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# ORTHODOXY

FROM THE HEBREW POINT OF VIEW.

BY

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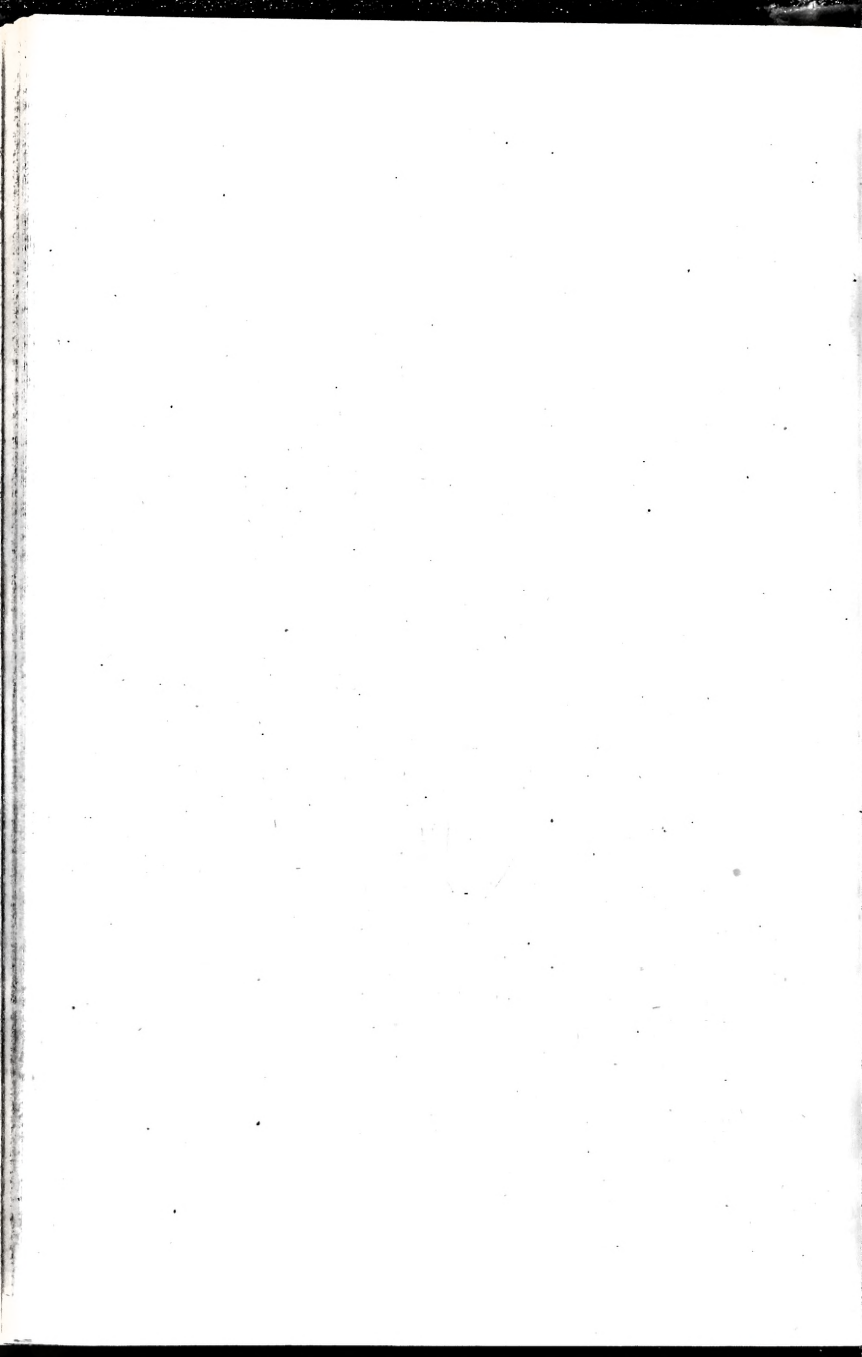


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IN the rural rectory-house of my old college-friend, Henry P., I had the pleasure of making the acquaintance of Dr. Marcus, a Professor of Mathematics in a foreign university, a man of pleasing manners and varied culture, and distinguished by original research in his department. This gentleman, having as professor extraordinary an income by no means extraordinary, was desirous of a vacant mathematical chair in one of our colonies. His reputation and attainments were far higher than those of any Englishman likely to become a candidate, and he spoke English well; but he was unluckily a Jew. My friend's recommendation was certain to have weight with the parties who had the appointment; but a member of the Church of England was sure to be preferred by them, and to propose to them a Jew appeared hopeless. Dr. Marcus was a devout Theist of the school, not of Moses and the Priests, but of Moses and the Prophets. For genuine priests of all religions he had little love; and he was at the same time a hearty despiser of the negation-philosophy of those sectarians who rejoice in the bigotry of Atheism, Anti-theism, Nontheism, Positivism, Materialism, and what not, dogmatisms which are becoming so fashionable, and fancy themselves so scientific and original nowadays.

“And why should you not become a member of the

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Church of England?" said Mr P. "I will baptize you in my church next Sunday but one, if you will declare your assent to what we call the Apostles' creed. You will then be as good a Christian as dozens of our dignitaries. We all believe that document in a certain literal and grammatical sense, with an allowance conceded to all but the youngest children, for theological rhetoric." "I am aware," replied Dr Marcus, "of the explanations that divines give of the descent into hell, of the session at the right hand of God the Father, of the Holy Catholic Church, of the resurrection of the body, &c. ; and there is no dishonesty in taking refuge in them from the letter, thrown open as they are ; but there is at least one word in that creed which I could not recite without hypocrisy ; it is the word *only*. There is no literal and grammatical sense, even with the light of theological rhetoric, in which I can utter that word in its connexion. Take that away, and I will recite your creed, regardless of the self-satisfied dunces, Jew or Christian, who may affirm that I cannot honestly do it without committing myself to all their unwritten, illogical, and childish implications, and who vent their sectarian spite by frequently affirming it."

"I should have expected," said I, "that in the article, 'And in Jesus Christ, his only Son,' you would have objected to 'Christ' rather than to 'only.' "The proposition," he answered, "that A, B, or C was or is the Christ, to me propounds nothing but an empty name. It is more than a name to thousands of my ignorant brethren, and was of old far more to millions. That frantic faith in a conquering Christ to come, which the mischievous priests of the Levitical system, and the prophets by whose falsehoods they bore rule, had stamped on the hearts of my people before your era, was the perennial fountain of all their shame and sorrow. Hundreds of devout thinkers and believers of my faith, along with many of our noblest reli-

gious teachers, have published our relinquishment of that ruinous dream. We no more look for a personal Messiah, who shall appear for the exaltation of Israel among the nations, than we desire to restore on Mount Zion the bloody worship of our fathers. We cherish no longer the old contempt and hatred; we have ceased to pray for the fulfilment of those wild hopes, or for the restoration of those semi-pagan ordinances."

"But," I ventured to enquire, "does the clause about the miraculous birth of Jesus present to you no difficulty?"

"I read nothing miraculous," said he, "in the literal and grammatical meaning of the clause. I myself was conceived by the Holy Ghost, and born of the Virgin Mary; for nothing is more God's own work than the generation even of a fly; and my mother Mary, whose first-born I am, was as pure a maid as was ever blessed in wedlock. The Virgin Mary is to me merely an historical designation of the Mother of Jesus, just as the Maid of Orleans figures in the pedigree of certain persons in France, who pretend that she was not burnt, but that she was married. And the virgin who conceived and bore a son in Isaiah was the prophet's lawful wife, as he informs us; and the child was his offspring. If your creed affirmed that my compatriot Jesus had come into the world without a human father, that would be an objection insuperable. Your contradictory legends of that Hebrew Infancy in your Greek gospels count for nothing."

I enquired, "How do you take the clause affirming the resurrection of Jesus from the dead?" He replied, "I see nothing to prevent its being read as literally and grammatically as all your divines contrive to read the descent into hell, which to some of the Fathers affirmed an actual taste of the eternal fire of torment, and to all of them involved a most exciting story of under-ground adventures. Divines now find in it a simple assertion that Jesus died like other men; and

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they and I can read in the clause following, if we choose, with no more violence to the letter, that Jesus lived on after death, like other men, in conscious personality. The creed does not say that no one else ever rose from the dead. If it affirmed that the re-animated body walked living out of the sepulchre, I could not recite it. As it stands, he who rose again from the dead is, by all the rules of grammar, he who descended into hell; that is, the disembodied spirit. Does any one pretend that he went down thither in the body? Further, I cannot find in your gospels any record of the miracle of the resurrection-moment, still less an attested record. It is not intimated that either man or angel saw Jesus quit the tomb; and the Romish divines, along with some of your own, say boldly that he passed out through the stone invisibly before it was removed. The bodily resurrection of Jesus is nowhere attested as a fact in time and place; it is not even recorded."

"But," said I, "there are certainties of inference which it is utter folly to doubt. If after burying your friend, whose death you had witnessed, you should find him sitting by your fire; if he should greet you and converse with you, his hand in yours, with every evidence of every sense before you that he was your living friend unchanged, you could not doubt that he had risen from the dead?" "I certainly would not infer," said the Jew, "that he had so risen: I should have no right even to infer that he had come in at the door. An inference from a miraculous fact of the present moment to any fact in the past or in the future is not justifiable. Such inferences to past or future are valid only on the hypothesis that the course of nature remains the same, that is, on the hypothesis that no miracle happens. If you were to see oranges growing on an apple tree in your garden, and satisfied yourself, by every test of sense and examination, that they were oranges, it would be a miracle which you

could not deny or doubt. But could you infer that the oranges had been preceded by orange flowers on that tree? Could you be certain that the tree would bear such fruit next year, or that from the pips in these oranges, orange seedlings would grow? You might have an opinion on every question, but if you attempted to compel me to share your opinion, and made me suffer for my doubt, you would commit a crime." I shook my head, and remarked that that was a dangerous style of reasoning.

Once more I inquired, "What sense do you give to the clause affirming that Jesus will come from the right hand of the Father to judge the quick and dead?" "Much the same sense," answered he, "which you and every thinking Christian put into a prediction so very vague. As I reject with you the old unbelieving blunder in space that Jehovah was more present on Mount Zion than upon other hills, so you reject with me the unbelieving blunder in time, that God's righteous judgment on the living and the dead is to be first pronounced and executed at some far future day. You are convinced that His judgments are now and ever working themselves out both on men and nations in all worlds, by the grand eternal law of His government, which rules alike on this and on yonder side of the grave; the law whereby suffering from which no pardoning priest can save must follow sin, and bliss which no priestly curse can hinder must be the reward of righteousness, without revenge, and, in the long run, without respect of persons. Not only Jesus, but every prophet whose words form part of the world's wealth of divine truth, is at this moment judging the quick and the dead." "That appears to me," I rejoined, "a perilous tampering with the Church's plain teaching of her children." "Do your bishops tamper less or more," he inquired, "with their conception of God sitting at God's right hand? If they can fritter away from their lessons to children that plain concept

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in space, why not a far less plain concept in time? Why should 'He shall come from that right hand' be literal, and 'he sitteth there' be not literal at all?"

"I wish," said Mr P., "that you would reconsider your objection to the word *only*. It is simply equivalent to the ancient *only-begotten*, and you know the refinements of theologians, both Jewish and Christian, about that term. It is not a numerical term; it is a sublimely figurative and vague superlative." "All that I know;" replied the Jew, "but nothing can overcome my repugnance to the heathenish flavour which taints the word. If your grand apostle Paul were here, I could readily be admitted as a Christian. I am willing to accept brotherhood among you on the terms which he proposed to the Romans; 'If thou shalt confess with thy mouth the Master Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved.' Knowing as I do, that Jesus only affirmed the noblest truths of the law and the prophets, against those Priests and Pharisees who had so much debased the religion of the older seers, I can gladly call him Master; and I believe that God raised him from the dead in that spiritual body of which Paul discourses, as I believe that he has raised from the dead every good man that ever died."

"I am delighted," said I, "by your reference to that word of Paul in Romans x. Several times in my published papers bearing my name, and scores of times in my sermons, I have declared my conviction that the confession and the creed which the great apostle of the Gentiles affirmed 1800 years ago to be sufficient for Christian fraternity and salvation, ought to be held sufficient now. What I have written has been circulated pretty widely among the dignitaries, but it has evoked neither answer nor rebuke from any quarter. If our reverend and right-reverend wranglers would only bow their stubborn necks to the authority of an inspired apostle, the sting would be taken out of our



poisonous sectarianisms." "Ah!" said he, "it was a brief campaign, that of Paul and his band of broad churchmen against the old priestcraft and hatreds. His sad prophecy of invading wolves was soon fulfilled. And so it has ever been in the history of religious progress. In vain has the army of prophets overthrown the strongholds of superstition, smashed the old gods, and scattered the sacerdotal conjurers. The wily priests have too soon returned, and made fresh idols of the battering-rams. When after the struggle of centuries the prophets of my people had expelled polytheism, and established for ever the worship of Jehovah, the priests were not long in building up their worse than Pagan tyranny, and they went on heating in the blinded people that inflation of arrogant frenzy, whose explosion at last scattered us for ever. Adorable are God's counsels; scattered as we are, we have yet a great part to play, in witnessing among the nations for the Divine Unity, and against both the ignorant pride of atheism and the wickedness of priestly cursing."

"It is fortunate," said Mr P., "that our Clerical Book Society meets here to-morrow. There will be some dozen of us, and there will be plenty of time for a discussion on this matter. A really practical question will be a treat, and it will be interesting to hear the opinions of my brethren about baptizing a Jew on the terms proposed by Paul; for there are churchmen of all patterns among us." "Let me not be misunderstood," said Dr. Marcus: "I am willing to become a member of your Church, as a society of good and learned men, for the sake of any advantage that I can receive or render in all love and honesty. I will not pretend to believe that my soul will be better saved in your communion than in mine, nor shall I think myself one whit less a Jew for being made a Christian. I maintain that there is nothing true in your religion which is not comprised in the noblest truths of mine. I shall

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be no more a sectarian if baptized than I am unbaptized, and I shall continue to deny and detest, as I do now, all anathemas whatever upon other virtuous and conscientious thinkers."

The morrow came; the party met; and I was permitted to be one of them. After the perusal of a paper by one divine, which seemed to evoke no animated discussion, the president, Mr P., laid before them the case of his catechumen, a learned Jew, desirous of admission into our Church, as he would seek entrance into any other society, not for the improvement of his spiritual health, or his chance of salvation, but for most honourable reasons pertaining to this life. "He declines," said the president, "to receive public baptism, because he cannot assent to every word of the Apostles' Creed. He considers our Christianity, with his present light, to be a corrupted development of pure Judaism, not the Judaism of the Levitical priests who crucified Jesus, but that of the Psalms and the Prophets, which Jesus sought to restore; and he believes that when our sectarianisms and those of his own people have run their course, the two churches will be one again. We know that there are thousands of good and cultivated men among us, and not a few among the clergy, whose notions of religion differ little from those of my friend, and who are not subjected to any disadvantage or censure on that account. The gentleman is willing to qualify himself for baptism by making the confession and affirming the belief which Paul declared to the Romans in his tenth chapter to be sufficient for salvation; that is, to confess with his mouth the Lord Jesus and to believe in his heart that God hath raised him from the dead, and this I am sure he will do in the literal and grammatical sense of the words as they stand. He will profess no adhesion to our theory of the divine nature of Jesus Christ. By Lord he means Master, just what the Greek means, a master whose commandments, especially his great

commandment of love, he means to keep, and, to my personal knowledge, has kept from his youth up. I know him to be a godly man of faith and prayer: Would any of you, being satisfied about his life and conversation, baptize him on his making this Pauline profession, and give him a certificate of baptism? Allow me to observe, that Paul does not trouble the Romans, in his concise statement of conditions, with any speculation on the pre-existence or divinity of Christ, nor does he use the title Christ; he expressly bars that out, as well as curious inquiries into the mystery of his resurrection. 'Say not in thine heart, who shall ascend up into heaven,' *i.e.*, &c., or 'who shall go down into the deep,' *i.e.*, &c. If words so guarded and deliberate are intended to be understood in their honest literal meaning, I cannot help believing that if Paul were now among us, he would say, 'Baptize him without delay.'

For some moments no one replied; a question so much out of clerical routine surprised them. The Rev. Mr A. first rose and said, "Will your Jew declare his belief that Jesus is the Son of God? I ask this, because on that confession Philip baptized the eunuch; and St John says, 'Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.'" The chairman answered, "I am sure he will; but he will tell you that he does not believe him to be the only Son of God. Nor do you and I, I presume, if we honestly say to each other, 'Beloved, now are we the Sons of God;' if we believe that we shall see him as he is, and be like him; if we maintain with Paul that 'we are children and heirs, heirs of God, and joint heirs of Christ.' But," added he, "my friend is learned enough to know that in the phrase of 1800 years ago the Son of God and the Christ were the same designation; and this is abundantly evident from the chapter of John's epistle that you have quoted. He considers that old expectation of the Christ to have been a most fatal superstition, and that the belief in Jesus as the Christ,

though useful at the time, was of no value except as equivalent to this,—it is madness to look forward any more to the coming of a miraculous Messiah.”

“We are all bound, of course,” said Mr B., “by the Act of Uniformity in our public Offices ; there we are bond slaves. But in our private ministrations we have a large discretion. I do not see what there is to prevent you privately baptizing your friend. If I felt that I was rendering a service to him and to others, I think I should do it.”

“Of course, you would,” said C. : “it would be unchristian and inhuman to refuse. The Catholic Church has ever been accustomed to facilitate the entrance into the ark of salvation, and to extend as far as possible the priceless blessing of the sacrament of regeneration. The Catholic missionaries have rescued thousands from eternal perdition by wholesale baptism ; it is said they have done this with a broom, without confession of any kind. The consent to receive Christian baptism has been considered to be sufficient qualification. I am ready to baptize all the Jews on earth, if they will permit me, and to teach them the Catholic faith afterwards.”

“There is some countenance,” said D., “for C.’s notion of baptising without formal statement of dogmatic belief, from the result of criticism on the verse quoted by A., Acts vii. 37, in which the eunuch is made to utter a profession of faith. The verse is thrown out by Griesbach as unquestionably an interpolation, as proved by the best manuscripts and versions. Nor is there any account of a creed being pronounced by the three thousand on the day of Pentecost.”

“That may be so,” said E. ; “but you will observe that Philip had preached to him Jesus. He had led him, from that text in Isaiah, to the cross on which hung his dying God and Saviour ; and he saw before he baptized him that he had a justifying faith, and had found an interest in the precious blood of the Lamb.

Precisely in the same way, they who were baptized on the day of Pentecost were such as had gladly received the word of Peter, who preached to them Jesus, and taught every one of them to say,

‘ My God, through Jesus pacified,  
My God, thyself declare,  
And draw me to that open side,  
And plunge the sinner there.’

God forbid that any of us should pollute a sacrament of the church by administering it to a professed infidel. Souls cannot be saved with brooms. There are thousands of regenerate men and women who were never baptized with water.”

“Does your Jew,” said F., “believe the promises of God made to him in baptism? That faith is the only thing besides repentance which our church requires of persons to be baptized.”

“I am certain,” said P., “that he devoutly believes all God’s promises. No man can discourse more eloquently on their fulfilment in the past, or on the glorious accomplishment of them awaiting mankind in the future. As our catechism does not explain to the child what are the definite promises of God made to it on baptism, his general faith will, it is to be hoped, meet the requirement. I thank you for pointing out that simple statement in our formularies of what is really required.”

“Yes,” said G., “it is satisfactory to dwell on a simple statement of the church’s meaning, if it be not very precise: the unpleasant thing is to dwell on statements and usages absurd and contradictory. It is plain, from the rubric about baptism of adults, that the church requires that a candidate should be examined for a week, after formal notice to the bishop, whether he be sufficiently instructed in the principles of the Christian religion: it is equally true that no bishop can tell us what those principles are, even so far as is required for

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the instruction of children ; and all the leaders of our sects and schools, inside the church and out of it, are ready to fight like cat and dog about what those first lessons should be. To a child they all give this convenient reply : Do as your priest or preacher bids you, and believe all he tells you. But if I were to ask an archbishop what is the meaning for me of the first lessons of the catechism to children, and press for an unambiguous answer, he would tell me he was not the Church, and bid me, as funny Archbishop Sumner did when so publicly pressed, to read the Word for myself."

"In spite of the rubric we are left to baptize whom we please, and no bishop would thank us for troubling him with formal notice, or for asking his precise opinion. We baptize infants incapable of instruction. We are compelled to look gravely into a baby's face, and ask, 'Wilt thou be baptized in this faith?'—and we pretend to hear the baby answer, 'I will,' and make solemn professions about mysteries and duties, because three persons, who often know and care as much as the child about the matter, repeat words of routine prescribed by act of parliament hundreds of years ago. We are expected to say to the child in after years, 'You promised all this by your sureties;' bewildering its budding reason and conscience with a sham, instead of appealing directly to the grand reality, the present teaching of God in its reason and conscience. We do, indeed, appeal to the latter ; but we cannot prevent the mischief done by the respect thus shewn to lip-service and religion by proxy. We teach the child that two sacraments are by God's decree generally necessary to salvation, that is universally, if we please to put it so, or not universally, but certainly in your case, if we like to put it so: and you may bombard bishops for ten years with demands of information ; they will never tell you what they mean by that *generally*. Then, we treat all alike as Christian people, whether they do or do not receive the second sacrament for all their lives, and we

bury them alike in the same sure and certain hope of life eternal. The men whom we cursed while living, we send to heaven when dead. We then go and grin at Popish and heathenish mockeries in religion. We are to believe that any baptized old woman who is wise enough to repeat the words of the baptismal formulary, can, by sprinkling a few drops of water, make your Jew into a member of Christ, a child of God, and an inheritor of the kingdom of heaven; and no bishop is able to undo, nor dares to mend, her miracle. We are to believe at the same time that he is a damned child of God for his infidelity, and that if the spotless life you say he is living were to terminate while that water is on his nose, he would, without doubt, perish everlastingly. This is our act-of-parliament Christianity!"

"It is of no use for us to continue this debate: if we contradict each other for an hour, we shall be at the end just where we are now. Absurdities like these would not be endured in the manuals of any science, except our sham science of theology. There is not a bishop among them who would not be proud to expose every one of them, and to kick it out at any cost, from any book but the Prayer Book. Such absurdities will of course disappear in time, in spite of bishops, as moral and mental culture extend among the people. The grand third and seventeenth articles of our Church have already evaporated. Each is now a husk without an import. The second, the ninth, and that eighteenth, most atrocious in the Latin, and the priestcraft of pardons, that fatal fountain of all mischief, have well-nigh evaporated. In vain do our young ritualists try to replenish the last from their decorated pagan pocket-flasks of popery and water. I advise you to baptize the Jew, and prepare him, if he is willing, for holy orders in our Church. We want such men to help us fight that spawn of priestcraft, the materialism and atheism of our day. There is nothing in our

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formularies of which he cannot honestly and rationally unlock the literal and grammatical sense, by using the keys which our divines and dignitaries are publicly handling every hour."

"That is a little too peppery, friend G." said H. "But we all know you, grim as you look sometimes, to be as kind-hearted as you are outspoken; and a little plain speaking can do us no harm. Let us debate no longer. We shall hope to meet the Jew at luncheon. We do not often fall in with a godly and learned man of his persuasion. I, for one, should be greatly pleased to hear from his own lips a candid statement of his notions about the value of our Christian evidences, if he can give it without going into details of harmony and criticism, which are getting a little old. He may be able to convey to us a new idea about the matter from the Hebrew point of view. And I should be glad to know what account he has to give of the rise and progress of Christianity. What think you all?"

All agreed that nothing could be more interesting. And P. promised that they should be gratified.

We enjoyed ourselves much at P.'s hospitable table, and after a ramble over his pleasant lawn and shrubbery, and a feast of strawberries in his garden, we found ourselves again in his library, prepared to listen to the discourse of the Jew.

"It is fortunate," said Dr. Marcus, "that I can comply with your request, communicated to me by our friend P., without touching any of the matters usually discussed in your treatises on what are politely called the Evidences of Christianity. The point of view from which an enlightened Jew considers your orthodoxy is one at which you have probably never tried to place yourselves. One single consideration demonstrates to me the falsehood (I use the word historically, I hope without offence) of your story. This is the language of your original documents, which is Greek, and Greek only. If your story were all true, you would certainly



have vouchers for its truth in the Hebrew tongue, that is in the Hebrew spoken in Palestine 1800 years ago, which differed from the pure Hebrew of the Old Testament certainly less than your English differs from the Anglo-Saxon of your fathers of 900 years ago. First of all, let me state in brief your story. You say that God was incarnate in the form of a carpenter of Galilee 1850 years ago; that he became man for the sake of making a revelation, and founding a religious dispensation which was to supersede that which he had given to my fathers by the revelations of his will made in the old Hebrew Scriptures; that after instructing disciples who adored him as Very God, doing the most wonderful works of power, and suffering death on the cross for the redemption of all mankind, he rose again from the dead in the body which had been buried, and for forty days more conversed with his disciples, giving them infallible proof of the reality of his resurrection; that in that interval he opened their understandings, endowed them and their successors to the end of the world with the most awful powers and authority over the minds and consciences of the whole human race, speaking to them as he had always spoken, in that Hebrew which alone they and their countrymen understood; and that after his ascension into heaven, he sent down on those chosen disciples a still larger inspiration of his Holy Spirit, whereby they were gifted and directed to organise in its Hebrew beginnings as it was through all time to endure, his Catholic Church, which alone was to be the channel of his divine grace, and the keeper of his word and will, for the salvation of all nations: and that for the more secure preservation of this teaching, he specially inspired one of these disciples to commit to writing, in his native Hebrew tongue, an account of his works and words. Further, your story is, that the Catholic Church of this day continues to preserve and to teach what those first apostles taught, and that there

has been no gap of oblivion nor faltering in the testimony of this Church from its foundation to the words of God made flesh ; so that you, by virtue of the training that you have received from your learned and authorised teachers, whose knowledge of the original treasure of revelation you share, are yourselves linked by an apostolic succession and unerring tradition of all that is essential in an unbroken chain of loyalty and unforgetting love to the lips of the Incarnate. This is your story. Now, here I am, a Hebrew man, speaking to men, as I suppose, of Hebrew learning, and a man able to understand the language of that Incarnate Deity, and of his disciples. I will receive your sacrament, and subscribe your thirty-nine articles to-day, if you will repeat to me, as they fell from his lips, three sentences of the teaching of that revealing Emmanuel."

There was a little pause. Then one bore witness that Emmanuel said "Epphatha," another remembered that he said "Talitha cumi." "Any more," said the Jew, "besides the cry upon the cross?" We were compelled to own that we had no more. "The question to us is a puzzler," I remarked, "but it could easily be answered to any extent if the right man were here. Dr Manning would be more than a match for Dr Marcus." I took out of my pocket-book a cutting from the *Liverpool Mercury*, reporting an oration of Dr Manning in that city in October last, and read as follows:—"Who told you these things? You had them all from me, from me alone, to whom the scriptures were committed in custody and guardianship, from me who preserved them and handed them on to this day. . . . And when men appeal to antiquity, and tell us, 'This is not the primitive tradition of the Church,' were you ever in antiquity, or any that belong to you? I was there, and as a perpetual witness, antiquity is to me nothing but my early days, and antiquity exists in my consciousness to this hour as men grown to riper years remember their childhood. . . . I may say that the

Church of God, which testifies at this hour, saw the Son of God, and heard his words, and was witness of his miracles. More than that, it was witness of the day of Pentecost, and upon it the Holy Spirit descended. It heard the sound of the mighty wind, and it saw the tongues of fire; and that which the Church witnesses to this day it witnesses as an ear-witness, as an eye-witness, of the divine facts which it declares. And how? Because that which they saw and heard, they delivered," &c. The doctor asks no allowance for rhetoric; he does not condescend to intimate to his awe-struck hearers that he is figuring or personifying. With metallic coolness, with chin outstretched, and elevated eyebrows, he stops to put to my Bishop and me his contemptuous question, and then he swaggers on in the first person singular—"Were you ever in antiquity, or any that belong to you? I was there, and as a perpetual witness, antiquity is to me nothing but my early days," &c. All laughed in harmony. And we did wish that the most reverend Doctor had been there in his mitred dignity of ears four figures long. We felt that he would have either silenced the Jew by his knowledge, or else have knocked the breath out of him by his—No, put it very mildly, thus:—by his stupendous modesty, the dare-devil mace-bearer of his Cardinal graces and virtues.

The Jew went on: "Take a possible case. Suppose that a teacher of men should arise in a country civilized enough to have a written literature many centuries old; that he should deliver new truth to a chosen body of disciples; that he should have a strong influence of love upon their hearts; that he should lay the foundation of a great school to endure after him; and that he should direct one of his disciples to commit to writing, under the master's guidance, and with his sanction for publication, an account of his sayings and doings in his own tongue: then there is, if the language of the document should happen to become an unspoken

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tongue, a certain probability that not only the document in the original, but all historic trace whatever in that language of the teacher's life and utterances, might in the lapse of ages perish, and no record of them remain, except, perhaps, in later tongues. Nobody can deny that such a loss to literature might occur, either by mere mouldering and oblivion, or by the stupidity or malice of after times.

Let us call this chance of loss of all original documents C, and try to consider on what its value would depend. First, it would depend to a large degree on the rank and dignity of the teacher. Call this D. If D were inconsiderable, C might be great. If D were very great, C would be small, other things being equal. Another element would be the wisdom of the teacher. Call this W. Other things being supposed invariable, the chance C would be higher or lower as W was smaller or greater. The greater the wisdom of the founder of the school in his knowledge of the present and his plans for the future, the smaller would be the chance of his words in the original perishing from the world's treasures of learning. A third element would be the loving influence of the teacher over the heart and memories of men. Call this L, the mighty power of love. This has degrees of less and more. If L were nothing unusual, the chance C of original record perishing would be higher than if L were very wonderful and memorable. And we may affirm that if other things were given the same, C would be larger as L was smaller, and smaller as L was larger. A fourth element controlling the value of C would be the importance to all mankind of the teacher's lessons, along with the practical value of the institution founded by him. Call this importance I; then we can affirm as before that the chance C, all things remaining unchanged besides, would take, as I were given smaller or greater, a higher or lower value. Lastly, we may consider the

influence upon the chance  $C$  of the rank and honour among men that would attach to the successors of this teacher in carrying out his plans and working his institution. Call this honour  $H$ ; then I say again, that if all other elements are supposed to be of invariable value,  $C$  would rise or fall as  $H$  was inconsiderable or of great estimation. Nothing would contribute so surely to make the chance  $C$  small, as a high degree of renown and power devolving on the succession of officers in the supposed institution, who would be proud of their pedigree, and watchful to preserve its oldest evidences. The value of the chance thus appears to depend on the product  $DWLIH$ , being small or great as the product is great or small. It is incorrect to talk of a product of anything but numbers. But as we can speak of different degrees of dignity, wisdom, love, &c., we may conceive  $D_1 D_2 D_3$ ,  $W_1 W_2 W_3$ , . . . degrees rising in order, as registered with more or less exactness, and we could estimate roughly the value of the product by that of the appended numbers. So long as these numbers are not given, so long as some may be imagined great and some small, we can affirm nothing about the variation of value of the chance  $C$  which depends on the product. But there are two supposable cases in which we can pronounce upon the value of  $C$  with something like mathematical precision. If we suppose  $D, W, L, I, H$ , to be each next to nothing, the value of the probability  $C$  will rise to something near certainty. We may say, that that which has no claim whatever to be preserved or remembered will of course disappear from the record of history in process of time. The other case is when  $D, W, L, I, H$ , are given as each the greatest possible. Their product will then be greater than anything conceivable, and if one or more of the factors be infinite, the chance  $C$ , which diminishes as the product increases, will be a vanishing quantity. In that case, the chance of all original record disappearing is reduced

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to nothing ; the probability that genuine historic traces of the teacher's words and works will be preserved in his own tongue rises to certainty ; and it becomes utterly absurd to believe or to imagine that the record about him prepared for posterity under his own guidance, with wisdom infinite, could possibly be lost in any convulsions of human affairs, and this in spite of the pleasure and the pride with which his disciples and successors in days of civilization would endeavour to multiply and preserve it : nay, it is ridiculous to suppose that other records and commentaries on his doings in the original language would not be handed down along with it, among the learned, in defiance of all the hostile agencies of ignorance and of the knaveries that thrive on it.

“ Now, this latter case is precisely that of your orthodox story. You tell me of a teacher who appeared in Palestine above 1800 years ago, of infinite dignity, infinite wisdom, and infinite love, none less than the one Eternal God in human form ; that this confessed Jehovah of my fathers spoke and taught in Hebrew, for more than thirty years among a lettered people who could understand no other language, truth indispensable for the salvation of all mankind ; that he miraculously inspired Matthew, his disciple, to compose in Hebrew a history of himself and his teachings ; that this document was committed to the keeping of the Church, whom his Holy Spirit has never suffered to forget his words, but has constantly aided in diffusing them ; and when I asked you, as learned men in possession of all that your wise and modest Mannings have handed down to you, for something that really fell from that divine mouth, you repeated just three words ! Where is that Hebrew gospel of Matthew, which Dr Manning says was committed to his guardianship ? You cannot find in all your fathers and historians the name of a man who ever saw a man who pretended to have seen that document. If your story is true, then this unre-

corded miracle of the utter loss, beyond three short sentences, of every echo of those utterances of the Hebrew-speaking God, appears to me greater far than any of the miracles affirmed in your Greek gospels."

"I think," said P., "that I may thank you, for all here present, for the pains you have taken to set before us your argument; and I am sure it has been highly interesting to all. But I am afraid that none of us feels it to be as convincing as it is elaborate. It carries with it all through too many unproved assumptions." "To save time," said Dr Marcus, "may I beg you to point them out one at once, and first, that which strikes you as the most detrimental to my position."

"First of all," answered P., "you assume, what I am pretty certain none of us will grant without demonstration, that the generation whom Jesus and his disciples after him addressed in Palestine understood no language besides the vernacular Hebrew of the day. Does any one here, let me ask, believe that to be a true statement of the matter?"

All evidently were ready to deny the assumption; and one of them observed that it was something like assuming that the people of Wales, a country of like extent with Palestine, can understand no language but Welsh. Another remarked, that if a divine teacher were to appear in Wales, he would provide that all documents necessary for the instruction of the world in general, should be written not in Welsh, but in English; and that a writing in Welsh would hardly be worth preserving, and might easily perish, without harm to history. Another called to mind that Dean Alford, a very accurate scholar, is inclined to the opinion, in his notes on the Acts, that the speech of Stephen was delivered in Greek, from the quotations of the LXX. which occur in it; where there is a considerable difference between that version and the Hebrew. The Dean considers it improbable that Luke, translating into

Greek a Hebrew speech, containing of course quotations from the Hebrew Scriptures, would alter those passages to make them agree with the LXX. And the Dean affirms it for certain that Greek "was almost universally understood at Jerusalem."

"That matter," said the Jew, "is easily settled. Have you a Josephus?" Josephus was laid on the table. "You are aware," said Dr Marcus, "that Josephus lived in the generation following that of Jesus, being born some six or seven years after the crucifixion. If Greek was well understood in Jerusalem in the time of the former, it would be still more familiar when the latter flourished. Forty years would make a considerable increase in the use of the language in Judea. And as Josephus was of noble birth, and numbered among the priests, as he informs us, well educated at Jerusalem, and remarkable from his youth for his aptitude and love for learning, we should expect to find him as much at home in Greek as in Hebrew."

"In the last chapter of his Antiquities, which he says he wrote in the 56th year of his life, he gives this account of himself, adorned with terms of sufficient self-commendation:—'I have taken pains to acquire a knowledge of Greek: I have become skilled in it grammatically, but the habitual use of my native tongue has prevented my accurate utterance of that language.' *Καὶ τῶν Ἑλληνικῶν δὲ γραμμάτων ἐσπούδασα μετασχεῖν, τὴν γραμματικὴν ἐμπειρίαν ἀναλαβὼν, τὴν δὲ περὶ τὴν προφορὰν ἀκριβοῦσαν πατριῶς ἐκώλυσε συνήθεια.* It is plain from this, that Josephus spoke Greek imperfectly with the tongue of a foreigner. He does not affirm that he tried to speak it, even at Rome. It may be doubted that he was able to converse in it fluently; for if a man so vain as he evidently was of his learning had been able to use it habitually with ever so poor a pronunciation, he would hardly have placed it on record that his habitual Hebrew prevented his utterance of Greek. He had learned Greek, as he tells



us, late in life, after the destruction of Jerusalem, when he was near 40 years old. In his first book against Apion, § 9, he says, 'Afterwards, (*i.e.*, after the siege) I got leisure at Rome, and when all my materials were prepared for that work, I made use of some persons to assist me in learning the Greek tongue, and by these means I composed the history of these transactions.' Then after telling us that he had presented these books, 'Wars of the Jews,' to Vespasian and Titus, and to other Romans, he adds, 'I sold them also to many of our own men who understood Greek,\* among whom were Julius Africanus, Herod, [King of Chalcis] a person of great gravity, and King Agrippa himself, a person that deserved the greatest admiration.'

"It was evidently an unusual thing for Jews of the highest rank to read Greek. No man would place it on record that the Marquis of Anglesea or the Duke of Argyll are English scholars. He informs us in the preface to his Greek 'Wars of the Jews,' that he had translated those books into Greek which he had formerly composed in the language of his own country. That is, after the year 71, Josephus published in Hebrew his account of the Jewish wars up to the destruction of Jerusalem, for the information of his countrymen and other orientals. This is far from a proof that even the educated natives of Syria were able to read Greek."

"In the section against Apion already quoted Josephus says, that he was set at liberty out of prison and sent to accompany Titus to the siege of Jerusalem, and that he was the only man who could understand the deserters. Again and again he informs us that he was employed as interpreter; he was sent several times to parley with the besieged in their native tongue; and in his sixth Book of the Wars, he gives us in Greek a long address which, he says, he delivered to them by command of Cæsar in the Hebrew language. How

\* τῆς Ἑλληνικῆς σοφίας μετεσχηκόσιν.

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Josephus managed to interpret does not appear. He may have rendered the various dialects of the deserters into polite Hebrew, which was translated by some Hellenist Jew to Titus in Greek. However that may be, we have evidence overwhelming that Greek was not understood at Jerusalem even by the officers to whom the herald of Titus would mainly address himself. And it is simply ridiculous to imagine, that the Jews of the preceding generation to whom Jesus and his disciples preached, were able to understand a word of that language, much more that they were so familiar with it, that the preservation of a gospel in Hebrew was of small importance to that nation and the world."

"My argument," continued Dr Marcus, "is enfeebled by the distance at which we stand from the facts. It is not necessary to play at long bowls over eighteen centuries; such a lapse of time may appear to some minds to condone anything. Every word I have uttered could have been urged with greater force sixteen hundred years ago. I could have said all this and more, to the very first historian of your church; to Eusebius, on whose most questionable honesty and veracity depends, as on one single thread, the truth of all your story. If you wish to give me a fair chance of testing that truth, let one of you be Eusebius, and let me be a Hebrew who has read his history. Let me be permitted in this house, the palace of that great bishop in Palestine, to pay my respects to the historian, to request information, to speak my sentiments candidly, in this first quarter of the fourth century, when Christianity is newly established by Constantine as the religion of the Roman Empire, and his friend Eusebius is enjoying his promotion to the see of Cesarea."

The idea was novel, and tickled all our fancies. "Come along, G.," said P., "you know Eusebius well, and I will help you. You shall be Eusebius. Between us we shall be able to defeat this Jew." A folio Eusebius being placed and opened before them, the two

scholars, P. and G. sat together at the table. There was a little twinkle in G's eye, who evidently enjoyed the situation. Whether he had much confidence of victory, I could not determine; but from what I had heard of him as an acute controversialist, I was sure he would make a manful fight of it, and I prepared myself for an intellectual treat.

The Jew began, with a grave reverence—"I think myself fortunate, most learned Eusebius, in having your permission to offer you my congratulations on the dignity to which your merits, and the great discernment of your friend Cæsar Constantine have raised you, and in being allowed to ask for a little information for my instruction on a subject which no living man understands so well as you. My inquiries will be confined to one point, which is of much importance to all Jews who, like me, desire to acquire more knowledge of the Christian revelation. I would beg to ask, are there in the library of Cesarea, which you and your learned friend Pamphilus have so much enriched, any early Hebrew documents about the great Nazarene and his apostles? It has occurred to me, that here in this country, where those great events happened, some two centuries and a half ago, on ground within a day's journey from where I stand, that here, if anywhere, from the lips of a bishop born in Palestine, I should obtain the information that I desire."

"I regret to say," answered Eusebius, "that not a scrap of genuine Christian writing in Hebrew can be found in all the Churches of Palestine and Syria. There are some contemptible heretics, the lowest of mankind, who possess something in Hebrew; a heap of corruption and forgery now, whatever it may have once been. It is a remarkable fact, that in the country where the Lord Jesus taught, and where his apostles preached and founded churches for forty years, not a relic of authentic Christian documents in the vernacular of their time can be found. If it existed, I should cer-

tainly have laid my hands upon it." "And yet," said the Jew, "among those thousands of disciples whom they made, comprising a great multitude of the priests, who, as your Greek history affirms, were obedient to the faith, there must have been numbers, who, for the sake of their own and of future generations, would be able and forward to write much in their own tongue about the wonderful words and works that had to be for ever remembered: it seems but a brief space of time in which everything they wrote has perished." "So it may appear," was the reply: "but do you infer from that that the truth and certainty of the Catholic faith have suffered any diminution? You will give me no offence by speaking out boldly what you think." "Then, learned Eusebius, I shall be pardoned if I confess that to many of us Jews, who have so jealously guarded through all the agonies which we have endured every tittle of that Hebrew revelation which God gave to us, the fact that you Christians have no Hebrew vouchers of any kind to show, does appear to throw a little discredit on your story." "What is the use of running your head against a hard fact?" replied Eusebius. "Here are the Christian churches of Palestine, all Greek-speaking communities, except a few of the very meanest of the people, all worshipping and praising God in the Greek tongue, and all descended by succession never interrupted, as all the world knows and confesses, from the Hebrew apostles; having the faith and the ritual, the Hymns and the Scriptures which have been from the days of the apostles; but we have them in Greek: because Greek, after the fearful and unparalleled convulsions through which this unhappy land has passed, has driven out the Hebrew. And you are standing there prepared to prove, I suppose, that such a transformation of Hebrew churches into Greek churches is impossible, without the co-existence of Hebrew documents, whose preservation through the storms of two centuries has been impracticable, and would

have been useless, if practicable. You remind me of the gentleman, who, finding his friend in the stocks, began, after hearing his story, to demonstrate to him by law, that it was impossible for any man to be put into the stocks, under the like circumstances; to which the prisoner replied, That is all very learned; but here I am verily in the stocks. The reasoner was merely running his head, like you, against a fact. I own, we have lost, to all appearance, every Hebrew document of our origins. But here we are the one Catholic and Apostolic church for all that, with all our documents complete." "Such illustrations," replied the Jew, "are ingenious, and may be useful in the teaching of children. Suppose that your steward should come into your library with his account-book in one hand, and his cash-box in the other; that the book showed that in his hands was a balance due to you of 100 minas, while his cash-box contained but 50. You begin to object to the arrangement: he replies, Figures are one thing, facts are another: the cash-box speaks for itself, and that is the fact: count for yourself, and do not run your head against a fact. That would hardly diminish your curiosity about what was become of the other fifty. Pardon me, if I seem too bold. I will not discuss against you the question of Hebrew documents and Liturgies. May I ask for information on two points only. What is known about Hebrew writing by the hand of Jesus of Nazareth? And what is known about such writing by any of his apostles?"

*Eusebius.*—I am not aware that any writing was ever spoken of from the hand of the Lord Jesus, except that short epistle to King Abgarus at Edessa, which you read at the beginning of my ecclesiastical history. And to tell you the truth, I half suspect now that I was taken in in the matter of that letter.

*Jew.*—That disarms criticism on the truth of the story. But I must be permitted to say, as one of those to whom you have given the trouble of reading such

nonsense, that if your history is handed down to future times, as the first attempt to distinguish, as you pretend to do, between what is genuine and what is spurious in Christian documents, men will form their judgments on your trustworthiness, by your long and most positive detail of what is to be read to this day, as you say, in the public records of Edessa. These are your words : ' There is nothing like listening to the very letters, which we have taken from the archives,\* and have translated in this manner in the exact words from the Syrian tongue.' Of course you do not precisely affirm what the ordinary reader must infer, that you had ever seen that Syrian document, or even a copy of it, and translated it yourself. You were taken in ; and I dare say you paid handsomely for such a treasure to be the frontispiece of your history, which occupies, I think, rather more space than what you give to your account of the four gospels. My chief anxiety is to learn what you know of Hebrew writings by the first disciples of Jesus.

*Eusebius.*—All the information that I can give you on that point is what you read in my history about the Hebrew gospel of Matthew. Thus : " So then, of all the disciples of the Lord, Matthew and John have left us two memoirs only. And the story goes, that they took up their pens at the spur of compulsion. Matthew, when about to depart for some other quarter, gave to the Hebrews in writing, in their native tongue, the gospel according to him which he had before preached to them, and thus made a compensation by a written document for the loss of his own presence, to those from whom he was fetched away." ' τὸ λείπον τῆ αὐτοῦ παρουσία τούτοις ἀφ' ὧν ἐστέλλετο διὰ τῆς γραφῆς ἀπέπληρου.' Then follows the statement of the pressing reason which induced John to write, namely, to supply an account of the acts of Jesus before John was cast into prison.

\* ἐπιστολῶν ἀπὸ τῶν ἀρχαίων ἡμῶν ἀναληφθεισῶν.

*Jew.*—I must press for some explanation of the complete loss of the precious Hebrew gospel, in the course of two centuries. It must have disappeared above a lifetime ago, or else your learned predecessors would have secured a copy of it.

*Eusebius.*—Its loss is of very small consequence, since we have the Gospel of Matthew in the exact and final form in which he meant it to be diffused over the civilized world, in the only form in which that diffusion is best secured, in Greek. How the Hebrew copy came to be lost, I know not, nor am I bound to tell. But if you Jews can produce it, or any other Hebrew writing, we are ready to face the comparison of it with the Greek which we have preserved. Or, if you have any evidence of remissness or dishonesty on our part, you will not offend me by bringing it forward. It is wonderfully difficult to preserve manuscripts in a perishing language. Suppose that I could have the good fortune to discover a copy of the Hebrew Matthew, I should carefully deposit it in our library of Cesarea. But that would not guarantee its existence one hundred years hence. Some stupid or fanatical official in days to come might cast it away as so much Ebionitish or Jewish rubbish; or, in order to make room for something else, he might sell the parchment, if it was good, to those who make their living by erasing ancient writing and covering the pages with something more saleable.

*Jew.*—Ah! You know well, learned Eusebius, that you would do more than place a copy in your library. If the discovered Hebrew were a verification of your Greek Matthew, it would become renowned over the Christian world as a priceless treasure, infinitely more valuable than gold or precious stones. Copies of it would soon be carefully enshrined at all the great centres of your faith, and no library of any see would be thought complete without it. It would be impossible for that Hebrew text ever to be lost, while

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Christian creeds and dignities endure. Weakest of all is your remark, that its preservation would have been useless even if practicable. Was it of no use, when it was the only written means of teaching your faith to the countless thousands who then spoke the various Syriac and Chaldean dialects, and knew not a word of Greek, while that Hebrew of Palestine would have been intelligible? Was it of no use to the nation of the Jews, among whom, you say, their God was incarnate? Would it be of no use now to the myriads of orientals who could understand it, and cannot understand Greek? Would it be of no use to silence me and other men of learning among my brethren, who consider its loss so fatal to your evidences? Affect not to think it would have been useless. As you have given me leave to speak, I will candidly tell you what impression is made on my mind by your account of the Hebrew gospel of Matthew. When you began to write that history, you knew as well as now the importance of the question, What is become of that Hebrew gospel? You were reluctant to suggest such an enquiry to the reader, yet naturally desirous of hinting an answer to it, the best in your power, ready for the time when it should be raised. Ostensibly you are answering this enquiry,—how came it to pass that only two of the disciples of Jesus wrote memoirs? But I fancy I read a desire, of which, perhaps, you were but half conscious, to meet and to push aside the query, Why has that Hebrew gospel been lost? Out of what you say a good pleader could extract some explanation like this: the Hebrew gospel was hardly intended for the whole church, nor was it of essential importance that it should be preserved: it arose on a temporary emergency: it answered a temporary purpose among a certain section of Christians whom Matthew taught: it was to supply his place for a season while absent on a sudden journey: Matthew's full and final gospel is what we possess. This is not exactly said; but it is cleverly left to be inferred. It



is in quite another tone that your divines speak of the majesty of the Greek first gospel, the leading book of the church's treasure for all ages and all nations. But let that pass. It is no part of my business to-day to ask how the Greek Matthew came into existence. None of you pretends to have a ray of light as to when or where, or by what hand, the supposed translation out of the Hebrew was made.

What a marvellous contrast there is between the blaze of historic light which rests as you acknowledge on the details of time and place concerning the writings of those two Jews, Philo and Josephus, one contemporary with Jesus, the other immediately following him, and the mysterious unfathomable darkness which hides from criticism and research all certainty about the birth-place, the time, nay, even the real authorship of these more modern books of yours, your Gospels, and your Acts of the Apostles!

*Eusebius.*—For any thing that you have shewn, or are able to shew to the contrary, our Greek Matthew may be no translation at all, but the work just as we have it of Matthew's own hand. The greater number of our learned men affirm this to be so, and I defy you to disprove the assigned authorship of our other books.

*Jew.*—If Matthew wrote Greek, or John either, he wrote it by miracle. Recourse must be had to the gift of tongues to defend your account of your oldest Greek document, the gift of tongues being proved only by a later Greek document. That is hardly logical enough to convert a Jew, either now or a thousand years hence.

I will intrude no further upon you, except to ask a question about your testimony concerning the Ebionites, those poor despised heretics, half Jew, half Christian. In your third book, chap. xxv., in your enumeration of spurious Christian books, after observing about the Revelation of St John, 'This some set aside, while others enumerate it among our accepted sacred books,' you proceed thus: 'And there are some who count

among these also the Gospel of the Hebrews, in which they among the Hebrews who have received Christ take special delight.' Do you mean by 'among these,' among the accepted, or among the spurious books?

*Eusebius.*—There is indeed a little ambiguity tested by strict grammar, but, of course, I mean to put that 'Gospel of the Hebrews' among the spurious books. This is evident from the chapter xxvii., in which I record that "the Ebionites use only the Gospel of the Hebrews, making small account of the other gospels, and rejecting the Epistles of Paul, whom they designate an apostate from the law."

*Jew.*—Allow me to state one final consideration, which has great weight in my mind. You say that Peter, as well as Paul, preached at Rome, and that Peter was the first Bishop at Rome. Would Peter forget, when he departed for Rome, that the only record of those exact divine words which gave him the pre-eminence among the apostles was in the Hebrew Gospel of Matthew? Would he have no Hebrew train of enthusiastic followers and admirers when he came to found the glorious pedigree of that imperial see? And would they all forget it too? Forsooth they were content to carry with them a mere translation into Latin or Greek of words like these—'Blessed art thou, Simon Barjona, for flesh and blood have not revealed it unto thee, but my Father, which is in heaven.' 'And I say unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.'—Matt. xvi. 17. Or words like these—'And if he shall neglect to hear the Church, let him be to thee as a heathen man and a publican.'—Matt. xviii. 17. If that gospel had existed in Hebrew exactly as you have it in Greek, that famous play on the name Cephas

would have decorated in the original tongue thousands of sermons and episcopal allocutions in both the Greek and Latin Churches, the genuine pun, not the poor imitation of it that figures in the gospels in those two languages. The Hebrew gospel would, so surely as the crescent moon fills her orb, have been carried to Rome, where it never could have been lost, as well as the Hebrew of much that is not in Matthew, as the hymns of Mary and of Simeon, if their use in Christian worship is so old as it is pretended to be. Inspired hymns do not easily perish from old liturgies. And above all, the Hebrew words for *hoc est corpus meum* which have become such a terrific mystery, these at least would have been as familiar as the cry upon the cross, if what you all say be true about their origin and import in the first apostolic churches. Your story is not all true."

Hereupon followed much debate on the evidences. The main argument, and what we most of us appeared to rely upon as a confutation of all scepticism, was the conversion and testimony of Paul, in comparison of which the objection from the disappearance of Hebrew originals appeared to us a trifle. The high churchmen diverted themselves greatly with the notion of the Jew that the church's tradition about the mysterious import of the eucharistic formula was enfeebled by the absence of the Hebrew for it in Christian antiquity; and they made much of Paul's testimony in Cor. xi. to that universal bond of connexion by those awful words with the very lips of the Saviour; which testimony they held to be all the more weighty from the confessed differences that existed between Paul's school and that of the apostles at Jerusalem. The Jew said boldly, that while he held the first epistle to the Corinthians to be by the hand of Paul, he did not believe that that apostle ever wrote the passage between the 22d and 33d verses of the 11th chapter. All the proof of the negative which he had to offer was, first, the anti-ritualistic teaching of Paul, and secondly, what he

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called the manifest breach of continuity in the locus and the train of thought, which continuity is perfect if the ten verses be removed. Before and after, said he, we have a scene in which people bring their own victuals, and eat in social estrangement, not waiting for each other, while some are hungry, and others commit excess. In the interpolation, as he called it, we have almost the full-blown eucharistic magic of later times lugged in by force, with a sermon about it unworthy of Paul. But we all remarked how much easier it was to say that than to prove it; and this bit of criticism so turned the laugh against the Jew as to deaden partly the effect of his previous argument. "The anachronism," said he, "is glaring. It is impossible that devout men, who had from the first been tutored by the apostle in the style of that sermon, would have brought themselves under his lash for such irregularities. And the anti-climax in the two senses of the word *κρίμα* (vv. 29-34) which the English translators have faithfully rendered 'damnation' and 'condemnation,' betrays the bungler."

Here Mr P. said, "Time presses: I must adjourn our debate. We have learned what is both new and important; and if we be not all knaves and cowards, we shall face this question again. Can we doubt that good Dean Alford, if he were living and with us to-day, would confess his error about Greek being understood at Jerusalem? I withdraw my first objection to the reasoning of Dr Marcus; and I return to the question which I proposed to you at the beginning—Shall I baptize this Jew?" He then left the library, and returned with a china basin in one hand and a caraffe in the other. Setting them down, he said, "Of a truth, I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness, is accepted with Him. 'Can any man forbid water,' that this Jew should not be baptized, who has 'received the Holy Ghost as well as we,' and

is so much nearer to us in sentiment and learning than was the heathen Cornelius? Speak, if you object; but give me a reason." No man spoke. Then, turning to the Jew, he solemnly said, in the exact Greek of Paul, *ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου Κύριον Ἰησοῦν, κ.τ.λ., i.e.,* "If thou shalt confess with thy mouth Jesus as Master, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." The Jew answered in the same Greek of Paul, *Ὁμολογῶ Κύριον Ἰησοῦν, κ.τ.λ., i.e.,* "I confess Jesus for Master, and I believe in my heart that God hath raised Him from the dead." "Wilt thou be baptized in this faith?" asked P. "I will," was the answer. Then, after pouring out water, P. took him lovingly by the hand, and bestowing on him his own name as he sprinkled his brow, said, "Henry, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. Let us pray." We all fervently joined him in the Lord's Prayer, and we added most devout Amens to the collects which he selected. When we rose, after his benediction, from our knees, two of our number were missing. E. and his curate had stolen away in silent horror, unable, as they afterwards explained it, to continue breathing that atmosphere of infidelity. All present warmly greeted their new Christian brother, and I was not the only one who tried to persuade him to seek ordination in the Church of England, and to join the growing array of Broad and Deep Believers, with whom our Priests and priestlings, notwithstanding their noisy silence and woman-winning charms, have imminent before them that dangerous reckoning. Is there a single dignitary, or aspirant to dignity among them, said I to myself, who has the manhood to face this Jew? Silence is all their panoply: and silence, in the presence of History, becomes the quibblers well.

Dr Marcus was requested to state briefly what was his conception of the facts of the origin of Christianity.

He said, "It is a blunder to talk of one Christianity rising out of one Judaism. There were two Judaisms : one the priestly and profligate Judaism of Palestine, with its hatreds, its ignorant bigotry, its ridiculous letter worship, and its lunatic messianic delusions ; the other, that of the cultured Jews outside Palestine, whose language was Greek, and whose principal centre was Alexandria. These two parties had little love for each other. Josephus informs us how the knowledge of any tongue besides that of the old Law and the Prophets was discouraged and despised at Jerusalem. That was the accomplishment of slaves ! It was a much admired saying of a Rabbi of Judea, 'Cursed is the man who breeds pigs ; cursed is he who has his children taught Greek.' The Jewish thinkers, the men of science and philosophy, such as it then was, were all men of Greek training, to many of whom Hebrew was a foreign tongue. The Septuagint had utterly displaced among them the original Scriptures. These men detested the arrogance and airs of superior sanctity put on by the butchering priests and drivelling Pharisees of Jerusalem, and they deplored the ignorance and immorality of the multitudes who had no idea of religion beyond the bloody superstitions of the temple. And there were two first Gospels. Christianity was the natural and double resultant along two lines of least resistance of moral and social forces long in conflict. It was a necessity for Jewish thought and progress, that the mad visions of a conquering Messiah should cease, that the wall of hatred which divided Jews from the nations should be thrown down, that the baleful power of the priesthood should be broken, that the increasing profligacy of the worshippers who fattened them should be abated.

"The character of Jesus, his power over men's hearts, his daring attacks on priestcraft and hypocrisy, and his shocking sufferings from sacerdotal vengeance, gave occasion to the grand solving movement, and kindled the

flame of faith in a suffering and risen Christ, soon to return. On one hand were the believers of Palestine, for the most part still unmitigated Jews, among whom thousands of hearts were touched with remorse that they and their people had crucified the Lord of Glory, Prince of Life, and the Great Teacher of Love: to this party belonged the majority of the immediate disciples of Jesus. On the other hand was the grand army of progress, the Hellenistic Jews and the Gentile Greeks, with whom, to the horror of the churches in Judæa, they consorted. Paul led the van, he who was both a Hebrew of the Hebrews, and a cultured Grecian. He preached the suffering Christ who had been revealed among the people, the risen Christ, by faith in whom the distinction of Jew and Gentile was for ever at an end. To Paul the human personality of the wondrous carpenter's son was unknown and of small consequence: nowhere does he make allusion to him, *i.e.*, to "Christ after the flesh." He threw all his noble energy and heart into the work of preaching him whom the people had so fortunately found, and set him forth as the object of passionate loyalty and love to Jew and Gentile alike, and as the divinely-ruling head of the great body in which all were to be one. And when he spoke 'wisdom among them that were perfect,' he knew how to clothe the majesty of that risen Christ with the magnificent robes which had long been embroidered by the Alexandrian philosophy of the Logos, a philosophy which the sacerdotal horde which followed him, with their sure instinct of provision for the widest and best-paying popular demand, easily transformed into Catholic Polytheism, protected by murderous anathemas and, too soon, laws. The helpers of Paul were the devout men of science of the day: however widely they differed in their daring speculations about the Infinite, they were all the foes of the old priestcraft, ignorance and hatred, and bold assertors of freedom in debate.

The adherents of the Jerusalem preachers of Christ,

and those of the Hellenist party, repelled each other as strongly as the older divisions of Judaism. The latter grew and grew, till a sufficient number of different orders of society had joined the movement to make it worth the while of shrewd priests and practical men to take command of it : and this issued in the construction of those sacerdotal jumbles of Judaism and Paganism, decided improvements on the worst forms of both, which the nations have been pleased to call Orthodoxy.

Already, in the days of Eusebius, the cursing priests had completely driven out the men of science, and the chains which for a brief season had been broken were reimposed on human thought and conscience. The narrower and more impracticable Judæo-Christian churches of Palestine had dwindled by degrees, after the desolation of Judæa, down to what the dominant priestly conquerors of the free Hellenist movement called the Ebionite heresy. These probably had among them either the Hebrew composition of Matthew, or something founded upon it. The churches of Palestine in the days of Eusebius were no more the descendants of the first Hebrew Christian communities, than the landowners of Ireland are the descendants of the old Celts and Milesians. The Greek church there was an invasion of foreigners, whose heresy-hunters must have made wholesale destruction of the memorials and documents of the first Hebrew-speaking churches of the land." In such style did the Jew express himself. He ended by recommending us to read a tract which lay in rough proof on P.'s table, "Our First Century," published by Thomas Scott. "It is the work of a vigorous and learned searcher after truth," said he ; "I never saw a pamphlet in any language which contains in the same compass so much valuable information about the sublimest problem of history. Yet I do not agree with all its propositions."

I have thought it may be a contribution to the great



question which is every day more forcing itself into open discussion, that of the value of our foul sectarian divisions and cursing creeds, to place these views and arguments of a devout Jew, of scientific habits of thought, before the reader who shares my devotion and loyalty to him who said before his torturers : " To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth ;" the old truth, of Enoch, Noah, and Abraham, of Moses and the Prophets.

" Let them hear them." So long as we put our trust in conjuring and pardoning Priests of no sex, or in semi-sacerdotal Preachers of no science, so long will there be robbery of ' Glory to God in the highest,' and hindrance to ' Peace on earth, and good will towards men.'

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