

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](#)

<https://paypal.me/robbradshaw>

A table of contents for *Bibliotheca Sacra* can be found here:

https://biblicalstudies.org.uk/articles_bib-sacra_01.php

ARTICLE VII.

ISRAEL AND THE GOSPEL.

BY PROFESSOR GEORGE H. SCHODDE, PH. D., CAPITAL UNIVERSITY,
COLUMBUS, OHIO.

IT is the most natural thing in the world that the interest taken in the Jews and their history knows no abatement. Their mission has been of such a unique kind that they constitute a *sui generis* factor and force in the development of history, offering an attractive problem, not only to the theologian and Bible student, but to the historian in general. If the teaching of the philosophy of history is correct, that a people is entitled to the rank of an historic nation in so far as they have contributed permanent elements to the culture and civilization of the world, then the Jews can claim a position in the front rank of the favored few. Beyond doubt or debate, the most potent factor in the ups and downs of the thought and activity of both individuals and nations is the religious. It is superior in influence to the ties of language, nationality, and even of kinship and blood. The mighty ideas and ideals which have contributed most to the development of Christian civilization, and to the present day yet continue in the world of faith and morals, in all the ramifications of individual and social life, to rule the hearts and minds of countless millions, are substantially rooted in Jewish soil, and have assumed their historic and present proportions in the Newer Covenant, supplementing and complementing the Older. The best civilization of this and preceding centuries is practically the further development of elements drawn from chiefly three ancient peoples—the Greeks, the Romans, and the Israelites. The first have contributed more than all others

to the intellectual and æsthetical departments of modern culture, and their permanent influence is felt in the methods and manners of thought, in the ideals of the arts, in the systems of philosophy, and kindred lines. The Romans have supplied later generations with the forms of government, with the legal systems controlling states and society, property and rights. In Israel, however, were first planted those all-powerful principles of religious faith and worship and life which, as developed later by Christianity, have become the master influences in the development of everything that really can be called good and an advance in the history of mankind. In other spheres of activity and thought Israel was greatly the inferior of both Greeks and Romans, as also of some other nations which have left little or no abiding impress on the destinies and fate of mankind. Not in the sciences or arts, not in architecture or sculpture, not even in literature purely as such, can Israel claim equality, much less superiority, over some other peoples. Political power and supremacy to any notable degree was never hers. Among the powerful nations of antiquity, both the Assyrians, the Babylonians, and the Persians in the East, as also the Egyptians, the Greeks, and the Romans in the West,—who all aimed at the realization of the one great ideal of ancient statesmanship, namely, the establishment of a world's empire, Israel played only a minor rôle. It is not at all accidental that in the monuments and inscriptions of Egypt not even the name of the Hebrews occurs, and that in the vast mass of the cuneiform literature which has been unearthed in the valleys of the Euphrates and Tigris, and which, according to the testimony of so able a specialist as Friedrich Delitzsch,¹ “exceeds in compass the whole of the Old Testament Scriptures,” and which promises to be practically inexhaustible, and which in variety represents literature in all its ramifications and kinds, Israel and Israel's doings are mentioned only incidentally when they come into

¹ Assyrian Grammar, p. 9.

contact with the kings of the East. Israel had no Apelles and no Phidias, no schools of philosophy or prominent representatives of statescraft. Yet, of all the nations of antiquity, this small and seemingly insignificant people have made the most lasting contribution to the make-up of the historic forces that have been guiding the destinies of mankind ever since. The literature and culture of even such nations as the Egyptians, Babylonians, and Assyrians are for the student of Christian civilization of little or no practical value, and may pass as interesting curiosities of history; but without Israel and the Old Testament the philosophy of history would be helpless.¹

Naturally the Christian feels even a deeper interest in the chosen people than any suggested by scientific history. Between the Old Testament and the New there is only a difference of degree, but none of kind. Christianity and its principles are the legitimate development and fruits of the germs in the Old Covenant dispensation. As St. Augustine says: "In Veteri Testamento Novum latet, in Novo Vetus patet."² Christ according to the flesh was an Israelite, and the Christian church is in possession of the spiritual inheritance which the chosen people, by a singular rejection of their historical antecedents, discarded. With the same great church father, the Christian says, "Amo omnes Judæos propter unum Judæum." It goes without saying, that the permanent interest which the Israel of to-day can claim must also rest upon his religious status, trend, and thought. An examination of the condition of the Peculiar People in these respects, and, on the basis of this, of their relation to the gospel, is a thankful task, and anything but a work of supererogation. In

¹ Confer, for further development of this line of thought, the Introduction to Stade's "Geschichte des Volkes Israel." He says: "Our modern thought and feeling, our deeds and actions, are by far influenced more by the world of thought and feeling in Israel than by that of Rome and Greece. Our entire modern culture is thoroughly saturated by ideals and motifs derived from Israel" (p. 3).

² Quest. in Exod. 73.

modern Christian missions, both as theory and as practice, no problem presents more unique perplexities than does gospel work among the lost sheep of the house of Israel.

Frederick the Great of Prussia, at a public banquet, asked his court preacher to give him in the fewest words a convincing argument for the truth of Christianity. Without any hesitancy came the reply in three words: "Majestät, die Juden!" The answer did not convince the friend of Voltaire and of Voltairism, but it did silence him; for the condition of Israel, and especially her vast dispersion to all the corners of the globe—a nation without a country—showed how clearly the Saviour's prophetic vision had foreseen the future. The statistics of the modern Jewish Diaspora are anything but dry data. The latest and best are undoubtedly those of the well-known statistician, Professor V. Juraschek, in his "Geographisch-statistischen Tabellen über alle Länder der Erde" for 1890, which is based on official reports, but has been in places slightly corrected by the "Annuaire des Archives Israelites" for the years 5646, 5647, 5651 (i. e., 1886, 1887, 1891). The following is a reproduction of these figures:—

A.—EUROPE.

Belgium.....	5,000	Bosnia.....	6,000
Bulgaria.....	24,000	Portugal.....	300
Denmark.....	4,000	Roumania.....	400,000
France.....	80,000	Russia.....	3,326,000
Germany.....	579,000	Sweden.....	3,800
Greece.....	6,000	Switzerland.....	8,800
Great Britain.....	60,000	Servia.....	4,400
Italy.....	45,800	Spain.....	6,900
Luxemburg.....	850	Turkey in Europe.....	94,600
Netherlands.....	90,100		
Austria without Hungary.....	1,005,000	Total for Europe.....	6,301,550
Hungary.....	641,000		

B.—ASIA.

Afghanistan.....	14,000	Turkey in Asia.....	195,000
British India.....	26,000	(with about 50,000 in Palestine)	
Persia.....	19,000		
Russia in Asia.....	40,000	Total for Asia.....	294,000

C.—AFRICA.

Abyssinia.....	200,000	Tripoli.....	6,000
Egypt.....	8,000	Tunis.....	45,000
Algiers.....	48,500		
Morocco.....	200,000	Total for Africa.....	507,000

D.—AMERICA.

British America.....	2,500	United States.....	230,000
Central and South America.	50,000		
Dutch Possessions.....	2,700	Total for America.....	285,200

E.—AUSTRALIA AND POLYNESIA.

British Australia.....	13,500	New Zealand.....	2,500
		Total.....	16,000

This makes a grand total for the world of 7,404,250. Possibly later reports would slightly change these items in this or that instance. For example, the fact that the United States census for 1890 credits the Jews, both orthodox and Reformed, with a communicant membership of 130,496,¹ would indicate that there are more than 230,000 Jews in this country. But the grand total is no doubt as correct as can be made with present helps.²

That a dispersion among all the nations and climes of the earth, such as is indicated by these statistics, and the contact with so great a diversity of thought and life, should among the Jews in different parts of the globe produce a diversity of ideas and ideals, is not as surprising as the fact that, notwithstanding their having been strangers in strange lands

¹ Cf. Carroll, *The Religious Forces of the United States* (Vol. i. of the American Church History series), p. 164.

² Other statistics differ, more or less, from these. Jurashek estimates the total Jewish population of the globe at 8,000,000 (in 1887). The *Annuaire* for the same year at 6,300,000; Flaminio Servi, in his instructive statistical volume entitled "Gli Israelite," estimated the number in 1869 as high as 9,594,940; Richard Andrée, the well-known German geographer, in 1881, at 6,139,662, and the *Bulletin of the Marseilles Geographical Society* in 1885 at 6,377,602. Strange to say, so good a rabbinical scholar as Pressel, in the second edition of Herzog's "Real-Encyclopædie," placed the estimate as high as twelve millions.

for nearly two thousand years, they still retain the consciousness of being one peculiar people with an historic mission and work. That total amalgamation and absorption has not resulted from their being a people without a country for so many centuries is one of the most remarkable phenomena of history. Yet here it is again the religious factor that has proved to be such a bond of close and lasting union, and has resisted the process of national disintegration. Whatever may be thought of the intrinsic value of Israel's claim of being still the chosen people of God, designed and destined to communicate to the world the highest development of religion in its metaphysical monotheism and its ethics, certain it is, that it is this conviction in all sections and branches of Israel, and in all the schools and types of thought represented, which has united them, and enabled them to resist historic forces which, in the case of other nations, would have inevitably led to national extinction. The most potent factor in the spiritual and religious make-up of the Jews is the conviction of being the congregation of the Lord. This, and not the feeling of nationality, is the leading trait of their character. And this is the case, not only among the orthodox sections, who still adhere to the hopes of a Messiah and of an earthly millennium under his rule with headquarters in Jerusalem, but also among the most radical of moderns, who have completely broken with the past, but claim to find in the idealized monotheistic teachings of Judaism the only religious system that can satisfy the highest demands of the heart and mind, even if these teachings are little or nothing more than the vagaries of modern materialistic and naturalistic science. Yet the existence of this consciousness, and the conviction of modern Judaism of representing a higher type of religious and ethical thought than that of other systems, notably Christianity, is one of the most important factors with which Christian workers must operate in their dealings with the lost sheep of the house of Israel. The Jews do not regard Christianity as a

higher development of religion than their own, nor do they see in the New Covenant principles a development from the germs in the Old ; but rather do they claim that Christianity is an erratic outgrowth of Jewish religious thought, and at most recognize in the New Testament writings a collection of writings essentially of the same character and kind as those found in the Mishna and other post-biblical Jewish literature.¹ That a standpoint like this must materially affect the attitude of Israel, over against the claims of the gospel, goes without saying. That it makes the evangelization of the Jews one of the most difficult tasks in the whole field of Christian mission enterprise requires no demonstration.

Yet neither this all-powerful force, nor the fact that, as a Semitic and an Oriental people, Israel belongs to a family of nations one of the leading characteristics of which is an intense conservatism that recognizes no higher law than the *semper idem*, has made the chosen people absolutely armor-proof to influences from without, even in the sphere of religious thought and life. There are examples in history of other Semitic peoples having radically changed, through foreign influences, their religious beliefs and culture. It is practically settled among scholars that the civilization and religion that find their expression in the cuneiform inscriptions of the Tigris and Euphrates valleys are not Assyrian or Babylonian in origin, but largely taken from an older Turanian or Accadian people. Again, early in the Christian era the Semitic Ethiopians so fully gave themselves up to the influences of Greek Christianity and Greek Christian culture, that the effects are strongly noted in even the language of the people. The

¹ Significant remarks on this phase of the problem can be found in the report of that singular conference between Christians and Jews held in Chicago, November 24 and 25, 1890, of which an account appeared entitled "Jew and Gentile: A Report of a conference of Israelites and Christians, regarding their Mutual Relations and Welfare" (Cincinnati. 1890). Cf. also the (unsigned) article on "The Mission of the Jews" in Harper's Monthly, January, 1894.

Jewish mind, too, has from the beginning been anything but hermetically sealed to influences of this character. On the contrary, there existed from the very outset of their national existence a strong faction that was willing to compromise with other nations in this regard, and practised a pronounced syncretism. Idolatry was the besetting sin in the Old Covenant, and in antagonizing it the prophets found their hardest task. Even after the exile, when Israel ought to have become wise by experience, and when, to use an expression of the Jewish scholar Emmanuel Deutsch, in his "Literary Remains," they returned "a pilgrim band," this propensity was abroad in the land. When Greek culture and literature followed in the wake of Alexander the Great, and revolutionized the thought of the East, strong factions of the Israelites too yielded to this power, and "Hellenism" found able and many representatives among them also. The tendencies of thought and life that became embodied in the Sadducee sect, and found their expression in such literary lights as Philo, of Alexandria, show best to what a degree this new departure had affected the thought and mind of Israel. The various trends and tendencies and schools that prevailed in the religious life of Israel in the New Testament era were by no means the normal development of premises found in their sacred records or in their history, but, many of them, were exotic, and adopted as a consequence of contact with civilizations that had developed on a soil other than that from which Israel had sprung.

These lessons from history will aid materially in understanding the Israelites of our own day and date, particularly in their relations to the gospel. In discussing the trend and tendency of the religious thought in modern Judaism, a sharp distinction must be made between the Jews of the East and those of the West. The latter have, in this century of emancipation, for the first time in history been placed on an equal footing with their Aryan neighbors in the great struggle for

existence. Legal and social restrictions that confined the activity of the Jews to certain sharply defined spheres have been entirely removed in Western Europe, the last bars falling during the revolution of 1848. Since that, avenues and callings and professions have been opened to them which formerly were not, although even to the present day prejudice and custom have erected invisible but firm walls where these no longer exist in the eyes of the law. The result of the opening of these opportunities has been that the thought and life of the Western Jew have compromised with the thought and life as exemplified in modern culture and civilization. It was at once recognized, that the religious sentiments and ethical ideas traditionally developed from the historic foundations of post-biblical Judaism, could not be brought into harmony with the basal principles of a civilization that had grown out of diametrically different national and religious antecedents. If the Israelites were with any prospects of success to enter upon a competition in modern civilization, it would be possible only on the condition that they sacrifice some of the landmarks of their faith and system of beliefs, and in that way adapt themselves to the surroundings of which they were now permitted to constitute an integral part. It was this conviction that actuated the teachings of the philosopher Moses Mendelssohn (1729-1786), who correctly and properly is regarded as the father of modern reformed Jewish thought. Unfortunately for the Jews, they, for reasons that from an historical and psychological standpoint can easily be understood, did not recognize the fact that the most powerful and intrinsically the best and noblest factor in modern civilizations were the principles of Christianity. Modern civilization in so far as it is really a power for the betterment of the human race, is in all respects, and throughout, Christian in character. This is the salt of the culture of our generation, and, whatever disintegrating factors may be at work, they are, one and all, of an antichristian, or at best unchristian, origin. This funda-

mental truth modern Judaism would not, and possibly could not, recognize. As a result, they made a compromise,—such as they have made more than once before in history, e. g. in the era of Alexandrian philosophy,—namely, gave up the best elements in their traditional faith, their worship of Jehovah as he is revealed in the Old Testament, and accepted the teachings of a Christless modern system of thought, thus receiving less than they gave up. As a consequence, the modern Judaism of the West, as a whole, is, at best, rationalizing, and often thoroughly rationalistic, and radically neological of the best elements in modern society and civilization; and between the various sections of Western Judaism there is, in this regard, a difference of degree, but scarcely of kind: while urging indeed their leading tenet of the absolute unity of God as the basis of every true religion, this tenet has really only a philosophical but not an ethical or spiritual significance in the complex of their teachings. As a vital or spiritual force, this great truth has virtually lost its power. In this regard modern Judaism has, if anything, emphasized the undercurrent idea characteristic of all the post-biblical teachings of the peculiar people, namely, centring their system in instruction and tenets, thus developing a formalism and stereotyped forms of dogmas that stand in little connection with the development and regeneration of heart and mind. It is not accidental that a traditional name for the synagogue is *Beth-ha-Midrash*, “teaching house.” In the nature of the case, modern Jewish thought can be nothing but superficial, and cannot possess the intrinsic power of convincing and converting. The Jews, indeed, sometimes claim that they voluntarily abstain from making propaganda for their religious system; but, in reality, the absence of positive elements in their present views is the reason why Judaism has ceased to be a missionary religion. It was not such in former generations, not even in the New Testament era, when proselytes were many and eagerly sought. Modern Judaism as represented in the West, suffers as a re-

ligious system from innate weakness, and therefore has been compelled to give up one of its historic prerogatives, that of attracting to it great and truth-seeking minds. The claim frequently urged, that the teachings of the Judaism of the day, which finds a kindred system in vapid Unitarianism and Universalism, represent the highest possible type of religion, in the acceptance of which modern religious thought must find its ideal and only satisfactory conclusion, is a singular illustration of empty-minded self-sufficiency and self-deception.

It is only natural that the ideals of life developed from principles substantially little, if anything, more than the current non-Christian philosophical thought of the age, cannot be any of the highest type. Without any doubt, the leading trend and ambition of modern Jewish life is the acquisition of power and influence in all the departments of human activity, and to do so without an altogether too scrupulous concern for the moral side of the struggle. A prominent statesman of Europe is credited with the statement, that the nations of Europe dare not go to war with each other without first having asked the permission of the Rothschilds. So thoroughly do Jewish influences control the finances of the world. This statement may have been an exaggeration; but, if so, it was an exaggerated truth. It is undeniable that the Jews of today are working might and main to secure control of those agencies which exercise the greatest power in moulding, and forming, and controlling modern life and thought. Finances, literature, the press, education, the professions, etc.—to obtain these is the object of their ambition. They will not engage in pursuits that generate new values, such as agriculture, but only in those that profit by the new values obtained by others, and in a way that bring such profits rapidly. A Jewish working-man or artisan of any description is a *rara avis*. On the other hand, they crowd the professions and business pursuits in such a manner that they have thereby caused to arise, even

in the best of circles, an anti-Semitic agitation looking to the curtailment of Jewish influence and power in the walks of modern life.

To illustrate the point in view, the official statistics in only one of these walks need to be taken. In Germany the Jews constitute a little less than one per cent of the inhabitants. Yet among the 1,326 non-theological teachers at the twenty-two universities, several years ago, 96 were Jews or of Jewish descent, i. e., about $7\frac{1}{2}$ per cent. Of the 529 privat-docenten, 84 are Jewish, i. e., about $17\frac{1}{2}$ per cent, showing that in all probability the percentage of Jewish professors will be even greater in the future than it has been, and is at present. At Berlin and Breslau this element is strongly represented. Of 42 medical professors in Berlin, 13 are Jews; of 15 law professors, 3 are Jews; of 88 members of the philosophical faculty, 13 are Jews. Among the privat-docenten the percentage is again higher, namely 45 out of 124. At Breslau, of 79 professors, 15 are Jews; and of 27 privat-docenten, 12 are of this people. The same condition of affairs prevails in the case of other grades of schools also. Of the 1,400,000 inhabitants of Berlin, as reported by a recent census, 67,000 were Jews. According to this proportion, of the 23,481 pupils in the gymnasia, technical and other high schools of the German metropolis, 22,357 should have been non-Jewish, and 1,124 Jews. In reality, the figures were 18,666 and 4,815. The Jewish element is thus represented four or five times as strongly as it is fairly entitled to be. Among the university students preparing themselves for the professions of law, medicine, and kindred branches, about the same proportion, or rather disproportion, obtains. And yet the Jewish papers are constantly urging their coreligionists to force their way into these professions as much as possible. In Austria matters stand, if anything, even worse. There the Jews constitute less than five per cent of the population. Yet of the 5,721 students reported at the University of Vienna in the

winter semester of 1885-86 there were 2,085 Jews, a percentage seven times as great as the relative Jewish population would lead us to expect. In the same term the ten gymnasia of Vienna had an attendance of 2,247 Christian pupils, but of 1,174 Jewish. In some of the high schools of the Austrian capital the Jewish pupils outnumber the Christian. In the 24 so-called middle schools, i. e. those preparing pupils for entrance at the universities, of 7,708 in attendance, 4,888 were Catholics, 474 were Protestants, and 2,262 Jews.¹ In other callings of influence and power the same status prevails. Berlin has nearly 200 lawyers. Of the 660 lawyers in Vienna, 350, or more than fifty per cent, are Jewish. Of the 2,140 lawyers in the province of Lower Austria, 1,024, or 47 per cent, are Jews; and of the 370 persons in that province who registered as "literary men," only 45 were not Jews. In journalism especially, the Jews have been crowding into the forefront, and have almost monopolized this all-powerful agent of the modern world. In Berlin about all the prominent papers, except the Protestant *Kreuzzeitung* and the Roman Catholic *Germania*, are in the hands of the Jews, and the Berlin press is very outspoken in its anti-Christian tendencies. When, some time after the abrogation of the law of compulsory baptism, it had been announced by the courts that there were ten thousand unbaptized children in the German capital, a leading paper of this kind cried out: "Hurrah for the first ten thousand heathen in Berlin!" Berlin is the hotbed of radical socialism, and has become such largely through the influence of the Jewish and Jew-favoring public press. Is it surprising that Court-preacher Stöcker and his colaborers, in the magnificent work done by the Berlin City Mission Society, and in his efforts to inaugurate a Christian social movement,

¹ The determination to crowd into the influential stations of life is not confined to the Jews *masculini generis*. Only a few months ago the first gymnasium, or full college, for women in Germany was opened in Carlsruhe. Yet of the twenty-one ladies in attendance, no less than fourteen are Jewesses.

should have found it necessary to begin an anti-Semitic crusade? While many who are engaged in the struggle against the increasing Jewish influence in the life of our day and generation do so from low motives, and employ means that are more than questionable, being even positively anti-Christian in their agitation, it is a fact beyond dispute that the anti-Semitic movement, undertaken from the Christian point of view, which marks Stöcker's work, is not only a legitimate social (it never was in any shape, manner, or form a religious) problem, but a necessary one in the interest of Christian ideas and civilization. As early as 1881 a monster petition was presented to Bismarck, signed by 267,000 persons from all parts of the German empire, asking for the enactment of legal measures against the growing power of modern Judaism. Statistics of the same kind as those here furnished, could easily be given from other departments also.¹

With tendencies like these overshadowing all others, with the ambition for material power in all ranks of human activity as the *ne plus ultra* of aim and goal, it is not surprising that the Judaism of the West has not produced minds and lives of the highest type. While in many departments of thought they have shown a fair mediocrity, they have not furnished the leaders in any of the arts or sciences, in literature or letters, in research or in scholarship. Since Spinoza no Jewish name, not even if we credit them with Heine, can be mentioned in the world of thought who can be regarded as a pathfinder or an actual leader of men. Real progress has not grown on Jewish soil. This is singularly noticeable in that department in which Jewish scholarship ought to outshine all others, namely, in Old Testament criticism, which has almost monopolized the biblical world of this generation. Yet how rarely is a Jewish name even mentioned among the scholars in this department, and nobody dreams of looking for a leader

¹ Cf. an article by the writer in the *Andover Review* for April, 1889, pp. 395-404.

in this work among them. The ideal aims implied and presupposed in really valuable scholarly research, the discovery of truth solely for truth's sake, can find but little support in the Jewish mental and intellectual world of our day. The facts in this particular speak volumes.

This attitude of modern Judaism in reference to modern culture has antiquated the old historical division, current especially since the Middle Ages, into Sephardim, or Spanish Jews; Ashkenazim, or German Jews; and Mograbim, or North African Jews. These names are, however, yet retained. Sephardic congregations, numbering in all some three hundred thousand souls, are found in Italy, Greece, Turkey, Asia Minor, Palestine, North Africa, and to a less extent in France, Holland, Germany, and England. The Ashkenazim number more than six millions, and are found chiefly in Germany, Austria, Russia, and Poland, but are found also in the Orient, France, Italy, Holland, Scandinavia, England, and North America. The Mograbim number about one hundred and sixty thousand souls, and are found in North Africa and Palestine. The modern division into liberal and conservative Jews naturally does not run parallel with these old divisions just as little as the divisions between liberals and conservatives in the Protestant churches run parallel with the historic division into denominational camps. Nor have the modernized Jews all to the same degree or extent assimilated elements from the world of thought of non-Jewish nations. This section is divided into Orthodox and Reformed Jews. According to Lic. Dr. Gustav Dalman, of Leipzig, the editor of the eleventh edition of Delitzsch's Hebrew New Testament (upon whose shoulders has fallen most worthily the mantle of the veteran prince of Old Testament commentators both in regard to post-biblical Jewish literature and in regard to the questions and problems of gospel work in Israel), in the *Nathanael*, the bimonthly Jewish mission edited by Professor Strack, of Berlin, 1891, p. 5, the orthodox Jews adhere

to the rabbinic tenets, but in a purified and modernized form, freed from the objectionable features as adhered to by the old orthodox Jews in the form in which it is codified, particularly in the famous legal code compiled by Joseph Qaro (died 1575), called "Shulchan Aruch," edited critically recently by Dr. Johannes A. F. E. L. V. von Pavly. The orthodox among the Western Jews also retain the Hebrew in their liturgical services, but ordinarily use the language of the country in their sermons. They still, to a greater or less extent, hope for the fulfilment of prophetic prediction in the shape of a carnal Messianic kingdom, with headquarters at Jerusalem, and extending to the corners of the earth. It is chiefly among this class that the nationalistic movement, which has become quite prominent in certain Jewish circles of late, looking to a re-establishment of the people as a nation in the land of their fathers, has found the warmest advocates.¹ The Reformed Jews have practically broken with the laws of Moses, and especially with the Talmud and the entire post-biblical phases of Judaism; they employ the language of the country in their services, and consider themselves thoroughly modernized citizens. As a rule they have given up their faith in supernatural revelation, and are thoroughly saturated with the idea of Israel's ability, by a natural development of its native abilities, to produce the highest type of religious and moral truths. "Not a few," says Dalman, "have lost all faith in religion and are exponents of the purest materialism, and are characterized by religious indifferentism and an hostility to all positive Christian ideas and civilization." Just what the numerical proportions of these two branches are in Europe it would be hard to say. The latter is, without any doubt, rapidly extending its

¹ Cf. *Saat auf Hoffnung*, the able Jewish mission quarterly edited for twenty-five years by Delitzsch, 1892, p. 136 *seq.*, for the details of this agitation. Cf. also the *Jewish Herald*, February, 1892. Full data on the recently established Jewish colonies in Palestine are found in the *Zeitschrift* of the German Palestine Society, Leipzig, 1893, pp. 193-202, and Nathanael, 1893, pp. 129-142.

conquests among the Jews, one of the results of which was the formation, by the less radical, of an organization, with headquarters at Frankfort-on-the-Main, for the purpose of maintaining the more conservative synagogues. For practical purposes the Radicals, or Reformed Jews, are the only ones that come into consideration in discussing the bearing of the modern Jewish elements in the peoples of Western Europe. Having broken completely with the past, and feeling himself an integral part of the people in the midst of whom he lives, the Reformed Jew is really the only active agent of his people in the thought and life of the times. The other more conservative elements live largely in and for the future; he lives intensely in the present, and seeks to make his influence felt in every possible way. Modesty is not his forte. In discussing the Jewish problems of the day, for practical purposes he alone must be taken into consideration.

What prospects has the Christian gospel worker in tilling spiritual soil like this? Experience has shown that he has little in dealing with the advanced Reformed Jew. The occasional convert from these quarters is only too often prompted by impure motives, notably the gain of social, political, or other preferment. The example of the gifted but godless poet Heinrich Heine is a sad commentary on this sad fact. Yet among the most conservative elements, also, of Western Judaism, there have been many Nathanael and Nicodemus souls who have been won for the gospel truth. Dalman,¹ a very conservative scholar, thinks that since the beginning of the present century nearly one hundred and thirty thousand Jews have been baptized, although he is convinced that there has been a good deal of chaff in this wheat. Pastor J. F. A. de le Roi, a leading authority, and the author of the standard work on this subject, entitled "Die Evangelische Christenheit und die Juden,"² estimates the number during the period at

¹ Cf. Nathanael, 1891, p. 126 *seq.*

² In three volumes, 1890-92.

more than one hundred thousand. Kalkar, the famous Danish convert, who presided at the Copenhagen convention of the Evangelical Alliance, in his work on the subject, entitled "Israel og Kirken. Historisk Overblik over deres gjensidige forhold indtil de nyeste tider," 1881, puts the number as high as two hundred thousand, but it was at once pointed out that this estimate was too high. Especially was this done by the German translator of this work, Pastor A. Michelsen. It is true that in most Jewish circles it is regarded as an axiom that a Jewish convert to Christianity is, *eo ipso*, a hypocrite, and can have been influenced only by hopes of profit or preferment. Facts show this claim to be the product of the blindest prejudice. Not a few of the brightest minds in the Christian world of scholarship and work were children of Abraham according to the flesh. We need recall only such cases as that of Neander, the father of modern church history; of Philippi, the leading conservative Lutheran dogmatist of this generation; of Caspari, the brightest among modern scholars in theological Norway; of Edersheim, the Hershells, and Saphir in England; of the Pick family in Austria. De le Roi, in the second volume of his work, already mentioned (p. 181 *seq.*), has given a long list of names of prominent converts among the theologians, scholars, jurists, physicians, writers, artists, etc., in Germany and other countries of the Continent; and in the third volume gives those of England. Facts like these testify aloud, that among the lost sheep of the house of Israel, also, the gospel of Jesus Christ is still a power unto salvation.

In recent years, however, the attention of mission workers in this field has been turned, more and more, to the Eastern Jew. Here we find a man of an altogether different type from his Western coreligionist. The Jew of the Orient is a traditionalist to the core. The Talmud is the sum and substance of all wisdom, human and divine. Education from the *Cheder*, or elementary school, up to the rabbinical semi-

naries has but the one aim of determining the details of duties and prohibitions according to rabbinical law and statute. The Eastern Israelite not only sees in the advanced ideas of his Western coreligionist an heretical departure from the historical standards of his faith, but his mind and heart are hermetically sealed to influences from non-Jewish sources. He has not to any perceptible degree been affected by the historical developments of the last dozen and more centuries. He is in every respect the modern representative of the Pharisism of the New Testament era. These do not, indeed, in all particulars represent one solid phalanx of adherents of petrified religious formalism, but their common substratum of faith in all the sections—in the Chasidim, or pious party, the adherents of the Jewish Pope of Sodagara; in the Karaites, or Protestant Jews, who refuse to accept the Talmudic superstructure of the Old Testament—is an intense religious conservatism. Dalman¹ states that formerly the Old Orthodox Jews of the East were divided into two groups; the Perushim, or Milhnedim, and the Chasidim. The former are the Talmudists of the most rigid kind; the latter lay chief stress on the later forms of traditional teachings as contained in the Kabbala, or the mysticism and theosophy of Judaism. This does not mean that the one party antagonizes the tenets of the other, but only that they emphasize different phases of the one common teaching and custom and ceremonies. They represent different phases of the one type of religious thought. In conformity with this traditionalism, they have also retained the sacred language of the Old Testament, using the so-called "Jargon," i. e. a composite of Middle High German with other, chiefly Slavonic, elements, in conversation and intercourse and to a certain degree in their literature, but employing for the latter purposes chiefly a fairly classical Hebrew. Indeed it is only through the medium of the sacred tongue that they are open at all to outside influences of new

¹ Nathanael, 1891, p. 5 *seq.*

thought. The most successful agent in the regeneration of thought that is going on at present in certain circles of Eastern Judaism has been the Hebrew translation of the New Testament, prepared by Professor Delitzsch, of which fully seventy thousand have been used to a good purpose in South-eastern Russia and other Jewish centres. Indeed as a literary language Hebrew holds no insignificant place in Southeastern Europe. The new Jewish-Christian movement in Bessarabia, led by Rabinowitz, issues its official documents in Hebrew. In the same language appear periodicals and newspapers of all descriptions, some of them, like the *Hammelitz* of St. Petersburg, enjoying an international reputation. Goethe's "Faust," Milton's "Paradise Lost," and scores of other works of prominence in general and in Christian literature have been rendered into Hebrew, even such works as Sue's "Secrets of Paris," and some of Ebers' novels. In fact, the use of this tongue as the only means of reaching the Eastern Jew is so well recognized, that recently a regular movement has been inaugurated, by means of Hebrew literature, to open his mind to Western and modern thought.¹

But for the gospel cause these Eastern Jews still present the most encouraging field. For them, at any rate, religion is yet a positive factor and force: it is the main constituent element in the intellectual and spiritual make-up. They still fear Jehovah, and hope longingly for the redemption of his promises and for the establishment of the Messianic kingdom. If it can be shown them that these promises *have* already been redeemed, and that the Messiah *has* come, they are won for the gospel truth. That this truth is beginning to dawn upon at least some sections of this benighted people is apparent from the Christward movements which have arisen spontaneously in their midst, and which are all based upon the central truth that Jesus of Nazareth is really the Messiah promised to their fathers, and that the rejection of him by the Jews is

¹ Cf. article in *Andover Review*, Vol. x. p. 587 *seq.*

the capital mistake of their history. In the whole world of modern religious activity there is probably none that in uniqueness and interest surpasses these agitations among the Eastern Israelites. They are the most remarkable phenomenon in this the greatest missionary century since the apostolic era.¹

The oldest among these is that which is headed by the pious lawyer, Joseph Rabinowitz, of Kishneff, in Bessarabia, Southern Russia, whose participation in the World's Congress of Religions at Chicago drew special attention to this work. It was in the spring of 1884 that the enthusiastic friend of Abraham's children, the lamented Professor Delitzsch, surprised the religious world with the publication of a small pamphlet in Hebrew and German, entitled "Documente der national-judischen Christlichen Bewegung in Süd-russland." It brought the first intelligence of a band of Israelites who had accepted the New Testament revelation as the completion and fulfilment of the Old, and of Jesus Christ as the Messiah promised and predicted by the seers of old. The movement aimed, and aims, at the organization of

¹ The reports published by Falin, who has been Jewish missionary in Kishneff for nearly thirty years, and by other workers among the Eastern Jews, concerning the depth of religious sentiment and feeling there prevailing, belong to the most interesting pages in modern mission annals. Pastor Faber, for instance, in *Saat auf Hoffnung*, 1887, p. 175 *seq.*, speaks as follows:—

"To the present day yet, the Jews of the East make their penance for sins a work of terrible suffering, and no easier than that demanded by the Law. With much lamentation and many tears, self-inflicted torture and prayers for pardon, they seek peace for their sins. No people under the sun weep so much over their sins as the Jews do. On the last great day of Atonement I visited several of the synagogues of Kishneff. All were crowded to the doors; thousands stood there in their burial garments, weeping and lamenting; and I still hear resounding in my ears their *Selach-na* (forgive me, O forgive)! The avidity with which the Hebrew New Testaments are taken and read is a significant sign. Reports of colporteurs in this regard sometimes sound almost like romances. The indications abound that deep below the stolid surface of time-fixed and stereotyped formalism, the Jewish mind of the East is beginning to awaken to the needs of a higher and more spiritual type of religion, and is beginning to find what it seeks in the evangelical truth of the new covenant."

a national Jewish church, in which, with a full acceptance of the doctrines of Christianity, the Jews can nevertheless retain their national peculiarities, such as circumcision, the observance of the seventh day, and the like. The new Jewish Christians aim to be both Jews and Christians, the former in national traits, the latter in religious convictions. They do therefore not propose to unite themselves with any of the existing church bodies, but to organize a Christian church among the Israelites. Rabinowitz himself was baptized in Berlin by Professor Mead, of Andover, Mass., and is on all fundamental points a pronounced evangelical Christian, marked by a strong piety. These convictions of the truth of Christianity he attained solely by the study of the New Testament, while in no way or manner influenced by the activity of Christian gospel workers. The conviction flashed upon him as he sat on the Mount of Olives, overlooking Jerusalem, with the New Testament, which he had taken with him as a guide-book to the Holy Land, open before him.¹ To characterize the movement, it will suffice to quote from the theses which Rabinowitz issued when he first began to proclaim the gospel. Among them are the following:—

Thesis 8: "In order to attain such a regeneration [of Israel], we need a helper, a physician, whose person and medicines have been found reliable."

Thesis 9: "In order to find such a person, we must look among the descendants of Jacob for a man who loves Israel, and who has given his life for the sanctification of God's holy name, and for the sanctification of God's holy law and the prophets; a man who is known to all the inhabitants of the earth, on account of the purity of his soul, and his love for his people; a man who lived at a time when Israel had already taken upon itself the traditional law, and had

¹ This he has frequently, in his sermons and elsewhere, stated. Cf. now also *Missionary Review of the World*, January, 1894, where are also found pictures of the Jewish reformer, and of his church in Kishneff.

already been scattered among the different nations of the earth; a man, who, on the one hand, understood the proud hearts of his Jewish brethren, their pride at being the descendants of Abraham, Isaac, and Jacob, who were blessed of the eternal God, and who understood their pride at having received from Mt. Sinai the law, but, who, on the other hand also, could see through their great stubbornness and their propensity, in days of prosperity, to throw aside the living God, and choose for themselves false gods, namely, the love of money, and the control of their brethren through science and mammon."

Thesis 10: "The man who unites in himself all these characteristics we have, after a thorough examination of all the books of history of our people, the children of Israel, found in the one Jesus of Nazareth, who was slain at Jerusalem before the destruction of the last temple."

"Jesus, our brother," became the watchword and war cry of the new congregation, which in its "Articles of Faith of the National Jewish-Christian Jewish Congregation of the New Testament" and elsewhere has clearly shown that it accepts the fundamentals of Christian doctrine. Thesis 9 of this latter document closes with these words:—

"He [i. e., Christ] it is who rules over the house of Jacob eternally, and his kingdom has no end. He has suffered, and has been crucified, and has been buried for our salvation; he has risen again from the dead, and lives, and, behold, he sits at the right hand of our Father in heaven."

The literature of this movement is quite large, and is published mostly in German.¹

Two other movements of the same kind have been started elsewhere in Oriental Judaist circles, both of them independently of each other and also independently of the Kishneff

¹ It is issued mostly by the Institutum Judaicum, of Leipzig. A sermon by Rabinowitz, translated by the present writer, appeared in the *Treasury of Religious Thought*, New York, February, 1894.

movement. One was reported from Tomsk, Siberia, inaugurated by a Jewish exile merchant, Jacob Zebi Scheinmann, of which Delitzsch gave an account in his journal *Saat auf Hoffnung*, April, 1887. Unfortunately this reformer has not remained true to his mission. At any rate German religious papers recently were compelled to warn their readers against Scheinmann, who was collecting monies without authority, on the basis of his reputation gained by Delitzsch's report.

A third movement of this kind is that of the venerable Rabbi Lichtenstein, in Tapio-Szele, Hungary. While at first his publications did not show that decided adherence to Christianity so marked in the words and works of Rabinowitz, Lichtenstein has in recent months come out boldly for Christ and his cause. He has, however, not yet consented to be baptized. His latest utterances on Christianity are found in *Saat auf Hoffnung*, 1893, pp. 229-233. The subject is "Christ's Atoning Blood."

What the outcome of these movements will be, only a prophet and a prophet's son can foretell. Statistical reports are either not to be had or are not altogether reliable. Their chief interest for the present lies in their character, in the quality rather than the quantity of the agitation. It really seems that they indicate the first rays of the rising of the Sun of righteousness on Oriental Judaism also.

Mission enterprise in this department feels correspondingly encouraged. According to the latest and best reports, those furnished by Dalman,¹ there are 55 societies engaged in the mission work among the Jews, having in their employ 399 missionaries, at 127 stations, and an income of 1,935,325 marks during the year 1891. England leads all the rest in this work, although many men in the employ of the English

¹ Cf. Nathanael, 1892, p. 80 *seq.* The literature on the Jewish question in all its phases is given by the same excellent authority in the same journal and year, pp. 104-123. A special article on Christian journals for Jewish work, also by Dalman, is found in Nathanael, 1893, pp. 143-156.

societies are Germans. The British Isles have 16 such societies, engaging 334 men, at 84 stations, with an income of 1,602,100 marks. The other societies are found in Germany, Switzerland, Netherlands, France, Scandinavia, Russia, America, Palestine, and Australia. The greatest interest in the theory and problems of Jewish mission work is shown in Germany, especially in Leipzig, where the seminary for Jewish mission workers is found, established by Delitzsch, and revived by his able young assistant, Pastor Faber,¹ formerly a Jewish missionary in Southeastern Russia. Professor Strack's work in Berlin among the students has also had excellent fruit. At no fewer than nine German and Scandinavian Universities, there are *Instituta Judaica*, organizations among the students established for the purpose of arousing an interest in this work and of studying post-biblical Jewish literature. Both at Leipzig and Berlin these *Instituta*, which are a revival of a movement of this kind established a century ago at Halle during the pietistic era by Callenberg, have publication interests, and have issued quite a lot of good literature in this line, both for the theoretical and practical study of the intricacies of the problem. And of these there are many.

Whether the apostolic promise *πᾶς Ἰσραὴλ σωθήσεται* (Rom. xi. 26) refers to Israel according to the flesh, continues to be a matter of dispute among exegetes, but certain it is that the gospel in Jesus Christ is a power unto salvation also among the Israelites. There never has been a period since the apostolic era when in a large section of Judaism the fulness of time seems so clearly to have come for the Jews as it has done at the present time. Here too the grain now seems to be ripe for the harvest.²

¹ The course of study in this Seminary is found in Nathanael, 1891, p. 125.

² The richest storehouses for the discussions, statistics, etc., of the Jewish question in all its ramifications and phases are the two great journals, *Saat auf Hoffnung*, now in its thirty-first volume, and *Nathanael*, now in its tenth volume.