

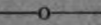
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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

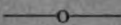
Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.



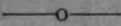
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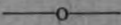
"The Lord hath chosen thee to be a peculiar people unto himself."  
Deut. 14:2.



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# THE PECULIAR PEOPLE.

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

*A Christian Monthly devoted to Jewish Interests, Political, Social, Literary, and Religious.*

הביטו אל־צֹר חֲצֹבָתָם  
וְאֶל־מִקְבַּת בּוֹר נִקְרָתָם  
Isa. 51 : 1.

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122 : 8, 9.

Vol. v. ALFRED CENTRE, N. Y., OCT., 1892. No. 7.

**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

THE prophet Zechariah mentions as one of the characteristics of the Messianic era that the families of all the nations shall come up to Jerusalem from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. Whether this be interpreted literally, or as referring to the great and undoubted fact that the final consummation of the world's religious progress is to be attained in the worship of Israel's God in His own appointed way by all the nations of the earth, in either case there are some important lessons in the prophetic teaching for all thoughtful students of prophecy, whether Jews or Gentiles, whether believers on our Lord Jesus or not.

In the first place, all nations are represented as coming up to Jerusalem. Here is recognized the supremacy of Judaism among the religions of the world. To Jerusalem, the city of the great King, the whole world must at last come; salvation is of the Jews; in the tents of Shem dwelleth Jehovah of hosts; to the descendants of Shem, the faithful children of the faithful Abraham, to the great lawgiver of Israel and the prophets whom the Most High sent to His people, to Jesus His Son, at once the highest

type of that religious race, and the last Messenger from the heavenly glory,—to these must the world come for religious light and life. And this is the verdict of history as well as the dictum of prophecy. To Israel's God and to Israel's Saviour, the Light of the world, all nations come for salvation. This being so, however we understand the prophecy of Zechariah, its fulfillment will not appear to have a speedy realization if they who have learned light, love, and a holy life from Jesus, the divine Son of David, are found to despise the race from which He sprang, and regard with an evil eye of hatred those of that race. Our Saviour loved Jerusalem and wept over her; even when on the cross He prayed that His foes might be forgiven. Upon what construction, then, of Jesus' teaching or example can His followers justify anti-Semitic prejudice and hatred toward the Jewish people? Will the coming of all nations to Jerusalem be helped by such fruits of the religion of Jesus? Will the return of His own be hastened by such proofs of what His doctrine brings forth?

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IN the second place, all the families of the earth are to worship the King, the Lord of hosts. And this is to be in accord with the divine will for His people and for the world, revealed in His holy law, through His servants, the prophets, and above all, in the person, life, and work of Jesus Christ, His Son, and in His providential leading of the world to Himself. That all the world is coming to worship Jehovah of hosts ought not to surprise one who believes in Him, least of all those who have in their hands this word of prophecy. And that the divine will should be wrought out in a way somewhat different from what any one person or people might suppose would also seem not by any means strange. Jewish people ought to remember this in their view and estimate of Christianity. God's will is surely coming to pass; and the attitude of Rabbi Gamaliel toward the preaching of Christ is the true one for every Jew who is not yet a personal disciple of our Master: If this counsel be of men it will come to naught; but if it

be of God ye cannot overthrow it. Therefore let not non-Christian Jews look with prejudiced hatred upon the essential teachings of the Christian religion, but rather let them see what, after all, is Christianity, and they will, if they are candid, be apt to see in Christianity—the religion as taught by Jesus and His apostles, the living force of spiritual life as it has been felt in all ages, not the dogmatic teachings of this or that church—just that development of Judaism which is needful to the fulfillment of Zechariah's word. The life and teachings of Jesus are conquering the world, and when all the families of the earth come to worship the King, shall not Israel also come? Verily hatred and prejudice on Israel's part, however excusable it may seem to Jewish eyes, will not advance the progress of the world toward this glorious end, any more than will the hatred and prejudice of Gentile Christians against Jews tend to convince them that Jesus merits recognition as their Messiah and Saviour.

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AGAIN, Judaism in its present form is not a finality, nor is Christianity. Progress has always marked the course of religion in the world under the providence of God. And just as Jewish people ought to lay aside their prejudice against Christian teaching, so ought those Christians who see in the church of to-day the final glory of God alike put away their prejudice against all things which are not exactly in agreement with the faith once delivered to the saints—they or their grandfathers being the saints—as they understand it. Now we do not propose an interpretation of this prophecy which shall mean that all Christians are really to keep the Feast of Succoth; nor would we, on the other hand, feel that such a view were absolutely absurd. We would not, however, argue against the literal construction of the prophecy on the ground of its being *Jewish* so to do. For if the history of the church before and after the Protestant Reformation shows anything, it is that the unfortunate elements of Christian development have been its anti-Jewish and pagan elements, while the valuable steps in the way of re-

form have been in approaching the primitive Jewish-Christian church of the apostolic age. Not that we should revert to things as they were, but that the simple principles of the Christianity of the New Testament should prevail to-day in a manner suited to an age nineteen centuries nearer the ideal of our prophecy. Further progress may mean steps in the direction of what some would call *Jewish* teaching. Well, if it be so, let us be broad-minded enough not to mind it. Doctrine and practice might be many things worse than to be Jewish; they might be sinful, they might be erroneous. But there are those who would hug sin and error sooner than anything Jewish,—why, it were difficult to say. If, now, we can all, Jews and Gentiles together, divest ourselves of prejudice and hatred, and follow the precepts of Moses, Isaiah, and Jesus, worshiping the King, the Lord of hosts, with purity of heart and life, we shall go far toward the realization of the prophetic word which is brought to our minds at this season of the year.

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### THE FEAST OF TABERNACLES.

BY THE REV. S. S. POWELL.

On the fifteenth of Tishri occurs the third and last of the three great annual feasts. Passover is denominated *זמן חרותנו*, "time of our liberty;" Shebuoth (Pentecost), *זמן מתן תורתנו*, "time of the giving of our law;" while, joyful as both these festivals are, so great is the joyfulness of *זמן סוכות*, that this feast is denominated pre-eminently *זמן שמחתנו* "time of our joyfulness." Indeed, so long has joyfulness been esteemed eminently appropriate for this feast that it is said in the Talmud, tract *Succah* 5, 1: "He who has never seen the rejoicing at the pouring out of the waters of Siloam has never seen rejoicing in his life." The *יום עצרת שמיני* is also the *עצרת* of both the preceding feasts, indeed a great *זכר ליציאת מצרים* 4, for on that day is

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1) Tabernacles.

2) Closing day of the feast. 3) Closing day.

4) Solemn assembly, memorial of the going forth from Egypt.

celebrated the consummation of all God's redemptive work. They who were brought forth from Egypt and given the Law on Sinai were made to dwell in moveable booths, free from their fixed condition of servitude in Egypt, and on the way to their promised possessions in Canaan. So, too, they who had waved their first sheaf at Passover, and at the feast of Weeks had partaken of the first fruits of their toil, finally during the days of סוכות rejoiced exceedingly at the completion of all their labors when the fruits of the earth had been gathered in.

In the Haphtara prescribed for the first day of סוכות<sup>1</sup> it is said, "And it shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles." v. 16. From the force of the passage we naturally infer that the prophet meant that the feast of סוכות should stand as a representative of the true Jewish religion. That feast so long as the temple was standing, in common with the other feasts, was kept in Jerusalem, the one place which alone Jehovah had chosen wherein to put His name; and it was during the days of the feast of Tabernacles that Solomon, with impressive splendor, dedicated the first בית המקדש<sup>2</sup>, representative of all that is precious in the Jewish religion. In v. 7 of the same Haphtara it is also said, יהיה יהוה אחר ושמו אחר<sup>3</sup>, and in v. 9, יהיה לעת ערב יהיה אור<sup>4</sup>.

A suggestion as to the fulfillment of these prophecies is easily evident to any one at all familiar with the New Testament in the opening words of the Haphtara, "And his feet (the Lord's) shall stand in that day על־הר הזיתים, upon the mount of Olives." v. 4. The feet of Jesus often stood upon that mount. Over the mount of Olives Jesus passed when He made His triumphal entry into Jerusalem. From the brow of that mount the sight of Jerusalem in all her beauty burst upon His view, when, moved at the

1) Zechariah 14

2) House of the sanctuary.

3) But it shall come to pass that at evening time it shall be light.

4) There shall be one Lord, and His Name one.

sight, He shed tears of compassion over the doomed city. To that mount He repaired with His faithful band of disciples, and in full view of the vision before Him of the marble and the gold of the temple He predicted as unerringly as Jeremiah had done before Him the destruction of Jerusalem, which prediction was fulfilled to the minutest letter forty years after. To that mount, also, Jesus retired on the night of His betrayal, and in the garden called Gethsemane suffered excruciatingly in anticipation of the sufferings of the cross; and from that mount, after His resurrection, in fullest view of His disciples, just as Elijah had done before Him, and as the angel had done who appeared to Manoh, and in so doing did wondrously. <sup>1</sup> פלא as it was Jesus ascended from the mount of Olives and passed into the opened heavens. In view of these facts it is in vain to say that the days of prophets had ceased, that then God only spoke to His people by means of the <sup>2</sup> בתיקל. Jesus is proved by them to be a true prophet and we must listen to His voice, else God will hold us accountable. In view of the wonderful manner of His ascension, and of the fact that His prophetic utterances have completely stood the test of Deut. 18: 22, we must believe His solemn affirmations concerning Himself, that in Him God was manifest in the flesh, that He and the Father are one.

Truly it has come to pass that in the evening time of all our earthly hopes it has become light. In the days when the temple still crowned Mt. Moriah in its splendor of marble and gold the two most striking characteristics of <sup>3</sup> כבוד were the sacrifices by day and the brilliant illumination of temple and city by night. The illumination was secured by two immense lights on supports erected in the temple courts. In evident allusion to these, Jesus, who attended <sup>3</sup> כבוד as did all the faithful of His co-religionists, said, אני אור העולם. Through the illuminating power of the

- 
- 1) Wonder.
  - 2) Daughter of a voice.
  - 3) I am the Light of the world.

truth as it has been revealed through Jesus, they who follow His teachings never walk in darkness. Jesus, if any mortal man ever did, bore the Name of God. None may ever bear that name in vain by a godless profession and remain guiltless. The man in the camp of Israel who blasphemed that Name was put to death. Jesus also was put to death on the charge of blasphemy; but on the supposition that He was God as well as Son of man, how horrible was the crime committed when Jesus was put to death! Jesus, as no other born of woman, bore the Name of God, and He reveals God to all who believe upon Him and earnestly and devoutly follow His teachings. It is the boast of Reformed Judaism that the adherents of this <sup>1</sup> *כת* are teaching a pure monotheism, and that this religion will become the religion of the future. But a monotheism after this sort is, after all, only a form of deism, and too often is associated with pantheism. The pure monotheism of the world, the monotheism of Moses and of all the prophets, was taught by Jesus, and through Him and Him only "shall there be one Lord, and his name one."

In evident allusion to the custom spoken of in *Succah* 5, 1, the pouring out of the water of Siloam, Jesus made an important declaration as to the full consummation of His redemptive work. It was on the great day of the feast, presumably—in accordance with our opinion—on the seventh day, <sup>2</sup> *הושענא רבא*, that Jesus cried and said, "If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he," the evangelist explains, "of the Spirit, which they that believe on him should receive; for the Holy Ghost was not yet given; because that Jesus was not yet glorified." John 7: 37-39.<sup>3</sup> The pouring out of water from the pool of Siloam

1) Sect. 2) The great hosanna.

3) ויהי ביום החג האחרון הגדול עמר ישוע ויקרא לאמר איש כי יצמא יבא אצל אלי וישתה: המאמין בי כדבר הכתוב מכטנו ינהרו נהרי מים חיים: וזאת אמר על-הרוח אשר יקחהו המאמינים בו כי לא ינתן רוח הקודש עדנה יען אשר ישוע עוד לא נתפאר:

was intended to remind the worshipers at סוכות of the water that was brought from the rock through the wilderness wanderings, and this again of that spiritual predication, "With joy shall ye draw water out of the wells of salvation" (Isa. 12: 3); and this it was that Jesus taught in calling attention to Himself on that great day of the feast. The redemption wrought out by the sacrificial death of Jesus is followed to a most glorious completion by the work and by the inwrought fruits and gifts of the Holy Spirit. This therefore is our highest joy, the completion of man's redemption and the reaping of the rich fruits of the Spirit, the joyful heritage of our faith and love.

But not only of the fullness and completion of human salvation does the feast speak, but also of the sacrificial death of Jesus itself. A prominent characteristic of Tabernacles was the exceedingly large number of sacrifices slain during the festival week. On the first day thirteen were offered, on the second day twelve, on the third eleven, and so on until the seventh day seven sacrifices were slain. Thus on the last day, on what seems to have been the "great day" of the feast, the "great hosanna," the day before the עצה (closing day) of the feast, the day on which the worshipers dispersed and went to their homes from the river of Egypt on the south to the entering in of Hamath on the north, there was published throughout all Israel the supreme work of redemption as completing the work of creation. Attention was called at the feast by the continually descending scale of sacrifices to the final Sabbatic number. As on the seventh day God rested from the work of creation, so on the seventh day of the feast He published the salvation of the world He had created through sacrifice. That salvation is well described by a writer in *Eduth le Israel*:<sup>1</sup> ישוע הוא בן־אלהים חיים וברטו הוא מכפר עין כל שב ומתנחם על הטאוי, כי ברטו טצא ד' כופר על כל חטא אנוש. המאמינים בישוע מורים ומלמדים, אשר באמונה לברה יצדק האדם לפני ד' אלהים בהשפטי, כי צדקת המשיח לברה תצילהו מירי המשפט הנורא ומענשו הגדול

1) Vol. III., 8 and 9, p. 140.

אש- נכונו לו, ובמעשים טובים לברם אין כח דיהצל את האדם בעמרו לפני כס  
 "Jesus is the Son of the living God, and by His **המשמם**.  
 blood atones for the sin of every person converted and re-  
 penting because of his sins, because in His blood the Lord  
 has found a propitiation for all the sins of man. They  
 who believe on Jesus teach and enforce that by faith alone  
 a man is righteous before the Lord God in the judgment.  
 for the righteousness of Christ only will deliver him from  
 the fearful judgment and from the great punishment  
 which is prepared for him; and that by good works alone  
 there is no ability to save a man when he stands before  
 the throne of judgment."

COVERT, N. Y., Ab 17, 5652.

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### THE MESSIAH THE SON OF JOSEPH AND THE MESSIAH THE SON OF DAVID.

Translated from the Appendix to יסרי המשיח, "The Sufferings of the Mes-  
 siah," of Dr. August Wuensche.

BY A FREQUENT CONTRIBUTOR.

The ancient synagogue speaks through her represent-  
 atives of a two-fold Messiah, to wit: one a *Messiah ben Jo-*  
*seph*, of the house of Ephraim, or Joseph, and one *Messiah*  
*ben David*. Concerning the Messiah ben Joseph she teaches  
 that he would live in poverty and misery, and finally  
 be obliged to suffer death; but concerning the Messiah  
 ben David she teaches that he would not see death, but  
 after redeeming the chosen people he would forever reign  
 over them. The Josephic Messiah undertakes a battle with  
 the nations of the earth, Gog and Magog, by whom he  
 himself is destroyed, while the Davidic Messiah over-  
 throws the tyrants, redeems Israel, and establishes with  
 the help of God a kingdom, the limits of which are extend-  
 ed to the ends of the world.

These intimations suffice to show that the ancient  
 synagogue could not get around the difficulty when it is  
 said in the Old Testament on the one hand that the Sav-  
 iour would reign forever on the throne of David, and on  
 the other that He would be pierced and would die. The  
 Christian teaching of the two natures and positions of the

Messiah by which the prophecies are most excellently explained was not known to the ancient synagogue; and had she known it it would have been to her a horrible *dictum*. At what period the splitting of one Messiah into two was accomplished in Judaism cannot accurately be discovered. At all events in the second century of the Christian era it appears, on the ground of Zech. 12: 10. In the Talmuds and the later Targums it already lies before us as a common thing.<sup>1</sup> Only the distinction of their roles was not clearly defined. Even the later Midrashic literature does not fully adjust the functions and works of both Messiahs; there exists a continual fluctuation both ways in it; the traits of the one merge occasionally into those of the other.

That Zech. 12: 10 was the cause of the fiction of the Messiah ben Joseph can be accepted with certain positiveness, particularly since the Jewish authors always speak of him in connection with this passage. We find in *Glaessner*, pp. 56, 57, 147, appendix, p. 9, a series of documents regarding this presumption. Also a comparison of two passages of the Jerusalem and Babylonian Gemaras verifies our supposition. The former remarks with reference to Zech. 12: 10: "There exist in regard to this passage two views; the one is that the mourning refers to that of the Messiah, and the other is that it refers to mourning about the inborn sinful inclination (original sin)." In the latter, tract *Succah*, fol. 52 a, it is said: "Why will that mourning occur? R. Dosa and the other rabbis are at variance about it. One party affirms it to refer to the Messiah ben Joseph, who was to be killed; the other party affirms it of the inherent sinful inclinations. Yet peace be to him, who thinks of this the Messiah ben Joseph who is to be killed, as it is written (Zech. 12: 10), 'And they shall look unto *him* whom they have pierced; and they shall mourn for him as one mourneth for his only son.'" The Gemara *Jerushalmi*<sup>2</sup> thus refers Zech. 12: 10, without reserve to the

1) That the teaching of a double Messiah with the Jews is a product of the time after Christ's appearance is conclusively proven by *Glaesener*. *De gemino Judaeorum Messia*, Helmst. 1739, p. 145, ff and *Schottigen, Horae, Hebr.* 1, p. 359.

2) The composition of the Gemara *Jerushalmi* was done between 230-390 A. D., and that of the Gemara *Babli* reaches from 365 far into the fifth century.

Messiah, although admitting also scope for "original sin;" the Gemara Babli, on the contrary, cuts the knot by her swift invention of a second Messiah.

We attempt now to give a short presentation of the names, descent, and work of the Messiah ben Joseph. The next thing to note about the name is that the Josephic Messiah appears also as *Messiah ben Ephraim*. By this designation he is also already known in the Targum on Cant. 4:5: "Your two saviours who will save you in the future, the Messiah ben David and the Messiah ben Ephraim, are likened to Moses and Aaron, the sons of Jochebed, who again are likened to two fawns that are twins of a roe." The same passage we can find also in chapter 7:4. He is thus also mentioned by the Targum (accredited to *Jonathan*,) on Ex. 40:2: "For the sake of Messiah ben Ephraim, who will come forth out of him." Likewise *Pessikta Rabbathi*, fol. 62, columns 2, 3, 4, and fol. 63, col. 2. The latter passage reads: "The Holy One, Blessed be He, clothes the Messiah of our righteousness with a garment, the splendor of which reaches from one end of the world to the other, and the Israelites will avail themselves of its light, saying: Hail the hour in which he was created, and blessed is the womb out of which he came forth."

The cause of this designation, however, is to be looked for in that the pedigree of the Josephic Messiah is carried to the house of Ephraim. At least this is the case in the somewhat later Jewish work, *Emeq ha-Melekh*, fol. 135, col. 1, chapter 18, title: *Shaarresha dizer anpin*.<sup>1</sup> According to another place of the same work, fol. 137, col. 3, the Messiah ben Joseph descends from Jeroboam, the son of Nebat: 'This Messiah will come forth from the tribe of Ephraim, viz., from the seed of Jeroboam, the son of Nebat, etc. This Messiah will be a good son before God, as it is said (Psa. 2:7); 'Jehovah said unto me, Thou art my Son; this day have I begotten thee.' " Compare the book *Shechecheth leget*, No. 20, under the title Messiah; also *Yalkut*

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1) The book עמק חמלך from R. Naphtali is to be considered as a key to the Kabbalah, published in Amsterdam in the year 403, i. e., 1653, in fol.

*Rubeni*, No. 7. A remarkable place is that in *Emeq ha-Melckh*, fol. 77, col. 1, ch. 39, towards the end, under the title, *Shaar aba veimma*, according to which the Messiah ben Joseph is exactly identified with Joseph. "The Messiah ben Joseph will be Joseph himself, as also David is Messiah ben David (*i. e.*, as King David will once appear as Messiah ben David)."

Besides this foregoing the Josephic Messiah has also other names in Jewish writings, as also his genealogy is differently presented. Thus, for instance, R. Machir and Saadia Gaon (on Dan. 12: 1) call him *Nehemiah ben Husiel*, נחמיה בן חושיאל. Whence this singular designation is derived we are unable to decide. At least we have not found any place which might warrant a clue to its explanation. Equally remarkable is it when R. Eliezer assigns to him the name *Menahem ben Ammiel*, מנחם בן עמיאל. In respect to this last designation, says *Zohar*, fol. 72, sec. 285, that Hephziba, the wife of Nathan the son of David, is the mother of the Messiah, Menahem ben Ammiel, whereas from *Midrash Tehillim*, fol. 35, on Psa. 92: 11, we learn that Menahem ben Ammiel descends from the seed of Joseph.

Some Talmudists have gone still further. They have in a very peculiar way brought together the Josephic Messiah and the son of the widow of Zarephath. 1 Kings 17:17. Abarbenal says in regard to this in his commentary to Jonah, 1, fol. 257, col. 1: "Our sages of blessed memory have said (tract *Succah*, ch. 5, title החרליל) that Jonah ben Ammithai descended from the tribe of Asher, and was indeed the son of the widow who fed Elijah, and who, after he died, was raised to life again." In the book *As-sarah Mamaroth*,<sup>1</sup> fol. 52, col. 2, ch. 15, is taught regarding this as follows: "In the Thosephoth on tract *Baba Mezia*, ch. 9, fol. 114 b, it is written: The rabbis of blessed memory were at variance about Elijah, of which tribe he was. They said he was from the children of Lea, and a priest, while Elijah said that he was no priest, but from the de-

1) *עשרה מאמרות*, a kabbalistic work by R. Azaria Mipano appeared with a commentary of Joel Moshe in 304, *i. e.*, 1544.

scendants of Rachel. Then said the rabbis to him, if he is no priest why did he command the widow of Zarephath (1 Kings 17:13): 'But make me thereof a little cake *first*, and bring it forth unto me, and afterward make for thee and for thy son?' Elijah answered: Because the same boy was Messiah ben Joseph; therefore I wanted to indicate to them that before the Messiah would come I would be a forerunner." So far the Thosephoth. Mark, it is known that that boy was the prophet Jonah, and therefore Jonah was angry that Ninevah was not overthrown in his days; further, as he was the Messiah ben Joseph he feared that he would have to wage war with Gog and Magog. And this is the meaning of the Gemara tract *Zaanith*, fol. 17 a: "Because Jonah had to say the words: 'Blessed art thou, O Lord, who hast mercy over the earth,' therefore he was preferred to David and Solomon, for after Jonah, *i. e.*, Messiah ben Joseph, is pierced through (Zech. 12:10), David, *i. e.*, Messiah ben David, will come." Compare also *Yalkut hadash*, fol. 24, col. 1, 2, No. 12, under the title *Eliahu* and fol. 141, col. 4, No. 22.

About the mission of the Messiah ben Joseph there is no harmony in the Jewish writings. The further we descend into the literature the more marked become the contradictions. We cannot enter the depth of this confusion and give a thorough collection of all the writings and passages concerning it. Such an undertaking would demand too much space. We shall be satisfied with a small number of references.

The main mission of the Messiah ben Joseph is to redeem Israel from bondage. Thus says *Yalkut hadash*, fol. 132, col. 2, No. 113: "At the beginning the Israelites were like one body, and their wings were Moses and Aaron. By them they fled as by the wings of a dove. But in the captivity of Edom (Rome) Israel, plagued by hard servitude, is like a body without wings. But the Holy One, Blessed be He, will give him wings and he will fly out of captivity. His two wings will be the two Messiahs, to wit: Messiah ben Joseph and Messiah ben David."

Another passage, according to which the Messiah ben

Joseph appears more as forerunner of Messiah ben David we find in Zohar<sup>1</sup> on Gen. 2:4-6, fol. 25, col. 2: "Another explanation on 'And no plant of the field,' *i. e.*, the first Messiah, before he 'was yet on earth;' 'and no herb of the field had yet sprung up,' *i. e.*, the second Messiah. Why? Because Moses was not there yet to exalt the Shekinah, about which it is said: 'And there was not a man to till the ground.' To this pointed the mystery of Gen. 49: 10: 'The sceptre shall not depart from Judah,' *i. e.*, Messiah ben David, 'nor the ruler's staff from between his feet, *i. e.*, Messiah ben Joseph, 'until Shiloh come,' *i. e.*, Moses, as the amount of the numerical value of both words (שילה and משה) is precisely the same.' 'And unto him shall the gathering of the people be' (or after the analogy of Prov. 30: 17: 'Unto him shall the obedience of the people be'). The letters are ולי קהת 'And Levi Qehath.'" Compare *Yalkut hadash*, fol. 142, col. 1, Nos. 26 and 27, and fol. 143, col. 2, No. 54, on Ezek. 21: 33.

The Messiah ben Joseph is still more definitely designated as the forerunner of the Messiah ben David in *Shne luchos ha-berith*, fol. 242, col. 1: "The Messiah ben Joseph will come first, and then the Messiah ben David. The house of Joseph will then restore to order again what it destroyed at the division of the kingdom of the house of David. The Messiah ben Joseph will come not especially for his own sake, but for the sake of the Messiah ben David, as he will expose his life and deliver it to death, and his blood shall atone for the people of God."

According to some passages the redemption of the Josephic Messiah is referred only to the ten tribes, *Miqve Israel*, fol. 47, col. 2, No. 53, ch. 14:<sup>3</sup> "The work of the fut-

1) ונהר, *Splendor*; Kabbalistic expositions on the Pentateuch. Generally considered as the work of R. Simon ben Jochai, the most prominent of the Talmud rabbis. Modern critics dispute the date of its composition and its author.—TRANSLATOR.

2) The rabbis consider the letters of the alphabet as numbers; those to ט as units; א is 1; ב is 2, etc.; those to צ as tens, as י is 10, כ is 20, etc.; the rest as hundreds, ק is 100, ר is 200, etc. Accordingly שילה amounts to 345, and משה also to the same.—TRANSLATOR.

3) מְקוֹה יִשְׂרָאֵל, by R. Manasse ben Israel, treats mainly about the future redemption of Israel. Published in Amsterdam in 458, *i. e.*, 1698.

ure redemption is dark and concealed from all men. But as much as there can be discerned from the prophets it will be thus, that the ten tribes will move into the holy land by a prince, whom our sages of blessed memory, and also the Targum, call the Messiah ben Joseph, and in another place Messiah ben Ephraim."

Ditto, fol. 48, col. 1, No. 58: "We may also say that he (the Josephic Messiah) is therefore called ben Ephraim, because he will descend from the tribe of Ephraim and be the chief of the ten tribes who are known in the Scriptures by the name of Ephraim, after the example of the first king, Jeroboam, the son of Nebat, who was of the tribe of Ephraim. He is also called ben Joseph, not because he is a descendant of the tribe of Joseph, but because Joseph is in a certain measure a sign and a prototype of all Israel. Just as Joseph met with sufferings, being cast into the dungeon and for a long time hidden from his brothers, but afterwards being fortunate enough to come to power, so it is with the tribes who are shut up and closed in and hidden from all people. At the end of the days they will, like Joseph, be fortunate and wealthy."

But the most of the rabbinical statements incline to the idea that the Messiah ben Joseph will again set up the whole kingdom of David and endow it with strength. We present from the great number of statements only one, from the book *Menorath haMaor*,<sup>1</sup> fol. 81, col. 2. In the beginning of the tenth chapter, under the title *Ner chamishi, cheleq sheniil*, is said: "(We rest assured) that the King Messiah, who shall appear and set up the kingdom of David as it was of old, will build the temple, gather the dispersed Israel, and live a long time. Our rabbis have also said that another king, who is not of the house of David, will come before him and be killed, and they have called him the Messiah ben Joseph, as we read in tract *Succah*, chap. 5, under the title *החליל*, fol. 52 a: "Our rabbis teach that the Holy One, Blessed be He, says to the Messiah (May he ap-

1) מנורת המאור, by R. Isaac Abuhad, published 447, i. e., 1687. It is a book of moral contents.

pear in our days!): Ask of me whatever thou desirest, and I will grant unto thee as it is written (Psa. 2:7, 8): 'I will tell of the decree.' etc. 'Ask of me,' etc. When the Messiah ben Joseph is aware that he will be killed, he says unto him: I ask nothing of thee but life, as it is written (Psa. 21:4): 'He asked life of thee, and thou gavest it him; even length of days for ever and ever.' "

But the redemption of Israel causes the Messiah ben Joseph hard battles, which are fully described in the book *Abgath Rokel*, supposed to be from R. Machir. The main battle will be waged against Gog and Magog, which cost the Messiah his life. But as to who is understood by the Jews as Gog and Magog there is a difference of opinion. R. Saadja Gaon understands, on the ground of Dan. 2:40, the fourth (*i. e.*, the Roman) kingdom. R. Abraham Seba, in his *Zeror ha-Mor*, fol. 74, col. 3, again thinks that it means a nation enclosed by Alexander the Great in certain mountains; according to *Yalkut hadash*, fol. 145, col. 3, No. 109, it is the king Sennacherib (compare 2 Kings 18:13); Abarbanel (commentator on Zech. 14:1, fol. 295, col. 1,) finally takes the Ishmaelites or Turks for Gog and Magog.

On account of the defeat he suffered the Messiah ben Joseph will be mourned by all Jews. Thus says Abarbanel in his *Mashmia Yeshua*, fol. 74, col. 1:<sup>1</sup> "Although this Messiah is from the tribe of Ephraim, to wit, from that of Joseph, the mourning about him will yet be great in Jerusalem, like the mourning at Hadadrimmon (compare Zech. 12:11), which was a great and well-known mourning (Ibid v. 10).

Thus also *Midrash Vayosha*, (compare *Beth-ha-Midrash*, Jellinek I., p. 56): "When the days of the Messiah are nigh, Gog and Magog move against the land of Israel, because he heard that the Israelites are without a king and dwell safely. Immediately he takes seventy-one nations with him and moves towards Jerusalem, and says: Pharaoh was a fool in having decided to destroy the male children and

1) *לְשֵׁמִיעַ יִשְׁעָהּ* treats of the prophecies regarding the future redemption of Israel.

spare the females; Balak was a fool in having gone to curse Israel whilst their God blessed him; Haman was a fool in having decided to destroy them without knowing that their God intended to save them. I shall not do this! I shall move on and first fight their God and afterwards destroy them, as it is written (Psa. 2: 2): 'The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against this Anointed.' Then said the Holy One, Blessed be He! Thou wicked one, thou wilt undertake war against *me*? By thy life, I shall wage war against thee! Immediately the Holy One, Blessed be He! throws on him hailstones, which are hidden in the firmament, and cause them a great overthrow, as it is written (Zech. 14: 12): 'And this shall be the plague wherewith the Lord will smite all the peoples that have warred against Jerusalem: their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their sockets, and their tongue shall consume away in their mouth.' Afterwards another king will rise up boldly and impertinently, and wage war three months with Israel; his name will be Armillus. These are his marks: He will be bald-headed, have one small and one large eye, his right arm will be as long as the breadth of a hand, but his left arm two and one-half yards; on his forehead he will be leprous, etc.; his right ear will be stopped up, and the other open. If a man comes to him to speak good to him he will turn his closed ear, and if one will come to speak evil to him he will turn his open ear. He will betake himself to Jerusalem and kill the Messiah ben Joseph, as it is written (Zech. 12: 10): 'And they shall look unto him whom they have pierced, and they shall mourn for him as one mourneth for his only son.' After this the Messiah ben David will come, according to what it is written (Dan. 7: 13): 'And behold there came with the clouds of heaven one like unto a son of man;' and a little further (v. 14): 'And there was given him dominion and glory and a kingdom.' He will kill the ungodly Armillus, as it is written (Isa. 11: 4): 'And with the breath of his lips shall he slay the wicked.' Then the Holy

One, Blessed be He, will gather the Israelites who are scattered here and there, as it is written (Zech. 10: 8): 'I will hiss for them and gather them; for I have redeemed them; and they shall increase as they have increased.' After this there will hang in Jerusalem seventy-two pearls, which would shine from one end of the world to the other, and the nations come to their light together, as it is written (Isa. 60: 3): 'And nations shall come to thy light, and kings to the brightness of thy rising.'"

Next to this Midrash the following also deserves notice for its peculiarity. Ditto III., p. 80: "And Messiah ben Joseph will spring up to them and lead them up towards Jerusalem, and will build the temple and bring offerings. A fire falls from heaven and consumes the offerings, as it is written (Dan. 11: 14): 'The children of the violent among thy people shall lift themselves up.' If they are not merited, Messiah ben Ephraim comes, and if they are merited, Messiah ben David comes. But there will stand up a wicked king, whose name is Armillus, etc. He is the son of Satan and of the rocks, and he moves against Jerusalem and provokes a battle with Messiah ben Ephraim in the east gate, as it is written (Zech. 12: 10): 'They shall,' etc. The Israelites will be driven into the desert of reeds to feed on orach and broomy brushes for forty-five days. Then they will be tried and refined, as it is written (Zech. 13: 9): 'And I will bring the third part through the fire,' etc. Messiah ben Ephraim afterwards dies and they mourn for him. Afterwards the Holy One, Blessed be He, reveals to them the Messiah ben David, but the Israelites want to stone him and say: Thou tellest a lie, as the Messiah was killed long since, and no other Messiah will rise up again, and they reject him, as it is written (Isa. 53: 3): 'He was despised and rejected of men.' He then turns away and hides himself for them, as it is written (*ibid*): 'He hid his face.' The Israelites meet with want; they turn to him and cry out of hunger and thirst. Immediately the Holy One, Blessed be He, reveals Himself unto them in His glory, as it is written (Isa. 40: 5): 'And all flesh shall see it together,' and the King Messiah

springs up to them, as it is written (Dan. 7: 13): 'And behold,' etc. He breathes upon Armillus, the wicked one, and kills him, as it is written (Isa. 11: 4): 'And with the breath,' etc. After this the Holy One, Blessed be He, hisses to them and gathers all Israel and leads them up to Jerusalem, as it is written (Zech. 10: 8): 'I will hiss for them,' etc., a fire falls from heaven and destroys Jerusalem, and removes all the strangers, foreskinned and unclean, from their midst. Then Jerusalem, newly-built and arranged, descends from heaven; in it there are seventy-two pearls," etc.

After the death of the Messiah ben Joseph the Messiah ben David will arise, finish the war with Gog and Magog, gain victory, and under the throne of Jerusalem raise to life again the Messiah ben Joseph, who was killed.

Against this network of legends of the later Judaism we can produce only the position of the Old Testament that there is only one Messiah. If the prophets sometimes attribute to Him poverty, contempt, suffering, and death, then again power, glory, and salvation, the Christian teaching brought them therefore into harmony, in attributing to Him two natures, and speaking of Him in a double position, to wit, the position of humiliation and that of exaltation.

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### CORRESPONDENCE.

#### AWAKE, YE JEWISH PEOPLE.

To the Editor of THE PECULIAR PEOPLE:

Were the Scriptures given of God to be a sealed book? Clearly not. But how general the opinion is that God did not know how to reveal Himself so that even the wisest can understand! The elucidations of rabbis are likened to spiced wine, because they can be understood, and the Scriptures to wine, as being good, but not to be compared to the teachings of rabbis! The learned say, "The Scriptures are sealed;" the ignorant, "We are not learned." So the precepts of men become religion. If you do not understand the Scriptures make it otherwise if you can!

How plain is the word of the prophet Zechariah! But

what Jew, learned or unlearned, understands this prophet, or any of the prophets? What is the remedy? Fling to the winds, root and branch, all religion formed by the precepts of men, and you will find that God will not let you flounder like fish out of water; but if your religion is not formed according to His word you will be tossed about in doubt and uncertainty. Zechariah tells us in the 13th chapter of his prophecy that God will cause the prophets and the unclean spirit to pass out of the land, which will take place when God shall bring in the bright era of Israelitish glory. What prophets are referred to here? This can be better understood by showing the analogy which they held towards the Jewish people and those who form the mind of Christendom, such as Drummond, Huxley, Darwin, and the mighty hosts of doctors and divines, who with the coolest effrontery tell people the Scriptures cannot be understood, and therefore must be subjected to their precepts until something better can be done. The teachings of the great and lesser minds of Christendom are held in an "unclean spirit;" for I put it to the reason of man, will the Spirit of God uphold the precepts of men?

The time is coming when the Scriptures will be generally understood, and the Jewish people especially will manifest the utmost indignation against these false teachers who undertake to form what may be called a public mind contrary to the Scriptures. This of course is different from Christianity, and is even its very opposite, so that Christianity cannot be an offshoot or continuation of Judaism, but a special revelation of God which will ever stand apart by itself. According to God's governmental dealings, which are yet to be rightly illustrated through the people of Israel, such men as Huxley, Darwin, and the hosts of Christian teachers who agree with them would be arrested and stoned to death without mercy. God is now teaching His patience and long-suffering, not willing that any should perish, but that all should come unto Him and live.

That magnificent temple, which according to Ezekiel is the grandest building ever erected or which ever will be

erected, will speak to the hearts and consciences of Israel, as the thunders and lightnings of Sinai never spake, of their filthiness and wickedness; but in grace not in law, so that God will not be compelled to destroy the people in righteous judgments. "Declare all that thou seest to the house of Israel." Ezek. 40:4. "Now let them put away their whoredom." Ezek. 43:9. This whoredom is not altogether idolatry, but includes that religion which, though appearing right, is formed by the precepts of men. Ye Jewish people that do not worship idols, are you aware that idolatry appeared right to your ancestors? "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities." Ezek. 43:10. In common with the civilization of the world you are wise; you can measure yourselves favorably in this respect, and on the strength of this go up and take possession of the land. According to this comparison there is absolutely no necessity to cover yourselves with sackcloth and ashes, and be ashamed of your iniquities. "And if they be ashamed of all that they have done." Ezek. 43:11. Is it any wonder that you do not understand your own prophets? You boast of being God's people, the oracles of God having been entrusted to your keeping; you can lift your heads high, for you have been highly favored; but excepting a slight foretaste in Solomon alone, has it ever been so that it could be said, "Surely this great nation is a wise and understanding people"? Deut. 4:6. This of course would be very pleasant. Sackcloth and ashes and iniquities are not to be thought of. Nevertheless, because ye will not be ashamed of your wickedness, according to Zechariah, the city of Jerusalem, which is yet to come into your possession, will undergo a siege never known in the past and beyond all that history records, not for past sins, but for present iniquity and wickedness going on in the very midst of Jerusalem at that time. Then you will be glad to hang your heads in shame, and exceedingly glad to avail yourselves of the fountain that will be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. Christ tells us in the 12th

chapter of Matthew that the Jewish people will again take possession of the land, boasting in their wisdom that they will never again be so foolish as their ancestors in worshipping idols, yet will take unto themselves seven other spirits, and their last state of idolatry will be worse than the first, exceeding all that has ever been known. The abomination of desolation, which according to Daniel's prophecy (12: 11) will be set up in the temple at Jerusalem, is given in detail in the 13th chapter of Revelation.

Jesus of Nazareth was approved by miracles and wonders and signs, but they were miracles of mercy, healing the sick, giving sight to the blind, etc., and the Jewish people would not have Him, but will accept the man of sin, whose coming is after the working of Satan with all power and signs and lying wonders, even making fire to come down from heaven in the sight of men by Satanic power, and is to be taken and cast alive into the lake of fire, and all led away by him are to be eternally punished. The finite intellect can never understand the Scriptures aright. The same Spirit which gave the inspired word to the prophets must give the undersanding to each one personally, whether Jew or Gentile. "Awake, thou that sleepest, and Christ will give thee light."

WILLIAM WEBSTER.

NEW SMYRNA, FLA.

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To the Editor of THE PECULIAR PEOPLE :

*Dear Brother;*—I beg leave to say again a few words on the question of pork, as I understand it. There is no doubt that when the Almighty forbade the Jews to eat pork and other animals it was not a whim of His, nor was it to make them holier in character and purer in heart. It was simply because He had not made swine to be eaten by His chosen. He knows better than earthly physicians what is best for our system, our stomach, and our blood, and if pork were fit to be eaten He would not have forbidden it. Like all less important laws, the Jews carried their strictures about pork a great deal too far; it became almost the principal pillar of their religion, when indeed it had noth-

ing at all to do with religion, but only with their stomachs. What entereth the mouth may hurt a person's body, but does not defile the soul. The Jews thought then and think yet that they are keeping a great and holy commandment, and doing a great service to God by not eating pork, while they are really doing only what is good for themselves. When the new dispensation came in, and Jewish missionaries had to travel over all heathendom, the commandment had to be taken out of the way, for neither Paul or Peter would have gone a ten miles' journey among the heathen with the wall of exclusiveness regarding eating in their minds. Some people seem to forget that the Almighty uses common sense quite as much as we do. But if God cleansed all animals ceremonially, it does not follow that He made them healthful for food. Peter saw all manner of four-footed beasts,—dogs and cats and rats, I suppose,—and we may eat any one of them without sinning in case of need; but that does not prevent us from using our judgment in eating what is clean and wholesome, that we should exclude dogs and rats and pork from our table. God does not object, so far as I know, if wicked people punish themselves for their sins by eating unwholesome food, but He does not want Christians to do so. I have been taught by the Spirit of God not to eat pork, and I advise Jewish and Gentile Christians to do likewise. Having been an infidel for over fifteen years, I had no more scruple about eating pork than a Patagonian, and yet I have been so weaned from it in the last ten years that I would as soon eat rats or mice. Besides I would not give offense to my unconverted Jewish brethren, for I would be an abomination to them if they saw me eat pork, and they would exclude me from their company. But now, abstaining from it, I am always welcome in their houses and at their table, even though I never cease to preach a crucified Redeemer to them. We are told not to give offense to either Jew or Gentile, if we can help it, and surely it cannot be difficult to abstain from indigestible ham or pork, or filthy lard. Let every Christian ask the Holy Spirit to enlighten him on this point, for it seems to me that nothing else will do it.

SOLOMON ROBITSCHK.

WESTBROOK, Me

## HEREDITY.

Editor W. T. Stead has just published in the *Review of Reviews* a searching and scorching article on Sir Charles W. Dilke. Sir Charles's character, as sketched by Mr. Stead, is hideous and revolting in the extreme, and we may well be interested in the question which he raises, "How has it all come about?" It is, as every other, "a case of heredity and education." Parents, of course, are not responsible for the hereditary bad tendencies which they transmit any more than they are for the tendencies toward physical infirmities, but they should take as much pains to discover what they are, and to counteract them, in the moral as in the physical interests of their children. Parents often migrate to distant places, or send their children, at great expense, in order to forestall the development of hereditary evils which they have reason to expect if the children remain in the old conditions. How many parents remove a thousand miles, or even a hundred, to find an atmosphere for their children in which vicious hereditary moral tendencies may not assert themselves? How many parents are aware, as they should be, of what evil moral tendencies they do transmit, or, at least, are likely to transmit to their children? But, as regards education—who does not understand the importance of education? Very few understand as they should the importance of the education that makes for character—the education that molds with equal facility a Dilke or a Gladstone. However, we set out to call attention to one lesson enforced by this worldly-wise editor, in answering how it came about. He says: "Young men who are well-to-do and well-fed go wrong if they have no mother and no religion." Parents strive that their children shall be well-to-do and well-fed," but, alas, there are many who seem to disregard the religion, and there are thousands of mothers who take no care that their sons shall have mothers. What with self-imposed, needlessly-exacting household cares; what with gratuitously-assumed social responsibilities, or even more trivial things, there is many a motherless boy where the family circle has never been broken by death.—*Standard*.



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