

THE MESSIANIC JEW.

Organ of the Jewish Messianic Movement.

VOL. 1.]

JOHANNESBURG, DECEMBER, 1910.

[No. 1.]

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SPECIAL NOTICE.

"THE MESSIANIC JEW" makes its appearance, at present, as an occasional paper, and no certain announcement can be made as to the date of the next Issue. It is, however, hoped that a "Pesach" (Passover)—Easter Number will appear (D.V.) by next April.

Future Issues of "The Messianic Jew" will be sent only to Subscribers, who are requested to fill up the attached Form (page 21) and forward to the address given below, the Subscription for Four numbers being 2s. 6d. post free.

To meet the convenience of oversea readers, application for additional copies of this issue of "The Messianic Jew," may be made (enclosing a penny stamp for postage) to Miss Dainty, 58, Ivy Road, East Park, Northampton, England.

Correspondence, criticisms, etc., also suggestions in regard to the general working of the paper will be gladly welcomed and all communications should be addressed to The Editor, "The Messianic Jew," 134, Third Avenue, Melville, Johannesburg, South Africa.

EDITORIAL.

There is a terrible leakage going on within the Jewish nation; disintegration seems to be the plaint of all who have the well-being of Israel at heart. Infidelity and Socialism are playing havoc with some of our people; others, again, are being permeated with a certain aspect of Deism and Rationalism. All these tendencies are but weakening the Jewish attachment to those historical links which have, at all times, proved a powerful preventive against absorption. Sad indeed are these conditions, which seem to threaten the solidarity of the Jewish entity, but there is even

The Bitter Cry.

something sadder than the conditions produced by infidel and rationalistic tendencies. One cannot expect other than disintegration amongst those who are influenced by thoughts emanating from a denial of Divine authority and excluding the purposes of God with a continuous and restored Israel. Better things, however, are expected from those who believe in the unchanging purposes of God; these should be the last to cause Jewish identity to be effaced. Yet, strange to say, the only way for complete assimilation seems to be the baptismal font. What a tragedy! What a blot on the Holy Name of Israel's Messiah!

No wonder that at last men like Sir Andrew Wingate are being awakened upon this matter and heart-rending indeed is the question which he puts in an article dealing with a kindred subject: "Does it cause no searching of heart to anybody, that Jews, as they enter Christianity seek to hide their origin, change their names, forget their people and the rock whence they are hewn, and the purpose of their call?" If such be the feelings of a noble-hearted Gentile Christian, what shall be said of those Jewish Christians who, having had their hearts and minds awakened, are, like the Maccabæans of old, fired with zeal and ardour, and seek tenaciously to cling to their Jewish national identity.

It is truly deplorable that Jewish Christians, who should constitute the "True Israel of God," have allowed themselves to become detached from their own people and have, by complacently accommodating themselves within the sphere of Gentile Christendom, neglected and ignored the very things which should have been most precious to them. But there are some who, having awakened to the great fact that they have been unconsciously allowing themselves to be absorbed into the "Melting Pot," as Zangwill terms it, and realising their high calling as believing Jews, desire to rectify the present condition of things.

Deeply stirred therefore by the present state of so-called Jewish Christianity, a group of true and loyal sons of Israel have resolved:

1. Not to leave a stone unturned until the stain on the Name of Our Lord is wiped away and He stands revealed to the Jewish nation as the true Jewish Messiah.
2. To awaken the national consciousness in the hearts of Hebrew Christians, and a corresponding desire for the preservation of that consciousness in their future generations.
3. To educate Gentile Christian opinion and to obtain a pronouncement that it is perfectly consistent and scripturally authoritative for Jewish Christians to maintain their distinctive Jewish national character.

Or, to put it briefly, it is our intention not to rest until there be WITHIN Israel a true and genuine Christ-loving Jewish Christian Synagogue.

It is to accomplish this that "THE MESSIANIC JEW" makes its appearance. Representing, as it does, a group of patriotic Christian (i.e., Messianic) Jews, having no connection with Jewish Missionary Societies, and not being pledged to any denomination within the Gentile Christian Church, they can therefore unreservedly voice those sentiments which appeal to them as of vital importance for the well-being of a distinctive Jewish Christian testimony. It is worthy of note that of the seven contributors to this number of "THE MESSIANIC JEW" five are staunch and patriotic Jewish Christians, whose zeal and ardour is sufficiently evinced by the articles which bear their name, and this cannot but be an omen of good for the coming days. There will be many things with which we shall have to deal from time to time, and this will, we trust, not only be done frankly and boldly, but also in the spirit of Christian gentleness and consideration. It is not, however, our intention to paint the condition of Hebrew Christians and things concerning the evangelisation of Israel in a rosier hue than the facts justify. We have a definite message, and the Holy Cause for which we stand demands straight and outspoken dealing, and such will be found in "THE MESSIANIC JEW." Criticising others is always a delicate matter, and especially will this be an unpleasant task when those concerned may bear honoured names, but things have reached a stage when, we feel, true and good service can only be rendered by speaking the unvarnished truth, no matter how unpalatable it may be.

On the full meaning of "THE MESSIANIC JEW" we hope to comment on a future occasion, but that its appearance is surely timely noonewill deny especially when we find the foremost organ of

Its Appearance Timely.

the Jewish world, the "London Jewish Chronicle," uttering the following bitter cry: "The community knows not whither it is bound, or where its course will end. . . . the peace of spiritual desolation reigns in our midst. 'We are gone into the sides of the ship and are fast asleep.' 'What meanest thou, O sleeper?' may one day ring out in the darkness of the gathering storm." Surely God yearns that His believing and Christ-loving Israel should shed some gleam of light across this gathering gloom, and how can such light be shed unless there exist a body of true, patriotic and loyal Jewish Christians, such as "THE MESSIANIC JEW" represents, to act as a beacon to their people.

"THE MESSIANIC JEW," appears on the occasion of Chanukah (The Feast of Dedication), when so many of our people will celebrate the triumphs vouchsafed unto our fathers in days gone by. Moreover, some of us Jewish Christians, in addition to this, will, at the same time, celebrate, in common with the Chriitian world, the greater triumph of God's grace in the birth of Him Who is the Light of the World. We therefore take this opportunity of conveying our hearty greetings and good wishes to the readers of "THE MESSIANIC JEW."

Our Chanukah Greetings.

NOTES.

"Whoever thinks a faultless piece to see, Thanks what ne'er was, nor is, nor ever shall be. Should, therefore, the ideas set forth in the columns of "THE MESSIANIC JEW" not meet with immediate acceptance by some readers, it will only be in accord with an acknowledged truism. But full and frank discussion of every question affecting the well-being of Hebrew Christians is what is aimed at, and these columns will be open to all. No expression of opinion, however opposed to the ideas advocated by "THE MESSIANIC JEW," will be denied a hearing.

* * *

We would draw the special attention of our readers to the notice appearing on the Editorial page, and would urge friends who are desirous of obtaining future numbers of "THE MESSIANIC JEW," to fill up the attached Form and return it, without delay, to the Editorial address. This number of "THE MESSIANIC JEW" has been produced at the entire expense of two or three Jewish Christians, and 2,000 copies have

been widely circulated gratuitously. Recognition must, however, be made of the generous assistance received from a Gentile Christian friend in this country in the production of this initial number. The heavy cost of production in South Africa necessitates our making a charge of 2s. 6d. (post free,) for Four numbers of "THE MESSIANIC JEW."

* * *

The "URGENT CALL" (page 3), sounded by Prof. E. F. Stroeter (the author of "The Glory of the Body of Christ") is both timely and urgent, and it is our earnest hope that this clarion call will echo far and wide, and cause the thousands of now dormant Hebrew Christians to bestir themselves and gird their loins anew.

* * *

Special attention is called to the six suggestions made in the article appearing on page 8, "The Evil and Its Remedy," and discussion is invited on the merits or demerits of the "platform" there laid down.

* * *

In "WAYS AND MEANS," the first instalment of which appears on page 10, an attempt is made to indicate the lines along which a definite Hebrew Christian organisation might be brought into existence and maintained. We commend every proposition made to the earnest study of our readers, as we are confident that it is only along some such lines as there indicated that future developments will be possible.

* * *

Much is written in various quarters regarding the "satisfactory results" of evangelistic effort amongst Israel, but he who regularly peruses the leading Jewish organs will be much inclined to query whether these "satisfactory results" are realities. The "Jewish World," in its issue of 21st October last, deals with the arrival in England of an American pastor, who claimed to have a message to the Jews. After commenting somewhat caustically on the "mission" of this newcomer, the writer goes on to say: "These are the days of friendly greetings between religions; but the interchange of such compliments will be best appreciated if it is distinctly understood that there is a clear and unmistakable barrier between Judaism and all other faiths, and Christianity in particular." If there exists in the Jewish mind "a clear and unmistakable barrier" between the Jewish faith and Christianity (See "Jesus and the Jewish mind," page 18), no effort can avail till that barrier is destroyed, and it is the aim and object of "THE MESSIANIC JEW" to accomplish this.

AN URGENT CALL TO HEBREW CHRISTIANS.

By Professor E. F. Stroeter.
(A Gentile Believer.)

Allow me, my Hebrew Christian brethren, to speak first to your hearts as to my motive in addressing you on a subject of such particular interest to you as Hebrew believers in the Christ of God. Why should a Gentile Christian concern himself about a matter which might very properly be left to those from the house of Israel to decide for themselves? Is he competent to speak at all intelligently on the subject? How can he know and justly weigh the difficulties and perplexities that beset the Hebrew Christian mind and conscience? Surely it is no light thing to undertake. And the writer is deeply conscious of the great and serious objections that may be raised against his undertaking. Still, he feels more than justified in sowing forth this Call to his beloved brethren in Christ from the house of Jacob, the true "Israel of God" (Gal. 6: 16).

Has not the love of the Spirit enabled the Apostle of the Gentiles, though a Hebrew of the Hebrews, to speak to the hearts and minds of Gentiles? Why should not the love of the same Spirit (by whom we all, Jews and Gentiles, are baptized into one body, with our glorified Head in heaven), find the way to Hebrew Christian hearts by words from a saved Gentile's pen? (1 Cor. 12:13). Is not Abraham the father of all who believe in Jesus? Do not the Scriptures declare: "If ye (Gentiles) be Christ's, then are ye Abraham's seed, and heirs according to the promise?" (Gal. 3: 29). Was not Abraham justified by faith when he was still a Gentile, *i.e.*, without circumcision? (Rom. 4: 9-12). Are not we, though aliens in times past from the commonwealth of Israel, and strangers from the covenants of promise . . . now, in Christ Jesus, made nigh by the blood of Christ? No more strangers and foreigners, but fellow-citizens with the saints (of Israel), and of the household of God? (Eph. 2: 11-12-19).

There is a community of interests untouched by, and beyond reach of, the diversity of natural instincts and affections that pertain to the flesh, that are racial and human merely. Our oneness is in Christ, Who is head over all things to the church, which is His fullness. (Eph. 1: 22, 23).

His interests are ours, in common, though we may not share alike in them. Nothing that concerns Him, that is dear to His heart, can be indifferent to me, though it may not affect my personal standing in Him.

Moreover, there is a debt of honour to pay. And we believers from the Gentiles are the debtors. For many centuries the churches of the Gentiles have wronged Israel. They have appropriated to themselves what belongs only to the true Hebrew "remnant, saved according to the election of grace." (Rom. 11: 5). They have acted as if God had cast off His chosen nation, Israel. They have considered Israel's national blindness as total, as final. They have taken upon themselves the rôle of the true "Israel of God," which position alone applies to believers from the circumcision.

The inveterate persistency with which Gentile Christianity has carried through this process of confounding Scripture terms—so fatal to a clear perception of the unchangeable and unrepented purpose of God with the whole house of Israel—has had its evil effects upon the minds of not a few Hebrew Christians. They have been taught to consider themselves "proselytes" in the Christian churches, while the Scriptures plainly set forth that to Israel belong the adoption . . . the covenants . . . the promises. (Rom. 9: 4). They of Israel are the natural branches of the good olive tree of Divine planting, while we of the Gentiles are grafted in among them and thus partake of the root and fatness of the olive-tree. (Rom. 11: 17.) That is to say, we Gentiles are the "proselytes," if any there be, while those of Israel are the original heirs. Thus Gentile pride has completely overturned the Divine order, and has perverted the Hebrew Christian's consciousness from the very start. And Hebrew Christians have submitted, and are still submitting, to this perversion.

Incalculable harm has thus been done to the spiritual perception of by far the greater portion of Hebrews who have been brought to Christ through the churches of the Gentiles. They have been taught to measure their relation to the household of faith from a wrong point of view. The error being fundamental, the whole superstructure is hopelessly out of line. This grievous wrong on the part of Gentile Christianity needs confession and, as far as possible, correction and redress.

Pious Hebrews have seen the Gentile disciples of the Nazarene proudly wearing names and titles most precious to a Jewish heart. Zion, Jerusalem, Israel all are claimed as rightful property of Gentile Christians. They have seen their own brethren, who have become followers of Jesus, regarded and treated, by their Christian teachers, as "proselytes," i.e., as outsiders, without original claim and title, to whom Gentile condescension has granted admission into the church on condition of a most rapid and radical change from Hebrews to "Christians."

What is more natural than that thinking Hebrews should argue like this: Jesus of Nazareth

may be a great teacher and leader for Gentiles; but the Messiah of our Nation—never! For Christ's most zealous and devoted followers consider the members of His own race, not legitimate heirs and claimants of His blessings, but strangers and enemies, who must become "proselytes," and surrender all that is Jewish in their views and manner of life. And so the pathetic fact stands forth that the very endeavours on the part of the Christian churches—laudable as they are—to bring the gospel of grace to the Hebrews have, unintentionally, proved one of the most serious obstacles to the Hebrew mind of seeing in Jesus of Nazareth the true Messiah of Israel.

This leads us right into the question: *What is our aim and object in issuing this Call?* Our plea, briefly stated, is simply this: *Take and hold your rightful place as the true "Israel of God."* Realise the fact that your standing in Christ never can mean estrangement from the hopes and aspirations of the Hebrew nation as God's chosen people, His first-born son among the nations of earth. For Jesus Christ Himself was a minister of the circumcision for the truth of God, to confirm the promises made to the fathers. (Rom. 15: 8). The risen Christ, exalted on high, has not thereby ceased to be the promised King of Israel, David's son and heir. (Acts 2: 36). Remember that all the promises of God in Him are yea, and in Him Amen, unto the glory of God. (2 Cor. 1: 20). Not one of them has been transferred away from Israel to the church from among the nations. Not one of them shall fail of its glorious fulfilment. And now, let us reason together.

1. *The times of ignorance are past.* When Paul addressed the Athenians on Mars' hill, he declared that God had overlooked the times of ignorance. But there is a sense in which we may well say, in reference to the blindness of Gentile Christianity in matters concerning Israel, that the times of ignorance are past. Increasing numbers of Gentile believers in Christ acknowledge the error of their way in usurping the place of Israel in the Divine economy. There is a growing readiness on their part to grant to Hebrew Christians the right of retaining the distinctive characteristics of their nationality and to live as Jesus Himself lived. *Hebrew Christians should not be behind in this.* They should hail with joy the taking away of the veil from the eyes of Gentile believers as to the unchangeable purposes of God with His chosen nation. It were a sad thing, indeed, if they should close their eyes to the rise of a new morning after weary centuries of ignorance of the Divine plan.

2. *The period of Israel's judicial blindness to the claims of Jesus the Messiah is rapidly drawing to a close.* He must be blind, indeed, who

cannot discern the signs of the times in this respect. The changes which the last twenty or thirty years have wrought on the mental attitude of great masses of Hebrews all over the world, whether orthodox or liberal, toward the Christ, are nothing short of wonderful. Perhaps it is not saying too much that the New Testament Scriptures are to-day being more carefully read and studied by Hebrews than by any other class of people, not counting devout believers in Christ. *There is a growing readiness in the Jewish mind to reconsider the great question: Was not Jesus of Nazareth, after all, the true Anointed of God for our nation?*

There is also a tremendous shaking among the dry bones of the whole house of Israel. The days of the absolute dominion of talmudism over the orthodox masses of Ashkenasim* in South-eastern Europe and in Russia are for ever past. Zionism or nationalism, modernism, socialism, republicanism—all these and numerous other intangible influences are at work upon the stirring minds of the rising Hebrew generation the world over. The Ghetto period is for ever past. Jewish exclusiveness has become impossible. Disintegration, with all its evils, has set in with a full tide. Ancient landmarks are swept away; ancient beliefs and traditions surrendered. Revolutionary tendencies are manifest everywhere. That which has been can never be again. Will light and order follow this chaos? Most assuredly; for Jehovah is Israel's God still.

3. *One of the most significant and striking facts is Israel's national awakening.* Practical and political Zionism marks one of the greatest epochs in Jewish, nay, in the world's history. For "Israel is my first-born son," saith Jehovah. And again it is written, "Sing with gladness for Jacob, and shout among the chief of the nations." (Jer. 31: 7, 9).

(a) Zionism is the natural and inevitable result of Israel's rapid strides, since the days of its emancipation, toward the front among the nations. Israel's strict observance of the Mosaic law governing the people's physical life and its functions has secured them first place among the mentally and physically able and enduring of the race. Jewish family life being the only paradise from which Gentile hatred could not banish them, the only sound basis for a healthy national life is secured. World-wide scattering among the leading nations of the earth has proved an invaluable training for future leadership. Israel knows all languages. Israel knows the pulse-beats of the whole human race. Israel has the world-wide survey and grasp of human affairs.

Israel's share in the control of the world's wealth to-day is out of all proportion to its num-

bers. Were Jewish capital withdrawn to-day from all the marts of the world, on the morrow all commerce and industry, all banking and trade, would stagger as from a death-blow. And what is true of Israel's share in the money power of the world is equally true of that other great world power, the press, the field of literature, the arts and sciences. Everywhere the Jew is forging to the front.

The inevitable result of this has been anti-Semitism. This is the age of nationalism, a fact which only lends keenness to the edge of anti-Jewish animosity, envy, hatred. British and American national pride, tempered by Biblical training, seeks to turn this edge by inventing the flattering delusion of Anglo-Saxon identity with the ten tribes of Israel! While the original Saxons in Germany make up for this by raising the cry: "Jesus was an Aryan, not a Jew!" All to no avail. The Jew is irrepressible, indestructible. The glory of Jehovah is in that "burning bush" of the desert that has only pricks for all who handle it roughly. And after an outbreak of most brutal anti-Semitism, Zionism is brought forth. We need not overestimate the movement. It has, thus far, preached far more than it has practised. Yet it were folly to think or speak of it lightly. There is great disappointment, and even disaster, in store for those who follow it with blind enthusiasm. For its leaders are reckoning without Jehovah. But it contains elementary principles that are sure to survive any catastrophe which may befall it.

(b) We are fully persuaded that *in Zionism we see the actual, historical fulfilment of the first part of the wonderful vision Ezekiel had in the valley of dry bones.* The scattered bones are coming together, bone to bone; sinews and flesh are forming upon them: but there is no breath in them. (Ezek. 37: 7, 8).

What we are privileged to witness, twenty-five centuries after the giving of the vision and prophecy, is the result of faithful and obedient prophesying, for the last hundred years and more, unto the dry bones, the whole house of Israel. Hosts of earnest students of the prophecies have dared to take God at His word. And though the Zionist programme has no room for the living God of Abraham, of Isaac and of Jacob, God in His programme has room for Zionism. He is behind it, unrecognised by its leaders. He is using it to stir up His people as an eagle stirreth up her nest; and to stir up the proud nations who are dreaming of world dominion, and are scheming, how to divide the vast continents among themselves. They are reckoning without Israel and without Israel's God and His appointed King in Zion, His holy mountain; but He holds them in derision. The very fact that Zionism is relying on

* Ashkenasim—One of the largest Jewish sects.

self-help, and looking away from God, is confirmatory of its being in exact fulfilment of Ezekiel's vision: "There was no breath in them."

What is needed now, is quite plain: we must prophesy yet again to the breath of God: "Thus saith the Lord: Come from the four winds, O breath, and breathe upon these slain that they may live." (Ezek. 37: 9). Should Gentile believers be alone in this ministry? Should not, rather every Hebrew Christian be seized with an holy zeal not to be outdone by his Gentile brethren?

All honour and due regard for your gratitude toward the Gentile churches that have become your spiritual teachers and nursing mothers. But why should they take precedence of you in the ranks of watchmen upon the walls of Jerusalem, which never hold their peace day nor night: which are the Lord's remembrancers, keeping not silence and giving Him no rest, till He establish, and till He make Jerusalem a praise in the earth? (Isa. 62: 6, 7). Let us follow and join you. But you take the lead with a hearty purpose. Shall not God avenge his own elect, which cry day and night unto Him and be long-suffering over them? He will avenge them speedily. (Luke 18: 7, 8).

(c) *What does Zionism stand for?* Mainly two things: first, *recognition of Israel as a nation*; second, *restoration of Palestine to this nation*. In these two fundamental demands Zionism is exactly in line with the revealed mind and purpose of Jehovah.

"For thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is His name: If those ordinances depart from before Me, saith the Lord, then the seed of Israel also shall cease from being a nation before Me for ever." (Jer. 31: 35, 36). "And again the word of the Lord came to Jeremiah, saying: Considerest thou not what this people have spoken, saying, The two families which the Lord hath chosen, He hath even cast them off? Thus they have despised My people, that they should be no more a nation before them." (Jer. 33: 23, 24).

Beware, beloved brethren, lest any of you be found amongst those that despise the immutable purpose of God with your nation. Let unbelievers talk of Judaism as a mere confession or religion. God calls His people a nation.

Of Israel's return to the land of the fathers the word of the Lord says as follows: "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather him and keep him, as a shepherd doth his flock." (Jer. 31: 10). And again: "But ye, O mountains of Israel, ye shall shoot

forth your branches and yield your fruit to my people of Israel; for they are at hand to come . . . and I will multiply men upon you, all the house of Israel, even all of it . . . yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men." (Ezek. 36: 8, 12).

Zionist leaders may not realise, Turkish and other statesmen may never recognize, that they are but carrying out God's wonderful purposes with His chosen nation. But the Lord is guiding their counsels. "The king's heart is in the hand of the Lord, as are the rivers of water; he turneth it whithersoever he will." (Prov. 21: 1).

4. *In the face of these facts, what should be the attitude of Hebrew Christians, the true "Israel of God," the witness and warrant of God's faithfulness to His nation?*

(a) *It can never be one of indifference.* For these questions have moved and are moving the heart of God and the hearts of His holy prophets and apostles. In that magnificent treatise on the righteousness of God—Paul's letter to the Romans—the height of his argument is reached in the great issue: Hath God cast off His people? The question is not of individual salvation, but of national judgment for national unbelief, and of national deliverance out of it. (Rom. 11: 7-10, 15, 25, 26, 32). It never was a question whether individual Jews could be saved and brought into the church of Christ. But this is the question: Is there still hope, a future, a mission, for Israel as a nation, in the economy of God? To this question the eleventh chapter of Romans gives the triumphant answer: "The gifts and calling of God are without repentance." (Rom. 11: 29). How can a Hebrew Christian follow the bold and striking argumentation of the inspired apostle, himself a Hebrew of the Hebrews, and fail to bow down in adoration and praise to the God of the fathers who alone doeth wondrous things, and who hath declared: "This people have I formed for myself; they shall show forth my praise." (Isa. 43: 21).

(b) *Again, Jesus said to His disciples: Ye are my witnesses.* Now witnessing means not only looking on, but bearing testimony to the things seen, the truths apprehended. As the true Christ of God, the Messiah of your nation, established as such by the Father through resurrection from the dead (Acts 2: 36), seated at the right hand of the Majesty on high, watching henceforth till all His enemies be made His footstool (Heb. 10: 13), He claims and calls you to be His witnesses. For the heaven has received Him only until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since

the world began. (Acts 3: 21). And our common hope and expectation is, that soon, very soon, "He that shall come will come, and not tarry." (Heb. 10: 37).

You are sharing with us, or, rather, we with you, the blessed privilege of witnessing for Him as the glorified Head in heaven of that church which is His fulness, as the Son of God from heaven for whom we look. (Phil. 3: 20; 1 Thess. 1: 10). In addition to this, it is your special prerogative to bear witness to your people and His people, your brethren and His, according to the flesh, that His rejection by the Hebrew nation never means the changing or abandoning of Jehovah's counsel with Israel and Judah. *You are to testify, in word and deed, that faith in the once rejected Messiah does not diminish or forfeit, in any degree or sense, your rightful share in all the hopes and aspirations of your nation, based on the oath-bound promises of God to the fathers.* Your very title to the name, "Israel of God" is secured through faith in Jesus. You owe just this testimony to your blessed Lord as the true and only Messiah of your nation. Millions of Gentiles can bear witness to His saving power and grace. *You alone can and must uphold His claim upon your nation.* They have rejected Him, and they reject you, for His Name's sake. This only marks the true disciple. But it does not excuse you from witnessing to His Messiahship to your gainsaying people.

Remember, also, beloved, that your father Abraham went out, indeed, from country and kindred. But he never denied or renounced his kindred. To his servant he spake: "Go unto my country and to my kindred, and take a wife to my son Isaac." (Gen. 24: 4). Forsaking home and kindred, for Christ's sake, does not mean denying your nation or abandoning the God-given privilege of being born a Hebrew. Nor allow yourselves to be misled by the specious plea that spiritual fellowship with Christ and His saints is more than enough to make up for the loss of kindred. There is no doubt that it is. But remember, my brethren, that nineteen centuries of heavenly glory, of abundance of life, and of spiritual communion with untold faithful believers from all nations have not caused the Messiah of Israel to forget His race and His kindred after the flesh, nor cooled His longing desire to return to His people and be at last received and welcomed as David's son and heir upon Jehovah's throne over Israel. Be His witnesses. That is our plea.

(c) *You owe this testimony to your nation.* If you are in the true "Apostolic succession," you will find in your heart the echo to Paul's words: "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9: 3). You will count it a privi-

lege and not a grievous burden to do as He did: "To the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law." (1 Cor. 9: 20).

Be what you are—the "remnant (of Israel) saved according to the election of grace." A remnant is that which *remains*, retaining the essential features of the whole, of which it is the remaining portion. Do not allow yourselves to be Gentilized. Do not be "proselytes," for you are not. God never made you such. The name is false and mischievous. It clouds and obscures your testimony. Decline, kindly but firmly, to bear it and to act it in your manner of life. Live the life of a true, Christ-loving, law observing Israelite. Do not heed the objection raised that this means the death of your liberty in the gospel of Christ. The objection is baseless. The opposite is true. Every careful student of God's word knows, or should know, that there is a law observance which is *not* unto spiritual bondage, because it does not seek one's own righteousness. Were Moses and David and Isaiah all under spiritual bondage, for they walked and delighted in the statutes of Jehovah? Was the singer of the 119th Psalm under the yoke of bondage? We think not. Of Zacharias and Elizabeth, the parents of John the Baptist, the Word testifies, they were both righteous before God. Now we know there is no righteousness before God except by faith. But of these righteous ones the Scripture says, they walked in all the commandments and ordinances of the Lord blameless. *Their blameless observance of the law was never the ground of their righteousness before God. Nor did it in the least interfere with or annul the same.*

Follow Paul's example. It is sound and safe. No one can pretend to have a higher or clearer perception of the liberty wherewith Christ has made us free than he had. And he teaches: "Is any man called (unto Christ) being circumcised? let him not become uncircumcised." (1 Cor. 7: 18). His final testimony to the elders of the Synagogue at Rome was: "Men and brethren, I have committed nothing against the people, or customs of our fathers." (Acts 26: 17). Would to God that every Hebrew Christian could speak thus.

It is true, there were Jewish disciples from Jerusalem who opposed Paul, and who attempted to compel Gentile believers to submit to circumcision. But it is also true that the Gentile churches (in Galatia) needed and received the apostle's severe warning against getting under the law. For this is the liberty in the gospel of Christ, that the Gentile need not take upon him the law, and the Jew need not forsake the law. It is a very one-sided presentation of gospel liberty which expects of the Hebrew believer a complete surrender of all that the law has brought

into his life. The Jew in Christ is as free to retain all that is possible for him to retain of the law, as the Gentile in Christ is free to keep aloof from all that savours of laws and ordinances. The glory of the gospel of the Son of God is that it no more requires of the Gentile to become a Jew than of the woman to become a man. At this point those with whom Paul had to contend grievously erred. *The same gospel no more requires of the Jew to become as the Gentile, i.e., to un-Jew himself*, than of the man to act the woman. Let every man abide in the same calling wherein he is called, says the apostle. (1 Cor. 7: 20).

They are not preaching liberty to you, but bondage, who would have you forsake Moses and not to circumcise your children (Acts 21: 21). For they seek to put burdens upon your conscience for which they have no word of the Lord. They violate your Hebrew conscience by teaching you to observe days and rites and feasts of Gentile-Christian invention and appointment, for which there is no commandment in the New Testament. They glory in your baptized flesh, the "proselytes" they have made to "their" gospel, and to "their" churches. It is, essentially, a repetition of the attempts to pervert the glorious liberty of the Gospel made in the opening of this dispensation by those who would make Jews of Gentile believers—only reversed. Stand fast, therefore, brethren, in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage, i.e., of Gentile Christian proselytism.

Be true to your calling! Be Israelites indeed! Be the faithful remnant! Let your testimony be clear, and God will honour and own it.

THE EVIL AND ITS REMEDY.

BY DR. A. WALDMANN.

As a Hebrew Christian layman, a lawyer by profession, and unconnected with Jewish missions, I gladly place before the readers of "The Messianic Jew" some of my views on Hebrew Christianity.

It is a sad fact that a large proportion of cultured Jews have thrown overboard their Mosaic beliefs, and this has made them inaccessible, as far as any direct religious influence is concerned; however, the spark of the national spirit gleams in nearly all of these, seemingly materialistic, men. The more one can convince them that Christianity, and especially Hebrew Christianity, seeks not to weaken, but rather to strengthen the Jewish nation, the better can one win them. In intercourse with Zionists, it has been my constant experience that they, when once convinced of the sincerity of my national feelings,

have ceased to regard me as a renegade, and friendly conversations in regard to the Jewish question have frequently resulted.

I have no intention of making religion the tool of national endeavours, but I deem it highly necessary that we should take into consideration the singularity of the Jewish character. The Jew is the survival of an antiquity which has outlived the Pharaohs, the Assyrians, the Persians, the Grecians, etc. His nationalism is part and parcel of himself and the heritage of the heroic past, with its possible future, now possessed by the Jewish consciousness, is not to be treated with contempt or indifference. If, however, the Jewish idealists could be brought to absorb Christianity—the religion of the heart, of love to humanity—with their own holy national ardour, they would then no longer have the shameful feeling that, by accepting Christianity, they had contemptuously left their unhappy people and deserted into the enemy's camp.

Not only will a distinctive Jewish Christianity be a means of influencing the non-orthodox Jewish mind, but I further believe that the mass of orthodox Jews will only be won by such a concrete appeal as would be made by a living and organised Jewish National Christianity, seeing that the whole of the Jewish religion is bound up with the nation and is patriotically conceived. It has been my privilege to be in touch with a large number of what is termed "Talmudical Jews," and from my experience and close observation I aver that the thoughts afore-expressed concerning them are well founded. These candid friends, with their peculiar ideas and upbringing, could never become members of an Aryan church with any degree of harmony, since they cling, with the greatest tenacity, to the Judaism from which they have sprung. I believe that their adherence to the Talmud does not really result from any dogmatic conceptions, but rather springs from their national consciousness, which renders them incapable of throwing overboard the product of generations of the great thinkers of Israel.

The fear that Jewish national observances, if kept by Jewish Christians, might be looked upon by them as a means of salvation, is quite without warrant. Those Jews who have absorbed the true spirit of Christ must always have the deep conviction that the whole of the ritual of the Old Testament can have no significance as far as their salvation is concerned; to them it can be no more than a loving reminder of the tenderest years of youth, which, ascending as a sweet savour, serves to lighten and mellow the present misery of Israel.

I cannot help but feel that only a Jewish Christianity which does not seek to deck itself with foreign plumage, but takes its nourishment from the depths of Jewish national life and

custom and awakens Jewish memories and hopes, only such a Christianity is capable of transforming the Jewish people from being the greatest opponents of the Gospel, into the greatest messengers of God's saving grace to mankind. But alas! the attitude of most Hebrew Christians upon this question is one of carelessness and, in some instances, of hostility. Permit me further to emphasise the fact that to millions of good and orthodox Jews, Hebrew Christianity as it stands to-day does not convey the idea of a thorough moral change, but rather the idea of the abandonment of Jewish distinctiveness and a general contempt for all that is dear to the Jewish heart. If such be the deep-rooted impressions in the Jewish mind concerning Jewish Christians, I ask, is it right that we should continue a mode of life which only strengthens those unfortunate impressions? Is this the right way of winning our people for their true Messiah? Are we going to allow baptism to be a kind of passport to a foreign nationality and life?

I contend that the Hebrew Christian should observe the Jewish Feasts, because, in the first place, they are of a national character. I, however, would suggest that those old forms should be infused with new ideas, and thus the "Seder"¹ Celebration should be combined with the Lord's Supper; "Shevuoth"² with the outpouring of the Holy Spirit; Chanukah³ with Christmas, etc.

The Sabbath, too, should be observed, as is done by our unconverted orthodox brethren, and Torah-reading⁴ combined with Gospel-reading. Why there should be objections to such a course I cannot understand. Did not our Lord Himself, His Apostles and the Primitive Christian Church in Jerusalem, observe the Sabbath and all the Jewish feasts? But, say some, the Jewish fig-tree, i.e., the Mosaic ritual, is withered and dried up. But this, let it be remembered, may be also said of other than the Jewish ritual. All ritual, however, is not decayed and meaningless; on the contrary, when combined with grace and truth, with a consciousness of sin and with a spirit of love, it will prove much more fruitful than the heartless policy of casting away all national and family traditions, as is now done by assimilated and would-be assimilated Hebrew Christians. I do not, however, advocate keeping the law with all its Rabbinical exaggerations, but only those observances which even the most liberal and cultured Jew considers essential if he is to keep in touch with his historical and national traditions.

In conclusion, allow me to say that I fully endorse what may be termed the "Minimum-programme," as suggested by our much-honoured and widely-known Brother Ch. Th. Lucky, namely: That Hebrew Christians should observe Circumcision, the Sabbath, the Jewish Festivals, and that every effort should be made to revive the Hebrew language.

Finally, I take the liberty of bringing before the notice of Hebrew Christians the following suggestions as a possible platform for Hebrew Christian activities:—

1. Hebrew Christians should seek to develop a close attachment to Zionism, and if the Zionists refuse to accept our co-operation, we then should put forth Zionist efforts on our own lines.
2. We should retain, as far as possible, Jewish modes of worship; and a sympathetic appreciation of the Jewish national consciousness, even when manifested in a way that does not appeal to our modern ideas.
3. We should encourage a hearty fraternal relationship with all Gentile Christian denominations, but on the basis of complete independence.
4. We should put forth every effort to regain all assimilated Christians of Jewish descent.
5. We should not permit any intolerant dogmatic principles to constitute the basis for fellowship; every Jew that is not against Jesus, should be considered one of us.
6. We should show to our unconverted brethren that we are not "Meshumadim" (renegades), but, on the contrary, genuine, patriotic Jews, true sons and daughters of Israel.

WAYS AND MEANS.

By PHILIP COHEN.

(Author of "The Hebrew Christian and His National Continuity.")

Part of the matter constituting the articles to be dealt with under the above heading was at first embodied in the rough manuscript of our publication, "The Hebrew Christian and His National Continuity," but, acting under the advice of certain friends, it was omitted. The idea was not to introduce any matter in the above-mentioned book by which the main issue might be obscured. The object of publishing

¹ "Seder."—The Passover Eve Ceremony.

² "Shevuoth."—The Feast of the First Fruits or Pentecost

³ See Article on "Chanukah," page 14.

⁴ Torah-Pentateuch—A portion of which is read every Sabbath morning in the Synagogue.

"The Hebrew Christian" was a two-fold one, namely:—

- (1) To appeal to the whole Christian Church not to encourage the present system of denationalization as is unfortunately now done in connection with Missions to Israel.
- (2) To awaken Hebrew Christians to a sense of the obligation incumbent upon them by reason of their being Hebrew Christians, and to plead with them to no longer submit to a process of alienation and absorption, which is neither helpful to themselves nor to the cause of Christ.

These articles are published with the hope that they may stimulate Hebrew Christians and encourage them to prompt and definite action in the cause of Hebrew Christianity. We do not assume that the plan which we hope to lay before the readers of "The Messianic Jew" will be either original in all its parts, nor complete and final. Rather would we say that, in the suggested plan, we are led to roughly indicate in what direction, we think, a real Jewish Messianic Organisation is capable of development.

I. Our First Step.

To give our views as to what we consider the necessary conditions in order to make Hebrew Christian organisation a possibility, we would say that we have very little faith in any movement not begotten of a living, conscious ideal which becomes the propelling motives of our lives. For this reason we are convinced that unless we get Hebrew Christians awakened to the importance and necessity of our National Continuity, any attempt to form Colonies, Associations, or Churches is but futile and will meet with failure. This is doubtless the reason why the attempts made on previous occasions have failed. If "Hebrew Christian Associations" are formed with the object of the furtherance of the spiritual and social welfare of its members, and not realizing the importance of conserving the glory of our historical past and tenaciously clinging to our hopeful future, then we see no possible reason why Hebrew Christians should seek to specialise themselves by Unions. Such fellowship we can have with any Gentile congregation to which we may desire to attach ourselves. We see the necessity of such a Union only when the attachment to our historical connection is of such a character that it becomes a deep-rooted incentive to the preservation of our national institutions and hopes, for our descendants. Or to quote from our book: "The Hebrew Christian and His National Continuity" (page 75): "If our national continuity is felt to be desirable and necessary, then every Hebrew Christian becomes precious to us in a double sense, as no other can be. We begin then to realize

that in every Hebrew Christian we have the possibility of forming one of a people who may make history in such a way as to enrich our nation and to bless the world."

If we succeed, in the first place, to awaken this spirit in Hebrew Christians, we then guarantee that, within a short time, even in the face of the greatest difficulties, heart would unite with heart, and shoulder with shoulder, and, with God's blessing, a Hebrew Christian community would thus be brought into existence, which would not only awaken Christendom, but against which the very gates of hell could not prevail. Because of this we feel that before we think of establishing any Settlement or of calling a World's Congress, we should endeavour to invade all centres where large numbers of Hebrew Christians reside, and carry on an active propaganda, until Hebrew Christian opinion is either educated into this spirit, or shamed into it by pressure of public opinion. To do this our propaganda must take a double form. We must educate the Gentile Christian public, as well as our Hebrew Christian brethren. If this line of action be adopted it may mean a little delay before a definite organization is evolved, but a sure and certain foundation would thus be laid for the establishment of a solid and lasting community.

In order to carry out such a propaganda in preparation for a World's Congress, the following is the Programme we would suggest:—

- (1) A Society to be formed of Christian sympathisers, to be known as "The Friends of Hebrew Christians," one of whose objects will be to raise the necessary funds for our proposed propaganda. We are given to understand that the "Amiel Society," which was formed some years ago by American and German Christian friends, though inactive, still exists, the object of which is to help forward a movement on the line of the principles contained in our book. This Society could be affiliated with the one we suggest should be formed in England, and Branches could be established in different European countries, as well as in America and Africa, with London as the Headquarters.
- (2) Several of our able and competent Hebrew Christians, who are full of earnestness and zeal for the cause, should unite and form themselves into a "COUNCIL FOR PROPAGANDA" and devote their whole time to aggressive educational work amongst Hebrew Christians. In this case, too, London should be the Headquarters. From here representatives of the Council should be sent to various countries, such as Russia, Germany, America, Austria and Africa, on a mission to Hebrew Christians.

THE WORK OF THE COUNCIL SHOULD BE:—

- (a) To search out and get in touch with Hebrew Christians in Europe and America, no matter what their creed or their station in life may be. In this way we should have the hope of reaching Hebrew Christians who are outside the sphere of mission organizations.
- (b) To educate the Hebrew Christian mind, on the principles of Hebrew Christianity and to emphasise the absolute necessity for concerted action in this matter. This could be done by means of personal conversation and Hebrew Christian meetings, as well as by a special organ to be published in several languages.
- (c) To form Hebrew Christian circles in all large centres of the afore-mentioned countries, for study and mutual development of Hebrew Christian ideas. In each of such centres a Corresponding Agent should be appointed to keep in touch with Headquarters.

This having been accomplished, Hebrew Christians residing in those countries, would not only be organized for, but be ready to take part in, a World-wide Hebrew Christian Congress, with its ultimate evolution of a Community on some such basis as that laid down in this and subsequent articles.

II. Organization and What It Means.

Taking for granted that after a period of active propaganda a large number of Hebrew Christians are brought to fully agree with the principles advocated in the book, "The Hebrew Christian and His National Continuity," we now re-affirm those principles, by way of a Manifesto, in the following formula:—

- (1) That the policy of complete assimilation, which Hebrew Christians are now pursuing, is having an injurious effect upon themselves, their children and their people. It has become one of the greatest obstacles in the way of Jews seriously considering the true claim of Jesus as Israel's Messiah.
- (2) Taking this into consideration, as well as our legitimate human right to retain our historical continuity, it is therefore most desirable that this policy of assimilation should be discontinued.
- (3) That it is perfectly consistent and scripturally authoritative for Jews to preserve and continue their distinctive nationalism and at the same time be true believers in Jesus as the Messiah.

- (4) That in order to secure Hebrew historical continuity for our children, and at the same time preserve them as Christians, an atmosphere is necessary which will, on the one hand, keep alive the Hebrew national consciousness in our children, and, on the other hand, inculcate the Messianic Scriptural truths concerning our Lord Jesus as Israel's King and Messiah. In other words, the atmosphere in our home, school and church life, in which our children move, must be of such a nature that it combines Hebrew Customs and observances with the Messianic truths, as embodied in the life, claims and doctrine of our Lord, so that our children will grow up with a living consciousness that ours is Messianic (Biblical) Judaism, in contradistinction to Rabinnic.

- (5) Since such an atmosphere cannot be secured either by uniting with the Synagogue or by single-handed effort, it is therefore imperative that Hebrew Christians centralize themselves in a collective body and create conditions whereby the aforementioned atmosphere will become an established fact.

The first condition which goes to make up for organization is: "That the persons entering upon it should believe in something thoroughly and determine to realize it." The cardinal principles of that "something" we have sought to set out clearly in the foregoing clauses. We fully endorse the contention that for the purpose of the existence of a party "there must be a principle announced, an aim defined, and an instrument created for attaining that aim." Following up this line of thought, we say that in Clauses 1, 2 and 3 of the aforementioned Formula we announce our principle, which is—the compatibility of Hebrew Nationalism with the Christian faith. In Clause 4 we define our aim—the continuity of Hebrew Christian Nationality. In Clause 5 we suggest the Instrument for attaining that aim. In our previous publication we endeavoured to deal with what is involved in our principle and sought to direct the attention of Hebrew Christians to what their aim should be. Here, our great concern is, to show by which means our aim may be obtained.

III. Our Instrument.

We have said elsewhere "that national continuity can only be secured by a people having a land, but if, as in the case of Israel, the land has been taken from them, then a national atmosphere is essential. 'If we cannot go to Jerusalem, then,' thought our Fathers, 'Jerusalem must come to us,' and in this way, by observing strictly the feasts and customs, a strong nation"

atmosphere has been maintained by our people, which has proved 'a better guard for national purity and unity, than the strongest geographical frontier and political constitution.' We, therefore, lay it down as a maxim, that in proportion to the preservation of the national atmosphere, will national continuity be secured, so that it will be readily admitted if we are to have the historical continuity amongst Hebrew Christians and their children, we must have the necessary national atmosphere. We cannot lay too great a stress upon this vital point, and we would seek to impress it upon the minds of all Hebrew Christians, that any movement which desires to assume a Hebrew Christian national aspect, must of necessity strive, in the first place, to create a national atmosphere, and this can only be secured, as we shall see later on, by a strict observance of our national feasts and the adherence to the rite of Circumcision. Dr. Herzl felt this when he said: "There can be no Zionism without a return to Judaism." He felt the national atmosphere was an essential element. Dr. Herzl called it "Judaism." We call it "Hebraism"; in either case representing our national atmosphere.

It is our contention that those things which have become links in the historical unity of our people, must be maintained by us if we are to have the same "common constraining bond, compelling us to submission and free assent to identify ourselves with the nation and national cause of Israel." To adopt Mr. C. Montefiore's contention and make it applicable to our case, we would say our Hebrew Christian "consciousness must express itself through those institutions which have come down to us from our ancestors. They and no others must be the environments" of our Hebrew Christian faith. "The main festivals of the Pentateuch must still remain our main festivals to-day and to-morrow. We may charge them with new meanings, following in this the method of our predecessors, but the festivals themselves must still continue. Passover, Pentecost, Tabernacles, these must still be the main festivals, or holy days, for us." "They," says Mr. Israel Abrahams (and this is equally applicable to Hebrew Christians), "appeal urgently to our Jewish consciousness and are historical links with the past and the catholic Israel of the present. . . . The Festivals vivify our religious ideas and reinforce our sense of brotherhood. They fit the Jewish temperament. . . . they hallow the home. . . . they are supporters of personal, family and social morality. At least," says Mr. Israel Abrahams,

speaking on behalf of the latest Jewish movement (The Jewish Religious Union), "they may be made to do all this if observed, as we of this Union intend to observe them."

The Jewish Religious Union, which denies "the authority of a Code or Book" (the Bible), and consequently has much less in common with the mass of Jewish belief than we Hebrew Christians, yet seeks:—

- (1) To retain those traditional and biblical feasts, which are "historical links with the past, and catholic Israel of the present."
- (2) To make them a means of "vivifying their religious ideas and of reinforcing their sense of brotherhood, as well as adopting them as supports to personal, family and social morality."

How much more then are we Hebrew Christians in a position to assimilate with those Festivals, precious truths, which are bound to add power and beauty to our religious and national convictions; and become full of meaning to us and our children.

Take, for example, the celebration of the Feast of Unleavened Bread, and imagine a Hebrew Christian family seated around a "Seder"* table, rehearsing not only the circumstances of the first Passover and the deliverance connected with it, but also what took place at that other Passover Supper, over which our Lord was presiding. Who will deny that this Feast of our National Emancipation can be made to appeal to us Hebrew Christians with a meaning much deeper than otherwise possible. To us the memorial celebration of our national redemption from Egyptian bondage would not only vivify our Hebrew consciousness and reinforce our sense of oneness with Israel, but would link us back in direct historical succession with that little company of Hebrew Believers unto whom the full meaning of the "Afikoman" ("after-dish") was made known on the occasion when our Lord said: "Eat this in remembrance of Me." In fact, that particular part of the ceremony, at the "Seder" Table, with which the eating of the "Afikoman" ("After-dish") is associated, is by far more appropriate for us Hebrew Christians, than for our people who reject Jesus.

To make our meaning clear, permit us to describe this part of the "Seder" ceremony. As is known by every Hebrew Christian, among the accessories of every well-ordered Passover Table there is to be found a plate with three "Motzas" (Unleavened Cakes) on it, divided one from the other and covered over with a white cloth. The middle of these three cakes is broken by the Master of the house when observing

* "Seder."—The Passover Eve Ceremony celebrated in Jewish homes.

"Yachiz" ("Breaking the Middle Cake"), one half of the broken cake being left on the table and the other half hidden away. The portion thus concealed is termed "Afkoman" and is brought forward and served to each one round the table after supper is finished.

Dr. Edersheim, in his "Life of Jesus," holds that it was in connection with the breaking of this half cake ("The Afkoman") that our Lord instituted what in the Christian Church is now called the "Holy Communion." It is difficult to know the origin and meaning of the ceremony of the "Afkoman." Some hold that "whilst the Paschal Lamb was still offered, it was the law that, after partaking of it, nothing else should be eaten. But since the Paschal Lamb has ceased, it is the custom, after the meal, to break and partake as 'After-dish,' of this half of the unleavened cake." Others hold the hiding of this half-cake at the beginning of the Supper is in remembrance of the Manna received in the wilderness, a pot of which was hidden in the Temple at Jerusalem.

Whichever meaning our unconverted people may attach to this part of the Seder ceremony, it falls completely short of the life-giving significance which it would convey to the Hebrew Christian family when reminded of the words of our Lord: "Do this in remembrance of Me."

How beautifully fascinating would this part of the Seder ceremony become to the Hebrew Christians, who, instead of attaching either of the aforementioned meanings to the "Afkoman," would perceive in it a perpetual monument of our Lord's Passion, a mere memorial of an event typical of Himself, having been transformed into a lasting remembrance of His dying love, by the command given to His Hebrew followers, henceforth, when breaking the "Afkoman" to do it in remembrance of Him. To us Hebrew Christians the three cakes on the plate, so meaningless to our people, would become the very emblem of our Christian faith, and a standing testimony that in modern days we, as a nation, still have ceremonial observances embodying truths which could only have reference to Jesus our Messiah and Saviour. The Hebrew Christian, with his spiritual insight, would see truths hidden beneath the surface of this ritual which the unconverted Hebrew cannot see. To us the three cakes would reverently suggest themselves as symbolical of the Triune God. With this suggestive thought, the full meaning of the three cakes would become beautifully evident to our minds. We could then understand why the middle, and only the middle cake was broken, concealed, and afterwards brought forth and partaken of by the whole

company. For the Messiah, the Second Person in the Trinity, was broken on the Cross for us, and hidden in the grave for three days, after which He arose as our accepted surety, satisfying the demands of Divine Justice.

It is in this way that we could embody Messianic Truths in our historical observances, thus creating an atmosphere, by which our historical continuity could be preserved for our children, and, at the same time, remain distinctively Christian. Or, as we say elsewhere, our children would thus grow up with the consciousness that ours is Messianic Judaism in contradistinction to Rabbinic. Since, as we have said previously, such an atmosphere cannot be secured either by uniting with the Synagogue, or by single-handed effort, it is highly essential that Hebrew Christians should be centralised in a distinct community, so that by observing those national feasts and customs which is consistent with our faith, they might succeed in creating an atmosphere by which our aim would become an established fact.

IV. A World-Wide Hebrew Christian Congress.

From what has been said, it is perfectly evident, if our aim is to be realized, that those of us who are convinced of its necessity and utility, must unite in concerted action. There should be no hesitation to avow our principles for fear we might be involved in an arduous struggle of self-sacrificing effort. Surely the maintenance of the glorious traditions and history of our nation ought to be the pride and privilege of every Hebrew Christian.

We fully endorse the words of George Jacob Holyoake when he said:—"The formation of a party unnecessarily, as a needless party, is a nuisance. But when a distinct advocacy is required—when distinct influences have to be created—the formation of a party is a necessity and a virtue. It is the only practical proof which can be given to the public of distinct conviction and individual earnestness." Quite so, and because of this we must strive to organize and consolidate Hebrew Christianity.

Assuming, therefore, we have a sufficient number of Hebrew Christians who are prepared for united action in this matter, the "Council of Propaganda" would then devise means whereby a World-wide Hebrew Christian Congress could be arranged, and invite such to meet in some central and convenient place. Amongst the many questions to be dealt with at such a Congress would be "The Ways and Means" whereby one or more Settlements could

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

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

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

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

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

(To be continued.)

*CHANUCAH or CHRISTMAS— WHICH?

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

BY "JEDIDIAH."

The first number of "THE MESSIANIC JEW" makes its appearance on the occasion of two great festivals, namely, Christmas and Chanukah, the former taking place on the 25th and the latter on the 26th of December.

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

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

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

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

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

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

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

The Grecian culture took deep root in the land of Israel; the commercial and industrial language was Grecian, and thus the exigencies of life caused our people to be attracted to Grecian life and thought, the Mishna, with its many Grecian words, exemplifying this. With the Grecian language in their homes and Grecian influences around them, many Jews became so hellenised as to be ashamed to be identified as Jews. Not only was the appellation

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

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

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

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

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

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

This, in brief, is the history of those stirring and eventful times when assimilation and absorption so threatened Israel, and ever since the Temple of God was restored to its true service in those bye-gone days the "Feast of Dedication" or the "Feast of Lights" has been joyfully celebrated on the 25th Kislev throughout Israel, even in its dispersion. As early as the first century after Christ, the Rabbis passed an injunction that the burning of lights should constitute the chief observance of "Chanukah," and those "Chassidim," or pious ones, who awaited the salvation of Israel (Luke ii. 25), saw in the Chanukah lights a symbol of the great Light of the World, the Messiah of Israel. Thus it was that, when our Lord walked in the Temple in Solomon's porch, at the time of the Feast of Dedication (John x. 22-24), the Jews gathered round Him and asked: "If Thou be the Christ tell us plainly." They were hoping that, at the Feast of Dedication, the Feast of Lights, the Messiah would reveal Himself before the whole nation. Later, when the Jewish believers in Jesus

were increased, they, without a doubt, continued to celebrate Chanukah on the 25th Kislev (even as they celebrated other distinctive Jewish Feasts Acts xxi.) according to the Jewish custom. But instead of the Chanukah lights foreshadowing the Light to come, the celebration to the Jewish believer, was a memorial pointing back to Him, Who, as the Light of the World, was born in Bethlehem in Judæa, and thus Chanukah became the Feast of the Birth of "The Light." Moreover, it is possible that the actual birth of the Messiah took place in Kislev, that is November, seeing that Luke informs us that the shepherds were in the fields by night keeping watch over their flocks (Luke ii. 8), which would hardly have been the case had the incidents recorded taken place in the month of Tiveth (December) when it is already very cold. During the month of Kislev, however, it is possible, even in these days, to sleep in the fields at night. Thus we find that the Jewish people celebrated Chanukah in honour of the glorious deliverances effected by the zeal and valour of the priest Mattathias and his sons, but, to the believing Jews, the Chanukah lights, whilst reminding them of the great Maccabean heroes, shone forth with a yet greater lustre, as they remembered that greater and more wonderful deliverance wrought by the Advent of Him Who is our Redeemer and Saviour. To the Jewish believer Chanukah had thus its two-fold meaning, but to the Gentile believer, Chanukah, as a memorial of Israel's national deliverance, could make no appeal. It is therefore easy to understand how the commemoration of our Lord's Advent would constitute the only reason for his (the Gentile believer) observing the Feast of Lights. It is, however, a fact that, as long as the Grecian calendar was in vogue, agreeing as it does to a great extent with the Jewish calendar, the Jewish and Gentile believers in Jesus, as well as the rest of the Jewish people, celebrated the Feast of Chanukah at one and the same time. As, however, the church became more and more Gentilised, until the Gentile branch dominated the Jewish root from whence it had sprung, culminating in the adoption of the solar calendar as opposed to the lunar calendar of the Jews, not only was the month changed, but the origin of Christmas was almost entirely lost sight of. Two things, however, remain by which we are enabled to trace its origin. Firstly, Christmas is an immovable feast, occurring as it always does on the 25th of the month; secondly, it begins in the evening, as do all Jewish feasts, differing, in this respect, from other Gentile feasts, which never begin in the evening.

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

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

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

Brothers, let us once again bestir ourselves and through our festive observances re-attach ourselves to our dear people. Let us celebrate Chanukah in its true form; let it be a Chanukah in which is embodied the Christmas spirit and ideals, and thus let it be a Christmas-Chanukah. Let it be Chanukah in spirit and in truth; a Chanukah that truly links us to God and to all that He has done for our nation; a Chanukah that points us to The Light of the World and binds us to Him. Let us thus abide in that Light and become a light to all our brethren who are yet strangers to Him who is the true Light. Then shall we all, as

true sons of Israel, unitedly celebrate a Chanukah of praise to the only true Messiah, who has redeemed us and made us His own, and no more will there be the question "Chanukah or Christmas"?

A CHANUKAH CHRISTMAS POEM.

BY MARK LEVY.

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

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

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

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

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

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

* See Footnote at the commencement of this Article.

THE JEWISH CONCEPTION OF JESUS.

By R. RAPHAEL.

Within the last decade the question of the evangelisation of the Jew has more and more forced itself upon the minds of earnest Christians, until to-day we find numerous organisations and societies specifically engaged in carrying on mission work amongst Israel. Earnest men and women give their time unstintingly to the work, and neither money nor effort is spared to make Jesus known to our people Israel. It is therefore only fit and proper that we should ask ourselves what influence all this has made upon the Jewish mind and life.

For the past twelve months the writer has been intimately associated with a work that has been carried on for several years past in this city (Johannesburg), and has week by week gazed upon Jews of all classes and conditions as they have gathered around to listen to the Scriptures being expounded along Jewish lines. That much good has resulted from these years of strenuous, faithful endeavour, is manifest to all who know of the work, and slowly but surely aggressive opposition has given way to a spirit of tolerance and blind prejudice has been so removed that to-day one is enabled to converse, on the things of Jesus, with all classes of the Jewish people. Nevertheless one is ever conscious that Jesus remains afar off and that all effort is seemingly powerless to bring Him nigh unto the Jew. Earnestness is not lacking; prayer is not lacking; knowledge is not lacking; listeners are not lacking; yet something *is* lacking, something *is* hindering. What is it? The writer would ask a patient hearing as he endeavours to answer, in some measure, this question.

As the result of personal contact with Jews of various classes, one fact has become abundantly evident, a fact which, in itself, bears in no small measure upon the question at issue. Jesus stands in the Jewish mind as an essentially *non-Jewish figure*. The Jew sees in Him no link with Israel, sees in Him nothing that bespeaks His Messiahship, for the Jew interprets the Christ not in the light of the New Testament narrative, but in the light of Christendom as he sees it to-day. This point cannot be too strongly emphasised. It is an acknowledged truism that men and women formulate their ideas concerning any individual not so much from that individual as he actually

lived and died, but rather from the interpretation put upon his life and character in their own day. So is it with Jesus. When the Jew thinks of Him, he thinks of Him not as He really was, but as he conceives Him to be in the light of developed, historic Christianity, and seeing in Christianity to-day nothing that is of a Jewish character, Christ Himself becomes a non-Jewish personality and is rejected. Christendom to-day is essentially non-Jewish in its character and colouring, revealing no trace of the Jewish root from which it has sprung, and were the average man or woman to try and form a mental picture of Jesus, He would assuredly assume a Gentile rather than a Jewish aspect. If this is the impression formed upon the Gentile mind, will it not be clear that the Jewish mind must be similarly impressed, and if similarly impressed will not this very impression provide an effectual barrier against the further investigation of the claims of Jesus? Seeing in developed Christianity nothing that savours of a Jewish origin; seeing in Christendom oft-times a bitter hatred of the Jewish people, and finding that the bulk of nominal Christians—the class the Jew mainly meets—associates Jesus with the Jew as little as does the Jew associate Jesus with himself, it follows as a matter of course that the Jew is unable to recognise in the Christ his long-awaited Messiah. Let it be borne in mind that the Messiah was to be the culmination, the fulfilment, of all those wonderful prophecies we see revealed in the Old Testament. Through Israel's wanderings, through Israel's successes, through Israel's failures, through Israel's hopes, through Israel's fears, we trace the promised Messiah. Bound up in Israel's history, the Christ must indeed be the embodiment of the Jewish spirit in the purest and most noble form, and as we see Jesus mirrored in the Gospels we realise that He truly was this. But the Jesus of the Gospels lies hidden, well-nigh buried, beneath a mass of historic accretion that is foreign to the Jewish spirit. These past centuries have more and more effaced that which is Jewish in the Christ, until to-day we find Him (if the term can be so employed) "gentilised" and changed so that one scarce can associate the Jew with Him at all.

With this before us it will be plain and clear that every attempt to bring the message of the Gospel to the Jew must prove to all intents and purposes, fruitless, and until the anti-Jewish conceptions which surround Him are dispelled and removed, the Jewish mind will remain unreceptive and opposed to the claims of Jesus.

Let us further take another aspect of this same question, namely, the position which the believing Jew bears in relation to his Christ-rejecting brethren, and let us seek to understand why it is that the convert to Christ is looked upon with such bitter hatred and resentment by his brethren in Israel. In looking back along Israel's long line of history, the dominant feature is the preservation in its entirety of a people that has been face to face with every conceivable form of persecution and opposition, and which has suffered infinitely greater disabilities, as far, as its national freedom is concerned, than has any other people. Yet Israel stands alone, distinct, separate even unto this day, a monumental evidence of the inspiration of that God-given Word which tells us that so long as the sun and the moon and the stars give forth their light so long will Israel—yea! persecuted, despised, scattered Israel—continue to be a nation before our God (Jeremiah 31, 35-36; 33, 25-26). Thus we see that the fact of Israel's preservation among the nations, the fact that Israel has never been absorbed or assimilated with other peoples, the fact that Israel under all conditions and in spite of all obstacles has strenuously opposed any movement that has tended to impair the national strength—all this, we see, is the result of a divinely-given undertaking and guarantee. The deep-rooted instinct within the Jewish consciousness which resists *anything* that would disintegrate or break up the Jewish nation, and which causes the individual Jew to oppose *any* teaching which tends to sever him from the body of his people, is a divinely-implanted instinct, an instinct which has its origin in the very heart of our God. But how do these great truths harmonise with the presentation of the Gospel of Christ to-day? As already seen, the Christ Himself makes no appeal to the Jewish mind because of the "Gentile" atmosphere which surrounds Him, and further, the acceptance of Jesus by a Jew inevitably results in the absolute severance and detachment of such a one from the body of the Jewish nation and diverts his interests into channels which lie away from the people from which he has sprung.

And what must the result of this be upon the Jewish mind? Not only does the Jew who accepts Jesus become the object of hatred and distrust, but *Jesus*, Israel's Messiah and King, becomes likewise the object of bitter anathema, seeing that it is *He* Who, in the eyes of the Jew, has been the cause of the desertion into the enemy's camp. Sad indeed is it that such should be the case, but say what we will, the Jewish people to-day believe that it is *Jesus* who is responsible for a system which tends to break up and disintegrate a people that God said should *not* be numbered

amongst the nations, but should be *separate* and *alone* (Num. 23, 9), and this being so, is it possible that *Jesus* can appeal to them as the One who was to come as the fulfilment of God's faithful promise, seeing that it is in *His* Name a process *contrary* to the purpose of God is carried on? In urging the Jew to accept Jesus, we are urging the Jew to *obey* God, but in encouraging the Jew to lose his distinctiveness, and causing him to be assimilated and absorbed, we are, unconsciously perhaps, but nevertheless surely, encouraging him to *disobey* God. This is a startling statement, but can we deny its truth?

Apart from the fact that anything which tends to efface the distinctiveness of the Jew must be directly contrary to God's will, it will be apparent that a Gospel which couples with itself denationalisation and absorption, must be distasteful and meet with violent opposition. To understand this aright, let us take some nation other than Israel. The Japanese are a patriotic and loyal people, as has been demonstrated to the world in many ways, and it is the desire of many hearts that Jesus should receive recognition in that land. But let the missionary come to the Japanese and tell him of the love of Christ, of His death, of His resurrection, of all His beauty, and then give his hearer to understand that his acceptance of Jesus will necessitate his cutting himself adrift from the nation to which he belongs and of which he is so proud to be a member. How would such a message as this be received, and how many Japanese would accept Jesus under such conditions? And the heritage of the Japanese is not the heritage of a Jew, who looks back upon a past with which God Himself is intimately bound up, and who can look into a future such as can no other nation, and if the Japanese looks askance upon a teaching which would stifle every national feeling, how much more the Jew?

And what is the remedy? The answer is not far to seek. Jesus must be stripped of the "Gentile" garb which the Jew sees around Him, and must be revealed in His true form, as an Israelite, as one who, in the truest sense, was a Hebrew, as one who came not to destroy, not to change, not to "Gentilise," but to fulfil. And Jesus cannot be stripped of His "Gentile" garb and stand revealed to the Jew as a Jew until the believing Israelite himself comes to a true understanding of his position, and until the attitude of the Gentile Christian world toward the believing Jew is also altered. As long as the believing Israelite is content to eliminate from his life everything that reminds him of the nation from whence he comes

—a nation God has formed for Himself—(Isaiah 43, 21); as long as the Gentile Christian world sanctions such elimination of distinctive Jewish characteristics,—so long will the body of the Jewish people look upon Jesus as “anti-Jewish,” and consequently reject Him.

If Jesus is indeed to be lifted up so that many in Israel may be drawn unto Him, it is imperative that Hebrew Christians should be permitted, yea! and urged, to retain, even after their acceptance of Jesus, those things which link them up with Israel's national life and historic past, so that it may be manifest to the unbelieving brethren and to all the world that they too form part and parcel of that people who, in the purpose of God, is to be the instrument by which the glory of Messiah is to be finally made known to every creature. God has preserved Israel for a definite and wonderful purpose, and if *unbelieving* Israel has been thus preserved in order that, when they will have acknowledged Him whom they have pierced (Zachariah 12, 10), they may be a means of worldwide blessing, is it not very plain that the *believing* element, the remnant according to the election of grace, should be preserved distinct and separate, thus forming the first-fruits of that national acceptance of Jesus which is to come?

It is beyond the province of this article to deal specifically with what is and what is not compatible with a belief in Jesus as far as the adherence to certain distinctively Jewish observances are concerned. But just as the Englishman, the American, the Frenchman, the German, and those of other nations do not find loyalty to the nation to which they belong incompatible with a belief in Jesus, or find the observance of certain national holidays, etc., antagonistic to their faith, so, too, it will be found that the Jew can evince his loyalty to his people, rejoice with them over bygone deliverances and victories, and yet maintain his allegiance to his Messiah and Saviour. Israel is indissolubly bound up with humanity's final blessing, and, conscious of the sin, the misery, the woe that is all around us, shall we not prove to our unconverted brethren and to all the world that the acceptance of Him Who is our Messiah and Saviour, far from weakening our attachment to Israel, has but intensified and ennobled that attachment.

By our firm adherence to our God-given national customs, by our glad commemoration of those days which point us back to deliverances wrought by our God in the past and point us forward to greater deliverances yet to come, by our living faith, let us make Jesus known to our people in His true garb and in His true beauty, and thus prepare the highway for our coming King.

A Plea for Hebrew Christianity or Christian Judaism.

BY REV. J. N. MARTINS.

(Minister of the Dutch Reformed Church in Johannesburg).

Mr. Philip Cohen, in his book “The Hebrew Christian,” shows most convincingly that there is something markedly at fault in the way Christian work is being prosecuted amongst the Jews. A wrong is being enacted, a wrong which lies in the fact that those Jews who are brought to believe in Jesus become denationalised; this cannot be looked upon as a desirable condition of things. Let us say, for example, that those interested in the spiritual well-being of Israel were to have their hearts' desire, and their efforts were so blessed, that each year a hundred thousand or more Jews were brought into the Gentile Christian Denominations; then, within a few years, there would not be left any distinctive mark of a Jewish nation, since the mass of Jews would have been absorbed amongst the Gentile nations. In the face of this, we may well ask, what would then become of the many prophecies concerning the Jews? Has God then spared Israel as a people upon this earth for no purpose?

Whatever others may say, we are of the same opinion as is Mr. Cohen; and not only we, but also the Synodical Committee which is responsible for the work amongst Israel carried on by the Dutch Reformed Church in Johannesburg. This is perfectly clear from the fact that this Committee submitted for the Synod's approval a law embodying the principle that Hebrew Christians should be allowed to maintain their nationality, which law the Synod has approved, and which has been embodied in the Laws of the Church, as is seen by Art. 163. It is therefore clear that the Dutch Reformed Church in South Africa is one with Mr. Cohen upon the matter of Jewish Christian National continuity. From the New Testament, too, it is clear that there can be no Scriptural grounds for objecting to grant to the Hebrew Christians their natural rights, as far as their distinctive Jewish nationality is concerned.

Paul was bitterly against any compulsion being put upon the Gentiles to live as do the Jews. The great dispute was “why compellest thou the Gentiles to live as do the Jews?” and this necessitated Paul and Barnabas proceeding to Jerusalem in order to get the ruling of the Apostles upon the matter (Acts xv., 1, 2). Paul himself, as a Jew, never gave up his Jewish practices after his conversion. Neither did he ever deny his nationality, he says: “I am also an Israelite, of the seed of

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Abraham of the tribe of Benjamin." He also observed the customs and peculiarities of his fathers. This is clear from what Luke says in Acts xxi., 17, 27: "And when we were come to Jerusalem, the brethren received us gladly." And after they had heard what Paul had to tell them, then James, the Apostle at Jerusalem, said unto Paul: "Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law. And they are informed of thee, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying that they ought not to circumcise their children, neither to walk after the customs." That which Paul was accused of doing, namely, "teaching the Jewish Christians to forsake Moses and the customs of their fathers," we Gentiles are *actually guilty of doing* in these days. Paul's ultimate action in submitting himself to ceremonial ritual of purification, etc., was

not only meant to disabuse the minds of the Hebrew Christians in Jerusalem that what they heard was not the truth, but as an actual proof that he (Paul) himself "was walking orderly and keeping the law" (Acts xxi. 24). We also know that Paul caused other Jews, who had neglected observing the Jewish customs, to be circumcised, as we read in Acts xvi. 1, 3, when coming to Derbe and Lystra he found Timotheus, the son of a Jewess; and circumcised him. Paul, therefore, was not against the Christian Jews maintaining their Jewish customs and their distinctive nationality.

The Jewish Missionary Societies and many other Gentile Christians are, however, against this; they seem to think that a Jew on becoming a Christian should give up his peculiarities and national observances. I ask, where is the difference between those early misguided

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Jewish Christians, who sought to make Jews of the Gentile Christians, and those of us of the present day who are endeavouring to turn Jewish Christians into Gentiles?

Christ never abolished the customs and nationality of any people, saving only such customs and observances as were idolatrous and sinful; but Jewish customs and institutions can never be put down as idolatrous and sinful. They were instituted by God Himself, and were ordained as part of His Divine service.

There can be no doubt that the weakness of mission work amongst the Jews is due to the fact that a great offence is being given to an old and historical people. The Jew has not the slightest desire to give up his nationality; and in this he is assuredly right. But what is now to be done?

How are the Jewish people to be won for their own Messiah? Mr. Cohen shows a way out of this difficulty. If his is not the right way, then we must find another; some solution must be found. It is absolutely unreasonable for us even to attempt to efface a whole people, and especially such a nation as Israel. We Christians would rather prefer any other nation in the world to be effaced,—yea, even the nation to which we belong—before God's Ancient People, who have been such a marvellous witness right through the ages to God's Divine truth.

The Jewish Christian will have his Baptism and Lord's Supper in his own Church or Synagogue, just as the Lord has ordained it; but as a link with his nation he will maintain his circumcision and the Jewish feasts.

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