to the Patriarchs and Prophets of old, which, even in translations, is considered a priceless treasure amongst all civilised nations. But to what enormous nonsense will not flattered ignorance and conceit give utterance!"

"Why! Uncle," observed David Mocatta, "when the Redeemer arrested Saul of Tarsus in his murderous mission to Damascus, He expostulated with the persecutor in the Hebrew Tongue, and not in the Greek. I cannot help thinking that the Hebrew words of the address—SHA-ool SHA-ool LA-MAH TIR-D'PHAY-NEE—are at least as euphonious as the Greek version of them *Saoul, Saoul, ti me diokeis*, rendered into English, "Saul, Saul, why persecutest thou me?"

"Certainly," was the general word of approbation.

"But you see, my son," Mr. Nathan Mocatta supplemented, "poor Mr. Bell does not know a word of Hebrew, and, I suspect, but very little of Greek. The most incongruous thing in connection with St. Sparkleslop is, that the curate is a most accomplished Biblical Scholar and Philologist, a countryman of Ibn Ezra and Mendelssohn, who enjoys an European reputation! What a perversion of things! Yekoothiel the Curate, and Bell the Incumbent!"

"The name of the Incumbent of St. Sparkleslop," remarked Mr. Frederick Salmonson, "reminds me of a riddle of Archbishop Whateley,

who is said to have interrupted a talkative slip-slop clergyman in his diocese with the following query :—‘ Patrick Fitzaltalk, why do you resemble a bell ? Do you give it up ?’

“ ‘ I do, my lord.’ ”

“ ‘ Because you have an empty head and a long tongue.’ ”

Though the archiepiscopal conundrum caused considerable approbation with some, it did not altogether commend itself to Mr. Mocatta ; for he returned to his former exclamation, by saying, “ As far as Mr. Phoploe is concerned, no doubt the surname Bell, according to Archbishop Whateley, suits him ; but as regards St. Sparkleslop, I must repeat, What a perversion of things ! Yekoothiel the Curate, and Bell the Incumbent.”

“ Probably, if our Hebrew Christian brother Yekoothiel were appealed to in the matter,”—remarked Sir Francis Palgrave, “ he would answer with Mendelssohn, ‘ Providence makes no mistakes ! Think you that if I had been Incumbent of St. Sparkleslop’—by the bye, it was the present Vicar who named his Church after that patron *saint* in lieu of ‘ St. Augustine,’ which was the previous name of that Church—‘ that I would have had Mr. Phoploe Bell as my Curate ? Never !’ No Christian Incumbent who had the spiritual saving health of his congregation at heart would allow a Phoploe Bell to turn the pulpit of his Church into a bottle of Sparkleslop.”

“ Now that we have found the Chronicle which contains a record of the incidents which conduced to Josce’s settling in England,” remarked the venerable lord of the mansion, “ we need not continue the digression.”

(*To be continued.*)

THE TALMUD.

BY H. C. OXONIENSIS: A TALMUDIST OF TALMUDISTS.

INTRODUCTION. (*Continued from page 413.*)

I do not wish, nor do I expect the readers of the HEBREW CHRISTIAN WITNESS to accept my strictures on my own view of the essay in question. I am conscious that I am writing for acute readers, who have passed through an exceptional school ;—readers who have learnt that certain dogma are not undeniably true, because they may have been taught to believe in them ever since they could lisp ;—readers who have been taught to weigh, analyse, and scrutinise every doctrine, every ordinance, every formula in the Church and the Synagogue, whether it be in accordance with the Word of God. Writing for such persons, it would be arrant presumption on my part were I to ask or expect that my opinion of Mr.

Deutsch’s essay on the Talmud should be accepted as the *ultimatum*, in the oft repeated *vexata questio*. All I dare ask, and venture to expect, is that those interested in the settlement of the subject should continue to consider it an open question, and not conclude that Mr. Deutsch has altogether closed it, until they have read all I have to say about the Talmud. I dare ask and hope that those interested in the subject will once more peruse the article in the *Quarterly Review*, No. 246, page by page, carefully and analytically, and judge for themselves whether the writer on the same theme in the *Edinburgh Review*, No. 281, was not justified in describing it as “ superficial,” or whether he deserved the

severe personalities with which Mr. Grove angrily attacked him.*

Let me help the readers of the HEBREW CHRISTIAN WITNESS to an analysis of the thesis as treated by the late Mr. Deutsch. His treatise consists of about 48 pp. of the *Quarterly Review*, in the number given in preceding paragraph; it begins on p. 417, and ends on p. 464. The first eight or nine pages, namely, 417-425, consist of what our transatlantic cousins call *bunkum*. I do not like the word, but I have not a more suggestive one than that, "at my fingers' ends." The burden of those pages will and must remind every intelligent reader of the opening speech of a smart barrister, or advocate, in behalf of an uncomfortable client. The subtle advocate is eloquent in naming parties to whom the client is well-known, and with whom the client is popular. The following quotations will illustrate my meaning:—

"Turn where we may in the realms of modern learning, we seem to be haunted by it. We meet with it in theology, in science, even in general literature, in their

* Since the above has been put into type I had my attention directed to the following paragraph in the "Table Talk" of the *Guardian* for the 10th of September:—

"The HEBREW CHRISTIAN WITNESS, which seems to be a kind of *Record* adapted to the peculiarities of converted Jews, has a fierce attack upon Mr. Grove's notice of the late Mr. Deutsch in *Macmillan's Magazine*. Mr. Grove, as our readers will remember, defended his 'departed friend' from the charge of superficiality made by an *Edinburgh Reviewer*, and the writer of this paper, who signs himself "H. C. Oxoniensis, a Talmudist of the Talmudists," retorts the charge, and, examining Mr. Grove's paper paragraph by paragraph, endeavours to prove that it was justly made. The writer is too personal to be very formidable, but it would be very satisfactory to outsiders, that is, people unacquainted with Hebrew literature in its original form, if this controversy, supposing it to be one in reality, could be settled. It will take a good deal more proof than has yet been adduced to convince the ordinary readers of the *Quarterly* that Mr. Deutsch's article was superficial. We may mention, for what it is worth, that a rumour exists that the writer of the article in the *Edinburgh* and of this paper in the *CHRISTIAN WITNESS* is the same person, an eminent Jewish convert."

I do not suppose that either the editor

highways and in their byways. There is not a handbook to all or any of the many departments of biblical lore, sacred geography, history, chronology, numismatics, and the rest, but its passages contain references to the Talmud. The advocates of all religious opinions appeal to its dicta. Nay, not only the scientific investigators of Judaism and Christianity, but those of Mohammedanism and Zoroastrianism, turn to it in their dissections of dogma and legend and ceremony. If, again, we take up any recent volume of archaeological or philological transactions, whether we light on a dissertation on a Phœnician altar, or a cuneiform tablet, Babylonian weights, or Sassanian coins we are certain to find this mysterious word." P. 417.

And so the sparkling writer proceeds page after page without any better authority than his *ipse dixit*. He adduces, indeed, an authority on page 419; but by doing so he has overdone it; inasmuch as he betrays at once his model and his *superficiality*. Mr. Deutsch exclaims thus in a paroxysm of fervour on the subject of his thesis:—

"Well may we forgive Heine when we read the glowing description of the Talmud contained in his 'Romancero,' for

or the proprietor of, or contributors to, THE HEBREW CHRISTIAN WITNESS, will consider themselves defamed by their monthly being styled "a kind of Record." "The peculiarities of converted Jews" will be found to contrast favourably with the peculiarities of Gentile converts, as every candid reader of the writings of the New Testament and those of the *Guardian* will undoubtedly admit. The fiercer attack was that of Mr. Grove upon the writer in the *Edinburgh Review*. It was Mr. Grove also who was fiercely personal. I do not appeal to ordinary readers of the *Quarterly Review*—one of them told us in *Macmillan's Magazine* that some of Mr. Deutsch's statements came upon him like "revelation." I appeal to well-read scholars, accustomed to the force of proof, and who are not dazzled by the sparkle of words and phrases. Such readers, and the writer in the *Edinburgh Review* is one of them, do not require much more to convince them that Mr. Deutsch's article was superficial than the perusal of the article itself. I do not lay claim to eminence, but I lay claim to be a *Talmudist*, which the writer in the *Edinburgh Review*, though otherwise eminent, is not. Several slips in his article bewray his following closely the guides which head his paper, and they have led him astray now and then. I could not, therefore, be the writer of that clever article in the *Edinburgh Review*.

H. C. OXONIENSIS.

never having even seen the subject of his panegyrics. Like his countryman Schiller, who, pining vainly for one glimpse of the Alps, produced the most glowing and faithful picture of them; so he, with the poet's unerring instinct, gathered truth from hearsay and description. But how many of these ubiquitous learned quotations really flow from the fountain-head? Too often and too palpably it is merely—to use Samson's agricultural simile—those ancient and well-worked heifers, the '*Tela ignea Satanae*,' the '*Abgezogener Schlangenbalg*,' and all their venomous kindred, which are once more being dragged to the plough by some of the learned."

The sensible and intelligent reader of the extract just given will naturally ask, "If Heine and Schiller could write 'glowing' descriptions—I forbear at present to dwell upon their truthfulness—of which neither of those brilliant geniuses knew anything but from hearsay, why could not the smart Mr. Deutsch do the same?" But Mr. Deutsch betrays his glaring *superficiality* by his unlucky quotations. In his "poetic" soaring, as Mr. Grove would probably phrase it, he quotes *Tela ignea Satanae*, evidently from hearsay. Had he ever read the work, he would have known that Wagenzeil named thus his translations into Latin, three of the most blasphemous works which emanated from Jewish profane writers, namely, the *Toledoth Yeshu*, which purports to be the history of our blessed Lord,—a work so vile and filthy that I cannot help expressing my surprise that so sharp-witted a man, as Mr. Deutsch was, should so forget himself as even to allude to it;—*Chizzook Emoonah*, and *Nitzachon*; the two last works being attempts, in blasphemous phraseology and insinuations, to refute the claims of Jesus of Nazareth,—whom Mr. Deutsch, whether designedly or derisively Mr. Grove may be able to explain, designates (p. 438) our Saviour,—was not the predicted Redeemer of Israel. Well read scholars must smile at the allusion to Samson's agricultural simile. No one has ploughed so unabashed and with such self-complacency, with ancient, old heifers, bred in other herds, as has the late Mr. Deutsch.

The essayist in the *Quarterly Review* undertakes to give us a sketch of the vicissitudes of the printed

editions of the Talmud, and, as usual, betrays his ignorance of the real state of the case, and that he is only writing at second-hand. On pages 420 and 421 of that article the writer proceeds in the following strain:—

"We were fain to quote the first editions of this Talmud, though scores have been printed since, and about a dozen are in the press at this very moment. Even this first edition was printed in hot haste, and without due care; and every succeeding one, with one or two insignificant exceptions, presents a sadder spectacle. In the Basle edition of 1578—the third in point of time, which has remained the standard edition almost ever since—that amazing creature, the Censor, stepped in. In his anxiety to protect the 'Faith' from all and every danger—for the Talmud was supposed to hide bitter things against Christianity under the most innocent-looking words and phrases—this official did very wonderful things. When he, for example, found some ancient Roman in the book swearing by the Capitol or by Jupiter 'of Rome,' his mind instantly misgave him. Surely this Roman must be a Christian, the Capitol the Vatican, Jupiter the Pope. And forthwith he struck out Rome and substituted any other place he could think of. A favourite spot seems to have been Persia, sometimes it was Aram or Babel. So that this worthy Roman may be found unto this day swearing by the Capital of Persia or by the Jupiter of Aram and Babel. But whenever the word 'Gentile' occurred, the Censor was seized with the most frantic terrors. A 'Gentile' could not possibly be aught but a Christian; whether he lived in India or in Athens, in Rome or in Canaan: whether he was a good Gentile—and there are many such in the Talmud—or a wicked one. Instantly he christened him; and christened him, as fancy moved him, an 'Egyptian,' an 'Aramean,' an 'Amalekite,' an 'Arab,' a 'Negro'; sometimes a whole 'people.' We are speaking strictly to the letter. All this is extant in our very last editions."

All this reads very learned and sparkling. I shall have to deal with the history of the various editions and censorial alterations of the Talmud hereafter. At present I will only remark on the sneer at the "Faith," and the implied assertion that the Talmud did not contain "bitter things against Christianity." Now, every well read Talmudist knows full well that the earlier editions of the Talmud did not even attempt to hide the venomous virulence of the Rabbis against Christianity. Instead of studying to

employ "the most innocent-looking words and phrases," when speaking of the Saviour and Christianity, the authors of the Talmud used the grossest, most offensive, and filthiest words and phrases that baseness and malicious hatred could possibly coin. Let any one ask Dr. Adler or Dr. Artom, the respective chief Rabbis of the German and Spanish Jews in this country, to furnish a translation of some suppressed passages in *Treatise GURKEN*, fol. 56, cols. 1, 2, concerning the Redeemer's punishment, as asserted by the "spiritualists" of the time. So revolting, so obscene, so blasphemous against Christ are those passages, that the very allusion to them causes me burning shame and confusion of face. The Jewish youth who are taught the Talmud from expurgated editions are orally indoctrinated in the statements of the suppressed passages. Surely, if Mr. Deutsch had any knowledge of the Talmud from the Talmud, he would have been a little more discreet in his zeal than he showed himself to be. What a proficient in the Talmud dared not do, a superficial one rushed forward to do.

The above quotation is followed by a rhetorical description of the persecutions to which the Talmud had been exposed. Any one acquainted with such works as Pinner's translation of *BERACHOTH* into German, Chiarini's French translation of the same treatise, or other works anent to the sub-

ject in which the British Museum abounds, will agree with the writer in the *Edinburgh Review*, that Mr. Deutsch "did scant justice to many considerable labourers in the same field of inquiry."

The writer in the *Quarterly Review* waxeth wonderfully eloquent when he comes to the story of Pfefferkorn and Reuchlin—a story told a hundred times over and over again more impartially and more truthfully than by Mr. Grove's *protégé*.—Mr. Deutsch is sublime in his indignation at Pfefferkorn; and magnificent in his approbation of Reuchlin. Thank God, that Pfefferkorn's indiscreet zeal was not carried into effect; thank God, that Reuchlin's sharp-sightedness saved the Talmud, the most damaging witness against post-Biblical Judaism, from destruction. What would not the Deutsches of the Synagogue dare to say in praise of that work, if the Talmud had been destroyed! Instead of our ability to point to that work, in verification of the Saviour's declarations that the Jewish teachers made void the Word of God, through their tradition, Jewish teachers would assert that the Talmud would have told a different story. I, for one, am as much grateful to Reuchlin for saving the Talmud from destruction, as I am to Neander for advising the King of Prussia, not to make a martyr of Strauss's blasphemous work *Leben Jesu*. So much for Mr. Deutsch's exordium.

(Introduction to be continued.)

Notes.

THE PRIESTHOOD OF CHRIST AFTER THE ORDER OF MELCHIZEDEK.

BY THE REV. R. GASCOYNE, M.A., OF BATH.

[We gladly print this Essay of our highly esteemed brother—notwithstanding that, in some few particulars, his views and ours respecting the person of Melchizedek do not harmonise (see our June number, pp. 247-251; and the July number, pp. 334, 335)—because of the pious spirit which moveth upon every line of this his monograph, and which insinuates itself into the reader's soul. We feel confident that our readers will bear us out in our description of the burden of this NOTE.—ED. H.C.W.]

THOUGH the priesthood is not mentioned in Holy Scripture until it was ascribed to Melchizedek, yet, as Cain and Abel offered sacrifice, they were virtually priests. At length, long

after the priesthood of Aaron, David (Ps. cx.) foretold a new priesthood, after the order of Melchizedek, without stating in what its novelty would consist. Such was the state of things

almost down to Paul's day, who has alone described the peculiar and exalted priesthood of Melchizedek.

As man, when he entered the world, had no knowledge or history, he was placed amidst scenes that cultivated his powers, and were calculated to retain him in fealty to God. In like manner, immediately from the fall, our first parents were forestalled with history in a symbolical service, and in a series of ever-varying prophecies. Still, if the seed of the woman had appeared without delay as the Second Adam, how bald and merely matter of fact, as far as we can see, would have been the method of pardon and grace! God, no doubt, could have even then made revelation as interesting, clear, and satisfactory as it is now to every candid and thoughtful mind, though we are unable to imagine the nature and strength of an evidence that would, in such circumstances, have referred to facts thrown back to the very beginning of time, and ever receding still farther back as time rolled on. But how different the revelation which God has from the very first adopted that has ever awakened thought, cultivated our inventive powers, and brought them into ever-fruitful activity! Though this revelation was at first imperfect and obscure, all who were taught of God firmly laid hold upon it, as opening a great future here below, and a still more permanent and exalted one beyond the grave.

It has just been stated that a symbolical worship was instituted by God immediately from the fall. It is nearly certain that it was so; for did Abel invent the knife or sword to slay or strike fire out of the flint to burn the victim? Did he suggest the suitability of the skin of the victims for clothing to his body? The positive statement that God clothed Adam and Eve with skins implies that it was done when He required animal burnt offerings, with confession of sin over the victim as the sole acceptable mode of return to Himself. What, moreover, were the flaming sword and cherubim, or the knife and fire that killed and burnt the victim, but symbols of worship? If one

adopts this theory, everything is clear and accounted for; and, in accordance with it, we read (Lev. xvi. 21) that God enjoined confession of sin over the head of the victim; and, in further agreement with it, it is stated that the faith of Abel, whereby he pleased God, was of the same character as that of the holy men with whom he is associated (Heb. xi.), viz.: faith in a communication with God. But it was as evident then as it is now "that the blood of bulls and goats cannot possibly take away sin," or give us adequate ideas of its heinous nature and inexcusableness. Still, from its divine appointment, it had a significance, and the New Testament expressly, without equivocation and, one might imagine, without the possibility of a mistake, interprets it to foreshadow, symbolise, and denote the sacrificial and atoning death of the God-Man, Jesus Christ. This, at least, cannot be denied,* that, from the death of Abel down to Christ's resurrection, God has never been approached acceptably but by sacrifices and by confession of sin over the victim, whilst the symbolical exhibition of its punishment argued a like necessity of putting away sin. Moreover, the people of God, from the first, must have often coupled together these two startling Divine enactments, viz.: worship by confession of sin over the victim, and the promise that the seed of the woman shall bruise the serpent's head, and remove the sin and death that had been thereby brought into the world, which, with the rapture of Enoch to heaven, formed, perhaps, the dogmatical code of the antediluvians.

But, as revelation teaches to profit, all who, in every age, were taught of God uniformly saw that retained sin would be certainly punished, and were by grace enabled to turn away from it by the practice of a sober, righteous, and godly life. That such reflections were made is implied by God Himself, who told the children of Israel that, if they obeyed Him indeed, they would be "a kingdom of priests, and a holy nation."† It is not here

* Heb. vii. 11, 12; viii. 5-7; ix. 9, 10, 23, 24; x. 1-4.

† Exod. xix. 5, 6.

meant that every man and woman, if truly devoted to God, would literally use the priestly office; for, at that very time, God withdrew the priesthood from the people generally, and confined it wholly to the family of Aaron; but it at least infers that the true worshipper, in every period of the Church, whether priest or layman, confessed his guilt, accepted a divinely-provided atonement, and was constrained, by the grace and mercy thereby received, to live a sober, righteous, and godly life.* Now, such a worshipper was, in the truest sense, virtually, though not literally, a priest and a king. And in this sense alone are Christians so described in the New Testament, where John says Christ "has made us kings and priests unto God;" and Peter calls us "a chosen generation, a royal priesthood, a holy nation, and a peculiar people." But, how - ever true this may be, the servants of God, then and now, have not always clearly seen that they who, like Abraham, are of the faith, are the people to whom alone the spiritual and saving promises of every covenant were made. Not the literal, but the spiritual, descendants of the patriarchs are Jews, Israelites, and the people of God. If the devotion of the heart and mind to God cannot be dispensed with, it will follow that there will be an enthusiasm, or what many regard as such, in religion, no less than in poetry, music, and general science. Short of this, or its absence, is formalism, self-righteousness, and mortification, in its every form and degree.

The symbolism of the literal priest and his offering, and their incompleteness when standing alone, are expressly declared by the promise of another Priest, not after Aaron, but after Melchizedek.† This distinguishes these priesthoods from each other, and limits their application to different parts of our Saviour's mediation. But is there, in fact, such a distinction? and is it obvious and undeniable? It is both. None can deny the difference between

Christ's mediation on earth and His present intercession at God's right hand. Aaron represented the former, and Melchizedek the latter. The one began where the other ended. Aaron left the Divine presence, the holy of holies, announced to the people their pardon and restoration to God, and then waited to repeat the same service when the same period of the year returned.§ But, when Christ entered the true holy place, He remained, and will continue there till His mediation has delivered them that were given Him of the Father from the guilt and dominion of sin, and finally from the grave; for the last enemy He will destroy is death.

If such be the present office of Christ, then the priesthood of Melchizedek, explained by Paul, will exactly correspond with this description. If Aaron foreshadowed the work of Christ on earth, and Melchizedek His intercession in heaven, the former was, for the most part, restricted to propitiation for sin, whilst the latter will dwell alone upon the benefits arising out of that atonement acceptably made once for all, or rather it will consist of application of that atonement to the heart and conscience.

Let us now see whether Melchizedek's priesthood answers to this description. We read that he received the victors in a friendly manner, and regaled them with bread and wine.|| and, as Abraham had conducted the campaign against the common enemy, Melchizedek singles him out as the sole object of his prayer and benediction. In complete agreement with this view, Paul omits all mention of worship or sacrifice during their interview, which, indeed, could not well have taken place, as, perhaps, the greater part of the company were idolaters, who would have revolted against Melchizedek's religious worship. As priest, then, of the Most High, he blessed Jehovah for the victory given (a type of the victory on the cross),¶ and Abraham on his favour with God; whilst the patriarch, in return, was

* Num. xvi. † Rev. i. 6; 1 Pet. ii. 9.

‡ Heb. vii. 11, 12,

§ Lev. xvi. 29-34; xxiii. 26-32.

|| Gen. xiv. 18-24. ¶ Col. ii. 15.

thankful for the success of his achievement, and evinced his gratitude by the free-will offering of the tenth of the spoils.

Such are the full particulars of what took place between the priest-king and the heir of the promises. It was a feast of thanksgiving for a most triumphant victory.

But what evidence have we here in Melchizedek of an everlasting priesthood? It will be useful, first, to look the difficulty in the face, and symbolise, if we can, such an office. According to Paul, Melchizedek is here described as a perpetual priest-king. When we have maturely canvassed the subject, and acknowledged, as we must, its difficulty, we shall be satisfied with the solution of it that Infinite Wisdom has given us by Paul. All types, comparisons, illustrations, and symbols are of limited application, and the least remove from moderation, and reserve will often involve us in contradiction, and even, at times, in manifest absurdity. It is often a feature in prophecy to make the name or office of a person descriptive of future events. The children of Isaiah and Hosea exemplified this. The meaning of their names, and nothing else concerning them, foretold what would occur to Christ and to His people.* Here, also, the same principle is observed. The meaning of his names of office—Melchi-Sedek, which signifies king of righteousness; and Melchi-Salem, king of peace—not what he was in himself, is made use of by the Spirit to foreshadow the meritorious righteousness and atonement of Christ for the benefit of His people, and, as the sole Mediator, the bestower, by the Spirit, of the new nature, "whereby the righteousness of the law is exemplified in their life."† Melchizedek, though, no doubt, a righteous and peaceful king, was, in no sense, as Christ is, the source and bestower of righteousness and peace to His people. Moreover, as neither the progenitor nor the descendant, neither the birth nor the death, of Melchizedek are mentioned, the Spirit of prophecy laid hold of this omis-

sion to foreshadow the perpetuity of Christ's priesthood and kingship. Neither Melchizedek nor Aaron were more than very partial and obscure types. Aaron, by carrying the blood of the sacrifice into the most holy place and afterwards pronouncing to the people the blessing of pardon and acceptance, and Melchizedek, simply because the meaning of his names of office, and all omission of his ancestor and descendant, of his birth and death, seem to represent in him a perpetual king and priest. Thus, and only thus far, does Melchizedek, according to Paul, foreshadow the present office or priesthood of Christ.

It may be here objected that Paul has made not only fanciful comparisons, but has interpreted omissions to denote what was untrue; for Melchizedek had a father and mother, and came into the world, and at length left it. This is not denied, but passed over; and the fact of their omission the Spirit of prophecy has siezed upon as not inaptly symbolising the perpetual priesthood of the God-Man, Jesus Christ. Nor was Melchizedek, it is admitted, king of righteousness and peace by furnishing a justifying obedience and penal satisfaction, and by supplying knowledge and grace to his people. This is also true. But it is not what Melchizedek is in himself, but his isolation and his parenthetical and abrupt introduction into Abraham's history, and the like unmentioned removal out of it, that the Holy Spirit made use of as forcibly symbolising what Christ actually is. Melchizedek is thus apparently made like unto the Son of God, and not our Saviour likened unto him; no beginning or end being assigned to his offices, whilst, on the other hand, the priesthood of Aaron was only for his life, and, in every age, it passed into new hands.

Paul having thus explained how far and in what manner Melchizedek foreshadowed Christ, passes on to the Mosaic economy which he denies to have been perfect, independent, and complete in itself.‡ Had it been so, why foretell, by foreshadowing another priesthood with its own pe-

* Is. vii. 8; Hosea i. † Rom. viii. 2-4.

‡ Heb. vii. 11, 12.

culiar laws to supersede it, or at least to supply its deficiencies. Aaron was not the true priest, nor did his atonement make an end of sin; but Aaron and Melchizedek both alike imperfectly shadowed forth the priesthood of atonement and intercession that were to come, and that would centre in Christ. Judaism was an enigma, standing alone; but when fulfilled by Christ, and explained in the New Testament, it is as clear as the day; yea! it is beautiful and glorious.* Christ is the centre and pivot of all revelation, being at the same time both the priest and offering, whose voluntary life and death in our stead procured pardon, life, and immortality. Paul makes Psalm ii. 6-12, descriptive of the mediatorial throne of Christ, whereby the heathen and Jew are restored to the Divine favour and image; and David, in Psalm cx., identifies that reign with the priesthood, not after Aaron that had an end, but after Melchizedek, to which no end was assigned, but appeared to be perpetual.

The priesthood of Aaron virtually terminated when Christ exclaimed, "It is finished!" and gave up the ghost,† and His resurrection, whilst it proved the worth and acceptance of His atonement, was at the same time the beginning of His priesthood, after the order of his Melchizedek. The penalty having been paid, could be no more exacted without acknowledging the partial failure and incompleteness of what had taken place. It follows, therefore, that all regard of the Lord's supper, beyond a thankful and believing remembrance, depreciates, and as far as it goes, nullifies Christ's entire work on earth.

Paul, Hebrews viii. 12, summarises the priesthood of Christ by stating that He now sits on the right hand of the Majesty on high, and ministers in the sanctuary and true tabernacle that the Lord pitched, and not man. Two tabernacles, or holy places, are here implied—the seeming and the true, the literal and the spiritual,—the one the work of man, the other of the Lord. Now

the visible Christian Church, tabernacle, temple, or synagogue, was erected by the Apostles, and has ever since been perpetuated by the Christian ministry. But the real living spiritual Church is the work of Christ, the Mediator, described in the words: "Paul may preach, and Apollos water, but God giveth the increase."‡ It is in this invisible spiritual Church, beautifully described as "the blessed company of God's faithful people," that Christ ministers, and being a priest, God says he has somewhat to offer.§ When He magnified the law by His voluntary obedience, and satisfied by His death all its just demands against the transgressors under the first covenant, as there was no desert of death in Christ personally, for He died solely for others, He justly claimed (immediately for Himself) restoration of life, and in reward, by purchase, the more glorious one in heaven, both for Himself and for His covenanted people. But though Christ was prepared, as soon as it was evident and beyond contradiction that the penalty had been exacted, and claimed as a right at once to rise from the grave and take possession of the throne of glory, His people require first to be conformed to His death by dying to sin, or by the quickening of a new life, which is alone effected by the gifts and offerings of grace that emanate from Christ. "When he ascended on high, He led captivity captive, and received gifts for men, even for the rebellious, that the Lord God might dwell among them."|| Christ's earthly work procured the Spirit, or new life, by which His people die unto sin, as Christ died for it, and are thereby gradually conformed to the Divine image. Thus the gifts Christ obtained by purchase and right when He took possession of His glorious Mediatorial throne, consist of those gracious and efficacious influences of the Spirit that generate repentance towards God and faith, or the glad acceptance of free pardon through the redemption

* 2 Cor. iii. 7-11.

† Luke xvi. 16; Gal. iii. 19.

‡ 1 Cor. i. 30; iii. 6, § Heb. viii. 3.

|| Ps. lxxviii. 18; Eph. iv. 8.

that is in Christ Jesus. The first resurrection regards the soul, and takes place in this life, but the second resurrection is that of the quick and dead, at the general and final judgment.* The new covenant, obscurely revealed in the first promise, provided both pardon and renewal, or peace with God, and the restoration of His holy image to the soul. This grace, though darkly revealed in the first promise, is nevertheless there, for it says, "I will put enmity between thee (the serpent) and the woman;" and in what can this enmity consist but in a holy principle, antagonistic to the satanic, and emanating from God alone, and not from any remains of goodness in man. The gifts and offerings, therefore, that Christ presents as priest after the order of Melchizedek, are the graces of the Holy Spirit, procured by Him in reward of His substitutionary life and death as the Second Adam, or federal head. "This is the new covenant that I will make with the children of Israel, saith the Lord. I will put my laws in their mind, and in their hearts I will write them and their sins and iniquities I will remember no more."†

But where is this sanctuary and true tabernacle in which Christ now ministers? Is it far away from our earth—from Christ's heavenly kingdom among men? Why should it be so? There are, in fact, several heavens on earth. First, the Christian Church, composed of the good and bad, of the wheat and tares; then there is the spiritual church—the blessed company of all God's faithful people; and, lastly, of the sinless, angelic host entrusted with the care, protection, and guidance of the heirs of salvation; for, wherever angels reside, there is heaven, in the best and true sense of the word. There are, probably, many worlds of intelligences, and, when they are occupied by holy beings, they will virtually be heavens, or conditions of the purest enjoyments only. But it has been alleged that the righteous will be taken to the heaven of heavens, or into God's more immediate presence. Now, God inhabits alike and equally

boundless space and unmeasured eternity, whereas finite beings are necessarily localised; but, wherever they reside, that spot is as much and as truly God's immediate and peculiar residence as is boundless space and eternal duration. There is, therefore, nothing hostile in the conjecture that our present earth and our sky will be the future eternal abode of righteous and justified men. He who planted upon our earth a Paradise of pure but limited enjoyment, because it was a condition of trial, is able to transform it into a heaven of glory, honour, and immortality. As, then, angels hold offices on earth (for they constantly minister to the heirs of salvation), and, wherever pure and holy angels are, there is the bliss of heaven, it follows that the sanctuary and true tabernacle that the Lord pitched, and not man, is here also, where Christ ministers in the presence of Him who is alike everywhere equally present; for, says God, "Do not I fill heaven and earth?" "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there."*

Now does Christ, invisibly present in the militant church, in His own Person and literally pray for those given unto Him of the Father? He did so when in His intercessory prayer, preparatory to the one great atonement He was about to make, He said, "Father, I will that those thou hast given me, be with me where I am."† All personal individual prayer on His part virtually ceased when He passed into the church triumphant. The work that now personally devolves on Him, consists in governing all things, both in heaven and upon earth, for the deliverance, direction, and safe conduct of his people, and in preparing mansions for them when the hour of their glorification arrives. But His mediatorial work of intercession, takes place where prayer and intercession are alone available viz., in the heaven upon earth, and this intercession takes place in His people, inasmuch as they constitute His

* Rev. xx. 5, 14. † Heb. viii. 10-12.

* Jer. xxiii. 24; Ps. cxxxix. 7, 81.

† John xvii. 24.

spiritual body; hence, it is Christ speaking and working in them, opening their heart and understanding to the heinous nature and inexcusableness of sin, and in disposing them to welcome the punishment of their iniquity by gladly accepting pardon, gratuitously provided once for ever by the Lamb of God, Jesus Christ. And how is this effected? By the means of grace, instituted when Christ sent his apostles over the whole earth, to make disciples, and set up churches; and to encourage them in this work, He promised to be with them till time should be no more. The nature of His presence too with them and their successors was explained, when Judas asked how he would manifest himself to them, and not unto the world. He replied, "If a man love me, he will keep my words and my Father will love him, and we will come unto him, and make our abode with him."* They here perceived that the presence of Christ in the church below, would in future be of the same nature as always has been that of the Father. And the promise of another Comforter in His place to be for ever in the church, implies that Christ will remain where He now resides invisibly in the heaven upon earth, till He has gathered together His elect from the four quarters of the earth, and put His enemies, and the last of them, death, under His feet.† Now, the nature of the work done by the Comforter, as His substitute, is explained so clearly, that it cannot easily be misunderstood. It will consist in convincing the world of sin, of righteousness, and of judgment.‡ Christ commanded His apostles to go into all the world and preach the Gospel to every creature, and promised the Comforter in His stead, to give efficacy to their ministry, by their making everywhere a numerous body of followers.

Thus, Christ's ministry after the order of Melchizedek in the sanctuary and true tabernacle, or His intercession at the right hand of the Majesty on high, is what takes place in His Body, the church, when the Holy

Spirit deeply convinces men of the heinous and inexcusable character of sin, enables them to plead, by faith, the one atonement made for it upon the cross, and originates in them the grateful obedience of a sanctified heart, and enlightened mind. Such is the priesthood of the new covenant. Christ is not absent from His Body, the church—which is the kingdom of heaven below; for whilst He fills all heavens, He more especially dwells in the heaven on earth, where his people are fighting with their enemies on their way to the kingdom of heaven that is at present concealed from mortal eyes.

But their acceptance of their Saviour's priesthood carried out when he was on earth, working in them by faith, purity of heart, and conformity to the law of God, at the same time, and every way, makes them the true subjects of Christ's kingdom on earth. The faith that welcomes pardon and peace induces them gladly to take the Saviour's yoke, and tread in His steps. "We love Him because He first loved us." He died for all, that they who live, should not henceforth live unto themselves, but to Him who died for them." Thus the priesthood after Melchizedek is also necessarily, and in its own nature and essence a kingship.

But Paul's comparison (2 Cor. iii. 5-18) of Judaism with Christianity brings him to the same conclusion by reasoning and imagery totally different. He there terms Judaism the letter or symbol, and Christianity its meaning or spirit. Judaism killeth, but Christianity giveth life. The Jew worshipped God by killing the victim, to which he had previously transferred his sin by confessing it over the victim's head. But as it is not possible that the blood of bulls and goats can take away, or atone for sin; the rightly taught Jew (and the Israelite indeed was in every age taught of God) regarded the service as emblematical of something God would hereafter make plain, by bringing it to pass.§ Now Christianity announces the fulfilment of this promise and intention, and as a con-

* John xvi. 23.
John xvi. 18.

† 1 Cor. xv. 25, 26.

‡ Daniel ix. 24.

sequence, the cancelling and abolition of all Jewish foreshadowings, by pointing to the work of Christ on earth, who, after a voluntary life of undeviating and unreserved obedience even unto death, finished transgression, made an end of sins by his atonement, and brought in everlasting righteousness.* Christ, by the gratuitous immolation of himself upon the cross, fulfilled and superseded Judaism; and Christianity, which took its place, gives life and announces the pardon of sin and renewal into the Divine image, procured by Christ on earth for all that were given to Him of the Father. Thus the covenant of grace when carried out, and made efficacious, gives life, or applies to the conscience by faith the finished work of Christ, which application removes guilt, imparts present peace, and changes the recipient into the willing subject of Christ's kingdom on earth. All this has already been proved to be the working of the priesthood of Christ after the order of Melchizedek.

But Paul further observes, though Judaism was literally the ministration of death, in that a substituted victim was the basis or platform of the worship, he maintains that the shining of Moses' face when he brought from Mount Sinai the ceremonial code and the tables of stone proved that a glory belonged to Judaism, and did not fail in every age to break out upon the sanctified and enlightened mind. We moreover know better than the Jew possibly could, that it consisted in obscurely pointing out how God remains just whilst he pardons and restores to his favour and likeness many who have rebelled against him.

Paul then argues if the dispensation of Moses, though but obscure and temporary, was glorious, how much more Christianity that explained and supplanted it; if that which only foreshadowed and gave the promise of a propitiation for sin, and of a renewed nature, (it being the promise of God, who cannot lie), was properly gloried in, how much more the dispensation that announced

the real and only satisfaction for sin once and finally made for all, that whilst it fulfilled and abolished Judaism, at the same time provided and imparts a righteousness by faith that both justifies and renovates every one that lays hold upon it.

But Paul adds, not only did Moses hide his face; even Judaism itself had a veil, or was so figurative and obscure, that the children of Israel were unable fully to discern its drift, end, meaning, and purpose. And not only so, but down to his day, in the face of the clearer revelation of the Old Testament that followed the Pentateuch, his countrymen, when Moses (i.e. the lessons in the synagogue) was read every Sabbath-day, had a similar veil on their hearts. The retention of this veil was also much more blameworthy in the Jews towards the Gospel, who rejected the solution of Judaism given authoritatively by Christ's Apostles, and in despite of it, went about establishing their own righteousness by reducing Judaism to a law of works, instead of regarding it as a symbolisation of the redemption, that Christ alone effected for us by his incarnation, or meritorious life and death.†

Paul however affirms, that whenever the heart is turned to God the veil is rejected, and put aside as having served its purpose. Every one fully taught of God acknowledges the symbolical character of Judaism, and its fulfilment and abrogation by the Lord Jesus, who is the spirit, meaning, end, and object of the Jewish covenant. Such a one sees in Judaism as in a glass the Divine moral glory reflected, and the process of beholding in it there, and in the work of Christ on earth, how God can be just, whilst he regards as righteous every one that believeth in Jesus, transforms him more and more as he contemplates it into the Divine moral and spiritual image.

Thus Christ our federal Head, the Seed of the woman, perfectly obeyed his heavenly Father, even in a world of trial and suffering, to which man had reduced himself by transgression; and having voluntarily borne the

* Isaiah liv. 13; Micah iv. 2; John vi. 45.

† Galatians, v. 3, 4.

penalty justly due to human sin, Christ claimed both for himself and for those given him by the Father the reward of the higher life of glory, honour, and immortality. And as Christ could not be detained by death, for He died not on account of anything amiss in Himself, as soon therefore as it was undeniable that he was dead, He without further delay, left the grave to apply his salvation, and to reign over the militant church, or carry forward his mediation after the order of Melchizedek.

He however first rose in the same body that suffered, in order that his resurrection might be free from all reasonable question and doubt. Thomas implied that the body of his risen Lord was the very body that had been taken from the cross. Christ then entered into glory, both in reward of his obedience, and in order to assume the helm of affairs both in heaven and upon earth, and to prepare mansions for his people.

Thus His present Mediatorial throne, His ministry in the sanctuary and true tabernacle, has for object our acceptance of the redemption effected on earth, which, when intelligently and heartily received, restores fallen man to God, and proves the reality of the change and renovation, by a sober, righteous, and godly life.

From the preceding remarks, it is evident that Aaron's priesthood pointed to Christ's work on earth, which was one, entire, and complete, and admitted neither of imitation nor of repetition, but of memorial only. "By one offering He hath perfected for ever them that are sanctified" by faith.* But the priesthood of Christ after the order of Melchizedek, or his ministry in the true tabernacle or sanctuary consists in the bestowal of knowledge and purity, of repentance and faith.† It memorialises, or regards as a past transaction, the work of Christ on earth, ever refers to it, and builds upon it alone for pardon and acceptance, and shows how God remains just when on such terms He pardons and restores to his favour and image many who have sinned against Him.

When they gladly receive pardon through the Saviour's atonement, such a spirit renovates the inner man, originates a hatred of sin, and love of holiness, and allures its possessor to the Saviour who loved us, and gave himself for us. The working of the priesthood after Melchizedek converts rebels into loyal subjects, and translates them from the kingdom of Satan into that of God's dear Son, who ever reigns on Mount Zion, the seat of the true David in the city of the living God, the heavenly Jerusalem with all his people around Him.

Such has been the character and position of the Church and people of God ever since the proclamation of the Apostles on the day of Pentecost. The kingdom of Christ was then set up, and went on prospering and to prosper; for whilst adverse events are looked for, the Apostasy being foretold, even at the very beginning of Christianity, scripture justifies the hope that the Gospel will continue its onward course until it almost overspreads the earth, and brings to an end the tyrannous usurpations of the god of this world. Then will the kingdoms of this world be one, and their name one, when the truth as it is in Jesus becomes the creed and consistent profession of the responsible and adult portion of mankind. This great and final work will restore man to God, but the top-stone of the edifice will not be laid, till mortality is swallowed up of life, for the last enemy that Christ will destroy is death; and until that event has taken place, man will not be restored to his original condition of innocence, or at least of freedom from condemnation, and become by the right of the second Adam, the heir of glory honour, and immortality. But no sooner is this effected, than the reign of Christ as Mediator and Priest will expire. The triune God will then be all in all. Every member of the redeemed will be replete and instinct with knowledge and purity, and equipped for whatever work and office, God may require at his hand. Blessed and glorious condition and period! Here the Christian has an enemy within, but when death is swallowed up of life, our old man

* Heb. x. 14. † Heb. viii. 10-12; x. 16-18.

will have expired. Satan also will never enter the new heaven and earth, where alone there will be help, but no hindrance in the service of God. Being for ever free from temptation, the crown of life achieved by the Captain of our Salvation, will be ours for ever secured by the covenant of the Triune unchangeable, or self-existing Jehovah.

JESUS IS THE TRUE MESSIAH, AND ISRAEL'S MESSIAH.

BY J. G. SPARKES.

MEN, brethren, and fathers of Israel, suffer me to reason with you, and to prove to you that Jesus is the true and proper Messiah, and that He is unquestionably your Messiah.

First, let me observe that I never yet met with any one, be they Jew or Gentile, who ever said that they wished to be lost: I mean, eternally perish. Be it so. But what ground of hope have they who reject and make light of the only object of salvation set before them in the Gospel? Does not the everlasting salvation of every Jew and Gentile depend upon his receiving, believing, and trusting in the Messiah? I can hardly believe that any would be so ignorant as to suppose that he could, by his own inherent power, save himself from the wrath to come; much less can I imagine that he would make the effort unassisted by Divine strength. He might, however, try to do so; but the attempt would prove abortive. To create and to re-create the soul of man, is not this an act of Almighty energy, and therefore beyond the reach of finite power? What, then, I ask, is the salvation of the human race, but an exertion of Divine omnipotence? The efficacy to save, be it remembered, is vested in the hands of Messiah. Not only did your own prophet Isaiah declare that "He was mighty to save," but that Messiah Himself affirmed that "all power was given unto Him by the Father, in heaven and in earth." (Matt. xxviii. 18.)

As God incarnate, man divine, Messiah manifested forth His glory by saving many, when on earth, from death temporal, and more from death

eternal; yea, blessed be God, He still exercises the same gracious authority. He also displayed His miraculous power by restoring to life those who had been already dead. Your unbelieving brethren, then, did not deny the fact; yet, that the knowledge of it might not make Jesus known, and His power felt, they—the chief priests—consulted that they might put Lazarus also to death; and that for a very cogent motive,—“Because that by reason of him *many* of the Jews went away, and believed on Him.” Did not your ancestors slay many of His apostles, because they preached that He was the Messiah, the King of the Jews? Messiah commanded His apostles to begin at Jerusalem preaching repentance, &c. (Luke xxiv. 47.) One of their number even ventured to charge them with being the betrayers and murderers of the “Just One;” and what ensued? His judges, like evening wolves, when “they heard these things, were cut to the heart, and gnashed on him with their teeth,” and eventually “stoned him to death.” Notwithstanding this, I am bold to affirm that your and my salvation rests not on anything in ourselves, our merits or demerits, but solely and entirely on the willingness and ability of Messiah; and, moreover, that “He is able also to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them.” Wrought He not out a mighty salvation for us? What was His finished work upon the cross? For whom did He die? was it not for both Jew and Gentile?

The salvation of Israel lies, as you may perceive by my opening remarks, at the very threshold of my argument; for I maintain that if Jesus be not the true Messiah, and the Messiah of Israel, then they cannot be saved. If Jesus, I repeat it, be not the Messiah—be not the Saviour of the world, of which Israel makes a part, what hope has Israel, as a nation and a people, of ever attaining unto eternal life; for it is plainly declared in the “Scripture of truth,” that neither is there salvation in any other; for there is no other name under heaven given among men

whereby we must be saved." (Acts. iv. 12.) O Israel, hearken! "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins;" and moreover, "To Him give all the prophets witness, that through His name whosoever believeth on Him shall receive remission of sins." (Acts x. 43. Read Isa. liii. 11; Jer. xi. 31; Dan. ix. 24; Micah vii. 18.)

I would earnestly press home this truth on your minds, hearts, and consciences, all ye of the house of Israel and seed of Jacob. Give it your serious and prayerful attention, I beseech you; yea, "Ye ought to give more earnest heed to the things which ye have heard, lest at any time ye should let them slip." "For it is not a vain thing for you; because it is your life." (Deut. xxxii. 47.) Yes, it is your life; for if ye believe in Him, then "is your life hid with Christ in God;" and when He shall appear, you shall be like Him, and shall share with Him the glories of an eternal kingdom.

Once again, O ye unbelieving Jews, I would ask, What hope have you of being saved, if you despise "the Holy One of Israel," and set at nought Him who bought your lives by the costly price of his own precious blood? Dream not of the gates of the celestial paradise being opened unto you, so long as you continue in your present state of unbelief.

May the Lord God of Abraham, Isaac, and Jacob open His peoples' eyes, that they may know and see the way of salvation through a crucified Saviour, and have grace given unto them to escape the coming wrath, even the wrath of the Lamb. Amen.

Pass we on to notice our first point, which is to show that Jesus is the true Messiah. Do you inquire how this is to be done? Then I will tell you. 1. By showing that He corresponded with the *prophecies* respecting Him in the following particulars: (a) He was born at Bethlehem (Micah v. 2); (b) He was of the tribe of Judah (Gen. xlix. 10); (c) He was descended from Jesse, and of the royal line of David (Isa. xi. 1-10);

(d) He came at the *time* predicted (Dan. ix. 24-27), within 490 years of the building of the second temple, before the sceptre had quite departed from Judah; (e) His appearance, character, work, &c., corresponded with the predictions. (Isa. liii.) This will be apparent, if the records of His life, written by the inspired penmen, be carefully compared with the prophecies of the Old Testament Scriptures. 2. His miracles proved that He was the Messiah, for He *professed* to be; and God would not work a miracle to confirm the claims of an impostor. 3. For the same reason, His resurrection from the dead proved that He was the Messiah. Here let me quote a passage from an old author. After giving certain marks of Jesus being the Messiah, he adds, "I shall content myself with one, the effects of which remain to this day, and is manifest from the prophecies of David (Ps. ii. 8; Isaiah ii. 2; Zechariah ii. 11; and Hosea ii. 23);—viz., that the Messiah was to be the *Instructor* of all nations; that the worship of false gods should be overthrown by Him (Isa. ii. 18-20), and that He should bring a vast multitude of strangers to the worship of one God. Before the coming of Jesus almost the whole world was subject to false worship, which began to vanish afterward by degrees, and not only particular persons, but whole nations and kings, were converted to the worship of one God."

Let us now consider our second point, which is to prove that *Messiah is the Messiah of Israel*. If, as I have shown, that He corresponded with the *prophecies* respecting Him, in the above particulars, then, to my mind it is clear that He must be the Messiah of Israel; but, on the other hand, if the particulars do not correspond with the prophecies which were given of Him, then He is not your Messiah. Again, if no other person answering to the description given by the prophets has ever appeared, then it is evident that He must be that Messiah predicted by them; and if so, Israel's Messiah.

And again; did Caiaphas, the high priest, predict that one man should die for the people, that the whole

nation perish not? Was his prophecy fulfilled? Was He the Messiah of whom he spake? Did *the man* of whom he prophesied die that same year in which he was the high priest? Did he prophesy that Messiah should die not for your nation only, but for others? If He was the Messiah of whom he spake, and if He did die that same year in which he was the high priest, then, as your Messiah, He died for you.

Once more: if it was predicted that Messiah should die and rise again, and if He did so die and rise again, as predicted by the prophets and Himself, then He is the Messiah and your Messiah. If Messiah did not die, and if He did not rise again, why did the chief priests and elders take counsel together, and give large money unto the soldiers, and teach them to say that "His disciples came by night and stole Him away while they slept?" Did they take the money and do as they were taught? If not, then "*the saying was not commonly reported among the Jews until this day.*" Was it ever known before that "the veil of the temple rent in twain from the top to the bottom," that the earth quaked, that rocks rent, that the graves opened, that many bodies of the saints which slept arose, and came out of the graves and appeared unto many in the city, at the death of any other person who was crucified? Did the centurion, and they who were with him, watching Jesus die, and saw the earthquake, ever at any other crucifixion declare, as they witnessed the death of any other malefactor, "Truly this was the Son of God?" If not, then I argue that if all these facts be proved, truly Jesus was the Messiah, of whom it was prophesied that He should suffer, die, and rise again, and no other, and that He was Israel's Messiah.

Permit me, in conclusion, to say unto you, all ye of the house of Israel and the seed of Jacob, that "my heart's desire and prayer to God for you is, that you may be saved." How much, however, I may desire this,—and desire it I do, yea, that you may even now enjoy the blessing of pardon and peace,—I tell you plainly that you cannot enter into *this rest*, much

less will you be privileged to participate in "*the rest* which remains to the people of God," unless you believe in Jesus as your promised Messiah. If the arguments which I have adduced fail to convince you of the necessity and importance of your immediately believing in Him as your own Messiah, and of trusting in Him for life and salvation, I know of no other, and must, in the words of Messiah, say, "If ye hear not Moses and the prophets, neither will ye be persuaded though one rose from the dead."

Again I utter it, that if after all I have said is insufficient for your believing that Jesus is the true Messiah, and your Messiah, and don't know what I can say more, and I must, therefore, lay down my pen in almost utter despair of ever being able to accomplish the much desired end which I have in view,—viz., in seeking your salvation;—and yet I feel that I must add,—to use the language of that eminent prophet of Jehovah, "God forbid that I should sin against the Lord in ceasing to pray for you."

THE LEAST IN THE KINGDOM OF HEAVEN.

THE SUBSTANCE OF AN ADDRESS BY PROFESSOR WARSCHAWSKI, OF DRESDEN HOUSE BRIGHTON.

How elevating to the very skies, and yet how very humiliating, is the praise conferred upon the preacher of repentance by Him who spake as never man did! "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. xi. 11.) Elevating, because, in the estimation of, and in accordance with our Lord's own judgment, John the Baptist had no rival on the long catalogue of the Old Testament saints. Think of the holy patriarchs, of Moses the faithful in the Lord's house, of Samuel, of Daniel, and a host of other servants of God, and the greatness ascribed to him who came in the spirit of Elias will only become enhanced an hundredfold.

"Verily I say unto you, Among them that are born of women there hath not risen a greater than John." If ever man had aught whereof to boast by way of pre-eminence, assuredly John had. If ever a mother had cause to rejoice over her child, good old Elizabeth had it in a superlative degree. Her friends and neighbours too might well have rejoiced with her, and have called her blessed. But,—and herein is the marvel,—“notwithstanding he that is least in the kingdom of heaven is greater than he!” With the royal psalmist we have need to exclaim, only in a somewhat modified form,—“Open Thou our eyes that we may behold wondrous things out of thy glorious Gospel!” For how can one be great, and yet not so great as one of the least, at one and the same time? Does the greatness of the Baptist spoken of in the text refer to his extraordinary faith in the Lord, which, undoubtedly, he must have possessed as the precursor of his divine Master; or does it point to another trait or feature in his earthly career? Assuredly, it cannot mean the former; for, if so, the faith that enjoys such divine eulogy would at least be tantamount to that of “the father of the faithful.” Could our blessed Lord then have meant that one of the patriarch’s stamp would enjoy less bliss, or would be a star shining less brightly than the least in the kingdom of heaven? How then is the latter apparently perplexing clause to be understood? A little calm reflection, however, aided by scriptural interpretation, will soon help to drive away the difficulty from before us, even as the bright rays emanating from the rising luminary cause the dispersion of the mist on a gloomy day.

From the description given to us of the life of John, of his office, and withal of his self-denying course (Matt. iii. 1-13), we gain something more than a glimpse of this extraordinary man as we behold him preaching in the wilderness of Judæa. Listen to his thundering message—of a truly *Boanerges* type—“Repent ye, for the kingdom of heaven is at hand.” The very masters of the

Pharisees and Sadducees must have been struck with terror; they must have felt “pricked in their heart” from a consciousness of their *sinful righteousness*, when reprehended by that man of God: “O generation of vipers, who hath warned you to flee from the wrath to come? . . . And now also the axe is laid unto the root of the trees; therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire.” Like a sharp two-edged sword, “piercing even to the dividing asunder of soul and spirit,” the forcible words—“Bring forth therefore fruits meet for repentance”—must have acted upon the two great sects in Israel. It is this unequalled zeal and arduous labour upon which our Lord seems to bestow His gracious commendation: “There has not risen a greater than John the Baptist;” no—we might add—not in all Israel. Another feature in that great man’s character must also have elicited the Saviour’s attestation, to wit—his renouncing, in the true sense of the word, “the world, the flesh, and the evil one.” (Matt. iii. 4.) In teaching the way of God in truth, John regarded not the person of men, neither feared he a Herod or a prison. This is true greatness. But, marvel, ye heavens, and be astonished, thou earth, at the Gospel declaration: “He that is least in the kingdom of heaven is greater than he!” He that has been made a member of that thrice-blessed celestial society, “not by might,” or works, or zeal ever so commendable, but by reason of his faith in the mysterious Incarnation of the Son of God, in His bearing our sins as “the Lamb without spot,” in His precious death for the sins of the world, in His glorious resurrection and ascension,—having overcome the power of death:—faith in His coming again, in accordance with His cheering promise, when every eye shall behold Him,—the same, though he be no son of Abraham according to the flesh,—though he be the least of the feeblest that have entered the kingdom of heaven *by faith*,—is greater. And for this reason:—“Before faith (in Messiah) came, we were kept under the law, shut up unto the faith which should

afterwards be revealed. . . . But after that faith is come, we are no longer under a schoolmaster" (that should teach us moral duties and obligations which, as soon as we are in Christ, are turned into Gospel obedience): "for (henceforth) ye are children of God by faith in Christ Jesus." (Gal. iii. 23-29.)

Thus, the portion of sacred Scripture under consideration, while it lauds the merit of a holy and devout life,—which, albeit is unprofitable to God,—stands out in juxtaposition as a beacon to direct the eye of faith to Him who is the centre of attraction

in the kingdom of heaven,—whom even a John, a Moses, and an Abraham needed as their Redeemer. "Put all the virtues of mankind together," said an old divine, "and they are to be counted upon a few fingers;" to which we may add, "Put all the righteousness of mankind ever since the world began into one scale, and one grain of faith in the Holy One of Israel into the other, and lo! the latter will by far outweigh all. John, then, bears a typical character wherein is embodied the highest degree of human greatness, in order that the merit of Christ might shine the brighter.

THE SIX HUNDRED AND THIRTEEN PRECEPTS.

(Continued from p. 428.)

401. To offer in behalf of all Israel two continual sacrifices daily, one in the morning, and one in the evening, or afternoon; for it is written, "This is the offering, &c., which ye shall offer day by day for a continual burnt offering." (Num. xxviii. 3.)

402. To offer two lambs every Sabbath day; for it is written, "And on the Sabbath day two lambs," &c. (Num. xxviii. 9.) (This was the additional sacrifice for the Sabbath. T.)

403. To offer an additional sacrifice on the first of every month; for it is written, "And in the beginning of your months ye shall offer," &c. (Num. xxviii. 11.)

404. To offer an additional sacrifice on the feast of Pentecost; for it is written, "Also in the day of the first-fruits, &c. but ye shall offer the burnt offering," &c. (Num. xxviii. 26, 27.)

405. To hear the sound of the horn on New Year's Day;* for it is written, "And in the seventh month, and on the first day of the month, &c. it is a day of blowing the trumpets." (Num. xxix. 1.)

* Modern Jews believe that on New Year's Day their sins are weighed in heaven in one scale, and their merits in the other, and that their guilt or innocence is determined by the preponderance. They also believe that Satan is very assiduous in reminding God of their guilt, but that the blowing of the trumpets confuses him. They assert that Satan accused Job on New Year's Day.

406. To observe the laws laid down in scripture with regard to disallowing any vows; for it is written, "If a man vow a vow unto the Lord," &c. (Num. xxx. 2-16.) We learn from tradition that a *wise* or pious man may disallow the vows of any person. T.)

407. Not to change the things that have been once vowed; and a man is bound to fulfil his vow, though he did not bind himself to it by any oath; for it is written, "He shall not break his word." (Num. xxx. 2.)

408. To give to the Levites some cities to dwell in, as they take no share with the rest of Israel in the holy land; for it is written, "Command the children of Israel that they give unto the Levites, &c., cities to dwell in." (Num. xxxv. 2.) (Six of these cities admitted *every one* that presented himself as a manslayer; the rest only those that were *known* to be such, and not murderers. T.)

409. Not to execute a criminal without bringing him before a court of justice; although witnesses should have seen him commit the crime, and have warned him against it; for it is written, "That the manslayer die not until he stand before the congregation in judgment." (Num. xxxv. 12.) (Even if the judges of the chief tribunal had seen the crime committed, the criminal must not be executed without bringing him before another tribunal to pass his sentence. T.)

410. The tribunal must send every manslayer from his dwelling-place to a city of refuge; for it is written, "And

the congregation must restore him to the city of his refuge." (Num. xxxv. 25.)

411. No witness is to speak any thing besides his evidence during the trial of the case; for it is written, "But one witness shall not testify against any person to cause him to die." (Num. xxxv. 30.)

412. Not to take satisfaction, however great, for the life of a murderer; for it is written, "Moreover ye shall take no satisfaction for the life of a murderer," &c. (Num. xxxv. 31.)

413. Not to take satisfaction from the manslayer, to clear him from exile; for it is written, "And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land." (Num. xxxv. 32.)

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"The book of Deuteronomy is a repetition of the law. There is no doubt that all the 613 commandments were given to Moses on Mount Sinai, or in the tabernacle, during the first year; that he told them to the children of Israel, and that there is nothing new in the 'repetition,' except the words of the covenant. We must not wonder at finding many commandments in Deuteronomy which have not been mentioned in the other four books of Moses, since our 'wise men' (blessed be their memory!) have said that there is no 'first' or 'last' in the law; and as the law is the perfection of all wisdom, it is possible that there was a reason for placing the sections and the letters thereof in the places they now occupy; for every thing was designed by the order of the Holy One, who is the Lord of wisdom."—*Rabbi Gedaliah*.

414. Not to appoint a judge that is not versed in the law, as he might dismiss the guilty, and sentence the innocent, from ignorance; for it is written, "Ye shall not respect persons in judgment." (Deut. i. 17.)

415. The judge is not to be deterred by the fear of man from passing a correct judgment, nor in any wise to regard the loss he might have to sustain through his sentence; for it is written, "Ye shall not be afraid of the face of man, for the judgment is God's." (Deut. i. 17.)

416. Not to covet even in heart anything belonging to our neighbour; for it is written, "Neither shalt thou covet thy neighbour's house." (Deut. v. 21.)

417. To believe sincerely that God is

the Creator of all things, that He is One, that there is no unity like His, and, that without an associate, He is Lord of all; for it is written, "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.)

418. To love the Lord, for it is written, "And thou shalt love the Lord thy God." (Deut. vi. 5.) (To love the Lord means to love His law; continually to meditate therein how to do His will; to perform all His commandments cheerfully, and to have no other desire but to acquire a better knowledge of the Lord. 7.)

419. To study the law, and to teach it to others; for it is written, "And thou shalt teach them diligently unto thy children." (Deut. vi. 7.)

420. To repeat the words, "Hear, O Israel," &c., morning and evening; for it is written, "And thou shalt talk of them, &c. and when thou liest down, and when thou risest up." (Deut. vi. 7.)

421. To bind the phylacteries upon the hand; for it is written, "And thou shalt bind them for a sign upon thine hand." (Deut. vi. 8.)

422. To tie them round the head; for it is written, "And they shall be as frontlets between thine eyes." (Deut. vi. 8.)

423. To fix on the door-posts certain portions of the scripture; for it is written, "And thou shalt write them upon the posts of thy house." (Deut. vi. 9.)

424. Not to tempt the prophet that reproves the people, and teaches them the ways of repentance, when convinced of the truth of his prophecy; for it is written, "Ye shall not tempt the Lord your God." (Deut. vi. 16.)

426. Wherever they may be, to kill and destroy all that are of the seven nations, Canaanites, Hittites, &c., who had possession of the holy land before it was conquered; for it is written, "And utterly destroy them." (Deut. vii. 2.)

426. Not to spare any idolater whatsoever, nor say anything in praise of him; for it is written, "Nor shew mercy unto them." (Deut. vii. 2.)

427. Not to intermarry with the unbelievers; namely, the seven nations; for it is written, "Neither shalt thou make marriages with them." (Deut. vii. 3.) (But it is now lawful to contract marriages with converts from any nation, as it is now impossible to distinguish the seven nations from the others. 7.)

428. Not to derive any benefit from dresses or ornaments wherewith idola-

ters adorn their idols ; for it is written, "Thou shalt not desire the silver or gold that is on them." (Deut. vii. 25.)

429. Not to have about us any thing belonging to an idol ; for it is written, "Neither shalt thou bring an abomination into thine house." (Deut. vii. 26.)

430. To give thanks after eating a satisfying meal ; for it is written, "When thou hast eaten and art full, then thou shalt bless the Lord thy God." (Deut. viii. 10.)

431. To love the stranger ; for it is written, "Love ye, therefore, the stranger." (Deut. x. 19.)

432. To fear God constantly ; for He punishes those that trespass his commandments ; for it is written, "Thou shalt love the Lord thy God." (Deut. x. 20.)

433. To pray every day ; for it is written, "Thou shalt fear the Lord thy God ; Him shalt thou serve." (Deut. x. 20.)

434. To associate with people truly versed in the law, that we may learn from them to do the will of the holy One ; and it will be accounted unto us as if we had associated with the Shechinah ; for it is written, "And to Him shalt thou cleave." (Deut. x. 20.) (To cleave to a *wise* or *pious* man, is considered the same as cleaving unto God. T.)

435. When it is necessary to prove any thing, to swear by the name of God ; for it is written, "And swear by His name." (Deut. x. 20.)

436. To destroy all idols, their houses, and their worshippers ; for it is written, "Ye shall utterly destroy all the places wherein the nations, &c. served their gods." (Deut. xii. 2.)

437. Not to erase any of the holy names, nor any thing that is holy, nor demolish any house dedicated to the worship of God ; for it is written, "Ye shall not do so unto the Lord your God." (Deut. xii. 4.)

438. To offer all sacrifices that we are bound to bring, or that we have freely vowed to bring, on the first feast after the vow, or the freewill offering, has been made ; for it is written, "And thither thou shalt come : and thither ye shall bring your burnt offerings and your sacrifices," &c. (Deut. xii. 5.)

439. Not to offer up any sacrifice without the "court ;" for it is written, "Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest." (Deut. xii. 13.)

440. To offer up all sacrifices in the temple ; for it is written, "But in the

place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee." (Deut. xii. 14.)

441. To redeem all animals dedicated, and afterwards found to have a blemish ; to purchase with that money another animal for a sacrifice ; and the animal with the blemish is to be eaten by the owner as something entirely common ; for it is written, "Notwithstanding thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after." (Deut. xii. 15.)

442. Not to eat the second tithe of the corn out of Jerusalem ; for it is written, "Thou mayest not eat within thy gates the tithe of thy corn." (Deut. xii. 17.) (Unless it be redeemed. T.)

443. Not to consume the second tithe of the wine out of Jerusalem ; for it is written, "Thou mayest not eat, &c., the tithe of thy corn, or of thy wine." (Deut. xii. 17.) (Unless redeemed. T.)

444. Not to consume the second tithe of the oil out of Jerusalem ; for it is written, "Of thy oil." (Deut. xii. 17.) (Unless redeemed. T.)

445. Not to eat the firstling without a blemish out of Jerusalem ; for it is written, "Or the firstlings of thy herds." (Deut. xii. 17.)

446. Not to eat of the sin or trespass offering out of the court ; for it is written, "Thou mayest not eat within thy gates, &c., or the firstlings of thy herds." (Deut. xii. 17.) (This verse refers especially to trespass or sin offerings : but at the same time it is a caution against eating any holy article out of the walls of Jerusalem ; since we infer from the assertion, "Thou mayest eat within thy gates," that nothing must be eaten out of the appointed place for the consumption thereof. T.)

447. Not to eat any part of the burnt offering ; for it is written, "Thou mayest not eat within thy gates, &c., nor any of thy vows which thou vowest." (Deut. xii. 17.) (And we learn from tradition that "vows" mean burnt-offerings. T.)

448. Not to eat of sanctified meat before the blood has been sprinkled (before the altar) ; for it is written, "Thou mayest not eat within thy gates the tithe of thy corn, &c., nor thy freewill offerings." (Deut. xii. 17.)

449. The priest must not consume the first-fruits abroad ; for it is written, "Or heave-offering of thine hand." (Deut. xii. 17.)

450. Not to neglect giving the Le-

vites their appointed presents, especially on the feasts of the Lord; for it is written, "Take heed to thyself that thou forsake not the Levite as long as thou livest upon earth." (Deut. xii. 19.) (At present we must give it to the poor. T.)

451. To kill an animal in the proper manner, when we intend it to be eaten; for it is written, "Then thou shalt kill of thy herd, &c., as I have commanded thee." (Deut. xii. 21.)

452. Not to eat part of a living animal; that is, not to cut a limb, or even as much flesh as the size of an olive from an animal while yet alive; for it is written, "And thou mayest not eat the life with the flesh." (Deut. xii. 23.)

453. To bring from abroad into the temple all sin, trespass, burnt, and peace-offerings that we are bound to offer; for it is written, "Only thy holy things which thou hast, and thy vows thou shalt take, and go unto the place which the Lord shall choose." (Deut. xii. 26.)

454. Not to add any thing either to the written law, or to the oral law; for it is written, "Thou shalt not add thereto." (Deut. xii. 32.)

455. Not to diminish either from the written or from the oral law.

456. Not to listen to, nor to believe, a person who is prophesying in the name of an idol; for it is written, "Thou shalt not hearken unto the words of that prophet." (Deut. xiii. 3.) (Even though the sign given by him should take place, we must not mind him, but he must die by strangulation. T.)

457. Not to be sparing in taking vengeance on any one who entices to idolatry; for it is written, "Thou shalt not consent unto him," &c. (Deut. xiii. 8.)

458. Not to lend an ear to the words of the enticer; for it is written, "Neither shall thine eye pity him." (Deut. xiii. 8.)

459. The enticed party is not to save the enticer, when in danger of death; for it is written, "Neither shall thine eye pity him." (Deut. xiii. 8.)

460. The enticed party is not to represent favourably the case of the enticer, though he could do so; for it is written, "Neither shalt thou spare." (Deut. xiii. 8.) (i.e. Not plead in his favour. T.)

461. The enticed party, when capable of doing so, must not neglect to find the enticer guilty; for it is written,

"Neither shalt thou conceal him." (Deut. xiii. 8.)

462. Not to entice any one of the house of Israel to idolatry; for it is written, "And shall do no more any such wickedness as this is among you." (Deut. xiii. 11.)

463. To question the witnesses separately, and to examine them well, that the truth of the case may be known; for it is written, "Then shalt thou inquire, and make search, and ask diligently, and, behold, if it be truth," &c. (Deut. xiii. 14.)

464. To burn every idolatrous city with all its contents, and to kill its inhabitants; for it is written, "And shalt burn with fire the city, and all the spoil," &c. (Deut. xiii. 16.)

465. Never to rebuild an idolatrous city; for it is written, "An heap for ever; it shall not be built again." (Deut. xiii. 16.) (But the ground may be converted into gardens, &c. T.)

466. Not to take, nor to derive any advantage from the property of an idolatrous city; for it is written, "And there shall cleave nought of the cursed thing to thine hand." (Deut. xiii. 17.) (This is extended to all things belonging to an idol. T.)

467. Not to cut ourselves in any part of our body on account of a dead person, or for the sake of an idol; for it is written, "Ye shall not cut yourselves." (Deut. xiv. 1.)

468. Not to make any baldness on account of the dead; as the ignorant do; for it is written, "Nor make any baldness between your eyes for the dead." (Deut. xiv. 1.)

469. Not to eat any sacred things that have become defiled; for it is written, "Thou shalt not eat any abominable thing." (Deut. xiv. 3.)

470. To examine fowls whether they have the stated marks; for it is written, "Of all clean birds ye shall eat." (Deut. xiv. 11.)

471. Not to eat any insects, as flies, or bees, &c.; for it is written, "And every creeping thing that fieth, &c., they shall not be eaten." (Deut. xiv. 8.)

472. Not to eat of animals that died of themselves, or that have been made unlawful in the slaughtering thereof; for it is written, "Ye shall not eat of anything that dieth of itself." (Deut. xiv. 21.)

473. To give the second tithe; for it is written, "Thou shalt truly tithe all the increase of thy seed." (Deut. xiv. 22.) (The owners could eat it in Jerusalem after being redeemed. T.)

474. To give tithe to the poor every third or sixth year of the "release," instead of the second tithe; for it is written, "At the end of three years thou shalt bring forth all the tithe," &c. (Deut. xiv. 28.) (In the first, second, fourth, or fifth year, the second tithe was given; in the third and sixth the poor-tithe; and the first tithe was given every year. T.)

475. Not to demand any debts in the year of release; but all shall be cancelled, and no more asked for; for it is written, "Every creditor that lendeth ought, &c., shall release it, he shall not exact it," &c. (Deut. xv. 2.)

476. To demand the debts from a foreigner (idolater), and not to extend the time for him; for it is written, "Of a foreigner thou mayest exact it again." (Deut. xv. 3.)

477. To release all debts in the year of release; for it is written, "But that which is thine with thy brother thine hand shall release." (Deut. xv. 3.) (At present this duty is incumbent upon us by the authority of the Rabbis; for by the law release cannot take place except Israel have possession of the holy land. T.)

478. Not to abstain from giving charity to, or conferring a favour upon, any of the children of Israel, when it is in our power to do so; for it is written, "Thou shalt not harden thine heart, nor shut thy hand from thy poor brother." (Deut. xv. 7.)

479. To give charity to, and to assist, the poor in whatever he may require; for it is written, "But thou shalt open thine hand wide unto him." (Deut. xv. 8.)

480. Not to be deterred from lending to the needy by the fear of the "release;" for it is written, "Beware that there be not a thought in thy wicked heart, saying, The seventh year, &c., is at hand." (Deut. xv. 9.)

481. When the Hebrew slave has gained his liberty at the "release," or the "jubilee," or at the death of his master, not to send him away empty; for it is written, "And when thou sendest him out free from thee, thou shalt not let him go away empty." (Deut. xv. 13.)

482. When the Hebrew slave is going away, to furnish him with necessities; for it is written, "Thou shalt furnish him liberally," &c. (Deut. xv. 14.)

483. To do no labour with sanctified animals; for it is written, "Thou shalt do no work with the firstling of thy bullock." (Deut. xv. 19.)

484. Not to shear the wool of sanctified animals; for it is written, "Nor shear the firstlings of the sheep." (Deut. xv. 12.)

485. Not to eat any leavened substance after the middle of the day previous to the Passover; for it is written, "Thou shalt eat no leavened bread *with it*." (Deut. xvi. 3.) (*Heb. upon it*.) Hence they infer that no leavened substance should be eaten after the paschal lamb is slain, i.e. after twelve o'clock at noon. T.)

Correspondence.

"Crystal Palace, S.E.

Sept. 2. 1873.

To the Editor of the *Hebrew Christian Witness*.

"SIR,—with reference to the article on 'The Talmud' in your September number, will you be good enough to inform me where I can find the query by A. E. L., mentioned on page 411?

"Yours obediently,

"G. GROVE."

We forwarded Mr. Grove's note to the writer of the series of articles, on "The Talmud," and the following is his answer:—

"Oxford, Sept. 22, 1873.

"Dear Sir,—Had I not entertained a very high opinion of Mr. Grove's sterling character as a Christian and a gentleman, I should have been disposed to ascribe the burden of his note to something unworthy. As it is, I ascribe his question to loss of memory; he is not the only great man who has forgotten what he had himself written. It is said that Sir Isaac Newton, in his latter days, could not comprehend the purport and import of his own clearest definitions.

"In the 'Notes and Queries' for 1864, p. 117, occurs the following:—

"SITUATION OF ZOAR.—The exact situation of this ancient city is, I am aware, still a matter of discussion amongst biblical critics, but I was not prepared for such exactly opposite statements respecting it as appear in the articles on 'Moab' and 'Zoar' in Dr. Smith's *Dictionary of the Bible*, both by an author to whom students of the Bible are deeply indebted—Mr. Grove of Sydenham. Under the article 'Zoar,' vol. iii. p. 1834, we find the following remarks:—'The definite position of Sodom is, and probably will always be, a mystery; but there can be little doubt that the plain of Jordan

was at the north of the Dead Sea, and that the cities of the plain must therefore have been situated there instead of at the southern end of the lake, as it is generally taken for granted they were.' And then, after giving what seem to my mind at least very satisfactory reasons for this opinion, Mr. Grove concludes:—'These considerations appear to the writer to render it highly probable that the Zoar of the Pentateuch was to the north of the Dead Sea, not far from its northern end, in the general parallel of Jericho.'

"Let us now turn to the article 'Moab,' vol. ii. p. 391, also written by Mr. Grove, and what do we find?—

"'Zoar was the cradle of the race of Lot. Although the exact position of this town has not been determined, THERE IS NO DOUBT that it was situated on the south-eastern border of the Dead Sea.'

"Can these two statements be reconciled? If not, which, in Mr. Grove's opinion, contains the most probable account of the situation of ancient Zoar? 'A. E. L.'"

"That Mr. Grove read, marked, learned, and digested A. E. L.'s query, may be conclusively gathered from the following which occurs on page 141 of the same volume of N. and Q.:—

"'SITUATION OF ZOAR (3rd S.v. 117).—I am very grateful to A. E. L. for the good-natured way in which he has noticed my misdeeds. The article under the head of 'Zoar' (*Dictionary of the Bible*, vol. iii. p. 1856, &c.) contains my own conclusions as to the position of the place—if conclusions they can be called on evidence so imperfect. When I wrote the article on 'Moab,' I had not looked into the question for myself, but accepted, without hesitation, the positive statements of Robinson and others. I discovered the errors some time since, and it will be corrected in the second edition.

"'G. GROVE.'

"Poor consolation is Mr. Grove's promise of emendment in a second edition for the possessors of the first edition of 'Smith's Bible Dictionary.' This is not the only thought that the history of that Dictionary prompts.

"I am, faithfully yours,

"C. H. OXONIENSIS."

AURICULAR CONFESSION.

REV. SIR,—On the tenth day of the seventh month, the Jewish high priest confessed the sins of the whole nation,

over the head of the Scape-goat, which typically bore them into the wilderness. (Lev. xvi. 21); all figuring the Messiah, whom the Father hath consecrated to be the only expiatory offering; and hath burdened Himself with our iniquities. (Is. liii. 4-6.) During the ten preceding days, it is said that the Jews made particular confession, each of his own sins. If they were breaches of the first table, they confessed them to God only; if they were breaches of the second, they confessed to God and to the party wronged. (Ps. xxxii. 5; Dan. ix. 4; James v. 16; Matt. iii. 6.) Auricular confession involves a depravation and corruption of the first elements of saving truth. It places other mediators between the soul and the Redeemer. It puts a human priest into the place of God, and the material ordinance into the place of the Spirit of God. The confessional does not stand alone, but is the necessary offshoot of a whole troupe of false doctrines which lie at the foundation of it. It implies a false conception of the whole mode of salvation before God, and does incalculable dishonour to the justifying righteousness, the atoning work and kingly prerogatives of the Messiah. The authority claimed by the priests of Rome amounts to blasphemy (Matt. ix. 2-8), because the power of absolutely giving or refusing pardon of sin, is a power which no mortal man could exercise without being supernaturally enabled to read the heart of each person in each particular case, and to decide accurately according to that knowledge. Without such inspiration, a mere man would often determine to pardon the impenitent and NOT to pardon the penitent (Prov. xvii. 15); and it would be impious to think that God would sanction such an exercise of power; and, as the apostles themselves had not any constant power of reading men's hearts, so we never find them claiming for themselves the power of absolutely remitting men's sins. They never say to any one, as our Lord said,—"Thy sins be forgiven thee." Let any man endeavour, even in theory, to adapt the Roman confessional to the doctrines of grace, and to engraft it on the great truths of justification by faith, and regeneration by the sovereign Spirit of God, and he will find himself engaged in a hopeless and impossible task. The whole scheme of belief which frames itself into the confessional is false from beginning to end. Pope Leo I., in 457, first recommended this private

disclosure of sins into the ear of a priest, in preference to public confession; it was rendered compulsory by the fourth Lateran Council, which exacted that all laymen should confess their sins, general and particular, to a priest at least once a year. Hilary and Basil (A. D. 350-360) both advise confession of sins to God only. We learn also, from the writings of Augustine, that the Church, in his day, did not consider private confession of private sins essential to salvation, but only the public confession of public scandals as necessary to the maintenance of discipline. "What have I to do with men, that they should hear my confessions? as if they were to ease me of my distress, and to rid me of my griefs?" (Conf. x. 3.) From the book of Homilies is shown what the real doctrine of the Church of England is. (See *Homily on Repentance, Second Part.*) God's pardon is manifestly conveyed by *declaring* it to the penitent or *sealing* it by the rite of baptism. God only by himself forgiveth sin, who cleanseth the soul from inward blemish. There is no trace in Chrysostom of priestly confession as an ordinance of the church. When he speaks of the misery which ensues on the commission of sin, he urges the sinner to relieve his conscience by a free confession with repentance and tears. "And why are you ashamed to do so?" he proceeds. "For to whom do you confess? Is it to a man, or a fellow servant, who might reproach or expose you? Nay, it is to the LORD, tender and merciful; it is to the Physician that you show your wound." . . . I do not desire to expose you upon the public stage, before your fellow servants, nor do I compel you to discover your sins in the presence of men. Unfold your conscience to God; show Him your wounds, and from Him seek healing." (De incomp. Dei Natura, Hom. v.) Cardinal Cajetan writes thus:—"There appeareth no positive law enjoining shrift (auricular confession) before the receipt of the communion; the law of God hath no such precept, but the contrary is insinuated where the apostle saith, '*Let a man try himself.*'" (1 Cor. xi. 28; 2 Cor. xiii. 5.) We learn much from the celebrated treatise of Dr. White on "The Way to the True Church." (1624). "Touching the casting away of Auricular Confession, we are not to be condemned unless our accusers can name some place of Scripture where Christ or His apostles hath bound us to it, which

they cannot do. For their own Canon Law saith, "it was taken up only by a certain tradition of the church, and not by any authority of the Old or New Testament." It is neither wisdom nor mercy to put men on the rack of auricular confession (Prov. xxviii. 13; 1 John i. 9); and other Scriptures contain heavenly promises of mercy to those that confess heartily and not hollowly to God. *Homo agnoscit, Deus ignoscit.* Judah (whose name signifies confession to the LORD) got the kingdom from Reuben. No man was ever kept out of God's kingdom for his confessed badness: many are for their supposed goodness. The absolution pronounced by a Latin priest is not a certain, infallible ground to give the person so absolved confidence towards God. Only God's commands are absolute.

"He hath now sent his living oracle
Into the world to teach his final will,
And sends his Spirit of truth henceforth
to dwell
In pious hearts, an inward oracle,
To all truth requisite for men to know."
Milton.

"Ezra the priest stood up, and said, Ye have transgressed. . . . Now therefore make confession unto the Lord God of your fathers, and do His pleasure." (Ezra x. 11.) Josh. vii. 19, teaches that we are to make confession to God, whom we have offended, who knows our sins, can pardon us, or else will punish us, if we refuse to confess. "Joshua said unto Achan, My son, give I pray thee glory to the Lord God of Israel, and make confession unto Him." (Ps. li. 4; Lev. v. 5.) I am Rev. Sir,
Faithfully yours,
CONFITEOR DEO SOLI.

THE "BRIDE" AND THE "BODY."

SIR,—On reading, in the HEBREW CHRISTIAN WITNESS for August, Dr. Margoliouth's argumentative address, "The Identity of the Prophetic and Apocalyptic Bride," and the "Church the Lord's Body" by G. B. C., the thought came to my mind, how good it would be to publish these together in a small tract.

Subjects treated in different books make no difference to the scholar; the case is otherwise with the generality of readers, who comprehend the matter more clearly, by reading the two papers together; and surely every Christian is desirous of obtaining clear views of the written Word, on a subject so interesting. Yours respectfully, C.

Bristol, Sep. 11, 1873.

NOTICE TO OUR READERS AND CORRESPONDENTS.

THE number of our subscribers having steadily increased of late, we are not without hopes of being in a position, at the commencement of the new year, to reduce the price of our Monthly from *eightpence to sixpence*. Moreover, should the number of subscribers for 1874, received by the end of next month, warrant, the HEBREW CHRISTIAN WITNESS will be increased by eight pages monthly. Subscribers' names to be forwarded, accompanied by P. O. Orders,—payable at 127, Fulham Road, S.W.,—to the Rev. Dr. Moses Margolouth, 22, Pelham Crescent, South Kensington, London, S.W. Back numbers, as well as the volume for 1872, can still be had.

Several articles, communications, as well as *literary notices*, are postponed for want of space in this issue.

M. B.—We repeat to you what we have over and over again told W. D. Hebrew words need not deter any reader, be he ever so ignorant of the Sacred Tongue, from perusing every article in the "Hebrew Christian Witness." Every quotation is fully and intelligibly explained.

A CONSTANT READER OF THE HEBREW CHRISTIAN WITNESS.—God helping us, we trust that our Monthly will be carried on, with greater vigour than ever, in the coming year. We heartily thank you for your prayers. We stand greatly in need of Divine help, as well as friendly support.

ONE WHO WISHES TO PROMOTE THE WELFARE OF THE HEBREW CHRISTIAN WITNESS.—You may effectually do so, by calling the attention of your Christian friends to it, whenever an opportunity occurs.

All Communications and Books for Review to be addressed *To the Editor of the Hebrew Christian Witness, Pelham Library, 151, Fulham Road, Brompton, S.W.*

The Editor will not, in any case, return rejected communications.

The Editor does not, as a rule, identify himself with all the views espoused by his correspondents.

No communication unauthenticated by real name and address—not necessarily for publication—will be noticed. We regret to find that this notification is unheeded by some.

Subscribers may secure punctual delivery by post, free, by paying the an-

nual subscription—six shillings in advance. Payments by post office orders (*not stamps*) to be made to the Rev. Dr. MOSES MARGOLIOUTH,—payable at 127, Fulham-Road, S.W.,—22, Pelham-Crescent, South Kensington, London; to whom also application may be made for further particulars.

LETTERS RECEIVED.—The Revs. R. Gascoyne, N. Nurnberg, J. B. Goldberg, Canon McCaul, Dr. Rosenthal, the Editor of the *Jewish World*, אריה בן פנחס, MARAH, Agatha, Martin, W. Neats, W. T. Manning, &c. &c.

G. Grove will find the information he asks for on pages 477, 478.

PUBLICATIONS RECEIVED.

Dark Sayings of Old. Being an attempt to elucidate certain difficult passages of Holy Scripture, in a Series of Ten Lectures. By the Rev. Joseph B. M'Caul, Honorary Canon of Rochester Cathedral, Rector of St. Michael Bassishaw; Head Master of St. Clement and St. Andrew's High School, Notting Hill. London: James Nisbet & Co.

אשמת שכו, by Abraham Mapu, Warsaw.

Ecce Homo: A Sermon, by the Rev. E. Paxton Hood. London: E. E. Longley.

Strictures on Dr. Thomas' Remarks on the Millenarians. By the Rev. J. Smith.

The Biblical Museum. A collection of Notes, Explanatory, Homiletic, and Illustrative, on the Holy Scriptures, by James Comper Gray. Vol. v. London: Elliot Stock, &c. &c. &c.