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THE JEW

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Who is a Jew? While this question may seem superfluous at first consideration, it has, nevertheless, posed a question to both Jew and Gentile down through the ages. Once again this question has come into prominence. This time it has been raised in the young nation of Israel as the outgrowth of a request by Oswald Rufeisen, a Polish Jew converted to Catholicism, and now a Carmelite Monk living in Israel. Rufeisen, now Father Daniel, was converted to Catholicism in Poland in 1942. Since 1959 he has been living at the Carmelite Monastery in Haifa. Approximately four years ago he applied for citizenship under Israel's Law of The Return, which, briefly stated, permits any "Jew" to become a citizen of Israel simply upon return to the land, taking up residence in that land, and making application to the Ministry of Interior for citizenship, at the same time offering valid proof of being a "Jew."

Father Daniel is the born son of a Jewish mother. According to Halacha (the legal formulae on which the foundation of Jewish religious life is based), and also according to every other Rabbinical interpretation, a person so born is a Jew, even if he apostatizes to Christianity, Catholicism, or any other religion, or believes in no religion at all. In other words, once a Jew by birth through a Jewish mother, always a Jew. So here is a Polish Jew named Oswald Rufeisen, a man who aided other Jews to evade and escape the clutches of the Gestapo during the horrid years of Nazi domination, asking for citizenship in Israel under the Law of the Return as any Jew would do. True, he has converted to Catholicism; true, he is a Carmelite Monk; true, he has had to seek Vatican permission to change his Polish nationality for Israeli Jewish citizenship; but according to the highest Jewish religious code, he is a Jew! He is entitled to citizenship on the basis of his Jewishness. He enters Israel, takes up residence in Haifa, and submits his application to the Ministry of Interior.

Now he could, under Israeli law, become a citizen in the same manner as a non-Jew. This would entail his living in Israel for a period of time and then becoming a "Naturalized" citizen. But this would not be returning as a Jew under the Law of the Return. Father Daniel desired above everything else to be admitted to Israeli citizenship as a Jew! The Ministry of the Interior rejected his application on the ground he was not a Jew! They were ready to accept his bid to become an Israeli citizen under the Nationality Law (i.e. to become a citizen in the same manner as a non-Jew), but Father Daniel insisted on his Jewishness and brought suit in the courts of the Land. As a result, the case reached the highest court of Israel and four out of five Justices endorsed and upheld the Ministry's and the lower court's ruling, i.e., Rufeisen's application for citizenship under the Law of the Return was to be rejected. The reasoning of the court can be summed up as follows:

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Presiding Justice Moshe Silberg maintained that the Law of the Return is one of historical significance, a national law that "must be interpreted in accordance with currently accepted concepts." He also held that the "one common aspect binding all who live in Zion" is "that we cannot cut off our-selves from the historical past and we do not reject our fathers' heritage." "We cannot," he said, "desecrate the name and content of the term Jew." He added, "Accepting a convert as a Jew would mean a distortion of Jewish history. Our new culture in Israel is but a new addition of our past. Whether religious, non-religious or anti-religious, all Jews are bound to the Jewish people's heritage." Justice Silberg held that this rejection could be based on the Law of the Return because it was a secular law. Thus to the question as to whether Rufeisen was considered a Jew, the answer was "No!"

Justice Moshe Landau gave answer to Rufeisen's claim that Israel was not a theocratic state and that the term Jew under the Law of the Return had secular rather than religious undertones. Rufeisen claimed he did not give up Jewish peoplehood, but only Judaism, when he became converted. Justice Landau said if the court accepted Rufeisen's argument that the state is a product of Zionism and that the Zionist rather than the religious criterion must prevail, his (Rufeisen's) appeal must fall because Zionist philosophy is against him on that point. The Justice maintained "one must accept Herzl's viewpoint in rejecting Zionist membership to a converted Jew."

Justice Ekiahu Mani concurred with the majority ruling.

Justice Avi Berinson concurred "most reluctantly" with the majority decision and voted to reject the appeal only on the ground that the Law of the Return, when it contained the rider "unless he has adopted another religion" rejected Rufeisen as a Jew only on a technicality.

Justice Cohn, in his dissenting opinion said the rider to the Naturalization Law was unconstitutional and unsuited to a modern State. Thus Justice Cohn would have granted Rufeisen's request for citizenship as a Jew under the Law of the Return.

Rabbinical circles in this country and elsewhere in the world were quick to point out that Rufeisen could still obtain Israeli citizenship. Rabbi Balfour Brickner, director of the Union of American Hebrew Congregation's Commission on Interfaith Activities, said, "It should be made clear that the decision in no way precludes the possibility of Brother Daniel's becoming an Israeli citizen. It only says that his application for citizenship cannot be based on the fact that he once was, or may still consider himself to be, a Jew. This decision should make abundantly clear that, just as all Israelis are not Jews, so all Jews are not Israelis... To be a Jew, is to be a member of a religious and/or an ethnic group. Only in Israel does the word "Jew" involve nationality."

Thus the state of Israel has rendered its verdict as to what constitutes being Jewish in a manner becoming citizenship. And Oswald Rufeisen, now Father Daniel, a Polish Jew converted to "Catholic Christianity" is not worthy to receive citizenship as a Jew under the Law of the Return. In this sense Israel says he IS NOT a Jew.

It might be well to point out here that the writer has, as yet, been unable to determine the extent to which the High Court of Israel investigated the Holy Scriptures to ascertain the Almighty's ideas on this subject. Certainly since Israel's claim to the Holy Land is based in part on the promises received by the patriarchs from the God of Heaven, He should have a say in the matter. Should it be maintained that they did consult this authority in that they took Halacha into consideration, the reply can be made that they merely referred to the Rabbinical interpretations of the Holy Scriptures. Since much of Halacha is disregarded in other fields in this day and age (for it, too, is interpreted in accordance with currently accepted concepts, and is, in part, treated as antiquated and useless) it is doubtful if any of its interpretations are valid.

Then, too, the matter of constitutional interpretation does not present a reasonable and solid basis for such findings since this constitution and its interpretation is made in the shadow of the memory of Nazi persecution. And it would be extremely difficult for such to be otherwise. However, the fact that one Justice reluctantly concurred while recognizing the rider ["unless he has adopted another religious belief"] only as a technicality which withholds from Rufeisen the desired citizenship; and another Justice declared outright that the rider is unconstitutional; reveals to the world at large that Jewish thought relative to the Jewish rights of Hebrew Christians are changing. The sad part is the other side of the picture. There is displayed the unwillingness of certain Jewish persons, even those who are skilled and privileged in dispensing justice, to reason logically when the welfare of the Hebrew Christian is involved.

Now as to the question of whether Zionism is the foundation for such findings, here again bigotry plays its part. It is inconceivable that Herzl, the founder of the Zionist movement, could have dispassionately considered the possibility of Jewish people believing in Jesus as the Messiah and still retaining their Jewish ties and background. Herzl, for all his excellent qualities, was still a reactionary product of Gentile hatred and persecutions. He accepted the common Jewish belief that all Gentiles were Christians and all Christians were Gentiles. The sordid crimes of unregenerate men were blamed on the Church. And the fact that the visible, local church, and at times the ecclesiastical rulers of the various churches did participate in Jewish persecution tended to give credence to this belief. Also, European rulers, who encouraged anti-Jewish movements, were professing Christians, and this helped to strengthen the "Gentile is Christian" belief in Herzl's mind. Thus Zionism would be a poor criterion by which to determine the Jewishness of a Hebrew Christian.

Since we are here to discuss, in some measure, "The Jew," and as we would not render an unjust verdict for our consideration, we would do well at the onset of these discussions to define in several areas what we, as Christians, believe God's Holy Scriptures teach relative to the identity of the Jew.

Let us consider the origin of the Jew. We tend to speak of Anti-Semitism when we speak of hatred toward or atrocities committed against the Jewish community. It is true that the Jew is a Semite, a descendant of Shem, the son of Noah (Genesis 11:10-26 and 10:21-24). The word "Semite" is derived from the Hebrew word Shem. But it is also true there is a great number of other people in the world who are Semites, who are not "Jewish" in any respect. They not only are not persecuted as are the Jews, but they have in the past and are now at present taking part in Jewish persecution. Scientifically, the word "Semite" is a technical term

for the Semitic family of languages. From the Biblical standpoint the term "Semite" is also a technical term for the descendants of Shem who settled the territory of Syria, Chaldea, Persia, and Arabia, and later in Palestine. Thus the name "Shem," with reference to Noah, indicates a family of languages and a family of people.

The association given the name "Shem" by Noah, however, points out a far more important truth. When Noah, upon awakening from his alcoholic stupor, pronounced his curse and blessing upon his various sons, he credited to Shem a relationship which was apparently lacking in his other sons. His words, "Blessed be the LORD, the God of Shem" (Genesis 9:26), seem to indicate that Shem desired fellowship with Jehovah. At least the LORD was at this early time recognized as the God of Shem!

Then, too, the simplicity of the name "Shem" which Noah gave to his firstborn son has a far deeper implication than would at first appear. The word "Shem," in its simplest rendition, means "name." It would be, to say the least, a queer name to give one's firstborn unless the word "name" held a far more potent meaning to the one giving it than it does to us. Noah, a preacher of righteousness (2 Peter 2:5) found grace in the eyes of the LORD (Genesis 6:8). When he was commanded to complete the enormous task of building the ark (Genesis 6:12-21), he obeyed the LORD (Genesis 6:22), and as a consequence, he and his loved ones were saved from the wrath of the LORD (Genesis 7 & 8; I Peter 3:20; II Peter 2:5) in the destruction caused by the Flood.

Now constantly throughout Holy Scripture the word "Shem" ("Name") is used with reference to God. "For my name's sake will I defer mine anger," says Jehovah to sinning Israel (Isa. 48:9). Men "call upon the name of the LORD" when they realize they are but mortal (Gen. 4:26). The Psalmist speaks of "those who love thy (Jehovah's) name" (Psalm 5:12).

Moses speaks of a place "where the LORD your God shall cause his name to dwell" (Deut. 12:11). Solomon recalls this to Jehovah in the dedicatory prayer for the temple with the words: "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there" (I Kings 8:29).

Even David cried out for safety and salvation with the words: "Save me, O God, by thy name" (Psalm 54:1).

In the light of Noah's experience with Jehovah and the manner in which the word Shem ("name") is used throughout the Old Testament, I take it that Noah, in calling his eldest son "Shem" was setting forth a remembrance of all he had received and expected to receive in "The Name" of Jehovah. Thus Noah's son Shem was known as "The Name" and was a constant reminder to Noah and his family of God's grace.

Now this is the line from which the Jew has descended. He is, along with certain other peoples, a remembrance of God's goodness and grace. The fact that the world at large, and even the Jew himself, ignores this truth, does not alter the fact that even in judgment God is good, and is seeking what is best for those who trust Him; protecting, providing, dispensing His grace in all its fullness, that those who trust Him "shall walk, O LORD, in the light of thy countenance. In thy name they shall rejoice all the day: and in thy righteousness shall they be exalted" (Psalm 89:15-16).

Now it would appear that the descendants of such a person as Shem should strive to please and be a praise to "The Name." Such, however, has not been the case. Holy Writ records of Israel:

For the name of God is blasphemed among the Gentiles through you as it is written. Rom. 2:24 (cf. Isa. 52:5)

Since the creation of Adam and Eve the progress of man has been ever downward. Regardless of what the evolutionist would have us believe, men have not advanced ethically or morally. Ethically and morally the efforts of man have always been in a state of decay and retrogression. As to character, the picture of man has always been bleak. Men have never tried to live up to the standards God set for them. God delineates the cause of this when His prophet declares:

All we like sheep have gone astray; We have turned everyone to his own way. Isa. 53:6.

for men,

Knowing the judgment of God, that they which commit such things are worthy of death, not only to do the same, but have pleasure in them that do them. Rom. 1:32.

The descendants of Shem, including Israel, are no different. We need but investigate the next step in the line of descent to have proof of this.

Abram, the High Father, or as he was later designated by God, Abraham, father of a multitude of nations, was a descendant of Arpachshad the son of Shem. When we are first introduced to him in Holy Scripture, we find him living with his father, Terah, in Ur of the Chaldees, and native to that land. He was married, childless, and apparently devoid of personal purpose; for when his father, Terah, left Ur, he took Abram with him. The word yikaeh "take" seems to imply taking with the idea of possessing and using for one's self interests (Gen. 8:20, 16:3, et al). This would fall in line with what we know of the family life of that day. Abram seemed content to follow after and submit to the will of his father. Even after his father's death in Haran, it took the spoken direction of the Lord to send Abram on his way to what was then, as far as Abram was concerned, an unknown destination (Gen. 12:1; cf. Heb. 11:8).

Abram gave heed to God's direction. At the age of seventy-five, he departed from Haran (Gen. 12:4).

Now Abraham had a relationship with God which was peculiar and outstanding in the Old Testament. He was called by God, "Abraham, my friend" (Isa. 41:8, 2 Chron. 20:2). The word used to designate this relationship does not come from the Hebrew word re', which means "a companion." Instead, its root is in the word 'dhav, which basically means "to desire" or "to breathe after," and it includes the idea of one who is beloved intimately. Thus, Abraham occupied a special place in the love and affection of God. Apparently he returned this

love and affection. God spoke to him, directed him, protected him, and prospered him. We do not find this particular phrase used by God in connection with any other man in the Old Testament.

You would not expect "the friend of God" to give evidence of any of the weaknesses which beset the average man. However, when we investigate Abram's life, we find that he was beset by the same weaknesses which trouble us all. In Genesis 15 we find Jehovah dealing with Abram in a vision. Abram presented his perplexing problem to the LORD. He had no son who would be his heir. Abram said:

Behold to me thou hast given no seed, and lo,
One born in my house is to be mine heir.
Gen. 15:3

And Jehovah replied to Abram:

This man shall not be thine heir; but he
that shall come forth out of thine own
bowels shall be thine heir.
Gen. 15:4

As Abram was brought forth abroad, Jehovah spoke to him:

Look now toward heaven, and count the Stars,
if thou be able to count them; so shall thy
seed be.
Gen. 15:5

The Scriptures state:

And he believed in the LORD: and He counted
it to him for righteousness.
Gen. 15:6

In other words, in the face of an apparently hopeless situation, upon the assurance of Jehovah, Abram was ready and anxious to trust in His promise even though he was eighty-four or eighty-five years of age and his wife, Sarai, ten years younger. However, in a very short time this strong faith was to be bolstered with human ingenuity. No longer would they wait for the promise of God. They would attempt to accomplish it in their own strength. So Sarai sent her Egyptian hand maid, Hagar, to Abram. She conceived and bore a son who was named Ishmael. For the next fourteen or more years, consternation reigned in the dwelling of Abram as a consequence of this faithlessness.

Abram's faith became steadily weaker and when next the LORD dealt with him on the subject of a son, he gave evidence of the weakness of his faith. Even more important, he gave evidence of why his faith had reached this point. This High Father who was now designated by God as Abraham, Father of a multitude of nations, together with his wife Sarai, who had

now been given the name Sarah, or Princess, by God, revealed their human nature. When the LORD again assured him he would have a son by Sarah, Holy Scripture records:

Abraham fell upon his face and laughed and said in his heart; "shall a child be born unto him that is a hundred years old? and shall Sarah that is ninety years old, bear?"
Gen. 17:17

And Abraham said unto God: "Oh that Ishmael might live before Thee!"

Human nature always displays itself in two ways: doubt as to the power of God; and desire to fulfill selfish interests. Here is Abraham, the man who "believed in the LORD: and He counted it to him for righteousness;" here is the friend of God, laughing in derision at the promise of THE LORD. "In his heart" is the location of his unbelief. His selfish desire was that Ishmael, the tangible, might live before God. Doubt and selfish desire is what we find in Abraham, the man to whom the Lord had imputed righteousness because of his belief, his faith. The fact that he was a descendant of Shem, "The Name," does not change the matter, for men do not receive the power to become the sons of God because of their blood line. Men do receive from their forefathers the ability to doubt. If Abraham passed on any quality to his descendants, the Jewish people, it is the ability to question and doubt the miraculous power of God. This human degeneration has invaded every field of Jewish life. Today it is expressed most strongly in Jewish skepticism concerning the Messiahship of the Lord Jesus. Thus, while Abraham is classified as "righteous" because he believed in the LORD, his descendants, in going about to establish their own righteousness, display their doubt concerning the miraculous power of God and have not (and seemingly will not) submit themselves to the righteousness of God (Rom. 10:5).

This is not the only area of doubt in Jewish life. There is another area which is displayed in the person of Isaac, the son of Abraham. Isaac, meaning "laughter" in the Hebrew, was ever confronted with his father's and mother's lack of belief in the power of the LORD. His name was a constant reminder of this, for while Sarah said on the occasion of the birth of Isaac ("laughter"):

God hath made laughter for me; everyone that
heareth will laugh on account of me
(Gen. 21:6),

the name is more than just the commemoration of joy at the birth of a son. It is also a reminder of Abraham's and Sarah's lack of faith in the power of the LORD to accomplish that which was humanly impossible. I would imagine that Isaac never heard his name without being reminded of his parents' deficiency and also of the faithfulness of the LORD to effect that which He has promised.

There was an incident in the life of Isaac which should have had the effect of strengthening this faith in the power of the LORD to protect, for it was in this area that Isaac principally doubted. The incident was the offering of Isaac on the altar by Abraham on the Mount in the

land of Moriah. It was here that Isaac knew by actual experience the protection of THE LORD. To all intents and purposes he was as good as dead until the ram was provided as his substitute. The knowledge of his parents' failure to keep strong faith in the LORD, together with this experience as a reprieved altar sacrifice, should have served as a foundation for Isaac's complete and unwavering faith in the ability of this God of Power to provide protection for those who trust Him. However, the actual story of Isaac's faith is quite different.

In the twenty-sixth chapter of Genesis, Jehovah appeared unto Isaac and ordered him to remain in the land of Gerar:

Sojourn in this land and I will be with thee
and will bless thee.
Gen. 26:3

The Jehovah recounted the blessings and the reasons for them. Immediately thereafter we read:

And Isaac dwelt in Gerar. And the men of the
place asked him of his wife; and he said: "She
is my sister"; for he feared to say: "My wife,"
lest the men of the place should kill me for
Rebekah, because she is fair to look upon.
Gen. 26:7

Here is Isaac, a man who knew the power of God to protect, resorting to the lie that he might escape a supposed danger. God had but recently spoken to him, assuring him of blessings and protection. But in the face of uncertainty, Isaac was a son of his father; he displayed his human nature; he disregarded his faith in Jehovah; he resorted to human means to relieve his anxiety. In so doing, he created a situation in which a heathen king, upon ascertaining that Rebekah was Isaac's wife and not his sister, said:

What is this thou has done unto us? Thou wouldst
have brought guiltiness upon us.
Gen. 26:10

You see, God's protection was there all the time. Even in the society of this heathen land, the sacredness of the marriage relationship was established. Abimelech was, in a sense, God's means of protection, for he charged all the people saying:

He that touches this man or his wife shall
surely be put to death.
Gen. 26:11

The only danger existing for Isaac was in his mind. This doubting human nature caused Isaac to scorn the protection of the LORD. This same nature exists in Isaac's descendants today. God maintains:

For whosoever shall call upon the name of the
Lord (Messiah Jesus) shall be saved.
Rom. 10:11

Protection is involved in this word "saved." And yet, today, most Jewish people will not even consider the possibility of the Messiahship of Jesus and the protection one finds in Him, not only from God's wrath but also from the world. No Isaac that ever lived can claim to be a son of God because of the will of the flesh. How truly Isaiah speaks when he says:

I have spread out my hands all the day unto
a rebellious people that walk in a way that
is not good, after their own thoughts.
Isa. 65:2

It is man's own thoughts which cause him his greatest difficulties. Man never seems to learn that he does not think along the same lines as God, nor does he accomplish things in the same manner in which God wants them accomplished. (Isa. 55:8). Man, humanly speaking, intensely desires independence. He even strives to be independent of God. He is not willing to wait for God to accomplish His purpose in his life. He must effect it himself. He must be independent!"

Jacob, the son of Isaac, was another such man. Without a doubt he knew that Jehovah had said of him:

The elder (Esau) shall serve the younger (Jacob).
Gen. 25:23

He knew it was the purpose of Jehovah that he should have the birthright and blessing of the first-born. He knew this and yet he schemed to avail himself of the family birthright, and later connived with Rebekah, his mother, to gain for himself the patriarchal blessing of Isaac. Nor could Jacob excuse himself with the thought that Esau despised his birthright. The problem still remained in the stolen blessing which Esau did not despise. Jacob gained that which was to be his, but the manner of his gaining it was absolutely wrong. This was the reason for Esau's hatred and his threat to kill Jacob. This was the reason why Jacob had to flee to Haran and tarry with Laban until Esau's anger cooled.

Jacob's character was still the same while he was in Haran. There was disagreement between Jacob and his father-in-law, Laban, who was of similar character. It resulted in Jacob's leaving Haran and returning to the homeland of his father. But there was still the old problem of Esau and he had to deal with it. He began to deal with it in the same old human way. He still failed to take into consideration God's purpose for his life. True, at the start of his trip, he prayed to God. He asked God for deliverance from the hand of Esau and he reminded God of His promise:

And Thou saidst: I will surely do thee good,
and make thy seed as the sand of the sea,
which cannot be numbered for multitude.
Gen. 32:13

But he immediately split his people into two camps, and proceeded to send bribe after bribe to Esau.

I will appease him with the present that goeth
before me, . . . peradventure he will accept me.
Gen. 32:22

But he does this in the face of the express command of God:

Return unto thy country, and to thy kindred,
and I will deal well with thee.
Gen. 32:9

"I will deal well with thee" should have implied to the mind of Jacob that God would fulfill his purpose in Jacob's life. Jacob, for all his religiousness, failed to understand God and went about to accomplish the reconciliation with Esau in his own strength. He was conscious of his own character. He was a supplanter. He knew to what he would respond. Therefore, he knew that Esau would respond to the same things in the same way. Thus Jacob exercised the will of man; he resolved to accomplish this reconciliation through human effort. And so the bribes were sent forth and Jacob tarried that night at the ford of Jabbok. He had sent all of his company and possessions across the stream. God's Word says:

And Jacob was left alone.
Gen. 32:25

It is at such a time that God is best able to deal with a man. God chose this time to deal with Jacob. The outcome was that Jacob realized he needed, above everything else, that which only God could supply. Jacob needed a change of character.

"What is thy name?" asked God.

"Supplanter," confessed Jacob.

With that conscious admission from Jacob, God said:

Thy name shall be called no more Jacob but
Israel, for as a prince thou has power with
God and with men.
Gen. 32:28

Now Jacob was a new man. He was Israel, a prince with God. He acted as such. He assumed his place of responsibility; he headed the procession as it went toward the land of his nativity and Esau.

And he himself passed over before them, and
bowed himself to the ground seven times until

he came near his brother. And Esau ran to meet him, and embraced him, fell on his neck, and kissed him; and they wept.
Gen. 33:3-4

Jacob did not, Jacob could not, have effected this reconciliation through human wisdom. Upon his submission to God, God was able to accomplish His purpose, first in the life of Jacob and then in this reconciliation.

This is where our Jewish friends fall short today. For the most part they deny the power of God. The Old Testament, states Kaplan, "is a source of perplexity to vast numbers of intelligent Jews who cannot reconcile the belief that the miraculous events recorded in the Bible actually happened with what reason and present knowledge of cultural evolution testify concerning all such tradition."¹

Our Jewish friends fall short in the matter of the protection of God. Time after time, as I have ministered to Jewish people, they have made this statement: "Six million Jews were killed in our lifetime. If there is a God, why did He not protect our people?"

Again they fall short in the matter of the purpose of God. Security in the world, in their thinking, is not based so much upon the purpose of God but upon man's purpose. It is not being born from above that changes a man. It is an evolutionary process. To quote Kaplan again:

Not only has man achieved greater control over formerly hostile forces in nature, but little by little he is learning the need of world-wide human cooperation to achieve a satisfactory and secure life.²

Who is a Jew? This is not a superfluous question. A Jew is one who has descended from Abraham, Isaac, and Jacob. A Jew has also received something else from these old patriarchs. He has received a nature which is ready to doubt God's power, God's protection, and God's purpose for his life. Only through a salvation experience can a Jew really become a prince of God. He must realize and accept the truth which the Jew Johannon preached.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
John 1:12, 13

And it is up to us who believe as John believed to witness to them,

That through your mercy they may also obtain mercy.
Rom. 11:31

DOCUMENTATION

1. M. M. Kaplan, Judaism Without Supernaturalism, page 9.
2. Ibid., p. 114.