

THE
CHALLENGE ACCEPTED;

A DIALOGUE

BETWEEN A JEW AND A CHRISTIAN:

THE FORMER

ANSWERING A CHALLENGE THROWN OUT BY THE LATTER,

RESPECTING

THE ACCOMPLISHMENT OF THE PROPHECIES

PREDICTIVE OF THE

ADVENT OF JESUS.

BY SELIG NEWMAN,

Author of the Emendations of the English Version of the Old Testament.

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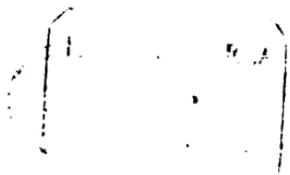
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NEW YORK:
PRINTED FOR THE AUTHOR, AND SOLD BY ISAACS & SOLOMONS,
No. 53 NASSAU STREET.

Treherm & Williamson's Steam Power Presses, 47 Ann Street.

1850.



Entered according to Act of Congress, in the year 1850, by the
REV. S. M. ISAACS,
In the Clerk's Office of the District Court of the United States, for the
Southern District of New York.

THE PREFACE.

The following work does not profess to be original, as the subjects on which it treats, have been already fully and ably discussed by former writers, defenders of Judaism. Therefore, the learned reader will here find nothing that is new. Besides understanding the Hebrew, he will be always guarded against mistranslations, and able to judge for himself. It is for the use of the less informed of our co-religionists who are almost strangers to all but the English language, that the discussions and writings of the ancient and modern defenders of our Faith have herein been collected and exhibited in an English dress, to enable them to stand in self-defence, when challenged respecting certain predictions of our Prophets, and perverted constructions of Scripture, are sought to be forced upon them. Also, not to be taken by surprize, as have been some who never read either the Old or New Testament, but be prepared against all which might be advanced by their assailants.

It has another object in view; to undeceive those non-Israelites, who reproach us either with wilful blindness, or culpable neglect of searching Scripture. We have heard them even triumphantly assert, that we are forbidden by the Rabbins to read certain prophecies: such as Dan ix. 24. Isa. liii. in fulfillment of the words of the Prophet Isaiah, vi. 10. *lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.* And should we be guilty of treachery to ourselves in not making efforts on our part to show them the fallacy of their statements? Far be it from us to attack them, give studied and wanton offence to them. Proselytism and soul-hunting are unknown to us; for we are taught that it is not requisite that the entire flock pasture on the same meadow, nor that it enter and leave the house of its possessor through one and he same door; and least of all are we justified to throw any illiberal reflections on the Christian doctrine, which we are ready to confess, breathes and

teaches humility and forbearance ; has tended to illuminate its professors, and divested them of barbarity more than any other religion which has sprung up before or after that emanating from Mount Sinai. But why trouble themselves incessantly at our steadfastly adhering to that, the Divine authority for which they dare not deny, and upon which their's is grafted? If we could but convince them that we do read and endeavor to understand both the Old and New Testament, only, we must not like them, invert the order by beginning with the New; nor can we drag texts of Scripture out of their natural order, and wrest them to a sense foreign to their obvious purport; perhaps they at least will acknowledge that there are many and most weighty and powerful arguments against them, and that the success of the proselyting system, might often be the offspring of ignorance or imposture; and that by their continuing to resort to the usual expedients, in order to lead Israel from the Faith of their Fathers, they become chargeable with casting stumbling blocks before the blind, (the ignorant) or with affording strong worldly temptations for hypocrisy.

Still it might be asked, wherefore broach again, a question so frequently, and so fruitlessly agitated? In reply, I point to our unprecedented position. Were we in a country in which nothing is allowed to be said but what is agreeable to those who stand at the helm of affairs; and some truth, when struggling into light, must appear in a certain disguise, lest it might be considered as contraband, then it must be admitted that such an inquiry would be unprofitable. Or were this one of the by-gone ages, wherein the mass were content to regard the highest interest of man, through the medium interposed by a corrupt clergy; and when it was not a point which constituted the religious difference between the two creeds, but the very existence of Judaism was the ground of contest, and nothing less than the entire annihilation of it, could have appeased the wrath of its opponents, then such an inquiry would be hopeless. Again, were our lot cast amidst a nation of mere spiritualizers, who in order to accommodate the contents of Scripture to their preconceived and self-righteous opinions, wrest passages from their connection in order to put them into the crucible of their own conceit, there to volatilize them until nothing but a coarse residue is left for Israel: with regard to such men, it is true, we might at once abandon the inquiry, as unlikely to lead to any practical result. To such people, Israel appears but as a performer, who after the close of the scene, remains still obstinate on the stage. But happily our circumstances are

now widely different. We live in a country wherein truth may present itself in any shape. In an age where millions of individuals read and think for themselves; amidst a people beginning to read and understand the word of God, as it ought to be read and understood. They no longer fancy Israel a corpse, but consider him as one who lives, breathes, and walks amongst them. He is no longer hunted down, and reviled as opposed to the plain word of God. Therefore is it, that an inquiry into the question at issue, might be found to lead to a result different from any former one.

NEW-YORK, *September 24, 1850.*

CONTENTS.

Have the Jews corrupted their Scriptures?.....	1
Is the Messiah required to bruise the head of the serpent?.....	3
Do the Jews believe that there is a Satan (called Devil)?.....	4
Proof from the Old Testament of a resurrection, and of a future reward and punishment,.....	6 & 8
Dissimilarity between the Christian Messiah, and the one foretold by the Prophets,.....	10
Israel a standing miracle, and exhibiting to the world a testimony in favor of the Mosaic law, and of the fulfilment of prophecies....	12 & 61
Are miracles a proof of a divine mission? And who did Moses refer to when he promised, "I will raise them up a Prophet from among thy brethren like unto thee?".....	13 & 62
Jesus a Prophet,.....	14
Reason of the continued exile of the Jews,.....	15 & 79
Was Jesus a Law giver equal to Moses?.....	16
Comparison between the Law of Moses and that of Jesus; abrogation of the former, and practicability of the latter,.....	17 & 19
The Sabbath day,.....	20
Blood required for the remission of sin,.....	23
Has the Priesthood of the Messiah been substituted for that of Levi,...	28
The kings of the earth &c., set themselves &c., against the Lord; and again—They pierced my hands and my feet—who did the Psalmist refer to?.....	29
Bethlehem the birth-place of the Messiah,.....	31
A divine character claimed for one bearing high sounding titles, such as Wonderful Counsellor, the Mighty God, &c.....	32
The martyrdom of the Apostles proof of their sincerity, and of the truth of the doctrines they preached,.....	33
The worth of the testimony of Paul,.....	34
Could Paul have deceived his converts when he reminded them of the gifts conferred on them by his ministration?.....	36
The sceptre shall not depart from Judah &c., until Shiloh come,....	35
The Messiah born of a Virgin,.....	36
The cause of the flowing in of the Gentiles to the Christian Church, and of the fewness of proselytes to Judaism.....	42
Interpretation of Isaiah liii. whether it refers to a suffering Messiah,...	44
Interpretation of the 70 weeks of Daniel,.....	49
Was the glory of the second temple greater than that of the former,...	52
The 30 pieces of silver supposed to allude to the selling of the Messiah,...	53
And they will look to me whom they have pierced. Who does it refer to?.....	56
Reasons of the Jews being so determinedly opposed to Christianity,...	58
Do the Jews believe that Jesus was crucified, or that their fathers had a hand in it?.....	59
Are the Gospels genuine or not?.....	60
The general expectation of the Messiah, and the consequent appearance of so many pretenders about the time when Jesus appeared,.....	63
Jesus could not have been a wilful impostor,.....	66
Contradictions and misquotations from the Old Testament, and probable honesty of the Apostles.....	67
Christians out-Pharaohed Pharaoh,.....	71
Barbarities repeated by some Christians since 1840,.....	73
Job truly a type of the Jews,.....	80
Vocation of Israel,.....	82

ERRATA.

- Page 17, line 4, in the note, for "them" read—the Jews.
" 10, line 2, for "be done" read—done.
" 63, line 8, from the bottom, for "he" read—his.

THE CHALLENGE ACCEPTED.

DIALOGUE I.

CHRISTIAN. My Brother.—My hearts desire and prayer to God for Israel, is that they might be saved. You cannot but see that Judaism and Christianity both stand upon the same bottom; and if the revelation of Moses be true, that of Christ must be true also; you must therefore renounce the one or embrace the other. The miracles recorded of Christ being as great as those recorded of Moses, what reason can he give for the believing the one, and yet rejecting the other? There can be none my friend; only there are some prejudices under which you labor, that stop your way towards receiving of the truth, which you cannot deny; as conceiving it inconsistent with your interpretations of some texts in your law.

JEW. To what purpose my friend are you so anxious for the conversion of the Jews? Is it that they might be instructed by you in humanity, morality, charity and sobriety? Does their being deficient in them, make them dangerous to society?

CHRISTIAN. I must own to my shame, that the want of these are much more felt among us, than among you, which the calendar of all criminal courts but too frequently prove. But this is one of my principal reasons in longing to see you united with us; to be our teachers, as is assigned to you as a peculiar people, and as a kingdom of priests, and as we are told, Romans xi. 15, *For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?*

JEW. Were we certain that our union would be a gain to you, and no loss to us, gladly would we, for the love we bear to our fellow men, join you, for to lessen depravity and promote charity; which last, though so strongly inculcated in the Christian doctrine, has with the generality of its professors become a dead letter.

But my dear friend, you cannot but feel, that it is not in a man's own power, to change his sentiments of things, without sufficient reason to convince him; at least, what he thinks a sufficient reason. And of all changes it is known those in religion are the most difficult.

You, I believe, will also admit, that the Jews could not have been guilty of corrupting the text of Scripture in the original; for, had they set about doing so, it was likely they would have fixed on those

passages which were thought to speak most plainly in favor of Christianity; and Christians might then have justly complained, as Mohammed did unjustly.

Besides, how could they have introduced a corruption into all their copies, when they were scattered over the world? or how could they have corrupted all the copies in possession of Christians? since from very early times, there were persons among the latter capable of reading and understanding the original text.

This granted, and we having before us the last words wherewith the last Prophet has sealed prophecy, Mal. iv. 4, *Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.* How can we be expected to regard both the Old and New Testament of equal authority, when on inspection, it is found that these Booke distinctly contradict each other?

CHRISTIAN. Contradict! there not only is no contradiction to the law in the Gospel, but I challenge you to prove that the law can be true, unless you allow the truth of the Gospel. For no other way possible is there to reconcile the promises made in the law, but as they are fulfilled in the Gospel. If the Messiah was prophesied of, and typified in the law, then His coming will indeed put an end to these; but not by way of destroying, which would be contradicting, but of fulfilling them; which is confirming and attesting to the truth of them, as Jesus himself said, Math. v. 17, 18, 19, *Think not that I am come to destroy the law or the prophets: I am not come to destroy but to fulfil, for verily, I say unto you, till Heaven and Earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of those least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven; but whosoever shall do, and teach them, the same shall be called great in the Kingdom of Heaven.* Luke xxiv. 44, *And he said unto them &c., that all things must be fulfilled which were written in the law of Moses and in the Prophets and in the Psalms, concerning me.* Let me give you a few instances out of the many I shall have to draw your attention to.

JEW. Before you proceed to produce any instance, let me assure you, that most readily do I accept your challenge; but at the same time, I must impress on your mind that the law of Moses, not having been given to your charge, you are not only free of it, but are perfectly justified to abide by the doctrine of the Gospel, as accepted by your forefathers; but we who alone have been made responsible as to the keeping of that law, (Deut. xxxiii. 4,) *Moses commanded us a law, an inheritance of the Congregation of Jacob* dare not like you, consider it merely typical, or as you call it, the shadow of a substance to come, typified in it.

CHRISTIAN. You, I suppose, will not contend that men were never under the wrath of God; nor can you deny that the chief end of the coming of the Messiah, being to bruise the head of the serpent, who had seduced man to sin. Seeing that Moses has told

us that he was promised to Adam and Eve, immediately upon their fall (Gen. iii. 15). Then were sacrifices instituted as types of the great and holy sacrifice, which could bruise the serpent's head, and make atonement for sin; which by that promise was reserved for the seed of the woman, and therefore could not be fulfilled in the blood of beasts.

JEW. What I shall often have to remind you of, is, Deut. xxix. 29, *The secret things belong to the Lord our God, but those things which are revealed, belong unto us, and to our children for ever, that we may do all the words of the law.* Here we are told in terms as plain as words can make them, that it is not for us to dive into mysteries, but the law as revealed we are to keep; and as our legislator goes on to say, Deut. xxx. 11, 12, 13, 14, *For this commandment which I commanded thee this day, is not hidden from thee, neither is it far off. It is not in Heaven, that thou should'st say, who shall go up for us to heaven and bring it unto us that we may hear and do it? neither is it beyond the sea, that thou should'st say, who shall go over the sea for us, and bring it unto us, that we may hear it and do it? but the word is very nigh unto thee, in thy mouth and in thy heart, that thou may'st do it.* We have no notion of the necessity of a Messiah to bruise the head of the serpent, which had seduced man to sin, for, that mankind came through it under an eternal curse, neither appears throughout the Old Testament, nor in any of the Gospels. We cannot comprehend that He whose attributes are *merciful and gracious, long suffering, and abundant in goodness and truth,* (Ex. xxxiv. 6,) and who as the maker of man, knew what materials he made him of, could at the first failing of man, be so wrath with him, as not to be appeased but by blood.

His having preferred the offering of Abel to that of Cain, is not the least proof to us, that the one was accepted because it was a bloody sacrifice, and the other was not, was therefore rejected. All we can infer from it, is, that the former properly evinced his respect for God, by bringing an offering of the best of his produce, and the latter did not. Still he was assured that it rested entirely with his future dutiful conduct, to regain the favor of the offended Deity without blood and without an intercessor, Gen. iv, 7, *If thou wilt do good, may'st thou not lift up (thy fallen countenance)? but if thou wilt not do good, sin lieth at the door, and to thee is his desire, yet thou can'st rule over him** A warning to man that his being unmindful of committing lesser sins, will ultimately lead him from crime to crime, up to those of the deepest hue.

* Sin being here personified as a seducer who lieth at the door waiting with a desire to seduce man, (as *Ibid* viii. 21, *For the imagination of the heart of man is evil from his youth;*) yet over whom man can prevail. Much has been written by Christian Theologians on this passage, and but few have found satisfaction in their own interpretation. That which is so simple, yet fully expressed in a few words never entered their mind, and they cannot well accept of a Jewish interpretation, not thinking it likely that one not imbued with Christian principles, should understand his Bible in the original, better than they who have spent so much of their time on Latin and Gree.

DIALOGUE II.

CHRISTIAN. As you apparently have not, like many of your brethren, been terrified from reading the New Testament, you must have learned from it, that your fathers in the times of our Saviour, believed that there was a powerful and malignant Being called the Devil and Satan, who by sufferance of God, is the Prince of this world, the author of sin, woe and death. Who can now deliver mankind from the vassalage of this monster, if you deny that the Son of God has descended from Heaven, and purchased their ransom of the tyrant at the price of his blood ?

JEW. You are much mistaken if you suppose that the Jew is frightened of reading the New Testament. And had Christians shunned the Old Testament, as little as we do the other, they would long since have found out their error, with regard to the reasons and motives which have prevented the Hebrew nation from the receiving the system of the New Testament.

But: Christians after having in vain endeavored to bring the Old Testament into oblivion, would not allow the Jews, after hearing with patience, railing accusations in abundance, to answer in their turn. Having been successfully accused of incorrigible blindness and obstinacy; and while volumes upon volumes have been written against them, and the arguments therein contained, supported and enforced by the power of the inquisition, they have until within lately, not been willingly suffered to offer to the world one word in their own defence, but have been compelled to leave misapprehension unexplained, and misrepresentations unrefuted; hence their adversaries have for so long a time triumphed over them without measure, only because they have been suffered to do so without contradiction, and the world did not consider that nothing was more easy, than to confute a people whose tongues were frozen by the terror of the inquisition, and persecution.

I now come to the question of Satan, or the Devil as you call him, whose existence and power you are so confident our fathers believed in. It is true, after their return from Babylon, they believed that there was under the command of the Supreme Being, an angel, who was the tempter, the accuser, and finally the angel of death. But they did not go the length Christians go, respecting the angel of darkness, to consider him as a rebellious independent prince, whose chief work was to seduce all mankind into rebellion against their Maker. Math. iv. 8, 9, "Again the Devil taketh him up, &c., showeth him all the kingdoms of the world &c., and said unto him, All these things will I give thee, if thou wilt fall down and worship me." (ii Cor. iv. 4.) He is called the God of the world, and Christians alone are said to be delivered from the power of darkness, and to be translated into the Kingdom of God's dear Son, they

being considered as the subjects of Jesus, and the rest of the world as belonging to the Kingdom of Satan.

All this very much agrees with the fundamental principles of the religion of Zoroaster the Prophet of the Persians; "that the angels of light and darkness are in a perpetual struggle with each other, and which struggle shall continue to the end of the world, when a great retribution shall be rendered to all according to their works, after which the angel of darkness and his followers shall go into a world of their own, where they shall suffer in darkness the punishment of their evil deeds; and the angel of light, and his followers shall also go into a world of their own, where they shall receive in everlasting light, the reward due to their good deeds."

CHRISTIAN. And do you not believe that there is a Satan? Is there not one mentioned in the Old Testament?

JEW. Yes, there is; but we interpret it different from you. We consider Satan mentioned in the Old Testament, to be no more than God's minister of punishment, and as much his faithful servant as any other of his angels; like the angel sent to destroy Sodom, (Gen. xix. 1, 13,) and the one sent to punish Sennacherib, (ii. Kings, xix. 35,) and to the like one David referred when he prayed, Psal. xxxv. 6, "and let the angel of the Lord persecute them."

Thus a *Satan* is applied to any angel of the Lord, sent upon an errand of punishment, as the angel of the Lord who stood in the way for an adversary, literally *for a Satan* against Balaam with his sword drawn in his hand (Num. xxii. 23, 32). It may be a spirit created for vengeance, which in the time of destruction pours out its force to appease the wrath of Him who made it (Psal. civ. 4), "who maketh spirits (or winds) his angels, flaming fire his ministers."

But *the Satan* is supposed to be the chief of those ministers of God's will, whose office is to execute his ordered commands upon the guilty, i. Kings xxii. 21, "And there came forth the spirit, and stood before the Lord, and said, I will persuade him." And may be sometimes, as in the case of Job, the minister of probation only, rather than of punishment; yet never to act contrary to the will of God. So it is clear from Job, i. 12, and Zech. iii. 1, 2. Even David is said to have been feared as a Satan among the Philistines, i. Sam. xxix. 4. But the Devil and Devils so often mentioned in the New Testament, (Math. viii. 28, ix. 32, xii. 22, xv. 22,) we cannot but consider as imaginary beings. Their ever having existed, even Christians in this 19th century cannot help doubting; seeing that those demons or evil spirits have no existence now, either among the worshipers or deniers of Christ, and that those possessed of them are sent to the place appropriated for them, the Lunatic Asylum,

CHRISTIAN. I now begin to suspect I am contending with a Sadducee, who denies any reward or punishment after death; with whom, to come to an understanding, it would be vain in me to expect. But if there be no ground for my apprehension, and you admit that there is a punishment after death, without at the same

time admitting the benefit some of the dead will have from the Messiah, and deny any thing in your law to be a type of Him. I desire to know what plain text you have in all the law of Moses, or in the Prophets for everlasting life in Heaven, or for a future reward and punishment?

Jew. Do you think we must look to the New Testament, to be taught of resurrection and life eternal? Let me tell you that this belongs to the Jew's creed, which they were taught by their own Prophets. Psal. xvi. 10, "For thou wilt not leave my soul in the grave, neither suffer thy pious one to see destruction."* Psal. xcii. 7, "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is, that they shall be destroyed for ever." Eccles. xi. 9. "Rejoice, O young man &c., but know thou that for all these things, God will bring thee into judgment." Ezek. xxxvii. 12, "Therefore prophesy and say unto them, thus saith the Lord, God; Behold, O my people, I will open your graves, and cause you to come out of your graves, and bring you into the land of Israel."

Daniel xii. 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. xii. 4, "But thou, O Daniel, shut up the words, and seal the Book, even to the time of the end. Many shall run to and fro, and knowledge shall be increased, (13) But go thou thy way till the end be; for thou shalt rest, and stand in thy lot, at the end of the days."

In Isaiah (xxvi, 14,) we read, "They are dead, they shall not live; they are deceased, they shall not rise; therefore hast thou visited and destroyed them, and made all their memory to perish." (19) "Thy dead men shall live, and my dead body † let them arise, Awake and sing ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

Now I presume, my friend, you had ample proof that our Prophets, who were antecedent to your Christ, plainly taught us that death would not deprive the pious of their reward; for God would raise them from the dead, and make them happy.

The Prophets however did not pretend to have been in the secret of God, as much as did the disciples of Christ. In Revelation, (vii.) John relates, how he saw the servants of God sealed in their foreheads. "The numbers sealed of the tribes of Israel, to have been an hundred and forty and four thousands; who together with an innumerable multitude of other nations stood before the Throne, with their robes washed in the blood of the Lamb." He also gives a full description (xxi.) of a new Heaven and a new Earth, as well as of the Heavenly Jerusalem. Lastly, he was desired, (xxii. 10,) "not to seal the sayings of the prophecy of that Book, for the time was at hand." Thus this much favored Apostle had

* Though Christians apply this to Christ, yet they cannot deny that in the primary sense, it refers to David himself. And what the translators call hell, is in the original expressed by *grave*

† Speaking of the nation in the singular.

the privilege to unseal what was to be left sealed by, and hidden from Daniel. His "time at hand" must evidently be understood to extend only to about eighteen hundred and perhaps eighteen millions of years; and as to the number of the tribes of Israel, who stood before the Throne with their robes washed in the blood of the Lamb, meaning of course, those who by the Holy Inquisition; and similar persuasive arguments had their robes washed in their own blood, *i. e.*, the blood of the Lamb led to the slaughter; the Apostle might without exaggeration, have added a few millions to his 144000.

DIALOGUE III.

CHRISTIAN. I appeal to yourself, whether Christ's triumphing over all the powers and malice of that serpent, the devil, who, as we believe, seduced man into disobedience, be not more worthy of God; a demonstration of greater power, wisdom and goodness, and a more literal fulfilling of that first promise of the Messiah, (Gen. iii. 15,) than giving to any one nation (though it were your own) the conquest over your enemies, and a temporal reign upon earth? Yet this is the objection your nation has against the true Messiah, as against Moses when in the wilderness. "Where is the inheritance of fields and vineyards that was promised to us?" Numb. xvi. 14. You hanker after these poor perishing things, and neglect your eternal inheritance. You reject our spiritual, and choose to yourselves an earthly and fighting Messiah. Is not the Gospel a more exalted and rational completion and archetype of your law, than the tables for municipal statutes. That is all the import, as you would have it, of the whole glorious dispensation to Moses. Will you degrade your law to mere nothing beyond the outward senses? Nothing but what is visible and temporary? To have no spiritual and eternal signification? Was this worth; or proportionable to that astonishing appearance upon Mount Sinai, and all those wonderful miracles by which your law was established?

But if you will look (with us) to the end of your law, then you will see every tittle and iota of it fulfilled, exalted, glorified in the heavenly reign of our Messiah. We indeed look with reverence and great veneration upon your law, as the schoolmaster that was ordained to bring us unto Christ; as the ladder that was set to climb up into heaven. But you will not climb with us; you say that the top does not reach to Heaven, therefore you stop short upon the lower steps. The Patriarchal dispensation before the flood was one step; the Abrahamic another; the Mosaic another; and you still expect another, the last and most perfect under the Messiah. Yet you reject it; now it is come, and there is to be no other.

JEW. Respecting the serpent, the seducer of men, which you insist must necessarily have been the devil, to triumph over whose power and malice, the Christian Messiah was indispensable, I have only to repeat, that we totally deny the existence of that infernal Being; and as I have already observed, it is not for us to seek for an explanation on that mysterious narrative of the serpent, since it was deemed best by the narrator to conceal it from us; and he explicitly told us that "secret things belong to the Lord our God." But by your accusing us of hankering only after the poor perishing things, and neglecting the immortality of the soul, because we, you imagine, can find in the law nothing but what is visible and temporary; you wrong us very much. That life eternal belongs to our creed, I thought I have proved to you already from the Prophets. But we derive that hope from the Penteteuch as well.

Firstly, from the grand distinction made in the creation, between that of man and the brute. Of the latter it is related Gen. i. 20, "And God said, Let the waters bring forth abundantly the moving creature that hath life." (24) "And God said, Let the earth bring forth the living creature." But the former how different his formation. (26) "And God said, Let us make man in our image, after our likeness."* This, "in our likeness," God not being material, can only refer to the immortality of the soul; accordingly, Gen. ii. 7, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life." Solomon in referring to this, Eccles. xii. 7, said, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it."

Secondly, as a reasonable being, and a believer in the justice of God, the Jew is thoroughly convinced from Sacred History, that retribution for our actions does not end with our earthly career. Gen. v. 24, "And Enoch walked with God, and he was not, for God took him." He, an antedeluvian, at his age died a prema-

* Some, in their ignorance of the Hebrew language, were determined to prove from this, "Let us make man in our image," a plurality in the Godhead, a Trinity; not knowing that Elohim as well as Adonay and Baal, being names denoting dominion, so that on account of the many powers combined in them they stand frequently in the plural number, though joined with an Adj. or Verb singular; and that they are also used for a singular even if joined to an Adj. or Verb plural. Whereas Jehovah, the proper and peculiar name of God, neither it nor the Adj. or Verb joined to it, ever stand in the plural number. Thus, Gen. xlii. 30, "The man who is the Adonay (lords) of the land" - Ex. xxi. 29, "And it has been testified to his Baal's, (for Baal, master) and he said the Elohim," always so. Ex. xxxii. 4, "These be thy Elohim who have brought thee up" Josh. xxiv. 19, "For he is an holy (literally, holy ones) God." 1 Sam. xxviii. 13, "I saw Gods (for a divine being.) ascending," here the Particip. is like Elohim in the plural, though she afterwards explains, that "his form was that of an old man."

Those who in their ignorance will still adhere, to their long cherished notion on Elohim, and insist on including in it, *God the Son*, and the *Holy Ghost*, must make it agree if they can, with the declaration of God himself, Deut. xxxii. 39, "See now that I, even I, am he, and there is no Elohim with me."

ture death. Moses himself, who alone was honored by God with the title of "My Servant who is faithful in all my house," (Num. xii 7,) and whose life, whether as captain or legislator, was so disinterestedly, (Numb. xxi 15) and wholly devoted to the people that so repeatedly rebelled against him, that he even offered his very existence in its behalf; (Ex. xxxii, 32) yet after he had entreated God in vain, to be allowed to see the promised land, he perfectly resigned, thus reminds his flock thereof, Deut. iii. 26, "But the Lord was wrath with me for your sakes, and would not hear me; and the Lord said unto me, Let it suffice thee, speak no more unto me of the matter." Is it possible to suppose, that both, body and soul, either of Moses or of Enoch, were annihilated at the same time? "That be far from thee! shall not the judge of all the earth do right?" Gen. xviii. 25. Moses however knowing as he did, that man can best be made to adhere to the law by fears and hopes in this world; to it, therefore he confined his threats and promises, and they having been literally fulfilled, proved him to all the world, a true messenger from God, whereas with promises of retribution in another world, any impostor may with impunity arrogate to himself, as coming with a mission from God.

CHRISTIAN. I am sure my friend, you will not rank Christ among the impostors, such as Mohammed and others, who pretended to be sent by God, without the least claim to it, either by prophesying, or by performing miracles. If you would but allow, that the matters of fact of our Lord Jesus, as recorded in the Gospel, are true, you could not contend, that this does not infer the truth of his doctrine, by alleging those seeming miracles, which he wrought were done by magic, or as some philosophise, "we cannot be sure of miracles that they are true, because we do not know the utmost extent of the power of nature, and consequently cannot know what exceeds it." For how will you rescue the miracles of Moses from the same objection? The comparison in this case must lie betwixt the miracles of Moses and Christ. And I believe you will not deny, that those recorded in the Gospel, are full as great as those in Exodus.

And then, that text, Deut. xviii. 19, will look very terrible upon you, "that whoever should not hearken to the Messiah when he came, God would require it of him." And you feel it severely, that God has required it.

JEW. You ought to know my friend, that Christ could not claim the Messiahship, and vouch his commission by miracles only. For in the first place, you cannot find all over the Old Testament, that the Messiah the son of David, was to work miracles any more than David himself did.

Secondly, even supposing the miracles of Jesus to have been true, yet as no miracles can prove that which is false in itself, to be true, if Jesus be not foretold as the Messiah in the Old Testament, as I am prepared to prove, no miracles can prove Jesus to be the Messiah. He himself, gave warning (Math. xxiv. 24,) that false

Prophets and false Christs shall arise and show great signs and wonders. How then should miracles be done by him, prove him to be a God? but when done by others should demonstrate them to be false Prophets and impostors. If miracles would prove the Messiahship of Jesus, so also they would prove the Messiahship of false Christs. Hence we find in the New Testament, that all the recorded miracles of Jesus, could not make the Jews believe him to be the Messiah; nay, not even his mother, brothers and sisters; as is evident from John vii. 5, and Mark iii. 31, vi. 3, when they thought he did not answer the description of that character given by the Prophets.

What I have to object to what you are so desirous to establish, regarding the similarity between Jesus and Moses; I shall leave for the future; wishing now to point out to you the dissimilarity between your Messiah and the one foretold by the Prophets.

They testify that His coming should be in the end of days. Isa. ii. 2, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains &c., and all nations shall flow unto it," (4) "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks, nation shall not lift up sword against nation, neither shall they learn war any more." Isa. ii. 17, 18, "And the Lord alone shall be exalted in that day. And the idols he shall utterly abolish." Mal. iv. 5, "Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord" (6) "And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, &c."

Whereas, Jesus testifies concerning himself, that he did not come to establish peace in the earth, Math. x. 34, "Think not that I am come to send peace on earth; I came not to send peace but a sword." (35) "For I am come to set a man at variance against his father, and the daughter against her mother, &c." John the Baptist, whom Jesus desired his disciples to receive as the expected Elijah, could not pretend to be that promised Prophet, as he even had to enquire of Jesus, whether he was the Messiah.—Samuel had no need to be informed by Saul or David, whether they were to be made Kings. Again, John is said, at last to have been put to death, Math. xi. 2, 3, 14, xiv. 10. How different from the real Elijah, who indeed was a Prophet, and defied the King his enemy, 1. Kings, xviii. 18.

Dan. ii. 28, "But there is a God in Heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days &c." (44) "And in the days of those Kings shall the God of Heaven set up a Kingdom which shall never be destroyed, and the Kingdom shall not be left to other people, but it shall break in pieces and consume all these Kingdoms, and it shall stand forever." Whereas after the coming of Jesus, we see so many independent Kingdoms distinguished by different laws and re-

ligions, instead of the only King, the King Messiah, spoken of by Daniel, and the only religion named in Zech. viii. 23.

Again, the prophecy of Daniel alluded to, admitted by all to refer to the four great empires, the Babylonian, Persian, Grecian, and the Roman, the last of which to be divided into many Kingdoms, foretells, that on the latter days of these Kingdoms, God would set up that Kingdom which would never be destroyed, but not till after the destruction of the Roman Empire, whereas Jesus was born in the time of Augustus, when the Roman Empire, was in the highest of its splendor and vigor.

Likewise, the Idols which were to be cut off in the time of the Messiah, have not passed away with the coming of Jesus. Indeed, Mohammedism has done much more towards abolishing idolatry, than Christianity was able to do. Besides the worship of Jesus, the Virgin Mary, and the Saints, and their images, which was established in a few hundred years after Jesus and continues to this day, is itself rank idolatry.

Lastly, in the time of the Messiah, Israel shall be forgiven of all their sins, Jer. l. 20, Ezek. xxxvi. 25, and Ezek. xxxvii. 23, 24, "Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions, but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them, so shall they be my people and I will be their God. And David my servant shall be King over them, and they all shall have one Shepherd," &c.

In the time of the Messiah, there are to be no calamities, no affliction throughout the land of Israel, and the glory of God was again to return to that people, and they were to be endowed with the spirit of prophecy, with wisdom and knowledge, and God will gather them to their country, not leaving any one behind, and will no more hide his face from them, Isa. xi. 9, Jer. xxxi. 16, 33, Ezek. xxxix. 28, 29.

Now can you say, with the hand upon your heart, that any of these prophecies have been fulfilled, either in the days of Jesus or ever since? Knowing as you do, that ever since the establishment of Christianity, in the time of Constantine, as the religion of the State, the Jews have been scattered, and suffered more calamities than ever they had before. It is therefore demonstrable that either the Prophets were not true, or Jesus was not the true Messiah.

DIALOGUE IV.

CHRISTIAN. I sincerely believe in the accomplishment of whatever the Prophets have predicted respecting you, seeing how very exact and particular God has been in fulfilling so many promises, He by the same Prophets has made unto your nation. One especially, which cannot but confound the Deist, who calls for

ocular demonstration The Deists have made you, of all people, their reproach, because you have been called the peculiar people, the holy nation chosen of God before all nations upon the earth. Yet ye were the fewest of all people. They will not believe that God has more regard to the Jews than to any other people, or gave any prophecies concerning you. They say you coined those prophecies after the facts they speak of. But they demand the fulfilling of a prophecy which they may see.

And this that I speak of is obvious to the eyes of all the world. It is recorded, [Jer. xlv. 28,] "Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure, yet will I not utterly cast thee off." In Jer. xxxi. 36, it is written, "If those ordinances (of the sun, moon and stars) depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever." In Isa. liv. 10, it is thus confirmed, "For the mountains shall depart and the hills be moved, but my kindness shall not depart from thee," &c. How literally this is fulfilled at this day. The great and famous monarchies, who in their turns governed the world, and successively had conquered the Jews, (the Assyrians, the Babylonians, and the Roman) are all vanished as a dream, there is not one of them left. But your nation, though sifted among all nations, as your Prophet Amos (ix. 9,) expresses it, yet ye are preserved a visible distinct people, in all the nations whither you have been scattered; and the rage of many Kings and governments have been let loose against you, to root you off from the face of the earth, and you had no helper; yet the Lord was your helper, and put it out of the power of all the earth to infringe the promise he had made to you.

This is a standing miracle exhibited to the whole world. The Deist dare not say, that these prophecies were not made before the fall of those monarchies. And what a folly, as well as vanity had it been in the Jews, to have forged such audacious and provoking prophecies, to have dared all the powers of the earth to extirpate them, who hated them, and had them perfectly at mercy.

And with this wonderful instance before mine eyes, I may be permitted to ask, since you are told in your Scripture of the several captivities into which you were sold, for your repeated idolatries, the last of which, the longest, was the captivity of 70 years in Babylon, after which you were cured of your idolatry, and to this day, have kept yourselves in the greatest abhorrence of it; what reason can be ascribed for your present dispersion over the face of the whole earth, without a Prophet, without a temple or sacrifice; and that not only for 70 or 700, but upwards of 1800 years? Except this heavy judgment came upon you for your hardening yourselves against the clear proofs which your Messiah brought of his mission; there is therefore no appearance of your being delivered agreeable to Deut. xviii 19, till you shall repent of

this great sin, the rejecting and crucifying your Messiah, whose blood your fathers laid upon themselves and their children, Math. xxvii. 25. The judgment for which upon you is much greater than what you suffered for all your several idolatries, or other sins.

JEW. As you seem to lay so great a stress upon the said passage in Deut. I will at once proceed to reply to it. But first I must call to your mind what is said before, Deut. xiii. 1, 2, 3, 4, 5, "If there arise among you a Prophet, or a dreamer of dreams, and give you a sign or a wonder, (a miracle) and the sign or wonder come to pass, whereof he spake unto thee saying, let us go after other Gods, which thou hast not known, and let us serve them, thou shalt not hearken unto the words of that Prophet, or that dreamer of dreams, for the Lord your God proveth you, to know whether you love the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him. And that Prophet, or that dreamer of dreams, shall be put to death, because he hath spoken to turn you away from the Lord your God, &c." Again, Deut. xviii. 13, we are told, "Thou shalt be perfect with the Lord thy God," [14] "For these nations which thou shalt possess, hearken unto observers of times, and unto diviners, but as for thee, the Lord thy God hath not suffered thee so to do." [15] "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren,* like unto me; unto him ye shall hearken." [17] "And the Lord said unto me, They have well spoken, that which they have spoken." [18] "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him." [19] "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." [20] "But the Prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other Gods, even that Prophet shall die." [21] "And if thou say in thine heart, How shall we know [or distinguish] the word which the Lord hath not spoken," [22] "When a Prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the Prophet hath spoken it presumptuously, thou shalt not be afraid of him."

From this it is evident that miracles, or signs and wonders are no proofs of a divine mission, to teach doctrines novel and innovating; as signs and wonders are related to have been performed in

* There is no doubt from the context, that Moses was giving the people instructions of immediate use; and therefore in promising a Prophet to them, to whom they should hearken, he intended an immediate Prophet, as well as a succession of Prophets, who might be of use to them, such as Joshua and Samuel, who were endowed with a Spirit of God, (Josh. i. 18,) but could not have intended a Prophet 2000 years to come.

proof of the divinity of every religion under heaven. But veritable prophecy alone is the criterion, whereby we may know a true revelation from a false one; because none can know what is to come but God, and those sent by him. The Jewish Prophets were accordingly not acknowledged as such, but on account of their foretelling the truth. Thus it is said, 1. Sam. iii. 20, "And all Israel from Dan, even to Beersheba, knew that Samuel was established to be a Prophet of the Lord." Not because he performed miracles, he performed none, but because he was known as a Prophet, "For the Lord was with him, and let none of his words fail of their accomplishment."

The same may be said of all other Hebrew Prophets; though some of them performed miracles, yet not as a proof of their mission, for that was established before.

And if we test the character of Jesus by the said criterion, we must recollect, that those of his prophecies only can be available, which were committed to writing, before the event foretold came to pass, and therefore all his prophecies concerning the manner, and circumstances of his death, &c., must be set aside, as all those events are allowed to have taken place before any of the Gospels were written; and of course it is not certain that Jesus did actually foretell them. Besides all that can be brought forward as conclusive evidence in his favor, is his prophecy of the destruction of Jerusalem, and the events following, [Math. xxiv. 15,] and what he foretells concerning Jerusalem did in fact come to pass. But that was not a fulfillment of his prophecy, but that of Daniel [ix. 26, 27,] who did expressly foretell the utter destruction of the city and the temple, and whom Jesus expressly cites, and to whom he refers [Luke xxi. 22,] when he says, "For these be the days of vengeance, that all things which are written may be fulfilled;" and any Jew of that age without being inspired, might have foretold the destruction of Jerusalem.

Jesus however, did not stop where Daniel stopped, for he proceeds to foretell, Luke xxi. 25, 26, 27, 32, "And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, &c. And then shall they see the son of man coming in a cloud with power and great glory, &c., and that this generation shall not pass away, till all be fulfilled." That generation and many others having since passed away, and all those things not having been fulfilled, must be a satisfactory proof that he was not a Prophet, for there were at that time no signs in the sun, moon or stars: no great distress of nations except in Judea, and Jesus was certainly not seen by all the world coming in the clouds of Heaven with power and glory.

And as to your question: How comes it, that for all the idolatries and other sins, the longest captivity of our nation lasted only 70 years, and now after having been cured of idolatry, what can be the reason of our present dispersion over the face of the whole earth, and the continuance of it for about 1600 years, if not for

the rejection of the Messiah? I would in return ask of you, to whom this secret has been revealed, and who pretends to know the knowledge of the Most High. Can you account for the long captivity of our Fathers in Egypt, or for that of the ten tribes which has been longer than ours; and who can justly plead an alibi to the crime imputed to us, and reasonably ought not be accused of it?

But Scripture sufficiently answers your interrogation. It cannot be said, that the Babylonian captivity expiated the manifold crimes committed by us since we became a nation; whilst from 2. Chron. xxxvi. 21, it clearly appears "that the land was to enjoy its Sabbaths so long it should lie desolate;" or for so many Sabbaths of years as that particular law had been disregarded, as was foretold by Moses, [Lev. xxvi. 34]. But at the end of the 70 weeks of Daniel, when the measure of our iniquities was full, we then began to make reconciliation for all, by this long captivity.

DIALOGUE V.

CHRISTIAN. Your inference from Daniel is certainly very extraordinary, and such as I have never heard of before. I am glad however, that though your fathers, for reasons best known to them, have thrust the Book of Daniel, at the end of the Prophets, as if not belonging to those who were inspired in the highest degree, still you reckon him among the inspired, and I shall therefore have to request to learn from you the interpretation you put on his 70 weeks; a prophecy by which I have always understood the Jews are pinched so close, that to avoid it, they would endeavor to discredit the whole of his Book.

Now, however I must recur to that passage [Deut. xviii]. What chiefly distinguished Moses from all the other Prophets, you know, was his having given them a law, and since it was reserved for our Messiah alone, to be equal to Moses, a lawgiver, then the one like unto Moses spoken of, can be applied to none but to Christ. It is true, the law of Moses was perfect in its kind; but it was not designed or calculated for the conversion of the Gentiles. Thus that wonderful economy for the salvation of man, was brought about by the greatest of wisdom and goodness that was possible; for had the Jews all generally followed Christ, the Gentiles would never have received him, because they would have looked upon him as a legislator sent only to the Jews, whose law kept them at the utmost distance, and was a detestation of them; who therefore would have disdained to have received a law-giver from them. On the other hand, the Jews could never have received a Messiah from the Gentiles; that was contrary to all promises

made to them. It was therefore necessary that the Messiah should be of the Jews, be rejected and destroyed by them, so that he might become a universal law-giver to Jews and Gentiles.

And that God promised both a new law and another Priesthood superior to that of Levi, you cannot but admit, unless you throw off Jeremiah, and the Psalms of David, as well as the Gospel of Christ. For it is said, [Jer. xxxi. 31] "Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah." It is also expressly said, [Psal. cx. 4,] that the Messiah should be a Priest, not of the order of Levi, but of Malchizedek; and a change of the Priesthood, does necessarily infer a change also of the law. Since now the promises made to Levi, are, and have been long broken, then the promise concerning the Messiah, could never have been fulfilled, but in the person of Jesus.

JEW. Were I even to admit, [which I cannot] that a Prophet like unto Moses, may mean a Legislator, I cannot conceive how Jesus could lay claim to that title more than to that of a Prophet, which, I believe, I have already proved that he could not. The precepts he is said to have given them, are either taken from the Law of Moses, or where he contradicts it, [I am speaking of the moral law, which is asserted he did not intend to abrogate,] it would have been much better had he left it alone, John xiii. 34, "Jesus said to his disciples, A new commandment I give unto you, that you love one another." Surely this was not a new law, for we read in Lev. xix. 18, "Thou shalt love thy neighbor as thyself." Again he said, Math. v. 43, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy," [44] "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, &c." To hate an enemy, we nowhere find in the Old Testament, but on the contrary, Ex. xxiii. 4, "If thou meet thine enemy's ox or his ass, going astray, thou shalt surely bring it back to him again." Prov. xiv. 17, "When thine enemy falleth, do not triumph, and when he stumbles, let not thine heart exult." Prov. xxv. 21, "If thy enemy be hungry, give him bread to eat, if he thirsts, give him water to drink." These precepts are to the purpose, and are practicable; but the new law, "love your enemies," which must mean, to look upon them with the same affection that we feel for those who love us, is contrary to nature. And so all the rest of the precepts he is said to have given, are either a repetition of the law of Moses, or he was teaching things impracticable, or in contradiction to the law of Moses, and to his own assurance, Math. v. 18, "one jot or one tittle shall in no wise pass from the law." Math. v. 18, "I say unto you, whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery, and whosoever shall marry her that is divorced committeth adultery." Here he contradicts Moses, [Deut. xxiv. 1, 2, 3,] who permits divorce for faults less than fornication, though not for trifling causes, where no

doubt Malachi [ii. 16,] referred to in his admonishing them for their readiness to divorce.

The license Moses gives to a woman to be divorced and marry again, cannot possibly refer to one who was found guilty of adultery, for such a one, according to his law [Deut. xxii. 22.] had forfeited her life.* Again, [Math. v. 38,] Jesus finding fault with the law of eye for eye, and tooth for tooth, teaches them not to resist evil, but he says, "whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also." What then becomes of the assertion of the divines, that Jesus came to remove the heavy yoke of the Mosaic law; that the yoke of Christian morality is easy, and its burthen light? Will they, or can they bear such laws, if laws they may be called? Are not among all civilized nations the laws of Moses preferred, even as to eye for eye? which, as demonstrated in the Talmud, was never meant to be acted upon literally, but to exact due damages for it.

After all, the quotation you bring forward from Jeremiah, not only is no proof of the abrogation of the Mosaic law, and the substitution of a new law in its place, but it proves directly the contrary, as is sufficiently explained in Jer. xxxi. 33, "After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people, and they shall teach no more every man his neighbor, &c., for I will forgive their iniquity, and will remember their sins no more." Then, though the Prophet speaks of a new covenant, he says nothing of a new law, but on the contrary asserts that this new covenant would be effectual to make them obey the law, in which alone this covenant differs from the one entered into at Mount Sinai; for then, though the law was given them, it was not put within their hearts, but was left to their own control, to obey it or no, and which, so far from having been fulfilled in the time of Jesus, or his apostles, it has not been fulfilled to this day; for certainly God has not yet

* A law which condemns both the adulterer and adúlteress to death, cannot but be considered by the followers of the tolerant precepts of Christianity, as extremely barbarous. The dread of the punishment however was sufficient to deter them from committing that crime; so that there was very rarely, if at all, an occasion for suffering under that law. And to this day even, tho' the severe law is not in force, we who consider it as emanating from God, have yet such a respect for it, that to be guilty of the crime, is a thing hardly heard of; and consequently, no one need fear to have a child foisted upon him. But it is well known how often this is the case among the followers of the new law.

The contrivance by which Jesus is said to have deterred the witnesses from testifying against the woman taken in adultery, (and which in this or in any other criminal case, if acted upon, is calculated totally to frustrate the ends of justice, for what testimony would be sufficient to prove a fact, if the witnesses were required to be without sin?) in connexion with the anti-divorce law, are sufficient to produce crime in a state of circumstances wherein the man and woman mutually dislike each other. Adultery is thus the frequent consequence, and oftentimes murder is adúed thereto. The murder of the injured husband is added, either in cold blood, by the hands of either of the guilty party, or as an honorable amend, the adulterer sends a bullet through his already lacerated heart.

put his law in the hearts of the Jews, nor caused them to walk in it; neither has he yet forgiven their sins, or forgotten their iniquities; since they are even now suffering the consequences of them.

Nothing can be more expressly asserted in the Old Testament, beginning with Moses, and ending with Malachi, than Israel's perpetual obligation of that law. Isaiah expressing himself to that effect, says; (Isa. lix. 21.) "As for me, this is my covenant with them, saith the Lord; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

No more authority have you as to the institution of a new priesthood. That your opinion of the meaning of the Psalmist regarding Malchizedek is erroneous, I am prepared to prove; previous to my doing so however, you having forced upon me the comparison betwixt our laws and law-givers, I cannot refrain from calling to your mind, some of those precepts of Moses, which had the effect on his followers, that they, as you yourself had the candor to acknowledge, excel all others in morality, humanity and charity.

Sacred History informs us, that man, destined by the Creator to be lord of the Creation, was by His wisdom, made partly material and partly spiritual; as the Psalmist expresses it, "Made him a little lower than the angels;" not like them however, to obey his Maker's will, as it were, by instinct. But in order that he might receive his due reward, full power of choice was given him; for any influence on his mind would militate against what was said to the peculiar people of God, Deut. xxx 19, "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing, therefore choose life," &c., [20] "That thou may'st love the Lord thy God, and that thou mayest obey His voice."

Yet the choice set before the descendants of Abraham, was not to be confined to them alone; that in their dwellings alone there shall be light, while thick darkness brooded over all other lands; but was designed for the benefit of all mankind; for the Maker of all was concerned equally for all. They to whose keeping the law was delivered, were thus distinguished as a *Kingdom of Priests*, solely, to teach the human race how to live socially with, and not, like brutes, upon each other. And experience has taught us, that morality and humanity have increased in proportion, as people more or less have adopted the laws brought to them by that nation of priests, dispersed amongst them; and no doubt, that by these very laws, the purpose of God will ultimately be accomplished. Isa. ii. 3, "And many people shall go and say, come ye, and let us go up, &c, for out of Zion shall go forth the law."

First of all, He who made all things from nothing, surely could have made one sex, of every living creature, each to propagate its own species; but saw it good to create them male and female, especially man, of whom he said, [Gen. ii. 18,] "It is not good that

the man should be alone, I will make him an help meet for him." And ordained, [Gen. ii. 24.] "Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh." For they alone are the best society and comfort to each other. Whilst on the contrary, the apostle Paul in treating of marriage, [1. Corint. 7.] attaches imperfection to it, holding out esteem and perfection to celibacy. An idea, which not only does not favor population, which is the first source of power to every state, but the nations enlightened by the Gospel, if they did not neglect this peculiar precept, would turn hermits and nuns; would make themselves most miserable, from the desire to fulfil what they conceived to be the will of God. And only think of the immorality which must naturally be the effect from such an unnatural state of life.

The next law, [Gen. ix. 4.] "Flesh with the life thereof, its blood ye shall not eat," is likewise a precept for all mankind, not to be so cruel as to cut off a piece of an animal whilst alive. And blood especially is forbidden to all, and repeated most frequently, (as Lev. xvii. 10.) A prohibition in which the Naturalist heartily joins; for the eating of the blood, he says, not alone will cause a man to be of a sanguinary disposition, but will make his own blood impure, and prove highly injurious to his health. A truth established by experience. The Jew who naturally refrains from blood, and observing besides, another law, (Lev. xv. 19, and xviii. 19.) is known to be less subject to ills, such as those who abuse the privilege granted to them, are heir to,* and the committing of a premeditated murder, is altogether contrary to his nature.†

Another law providing for the preservation of mankind is, (Gen. ix. 6,) "Whosoever sheddeth man's blood, by men shall his blood be shed." And, that false humanity may not quibble at it; it is repeated in unmistakeable terms, [Num. xxxv. 31.] "Moreover ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death." For the prevention of possibly shedding innocent blood however, it is ordained, [Deut. xvii. 6,] that no less than two witnesses are required for the finding one guilty of death. The thoroughly sifted evidence of them, was a sufficient guarantee against a false accusation; and then, none could be put to death, but by the approbation of the Sanhedrin. There being a provision in the Law of Moses, that in criminal causes, and particularly where life was concerned, an ap-

* Christ having taught his followers, (Mat. xv. 11.) not that which goeth into the mouth defileth a man, they therefore think themselves privileged to reject nothing as food, not even blood and strangled, though expressly desired by their apostle to abstain from them.

† When the Prophet exclaimed, (Isa. i. 21,) "How is the faithful city become an harlot! it was full of judgment, righteousness lodged in it, but now murderers:" was indeed owing to their then degeneracy. The Law had almost come into oblivion, and was lost entirely afterwards, in the time of Manasseh, who is said "to have shed innocent blood very much, till he had filled Jerusalem, from one end to another. (2. Kings, xxi. 16, and xxii. 8.)

peal should lie from the lesser councils of seven, in the other cities, to the Supreme Council of seventy-one at Jerusalem.

One witness indeed was not enough even in matters of little importance, and whoever should falsely accuse another, is, according to that law, justly subjected to the same penalty he intended for the other. [Deut. xix. 15, 19,].

The Sabbath, a most beneficial institution, both for the master and his inferiors; which Christians pretend to observe, but, as if in defiance of the Law of Moses, have of their own accord, transferred it to the first day of the week; The Israelites, who still *remember the seventh day*, the day on which alone, the Manna was withheld in the wilderness, when enjoying that day of rest, do not forget as commanded, to allow their servants and cattle to enjoy it also.*

The treatment of slaves and of strangers, [non-Israelites,] has been repeatedly noticed by our Legislator, commanding us to treat them with kindness, [Ex. xxi. 2, 7, 8. and Ibid, 20,] the last must be understood of a non-Israelite, "But the stranger, &c., thou shalt love him as thyself, [Lev. xix. 34,].

Nor has been omitted, the laying injunction upon us, respecting the humane treatment of the brute creation, [Lev. xxii. 24,] "neither make such in the land," [as it should be rendered]. A prohibition of maiming an animal by castration, Deut. xxii. 6, 7, and xxv. 4, "If a bird's nest chance to be before thee, &c. But thou shalt in any wise, let the dam go, and take the young to thee. Thou shalt not muzzle the ox when he treadeth out the corn."

But above all, who will not admire the wise and merciful laws relating to our poor fellow countrymen. "The land shall not be sold for ever. And if one is compelled to sell his land, and not able to redeem it, then on the Jubilee he shall return unto his possession. Lev. xxv. 23, 25, 28, 35, 36. Then again; "If he has fallen in decay, thou shalt relieve him, [with a loan] that he may live with thee. Take thou no usury of him. Thou shalt open thine hand wide unto thy brother to thy poor, and to thy needy in the land."

* Christ and his Apostles well knowing that the institution of Sabbath was for the benefit of the Creation, have neither ventured to hint its abolition, nor have they ever thought of the putting it off to the first day. The resolution come to that effect some centuries after them, could not have been from any other motive, but to cause the Jews living amongst them to break that law, which stands in Scripture so prominently marked out, as a covenant between God and his peculiar people, (Ex. xxxi. 16, 17). To serve their purpose, they could not have hit on a better plan than to keep the Sabbath on the first day of the week, since the completion of most of the worldly transactions are generally left to the last day of the week, and consequently, many a Jew from the dread of ruining his affairs, thinks himself unable to dispense with his usual occupation on that day.— But no one would ever think of himself resting, and let his Jewish servant do the work for him; yet pious Christians, though laboring hard to make the working man keep the Sabbath so holy, as not to be able to obtain, or let others obtain refreshments or anything required for their comfort; still, will not deny themselves the pleasure of the services, not only of their horses, but also of their Christian servants, whether in their stable or in their kitchen.

Deut. xv. 11, xxvi. 12, "When thou hast made an end of tithing all the tithes of thine increase, the third year, which is the year of tithings, and thou shalt give it unto the Levite, the stranger, the fatherless, and the widow," &c.*

Now had these laws been copied by other nations, who call themselves enlightened, what an amount of misery and crime would it not have prevented among them.

As to judges and courts of law, our Legislator tells us, that Firstly, he hearkened to his father-in-law, and did all that he had said, "To provide out of all the people, able men, such as fear God, men of truth, hating covetousness." [Ex. xviii. 21, 24,] Then he ordained, [Deut. xvi. 18, 19,] "Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout thy tribes, and they shall judge the people with just judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes of the wise, and pervert the words of the righteous." Thus the judges were selected, not by influence and patronage, but by their own merits alone. Justice was brought home to every man's door, its seat having been located in the gate of every city, judgment given speedily and publicly. Thus, secret tribunals and holy inquisitions could have no existence, litigants could have no reason to dread a Court of Chancery, as have now those who are so unfortunate as to get entangled in litigation.

The King also, the fountain of justice, who, as is said, [Prov. xxix. 4,] *by judgment establishes the land*, was put under certain restrictions, in order that he might not be induced to tyrannize over his brethren. [Deut. xvii. 16, to 20,] He was not to be an alien, not multiply wives, horses, or wealth. He was "to write out a copy of the Law; and read therein all the days of his life, that he may learn to keep the Law; and that his heart be not lifted up above his brethren," which, great power and wealth, would infallibly cause; but the studying of the Law would prevent, and at the same time teach him how to do justice to his people, and never for the interest of a party, do violence to his conscience, and act against his own judgment. Unhappily the Kings of Judea were not mindful of these wholesome laws; and that was the cause of the ultimate ruin of the kingdom.

Now my friend, reflect and judge, who had truth and reason on

* It might appear strange that the Levite is ranked with the mendicants, and like them repeatedly recommended not to be forgotten. But it must be recollected, that he was in no respect like a modern priest. He did not make a choice of the ministry for the sake of its emoluments, for his was hereditary, born and bred to the service of God, to be the carrier and porter of, and chanter in the temple, as well as the national teacher, [Num. iv. and xviii. 6, 21, Deut. xxxiii. 10,] for which the tithe was all that was granted to him, no fees having been attached to his office. And as the Levites were a whole tribe who had no inheritance, the tithe they received [after their having themselves given tithe to the descendants of Aaron, Num. xviii. 26,] was no more than proportionably due to them, and yet there was no collector to enforce their demand.

his side; whether Moses, when he said, [Deut. iv. 6,] "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes and say, Surely this great nation is a wise and understanding people;" or the Apostle Paul, who could not find for that Law a better name, than "The weak and beggarly elements?" [Gal. iv. 9.

DIALOGUE VI.

CHRISTAIN. What heavy judgment then lies upon you, that you should harden your hearts against our Messiah, in expectation of another, in whom the prophecies of the Messiah can never meet? for the time is already past, as you yourselves must confess. Against this Messiah who shed his blood for you! who died praying for you! who offered up himself a sacrifice to purchase eternal redemption for you! which the blood of bulls and goats could never do.

The very institution of sacrifices, does declare, that God would require satisfaction for the sins of men; and that without shedding of blood there could be no remission; not of blood less noble than our own, but of the great Messiah, of dignity and merit sufficient to make satisfaction for the sins of the whole world, and who opens our way into the heavenly Canaan: Through faith in whose blessed passion and sacrifice for us, when lifted up upon the cross, like the brazen serpent in the wilderness; the mortal biting of our spiritual serpent, the Devil, is cured, and our souls eternally saved. These are the glorious things that were shown to Moses in the Mount, after which pattern he was commanded to frame the tabernacle, [Ex. xxv. 40,] and all the institutions thereof, as types and shadows of those things which were to be perfected in the heavens.

Do we therefore make void the Law? Yea, we establish the Law. We carry it whither it was intended. We show an eternal and heavenly light shining throughout all, and every institution of it. Be not afraid to lose your Law, or your Prophets. The Gospel is the best comment upon the Law; and the Law is the best expositor of the Gospel. Their harmony is wonderful. There is a divine majesty and foresight in the answer of every ceremony and type, to its completion. And there is one yet to be completed. O! the glorious day, when that shall come! That all Israel shall be saved.

JEW. I fear, my dear friend, you begin to lose your temper. It seems to me, as if you were angry at my not being able to see with your eyes. Already at the outset, I have declared to you, that the Old Testament alone must be my guide. In it, I can with

my own eyes see Judaism only, and Christianity I must ever consider as a superstructure, which cannot be allowed to demolish the structure it is resting on. I have proved, and I imagine, to your satisfaction, for you have not attempted to confute my arguments, that Judaism is well supported by reason; which cannot be said of Christianity; and what is more, that they are diametrical to each other.

In your last harangue, if I understood you rightly, you aimed at convincing me, that the commandments on sacrifices are absolute. That no remission of sin can be attained without shedding of blood. That since God cannot be in want of the blood of bulls and goats, another and more efficacious offering is necessary for the purging of sin; and therefore, as you conclude, the temple with its various offerings and utensils must all equally have been types of the great sacrifice, the Messiah; sent into the world, though not until upwards of four thousand years after the creation, to shed his innocent blood, to make atonement for past as well as for future generations, for all those who believed in him; and that consequently, we who in our dispersion are without any offering, and without the salvation of him, who is represented as the great sacrifice, must of necessity remain without any salvation whatever.

Now I must ask, firstly: Unless it was the determination of Omniscience to make us blind, which blindness could then not be imputed to us as a crime!* How is it that Moses not only omitted giving the least hint as to the being essential to us to look to *him*, in whom we are required to believe, all sacrifices were to terminate; but that he likewise omitted to denounce those who shall neglect to bring any sacrifice? Respecting the Paschallamb alone, Moses indeed did threaten. [Num. ix. 13.] "Because he brought not the offering of the Lord in his appointed season, that man shall bear his sin." But that was not a sin-offering, and accordingly no part of it was offered to God.

Secondly: If sacrifices be the types of him, so all-sufficient as is alleged, for the expiation of sin, why have they been ordained for errors and misdemeanors only, and not for graver offences as well? Num. xv. 30, 31.

Thirdly: How can it be inferred, that blood alone can make atonement for sin, when we find [Lev. v. 11, 13.] that unbloody oblations are equally effective to make atonement with?

Lastly: Why are all commandments in the Law of Moses to be practised at all times and in all places of abode, but sacrifices

* The reason of *hardening the heart of Pharaoh*, or rather, as it should be rendered, *allowing Pharaoh to harden his heart*, can not be applied to us, for there [Ex. x. 1, 2.] it is said, "That I might show those my signs amidst them. That thou mayest tell in the ears of thy sons, and of thy son's sons, what I have wrought in Egypt, and the signs I have done among them; that ye may know that I am the Lord." But who dare assert that God designedly suffered his first-born Son, Israel, to be blind, that he may not know the Lord? That Israel, of whom He Himself hath said, [Jer xxxi. 3.] "I have loved thee with an everlasting love!"

which are thought as indispensable for human salvation are excepted? They having been limited both to place and to time, in Jerusalem alone, and only whilst in possession of Israel, Deut. xii. 13. Besides, it was absolutely forbidden to any one to take the place of a Priest, except a descendant of Aaron. Num. xviii. 7.

We however consider the sacrifices ordained, as mere ceremonial; not as bribes, but solely as a manifestation either of gratitude, (a thank offering,) or of repentance, (a sin offering). And it is repentance alone by which sin may be expiated. David, for the double crime he was tempted to commit in regard to Uriah, is not said to have brought an offering to appease God with; but he was forgiven as a sincere penitent. 2. Sam. xii. 13. The Ninevites were saved from the destruction they were doomed to, by humiliation and repentance only.

The Patriarchs, we do not perceive had a notion of conciliating the offended Deity with their offerings. Adam, who was the first sinner, is not stated to have brought any offering. Cain, Abel, Noah and Abraham brought offerings of gratitude only, *i. e.* to return their thanks for the blessings, to him who gave them. And as offerings brought as manifestation of gratitude, &c., ought the more to be selected; Cain's, which was not so, was rejected. Thus the house of Eli made itself guilty in want of respect to God. 1. Sam. ii. 29.*

Now since, at the exit from Egypt, the practice of sacrifices had already been corrupted; for it had deviated from its primitive simplicity, and extended from thanks-giving to sin and augurial offerings; a custom diffused then almost among all nations; and as it would have required the performing of a miracle on the human character, to change the mind from one extremity to another; Divine wisdom, therefore, thought proper to introduce an improvement in Israel; not by dispensing with sacrifices altogether, but by restraining the evil, in confining them into narrow limits. And to preserve them effectually from falling into the idolatrous practices of their neighbors, an hereditary priesthood was ordained, to be duly initiated in the service of the true God, to whom alone they should be devoted; and they were strictly prohibited the making a display of sacrifices any where, but on a certain spot in their own land.†

* Offerings, though they are not at all required, yet if brought, they must not be contemptible, as, Mal. i. 8, "And if you offer the blind for sacrifice, is it not evil? &c. Offer it now unto thy Governor, will he be pleased with thee, or accept thy person?" Hence, (Lev, xxii. 20,) "Whatsoever hath a blemish, &c., shall not be acceptable for you." Ibid. xxi. 21, "No man that hath a blemish &c., shall come nigh to offer the offerings of the Lord." For though the outward appearance of any human being, can make no difference in the eyes of our Creator, yet does he reject one with a blemish, from performing the priestly office; just as an earthly Prince would resent as an indignity offered to him, to have such a one sent to him as a deputy.

† And since the sole purpose of the laws on sacrifices, was to prescribe respecting them an economical system; that Israel in their desire to imitate other nations, may not also fall into their errors; they were even permitted to have their Taber-

As to the passage, Lev. xvii. 11, "For it is the blood that maketh atonement for the soul," which is assumed, means nothing less than that the purgation of sin, can be effected by blood only; and it is concluded, that all the Patriarchs who brought offerings of the animal species, must have believed in the promise of God, "That Christ shall come and redeem man," *i. e.*, be sent by his Father to become a sacrifice for their sins, although it is nowhere said that without blood there is no remission of sin. It is indeed incomprehensible to attribute to the Deity, an act which He Himself so much abhors, that those who practised it he held up as being guilty in the highest degree. Thus, Deut. xii. 31, "For even their sons and their daughters they do burn in the fire to their God;" and He should absolutely have required *His own only begotten Son*, as he is called, to give himself up to Him (his Father) as a sacrifice. But in fact, the said passage in Lev. is not a peremptory command, but a permission, connected with what precedes it, "To the end that the children of Israel, may bring their slaughtering which they slaughter in the open field, even that they may bring them unto the Lord. And they shall no more slaughter their slaughtering unto devils.* For the life of the flesh is in the blood, and I have given it you, (with the permission to use it) upon the altar; for it is the blood which may make atonement for the soul." Of course for slight offences only, such as are specified Lev. iv. v. vi.

Even the commencement of Leviticus plainly tells us that offerings were not peremptorily commanded; it says, [1. 2.] "If any man of you *will* bring an offering," (a *Korban*). Accordingly God said, (Jer. vii. 22,) "For I spake not unto your fathers, nor commanded them, in the day that I brought them out of the land of Egypt, concerning burnt offerings or sacrifices."

David expressed himself thus, (Psal. xl. 6,) "Sacrifice and offering thou did'st not desire; mine ears hast thou opened, burnt-offering and sin-offering hast thou not required." In Psal. xv. Da-

nacle carried on the shoulders of their priests, as they have observed among others. Yet the *Holy of Holies* was ordained to be at the West, unlike that of the worshippers of the Sun, which always was at the East.

* A prohibition not to slaughter any animal whilst in the wilderness, except as an offering before the door of the Tabernacle, lest they should follow the Egyptians, who never killed an animal to eat the flesh thereof, unless as a sacrifice to their idols, when they did put the blood of their victim into a pit, near which they ate their meals; believing themselves while there, in the presence of the devils, by whose aid they could foretell future events.

† *Korban* signifies an approach, *i. e.* an *introductory offering*, on being introduced to a superior; as has been the custom since the days of the Patriarchs, and is practiced in the East to this day. And that none might be excluded; the list of offerings is so extended, as to reach the means of the poorest. If too poor to bring any living sacrifice, he might present vegetables; for it is not the gift but the disposition of the giver, that is regarded by God. A dove, or a handful of flour, being as acceptable to the Supreme Being, as the choicest offering of the herd and the flock, all of which are said alike to be a *sweet savour unto the Lord*.

vid enumerates all requisites for human salvation, and never once mentioned sacrifices.

Samuel asks; "Hath the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord." 1. Sam. xv. 22.

Micah says, (vi. 6,7,8,) "Wherewith shall I come before the Lord? &c. Shall I come before Him with burnt offerings? &c. He hath showed thee, O man, what is good."

Hosea vi. 6, delivers his message from God in these words; "For I desire mercy and not sacrifices." (Ibid. xiv. 2.) the same Prophet continues to exhort them thus: "Take with you words and turn to the Lord, &c., and let us render our lips (*i. e.*, prayers instead of) calves."

Lastly: Since to Solomon's prayer, 1. Kings viii. 46 to 49, "If they sin against thee, for there is no man that sinneth not, and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy far or near, Yet if they should bethink themselves, &c., and pray unto thee towards their land, &c., then hear thou their prayers," God Himself has graciously promised to grant them; you can no longer doubt that sacrifices are not the means to save us, either here or hereafter.

DIALOGUE VII.

CHRISTIAN. In your discourse on sacrifices, you could not help letting the Priests come in for their share, and you insisted on the institution of an hereditary priesthood. It is strange that you will adhere so obstinately to the letter of those promises made to Levi, which you must acknowledge are, and have been long broken, and yet so easily get over the letter of the promises, concerning the Messiah, which can never be fulfilled, but in the person of our Jesus. Considering that in that famous prophecy of the Messiah, (Psal. cx.) it is expressly said, that He should be a Priest, not of the order of Levi, but of Malchizedek. Here was a new Priesthood; and a change of the Priesthood does necessarily infer a change also of the law.

Then consider that the promise to the Priesthood, of which David then prophesied, was confirmed by an oath that God would not alter his purpose: "I have sworn and will not repent." There was an oath to the Priesthood of the Messiah.

Again, the Priesthood of the Messiah was declared to be eternal. "Thou art a Priest for ever," and the type of this Priesthood in Malchizedek was more noble than that in Levi; because Abraham the father of Levi, and of all Israel, did pay an acknowledgment to the Priesthood of Malchizedek, as superior to his own, in

paying of tithe to Malchizedek ; and being blessed by Malchizedek, as his superior.

Jew. Our obstinate adherence to the literal fulfillment of God's promises to Levi, &c., you consider as very strange. Since all the prophecies relating to the past in our history, have been literally fulfilled, we expect also the literal fulfillment of those relating to the future. I pledge myself I shall produce much stranger facts, arising from your spiritualizing Scripture. At present, however, I will not wander from the subject in question, and just point out to you, the strange notion you have of the veracity of God.

You compare Him to a poor mortal, whom it is safer to believe on his oath than on his bare words. Accordingly, you conclude the Priesthood of Levi must be altered, because, God swore to it. But when you spiritualize Israel as well, as you often do, when promises concerning him are staring in your face, then you make God break His oath too. Gen. xxii. 16, 17, 18, "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, That I will greatly bless thee, &c., and thy seed shall possess the gate of his enemies, And in thy seed shall all the nations of the earth be blessed, &c." (Ex. vi. 8,) "And I will bring you unto the land, concerning which I did swear to give it to Abraham, to Isaac, and to Jacob ; and I will give it to you for an heritage." And as such, cannot be alienated, and which is yet to be fulfilled.

But we who can understand an oath of God, to be merely an emphatical promise ; believe with the inspired Gentile, (Num. xxiii. 19,) that "God is not a man that he should lie, neither the son of man that he should repent : Hath He said, and shall He not do it ! or hath He spoken, and shall He not make it good ?" It is a conditional promise alone whereof He said, (Jer. xviii. 9, 10,) "And at what instant I shall speak concerning a nation, and concerning a Kingdom, to build and to plant it ; If it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said, I would benefit them." But unconditional promises, such as were made respecting Israel, Levi, and David, absolutely must, and will be fulfilled ; though for some wise purpose yet concealed in the womb of futurity, interrupted and postponed, even for ever so long a time : As Jer. xxxiii. 20, 21, "Thus saith the Lord, if ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season ; Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne ; and with the Levites, the Priests, my ministers." Jer. xxxiii. 25, 26, "Thus saith the Lord ; if my covenant be not with day and night, and if I have not appointed the ordinances of Heaven and earth ; Then will I cast away the seed of Jacob, and David my servant ; so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob ; for I will cause their captivity to return, and have mercy on them."

But the famous prophecy of the Messiah, you have quoted from Psal. cx. That, I must confess, I cannot find; and I doubt not, that no one could be astonished more than David himself, could you tell him in what sense you apply the said Psalm to him. His answer would surely be, "My friend, this Psalm is neither my composition, nor is it a prophecy at all. Besides, you do me too much honor; you know that I never was a Prophet, and on all occasions, whether in favor or out of favor with God, he only spoke to me through one of the Prophets, Samuel, Nathan, or Gad." All this may much surprise you, it is nevertheless perfectly true. From your translation, *A Psalm of David—The Lord said unto my Lord*, your theologians assert, and that by the authority of Jesus himself, according to Mat. xxii. 43, 44, 45, that since David honored his offspring with the appellation of *My Lord*, he must have considered him a part of, or one with God. They further assert, that verse 4, "Thou art a Priest for ever, after the order of Malchizedek," is an all-sufficient proof, that in that Divine Being whom David is supposed to allude to, are also united the dignity and privilege of a high priest, although not a descendant of that tribe to which the priesthood was originally confined, and to a branch of which alone it is promised in future. [Exekiel xliii. 19, xliv. 15]. Yet verse 2, of this Psalm, cannot properly be applied to the supposed Lord and high priest, since to him no rod of strength has ever been sent from Zion. Neither can the last verse be at all applicable to him. It is with much more propriety understood by us, that this Psalm bears reference to the defeat of the Ammonites by Joab, who had sent a messenger to say, [2nd Sam. xii. 27.] that he had fought against *Rabbah*, and taken the *City of Waters*, for David himself was not with him at the siege; his people being probably averse to his exposing himself in that dangerous enterprise, had prevailed upon him to remain at home; and indeed we find [2nd Sam. xxi. 17.] that they at last swore that he should not go out to battle any more.

We therefore consider this Psalm to have been composed by some one after the conquest of the royal City of the Ammonites; and we accordingly render it thus: verse 1. "A Psalm for [*i. e.* concerning] David." [So Psalm lxxii. "A Psalm concerning Solomon"]. "Jehovah said to my lord, [Adonee is never applied to the Lord God] sit at my right, (*i. e.* remain at home, there is no need for thee to go out to war; the abode of David was situated to the right of the sanctuary of the Lord) until I make thine enemies thy footstool." Verse 2. "The Lord will send the rod of thy strength out of Zion; rule thou in the midst of thine enemies." Verse 3. "Thy people volunteer in the day of thy power, in the beauties of holiness, thy youth, (for youths, *i. e.* thy warriors; analogous to the collective noun, people,) is to thee as (fresh as) dew from the womb of the morning." Verse 6. "Jehovah hath sworn and will not repent. Thou art a chief ruler for ever, according to promise (or according to my word,) O Malchizedek, (that *Cohain*

may denote a temporal as well as a spiritual ruler is shown in 2nd Sam. viii. 18, "and the sons of David were *Cohains*, chief rulers." And in the same manner as the Kings of Palestine were called Abimelech, *father-king*, so the title given to the kings of Jerusalem was Malchizedek, *righteous-king*: as Gen. xiv. 18, *Malchizedek, King of Salem, i. e. Jerusalem.* Or also Adoni-zedek, *righteous-lord*: as Josh. x. 1, *Adoni zedek king of Jerusalem.*) Verse 5, "The Lord at thy right hand did strike through kings in the day of his wrath." Verse 6, "He will continue to judge among the heathen, he will fill (the places) with dead bodies; he hath already wounded the head over, (*i. e.* the king of) the land of Rabbah;"* Verse 7. "From the brook in the way he drank, (he having had an abundant supply of water before it was cut off) therefore he lifted up his head, in defiance of the people of God and their King."†

So you see my friend, this Psalm is obviously relating to what had passed, and consequently cannot be considered as a prophecy.

DIALOGUE VIII.

CHRISTIAN. It has indeed much surprised me to hear you deny that David was a Prophet, though I was aware that Scriptures are expressed in such a strain, as may indeed be accommodated to transactions of no importance whatever.

Still there are some, which can in no way be adapted to any other but our Messiah. To whom, if not him, could the Psalmist have referred to, when he related that (Psal. ii. 2,) "The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his anointed." And again in verse 12, when he called out, "Kiss the Son, lest he be angry?" Or whom else could David have meant, when he complained that (Psal. xxii. 16,) "They pierced my hands and my feet?" Surely here you must own, that the Psalmist has foretold all this concerning Jesus, in a spirit of Prophecy.

JEW. Here again, my friend, you are deceived, in applying to Christ, what can have no reference to him. As the kings of the earth had no hand in his crucifixion; they knew nothing about it. Nor did those who were concerned in it, form vain designs, since they effected their purpose. Nor, from that time to the present, has God set Jesus as his King upon the holy hill of Zion, (as the Psalm imports), nor given him the nations for his inheritance, and

* ארץ רבה being in the singular, cannot mean *many* countries, as it has been improperly translated.

† The last verse is rendered by Mendelssohn thus: "From the brook in the way," *i. e.* the impure water running in the road, he [*that king*] must already drink, [after having had his supply of water cut off,] because he would lift up his head.

the uttermost parts of the earth for a possession. Whereas, if applied to David himself; every part of this Psalm is confirmed by history. For it is a fact, that the Kings and the Nobles had assembled against him. That he had to struggle against the son of Saul, and his adherents, as also against the neighboring Kings who combined against him.

The granting him the uttermost parts of the earth, may in the original mean the uttermost parts of the land, *i. e.* the countries adjacent to Palestine, which indeed were obliged to submit to him.

And as he had expressed himself, verse 7, "The Lord hath said unto me, Thou art my son;" what now can you object to his exclamation of "Kiss the Son?" A token of homage in the East.

It is, I believe, the 22nd Psalm, which you have thought the most sure, could not be adapted to any one but to Christ. And these passages quoted from it, "They parted my raiment amongst them, and they pierced my hands and my feet," are, and have been read for ages in the Churches, as undoubtedly a prophecy of the crucifixion; yet the learned Divines themselves must be conscious, that the Psalm which is said to contain these passages, has no relation whatever to Jesus. They well know that the word pretended to answer to *they pierced*, is in the original *as a lion*, as repeated in verse 21, (and compare Isa. xxxviii. 13). The meaning of it cannot be mistaken. David representing himself like one surrounded by dogs, abandoned amidst his enemies, raging like wild beasts around him, commences to lament his fate with, "My God, my God, why hast thou forsaken me?" (verse 16,) "For dogs have compassed me; the assembly of the wicked have enclosed me, as a lion, my hands and my feet, I count all my bones;" (*i. e.*, expecting momentary the loss of some of my limbs,) (18,) "They already part my garments;" (in the expectation of my destruction.)

But on reflecting on the contents of the whole of this Psalm, one cannot but stand amazed at the inconsistency of applying such humiliating lamentations, as well as the hopes expressed therein for the future, to one of the Three, the Deity is imagined to consist of, and to whom, as God the Son, [as he is termed] is, in the house of worship, paid more divine honor, [by the bowing of every head at the mention of his name] than even to God the Father.

You have hinted that Scriptural expressions are convenient for the setting up the principle of accommodation. You could not possibly have intended to lay the charge of accommodating, to us, who are so particularly tenacious of the primary meanings. And how can you call us obstinate and wilfully blind, when we cannot fall in with you, as to the belief in the Gospels, wherein it is obvious, that the whole affair of Jesus being the Messiah, is reduced to an accommodation of phrases?

And if these accommodations and interpretations of the Old Testament, had been in existence before the Christian era, they might be worth something. But we know that they were not pub-

lished, till long after the events to which they are referred, took place.

Thus, Micah v. 2, according to Mat. ii. 6,] "And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a governor, that shall rule Israel, whose goings forth have been from former times, from the days of everlasting," *i. e.* of old. Besides the misquotation, for, instead of "thou art not the least, &c., for out of thee;" it is in the original, "though thou be little among the princes of Juda, yet out of thee;" and admitting that this passage refers to the Messiah, yet it does not signify, that he was to be born in Bethlehem, but only that he was to be derived from Bethlehem, the city of Jesse; the father of David, whose family was venerable for its antiquity.

Also, were we even to interpret the passage, as signifying, that Bethlehem was to be the birth-place of the Messiah; will a man's being born in that place be sufficient to make him to be the Messiah foretold by the Prophets, without the many more characteristic marks meet in that person, to constitute him the Messiah described? No more could the riding of Jesus upon an ass, into Jerusalem prove him to be so. On the contrary, this very passage which is quoted, Math. xxii. 4, 5, to show the then fulfillment of the words of the Prophet respecting the Messiah, disproves the said fulfillment in Jesus, for the Prophet foretold (Zech. ix. 9.) "Behold thy King cometh to thee; he is just and saved," &c., which last quality, the writers of the New Testament, wisely left out, and the translators of the Old Testament, still more wisely have rendered, *and having salvation*, which may mean, *and bringing salvation*. Their Messiah being the Saviour, did therefore not want salvation. But we have never been told to look to the Messiah to be our Saviour. Deut. xxxiii. 29, "Happy art thou, O Israel, who is like unto thee, O people saved by the Jehovah." Isa. xliii. 25, "I, even I, am He that blotteth out thy transgressions for my own sake." Zech. xii. 7, "The Lord also shall save the tents, (*i. e.* the villagers) of Juda first, that the glory of the house of David (*i. e.* the Messiah,) and the glory of the inhabitants of Jerusalem do not magnify themselves against Juda."

Of the very many, I will call your attention only to a few more instances, of the way of your accommodating Scripture, (Math. iii. 15,) that it might be fulfilled, which was spoken of the Lord by the Prophet, saying; "Out of Egypt have I called my Son," Hos. xi. 1. Again, *Ibid* 17, 18, "Then was fulfilled that which was spoken by Jeremiah, (xxxii. 15,) saying, "A voice was heard in Rammah," &c. To these quotations I merely need ask you to refer to them, and judge for yourself.

Again, (Math. iii. 3,) "For this is he that was spoken of by the Prophet Isaiah, saying, The voice of one crying in the wilderness," Isa. xl. 3. This corresponds very well with the translation; but in the original it reads thus: "A voice calls, In the wilderness prepare ye the way of the Lord, In the desert make straight a high way to our God."

In Math. iv. 14, 15, "That it might be fulfilled &c., The land of Zebulun, &c.. (Isa ix. 1, but as it should be viii. 23). Here the translators could not or would not catch the meaning of the Prophet. For the said verse which they connected with the following, is in fact connected with the preceding verse; and instead of rendering it "Nevertheless, the dimness shall not be such as was in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterwards did more grievously afflict her by the way of the sea," &c., it should be rendered thus; "For there will be no dimness, *i. e.* faintness, to those that afflict her. At first he, [the enemy did it] lightly [invaded only] the land of Zebulun, and the land of Naphtali, but [the last, [he will do it] heavily, [he will invade] by the way of the sea," &c. But the use the translators, in accordance with the writers of the New Testament, sought to make of that passage is most strange. They were led to the connecting it with the following, by the appellation of the child to be born, as mentioned afterwards; which they thought can only refer to the Messiah. But no more Divine character could be claimed for the person bearing that high-sounding title, than for Hezekiah [signifying *God my strength,*] or for Jerusalem; which we read in Jeremiah xxxiii. 16, "Shall be called, the Lord our righteousness." The child alluded to [verse 6,] clearly refers to Hezekiah, in whose behalf God wrought so terrible a wonder, by destroying in one night, the whole host of his enemies, amounting to 185,000 men [2. Kings xix. 35,] and to which event the Prophet alludes in verse 5, "For every battle of the warrior is with confused noise, and garment rolled in blood, but this shall be with burning and fuel of fire."

I trust my friend, that all those passages of the Bible you have brought forward, in your support, as you thought, they unequivocally speak of the Christian Messiah; you are now convinced, have also a primary meaning, quite unconnected with Christianity; and not unfrequently in opposition to it. And so I venture to say, you will find every other text of the Old Testament, you may choose to advance against us; and that the beautiful harmony between the Old and New Testament so much boasted of, has no existence whatever. Wherefore then, there is no alternative, but [to use Scriptural language] "I offer thee three things, choose thee one of them." Pronounce the Jews guilty of having altered and corrupted the text of their Scriptures, in those places which speak of the Messiah, though I have already proved the impossibility of it? Or confess that the Apostles did not understand the Bible; and in their ignorance deceived themselves and others too. Or that they knew better and wilfully deceived others.

DIALOGUE IX.

CHRISTIAN. That your fathers have altered and corrupted some texts of Scripture, we are by this time unable to prove. And that our Apostles have often applied to Christ in a secondary and typical sense, some passages of Scripture, which bear a primary meaning, quite distinct from the other, we admit. But that they wilfully deceived others, is a charge which I did not think possible, could be entertained against them; seeing that they have given sufficient proof of their sincerity, by their readiness to die for the truth, they so zealously labored to convince the world of. Simple men like the Apostles; how can it be imagined, that they could be induced to leave their employment, wander up and down to teach doctrines, and testify to the facts of the New Testament, expose themselves to persecution, imprisonment, scourging, and violent death; unless they certainly knew that both the doctrines and the facts were true? Besides, what honors, what riches could they expect to get by supporting false doctrines and false testimony?

I have yet to bring forward Scriptural proofs, so clear, as to the truth of Christ's mission, and the honesty of his Apostles, that you will blush to think, how you for one moment could have doubted their sincerity, if not regret the determined opposition you offer to Christianity.

JEW. Before you bring forward the Scriptural proofs you are speaking of, allow me to observe, that the argument of one's readiness to die, or of martyrdom, will support any religion; and in fact martyrdom has been cheerfully undergone by enthusiasts, and zealots of all religions, in testimony of the firm belief of the sufferers, not only for Judaism, Protestantism and Popery, but for every, even the most monstrous system that ever disgraced the human understanding.

Do we not see to this day, simple and honest men, quit their employments, and wander up and down to preach doctrines, which they have no means of certainly knowing to be true; and which they do not even understand? And do we not see to this day, such men submit to deprivations of every kind, and exposed to imprisonment, and some cheerfully suffer a most cruel death?

Besides, it can be shown, that the Apostles in preaching Christianity, did not suffer near so much as some well meaning enthusiasts in modern times have suffered, to propagate religious tenets, notoriously false and absurd.

And that the Apostles could expect to get neither fame nor honor, nor riches by their preaching, is doubtful. This is certain, that they could not lose much. For they were confessedly men of the lowest rank in society, and of great poverty; who could not

feel a very great regard for their own dignity, or respectability. And it was by no means a small thing for such men to be considered as Divine Apostles; and in exchange for heavenly things, to have the earthly possessions of their converts, laid at their feet. A trade pursued to this day. It is true that the Apostles did not acquire riches, for they were conversant only with the poor. But neither had they anything to lose, by taking up the profession of preachers. At least by preaching the Gospel, they obtained food, clothing, and contributions; as is evident from many places in the Epistles, where they write to their converts. It is written, "Thou shalt not muzzle the ox when he treadeth out the corn;" and Paul tells them, *that they must not think from this that God takes care for oxen*; for, says he, *It was undoubtedly written for our sakes*. Thus we see, that the Gospel was by no means altogether unprofitable. And they did not even expose themselves to dangers; they had none to fear except in Judea, which they quickly quitted; and from the Greeks and Romans they had not much to fear, who were not very scrupulous in admitting new Gods, and new modes of worship. What was strange among the Jews, was not so among the Gentiles. They had been accustomed to listen to marvelous doctrines, such as: how the Son of God was born of a Virgin, and was cruelly put to death; and that his Divine Father raised him from the dead. The idea of God's having a Son of a woman did not shock them, for all their demigods they believed had been so begotten, and at length rewarded for their sufferings by being raised from earth to heaven; as Jesus is said to have been. These doctrines therefore were not disrelished by the common people, but were rejected by the wise and learned. Accordingly, we see that Paul could make no more of the philosophers of Athens than of the Jews, when he preached to them Jesus and the resurrection; and in revenge, we see Paul railing against both, the stubborn Jews and philosophers as being unworthy of knowing the hidden wisdom, which was *to the one a stumbling block, and to the other foolishness*; and which he thought fit only for the babes, and the devout women, with whom he principally dealt.

CHRISTIAN. But Paul himself is admitted by all, to have not been one of the foolish, and of the babies; for he was very learned in the Law; and an uncompromising persecutor of Christians, until his miraculous conversion. His testimony therefore ought to be worth something.

JEW. True, Paul was evidently a man of no small capacity; and whether he was converted to Christianity by a splendid apparition of Jesus, who, according to Luke, struck him to the ground by the glory of his appearance, or, as he is represented by others, as having been converted to Christianity, from a different cause; namely: He as a man of some note, having demanded the High Priest's daughter in marriage, and being refused, a desire of revenge, drove him to join the sect of the Nazarenes. Whether

he became a Christian from conviction, or from ambition, it is certain from the Acts, that he always was considered by the Jewish Christians as a suspected character; and it is evident that he taught a different doctrine from that promulgated by the other Apostles; which was the cause of the difficulty he was under, of keeping steady to him his Gentile converts; as it appears from the Epistles to the Galatians, and the Corinthians, that the Jewish Christians, represented Paul to them as not sound in the faith. And as there were two parties in the first Christian Church, namely; the adherents of the Apostles, and the disciples of Paul, hence the different conduct of Paul when among his Gentile converts, from that which he pursued, when with the Apostles at Jerusalem.

He was indeed, as he says himself, all things to all men, a Jew with the Jews, and as one of the uncircumcised among the uncircumcised. To the Jews he asserted that he taught nothing contrary to the Law, and the Prophets; and when brought before the Sanhedrin for teaching otherwise than he said, he cried out in the Council; *Brethren, I am a Pharisee and the son of a Pharisee*; but no sooner was he away from the Jews, his principle aim was to preach down the Law of Moses. His character, and the history of his conduct therefore, enable us to judge whether his credibility be absolutely unimpeachable, as to the cause of his conversion.

Go we now to his Epistles to the Gentiles, we cannot but perceive his perversion of the Original, from its proper reference, and that he has passed upon his simple converts, who did not know so much of the Jewish Scriptures, as he did, a prophecy relating entirely to the Jews, as referring to the Gentiles. Thus he proves the conversion of the Gentiles to the Gospel, (Rom. ix. 24,) "Even us whom he hath called, not of the Jews only, but also of the Gentiles," as he saith also in Hosea, "I will call them my people, which were not my people; and her beloved, which was not beloved," &c. Whilst by turning to Hosea, (i. 9, and ii. 1,) we find "Then said God, call his name (Hosea's son) Lo Ammi, for ye (the Israelites) are not my people, and I will not be your God. Yet the number of the children of Israel shall be as the sand of the sea; which cannot be measured, nor numbered. And it shall come to pass, that in the place where it was said unto them, ye are not my people, there shall it be said unto them, ye are the sons of the living God."

In Gal. iii. 10, he quotes Deut. xvii. 26, "Cursed is every one that continueth not in all things written in the book of the Law," and interprets it to mean, that all under the Law are liable to damnation; because no one can continue in all things. Now here, Paul has forged, and inserted the word *all*, for the whole of his argument is built upon this one inserted word. Besides he deceived them, in making them believe, that faith alone would remove the curse; whereas God himself expressly declared, (Deut.

xxx. 1, 2,) that if they repent, "the curses written shall be removed from them." Again, (Gal. iii. 16,) "To Abraham and his seed were the promises made, He said not and to seeds [as of many] but as of one, and to thy seed, which is Christ." The foolish Galathians, as he justly calls them, received such reasonings as Divine, that seed must mean one individual. Had they been able to refer to the Book Paul quoted from, they would have found what he himself knew, that, what he said was false. For seed does not mean one but many; and as often as God spoke to Abraham concerning his children, he calls them his seed. With pap like this, Paul could with impunity, feed his spiritual babes.

And so is the Epistle to the Hebrews, replete with daring and ridiculous applications of the words of the Old Testament. But the specimens I have brought forward, must satisfy any one as to the character of Paul.

CHRISTIAN. Have you ever read the Epistle to the Corinthians? wherein Paul speaks to them as possessing several spiritual gifts conferred on them by his ministrations; such as the gift of Prophecy, speaking in unknown tongues. He gives them directions about the proper use of their gifts, and speaks to them as absolutely possessing those gifts, with the utmost confidence. It is not conceivable, that Paul could have had the boldness, and presumption to speak to these men concerning the use and abuse of these gifts, if they really had them not.

JEW. Though I was satisfied that Paul had imposed upon their credulity many irrelevant passages from the Scriptures, as proofs of Christianity; yet that he could presume so much upon their stupidity, as to give them directions about the management of their miraculous powers; which, being matters of fact known to themselves, therefore if false, their own consciousness must have made them sensible of it; would certainly have puzzled me, had I not witnessed delusions of that sort in our own days. Not many years ago when there were assembled, the heads of a Church, including her Angels, Prophets, and other members gifted with the speaking of unknown tongues, both males and females; I was invited into the midst of them for the purpose of explaining some parts of the Hebrew Bible. From what I there heard, with my own ears, I had proof of the powers conferred upon them by their enthusiasm and heated imagination, though sincere Christians, enlightened, and of the first respectability. I then was convinced that Paul might have written to the Corinthians concerning their spiritual gifts, with perfect impunity.

DIALOGUE X.

CHRISTIAN. I thought, my dear friend, I had already explained myself fully, on what I had admitted, namely; that the Apostles frequently applied to Christ, passages of Scripture, in an accommodating sense, by affixing to them a meaning different from what they bear, when taken in connexion with their respective contexts: when they then seem to denote no more than that between the quotation and event to which it is applied, there is such a coincidence as rendered the former applicable to the latter. But your bias against the Apostles, naturally prevents your justifying them having done so, even with the most innocent intentions. I still hope, you will ere long form a different opinion of those holy men, who devoted their lives to the cause of the Lord of life; when you will find true what they asserted respecting the Law; that it cannot be verified, but by the Gospel. The first witness to this their assertion, I will call, is, the prophecy of Jacob, (Gen. xlix. 10,) "The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come. And unto him shall the gathering of the people be." This the ancient Jewish interpreters did understand of the Messiah. And the sceptre being long since departed from Judah, and no other Messiah came, but our Lord Jesus, to whom the gathering of the Gentiles has been; your Rabbies since his coming, have strained their wits to invent Salvoes and evasions for this prophecy. Some of them say it was the tabernacle of Shiloh. Others, thinking that it cannot be denied to be meant of the Messiah, have fenced about the word sceptre, which they contend to be a rod, not of rule, but of correction, which should not depart from Judah till Shiloh, or the Messiah should come. Others, not liking this, allow it to be a sceptre of government, but then turn it this way, namely; *That the sceptre should not finally, or forever depart from Judah, because the Messiah should come, who is to restore it.* Others again, seeing that there could not be any tolerable evasions made from the words of the text; have boldly adventured upon a new way of satisfying it, namely; that the sceptre or dominion is not yet departed, that is, not totally; for that some of them have, some where or other, some share or other of government, or jurisdiction, more or less; at least, some that have, one way or other, descended from the tribe of Judah, though it may not be known. All these pretences carry guilt in their face; and being all contradictory one to another, show to what a confusion the Jews are brought, in forcing their way through the plain predictions of the Messiah."

JEW. I wish I could correct your notion with regard to the Rabbies. Reverence for principle you have falsely termed bias.

The latter could not have effected what the former did. It was by principle alone, I myself was enabled to withstand great temptations, though reverses were the consequence of my being conscientious. So you see I speak from experience. And the Rabbies of former times, who you say invented evasions; devoted their whole lives to learn the best way of serving God; whilst every other interest they counted as dust in the balance. They studied to become acquainted with the grounds and doctrines of the Christian Religion. But when finding that if the Old Testament contained a revelation from God, the New Testament could not do so; because it is palpably and importantly repugnant to the former; they honestly could not leave the one and go over to the other, in spite of all the religious prejudices of the past, as are recorded in blood-stained letters, springing from the rauk soil of ignorance and bigotry.

Rather than hypocritically worship *a new God whom their fathers did not fear*, they, with the rest of their nation, submitted to the worst horrors of popular religious frenzy. Yes, among you who profess Christianity, which preaches good will to all men, they were chased from land to land, proscribed, held up to ridicule and to scorn; endured only to be despised; cherished only to be exterminated; and for no other cause than for their blindness, as it was called, in not recognizing their Messiah in Jesus. Surely they could not, and would not have invented evasions for their own misery and destruction.

And now I am ready to prove that we do not stand in need to invent evasions for the exclusion of Christianity from the Old Testament. Let us examine your first witness, Gen. xlix. 10. "The sceptre shall not depart from Judah, &c., until Shiloh come." This proper name Shiloh, you insist, is that of the Messiah, and therefrom infer and argue that the Messiah must already have appeared, since the rule of Judah has ceased. Now, from all that precedes and succeeds the verse in question, it appears plainly, that the Patriarch foretold the *future state* of his progeny when established in their promised land alone, and not further; in addition to which, there is the fact that the name Shiloh is nowhere found throughout the Bible to be that of a person, though it is mentioned repeatedly as that of a place. And above all, the sceptre having departed from Judah many centuries prior to the Christian era, is an incontrovertible proof that this prediction of Jacob could not have referred to the Messiah. But all difficulties vanish in interpreting it thus; "The sceptre shall not depart from Judah, &c., until he (Judah) will come to Shiloh,* and unto

* As if it were *לְשִׁלֹה* the omission of the *ל* the sign of the dative is not uncommon. See Josh. xviii. 1, and 9. 1 Sam. iv. 4. 1 Kings xiv. 2. and 4. In all these instances *לְשִׁלֹה* stands in the place of *לְשִׁלֹה*. And as if it were "unto him shall the gathering of nations be, until he will come to Shiloh." a phraseology not uncommon in the Hebrew. So (E. x. xii. 15.) "That soul shall be cut off from Israel, from the first day until the seventh day."

him (Judah) shall the gathering of nations be." This prophecy was literally fulfilled in the glorious reigns of David and Solomon, who swayed the sceptre, not only over all Israel but likewise over all those surrounding nations whom they had subdued, and who came at their bidding. And the falling off of all the tribes from Judah, except that of Benjamin at the time Rehoboam came to Shechem to be made king, fulfilled that part which says, "until he (Judah) will come to Shiloh." The names of the two places, Shechem and Shiloh, situated within a short distance of each other, were sometimes substituted one for the other; so Josh. xxiv. 25, "and set them a statute and an ordinance in Shechem;" which in fact was at Shiloh: as verse 26, "and took a great stone and set it up there under an oak, that was by the sanctuary of the Lord." The sanctuary of the Lord being at Shiloh. See Josh. xviii. 1, xix. 51.

This is our interpretation my friend, which I am sure you will not call an evasion. Besides the Apostles not having noticed this passage at all, ought to convince you, that it does not refer to Jesus.

CHRISTIAN. This, your interpretation, I have never heard, nor dreamed of before. And it being so straight forward, honesty requires of me to give this prophecy up. And I am glad that I can well afford to do so, since neither Christ nor his apostles, ever had recourse to it as an evidence; I shall therefore proceed to appeal to the next witness. It is Isaiah vii. 14.

You have justly observed, that the having been born in Bethlehem, and the riding upon an ass into Jerusalem, are not sufficient marks of Jesus being the Messiah. But on your remark, that the idea of God's having a son of a Virgin could not but shock the Jews, may I ask, whether you ever have read the passage I alluded to? There we read, "Therefore the Lord himself shall give you a sign; Behold a Virgin shall conceive and bear a son, and shall call his name Immanuel." I can hardly think that this should have escaped your notice, and am utterly at a loss how plain language like this could be explained away.

JEW. This prophecy, my friend has, of course neither escaped our notice, nor will you, I am confident, after having heard our exposition thereof, have any objection to it. But before my giving it to you, I must observe; Firstly, In foretelling so miraculous a birth, as understood by you, the Prophet would undoubtedly have made use of less ambiguous terms. He commences, "Therefore the Lord himself will give you a sign," *i. e. a token*; for אָתָּן

Or, it may mean "until he will come to Shiloh, and the gathering of the people will be to him," when Rehoboam will come there, and the people will gather to him to make him a king.

Or also, "until the Shilonite (Ahijah) will come, and the people will afterwards assemble to Rehoboam to make him a King. The said Prophet, Scripture informs us, rent the new garment in twelve pieces, ten of which he gave to Jeroboam, 1 Kings xi. 30.

(Oth) very rarely implies a miracle. Then he proceeds, "behold this young woman is with child;" עלמה [Ngalmah] being synonymous with נערה [Nangrah] it is absolutely necessary to add בתולה [Bthulah] in order to render it specially applicable to a virgin: [as in Gen. xxiv. 16, 43.; Esther ii. 2.]; בתולה [Bthulah] being the only Hebrew term used in reference to a virgin: as Lev. xxi. 3, 13, 14, whilst עלמה [Ngalmah] and נערה [Nangrah] may be applied to one who is not a virgin: as in Gen. xxxiv. 3, 12, and Prov. xxx. 19.

Secondly, the person whom Isaiah was then addressing, and whom he was upbraiding for want of faith, was not likely to be satisfied with, or believe in a miracle which was to occur many centuries after his death.

Lastly, the whole context incontestably proves it, to have exclusive reference to a child to be born after the lapse of a few months, namely: to a certain birth of a male child, of a particular female; within a short time; such is a proper sign, as being not only what could not with certainty be foretold, except by a person inspired, but considered as soon coming to pass, it consequently evidences itself to be a Divine sign, and answers all the purposes of a sign. And such a sign is agreeable to Gods affirmations, on like occasions. Hence we conclude, that the prophet alluded to his own wife, then present, when he said, "Behold this young woman is with child, and will bear a son and will call his name Immanuel. No further importance can be attributed to the person bearing this appellation, than to the one bearing that of Maher-shalal-hash-baz (*speed to the booty, haste to the prey*) respecting whom the prophet expressed himself (viii. 18) "Behold I and the children whom the Lord hath given me are for signs and wonders in Israel.* The child named Immanuel, (*God is with us*) was intended as a sign to Ahaz, that he would be delivered from his enemies, the two confederate kings, and that there would be plenty in his land, at the time when that child should know how to distinguish what was pleasant or unpleasant to the palate. The child named Maher-shalah-hash-baz, was the sign of the plundering of the counteries of the said kings, before that child should be able to articulate, *my father and my mother* (viii, 4) All this was literally fulfilled. And the Prophet himself has put this interpretation beyond dispute.

DIALOGUE XI.

CHRISTIAN. I perceive now, it will be of little use for me to waste words on any prophecy the least doubtful. Whenever our interpretation militates against your unbelief, you are sure to dis-

* See page 32.

pute it. I must, therefore, at once call your attention to our principal witness. No doubt you are aware that I mean Isaiah liii. That most exact description of the death and sufferings of the Messiah; with the reason of it, namely, as an expiation and satisfaction for the sins of the people.

And how forced and foreign is that interpretation, which some of your modern Jews have put upon this chapter; on purpose to avoid the plain proof of our Messiah therein. As if the person there spoken of were not any particular person; but only a description of the people of the Jews; in the name of a person; of their present dispersion through all nations, with the contempt and misery which they suffer; and withal, their making many proselytes to their religion in this their dispersion.

For their many proselytes, we hear not of them. If the Jews keep their own ground; it is the most that, in your present circumstances, you seem to expect; and would be well content to compound for it, not only here, but in all the countries whither you are dispersed. What king, what nation have you converted? Nay, in our part of the world, what family, what person? And we hear as little of it from other parts. But we see that the flowing in of the Gentiles has been, and is still, to the Christian Church.

Therefore, by all that has yet appeared, it is obvious that your dispersion is as a great punishment for your own sins, and neither for the sins nor for the conversion of the Gentiles. What a fatal delusion; to attribute to yourselves and to your present circumstances, all that righteousness which is spoken of the Messiah in the prophecy before us. As, "by his knowledge shall my righteous servant justify many." Was it for this that God foretold your dispersion? No, but for your grievous iniquities, and for your own conversion. As said by a prophet of your own, "Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries: And they that escape of you shall remember me among the nations. Because I am broken with their whorish heart which hath departed from me, and they shall loath themselves for the evils which they have committed in all their abominations." [Ezek. vi, 8, 9.] Yet you would attribute great holiness to yourselves in this your dispersion, even all that which is spoken of the Messiah in this chapter. In verse 8 it is said, "For the transgressions of my people was he stricken." Therefore He was not that people; but He suffered for that people. "And He was cut off out of the land of the living, and made his grave with the wicked, and poured out his soul unto death."

But how inconsistent you are, when you come to give an account why your Messiah has delayed his coming so long beyond the time which was limited by the prophets; you have no other answer but that it is because of your sins; But in answer to Isaiah liii. then you are righteous altogether, and there is no deceit in your mouth; your nation is the righteous servant of the Lord there spoken of.

JEW. This, your principal witness, I expected you would have brought forward long ago. And had you done so, it would probably have prevented a good deal of disputation, and perhaps of irritation on both sides. But you had undoubtedly such confidence in your strength, that previous to firing off the great gun, you would try what impression your small arms would make on a feeble antagonist like me. Well, I without dismay, stood your assaults, and now, before my arrows are let loose to meet the target you deem so impenetrable, I must disabuse your mind of the wrong notion you have with respect to our desire to gain converts; and of your consequently taunting us, as to how ineffectual have proved our endeavors in regard to it, in contrast to which, you boastingly hold up the flowing in of Gentiles to the Christian Church.

Being aware that it is natural to those who have no religion at all to go over to that which bids the fairest to their worldly prospects, we never did, much less do now, go in search of proselytes. But on the contrary, we always were, and still are, the most scrupulous to admit one, as false proselytes to any religion can but be compared to the dross mixed up with the pure metal, which, although swelling the bulk, yet dims the brightness of the whole, and lessens its value.

The Talmudists express themselves thus: "Proselytes are to Israel as [infectious as] a scab." A decision founded, as they think, on the authority of the words of God himself. Supposing the mixed multitude that went up with Israel from Egypt to have had no other view than that of sharing in their wealth, which was the cause of the repeated disaffections and mutinies. Wherefore God exclaimed Ex. xxii, 7, "Get thee down! for *thy* people [not his] which thou broughtest out of the land of Egypt have corrupted;" They that should have been left behind. And they were they who said, [verse 8] "These be thy Gods, O Israel, who brought thee up," &c. David and Solomon never gave it a thought to make converts, which they easily might have accomplished. During the second Temple, when troubled by the neighboring nations, the Jews did force some to become converted; but it was from political motives, and for this imprudence they suffered severely, if it was not the sole cause of their ruin, through Herod, the Edomean, who was altogether the slave of the Romans.

And, whenever a person presents himself, who professes to be enamoured of Judaism, its members are strictly enjoined to acquaint him that he, in his unchanged state, is considered, by them, as performing his duty to God; and as acceptable to him as themselves; provided he practices the precepts incumbent on all mankind, namely, to abstain from blasphemy, murder, incest, cruelty, [such as eating part of an animal whilst yet alive] theft, robbery and perverting judgment.

They must also point out to him, all the disadvantages he would subject himself to by his seeking. His former moral and

religious character is also looked into; and it must be taken into serious consideration, whether he is not influenced by some prospect of gain, or by an affair of love, or any other private motive.

You asked what family, what persons have we converted? As we do not seek for them, so do we not proclaim to the world if any of their own accord join us, lest they suffer for it. It was only lately when I met with such a victim. A person hitherto thought fit to be trusted with a respectable office under government, whose soundness of mind, morality of conduct, and honesty cannot be disputed, yet, because from a Christian he had become a Jew, he is persecuted by his nearest and dearest relations; estranged from his wife and children, and harassed in traversing the proceedings of law against him, his property being withheld from him under pretence that he is insane. I wonder whether a Jew's becoming a Christian would likewise be sufficient proof to enable his wife to treat him in a like manner.

How much, then, ought those to be suspected, who appear anxious to become Christians? For one professing to believe it, who has no belief. Is not the mere name a sufficient remuneration, independent of the advantages accruing from it, as privileges and offices hitherto denied him in almost all Christian countries. May he not reckon on rousing the sympathy of his new brethren in faith, whose tender feelings are so ready to support those who may be cut off from some of their former resources; by which means such a loser is sure to become a gainer.

Then what means that boasting of the flowing in of the Gentiles to the Christian Church without adding *from conviction*? Mohammedism, which has spread much more rapidly than Christianity, is said to have done so only with the assistance of the sword. Yet no religion on earth has ever been the cause of shedding more innocent blood than Christianity, since it got on the throne; that Christianity which preaches universal love, and commands its followers to live in peace. Can you count the millions which were brought into the fold of Christ by means of the sword and the like convincing arguments; or those who were brought in by the love of a hea hen prince to a Christian princess. And then, when Christianity became the fashion, how many have joined it for fashion's sake. And to this day how peculiarly applicable is to you the admonishing of Jesus: "For ye compass sea and land to make one proselyte," [Mat. xxiii, 15.]

Instead of priding yourself in your numbers, calculate, if all the advantages Christianity affords and offers were withdrawn, how many of its professors would be left in this age of reason. It cannot be unknown to you that the most enlightened are commonly bad Christians, and so Christianity declares war against the sciences. Paul said, "Science puffeth up." What else but scepticism and denial can you expect from a reflecting mind, even if ignorant of the misapplications, mistranslation, and perverted construction of so many passages in the Old Testament, when pon-

dering on [besides the innumerable other difficulties] the strangeness of the History of Jesus.

The disbelief of his own mother and brethren [Mark iii. 21. John vii.] That mother whom they call "*The Mother of God*;" and to whom the angel is said [Luke i. 26] to have come from God, when she was yet a virgin, and announced to her "That she should conceive and bear a son, who should be called the Son of God." Wherefore then did she and her other sons not at first obey his teaching? Did they not come to the house where he was preaching, to lay hold of him to carry him home? for, said they, he is beside himself; which they would not have dared to do if their mother had taught them of his miraculous conception and extraordinary character.

Then again, the strangeness that the origin of the Christian religion is so extremely obscure that the distinguished men of that age, as Tacitus and Plutarch as well as the Jews have left no document upon it. The Jewish historian, Josephus, who must have known of Jesus' doings more than any one who came after him, even he, takes no notice of them at all. The passage relating to Jesus now found in his Book xviii. chap. 3, is admitted to be an interpolation by the pious frauds of the Church at a later time. And although that historian never spared Herod by concealing any of his misdeeds, yet he does not as much as hint at his extraordinary cruelty in slaying all the children at Beth-lehem, as recorded, [Mat. ii. 16.]

I now come to that famous prophecy, [Isaiah liii.] which you take to be the most unequivocal prediction of the suffering and rejected Messiah. And we on the the contrary, as you have been rightly informed, interpret it as a description of the Jewish people, and which we indeed hold of the utmost importance. And even the Jews in the time of Origen [as he informs us] derided the Christians for relying upon this prophecy, alledging that it related to their own nation, and that it prophesied of their suffering and persecuted state, and of their ultimate emancipation and happiness. So you see you are in error in considering our interpretation a modern invention. In fact, we see in this prophecy a true picture of our fate as a people; and consider it a firm foundation for our hopes in a restoration.

But before entering upon the special exposition of this particular portion, it is necessary to take a view of the whole of the prophecy, which in fact commences with the lii. chapter. What but desolated Jerusalem is there spoken of? Who save Israel is there alluded to? The same Israel that was enslaved by the Egyptians—oppressed by the Assyrians—butchered and carried away captive, or dispersed by other nations. The prophetic poet, comforting those so much in need of it, exclaims—(Chap. lii. verses 9, to 12,) "Burst forth into joy, shout together ye ruins of Jerusalem, for Jehovah hath comforted his people, he hath redeemed Jerusalem. Jehovah hath made bare his holy arm in the sight of all

the nations, and all the ends of the earth have seen the salvation of our God.* Depart ye, depart ye, go ye out from thence, touch no polluted things : go ye out from the midst of her, be ye clean, ye that bear the vessels of Jehovah. For ye shall not go out with haste, nor go by flight, for Jehovah shall march in your front, and the God of Israel shall be your rereward." Why then should not the succeeding verses, delivered in the same breath, refer likewise to Israel ?† The appellation of *my servant* (in the singular) cannot surely, be a reason for objection.‡ Thus we find in Chap. xliii. the prophet commences in the singular ; in verse 14, he uses the plural ; and then again in verse 22, he resumes the singular, with which he continues to the end. So does he proceed in the prophecy before us. (verses 13 & 14.) "Behold, my servant shall prosper, he shall be raised aloft and magnified, and very highly exalted. As many were astonished at thee (saying) to such a degree was his countenance disfigured more than that of any man, and his form more than that of the sons of men." Have we not been, and are we not still continually reproached with our state, which is considered to be more degraded than that of any other nation ? Such was even your argument—(verse 15.) "So shall he cause many nations to leap§ (from astonishment), kings shall shut their mouths at him ; for that which had not been told them shall they see, and that which they had not heard shall they understand." Then each of the kings will exclaim—[Chapter liii. verse 1.] "Who hath believed our reports ? And to whom hath the arm of Jehovah been manifested ?" [Verse 2,] "For he [Israel] grew up in his sight like a tender sucker, and like a root from a thirsty soil ; he had neither form nor beauty, and when we saw him, there was no appearance that we should desire him." Exactly as you have challenged me to produce the converts we are making. Who envies a Jew, or desires to become one ? What attraction does Judaism present ? Or what temptation does it hold out ? [Verse 3,] "Despised, and not even accounted in the number of men, a man of sorrows, and acquainted with grief ; and as one who hideth the face from us ;|| despised and we esteemed him not." Who but the Jew has been among all, and is, even to this day among some nations, so despised and rejected, as to be reduced to the necessity of hiding his face ? he has become a proverb and a by-word ; so much so, that the mere name of a Jew is held a stamp of infamy ; and often has he

* In accordance with a former declaration. xlix. 22.

† The existing division of the Scriptures into chapters, &c., is arbitrary and comparatively recent. Proofs abound, of the necessity so to read consecutive chapters, mutually dependent.

‡ "*My servant* ;" the appellation ordinarily applied by this prophet, as well as others, to the children of Israel as a people. Vide Isaiah xli. 8. and 9. *ibid* xliv 1, 2, and 21.

§ Some render ירה like ירה *he will thrust forth, i. e. scatter many nations.*

|| Not as in the Anglican version, "we hid as ~~it~~ were, *our* faces from him."

the mortification to hear repeated, both in public and in private, the advice of Haman.*

[Verse 4] "Surely our griefs [those due to us] he did bear, and our sorrows he carried; † yet we did esteem him stricken, smitten of God, and afflicted," *i. e.* we have always looked upon his misery as arising from his culpable adherence to Judaism.

[Verse 5.] "But [we now perceive that] he was wounded from our transgression, and was smitten from our iniquities; ‡ our peace was a chastisement upon him, and with his stripes we were healed." They will admit that their frequent attacks upon him, were not because of *his*, but of *their* perversion; and that they had wrongfully inferred from *their* prosperous and *his* wretched state, that they were blessed, and *he* accursed of God; and they accordingly treated him as a condemned criminal, by whose stripes they thus imagined themselves healed.

Verse [6, & 7,] "We all of us like sheep have strayed; we have turned aside, every one to his own way; and the Lord has set him as a mark to be aimed at by the iniquities of us all. § He was oppressed, [in regard to pecuniary exactions] and he was afflicted, yet he opened not his mouth; as a lamb that is led to the slaughter and as a sheep before her shearers is dumb, so he opened not his mouth." Thus the Jew had no resource but to stifle all his grievances within his own breast, whatever degradation or cruel edict any government or petty tyrant thought proper to impose upon him.

Verse 8. "From prison and from judgment he was taken off, and who could declare his generation? ||

For he was cut off out of the land of the living; from the transgression of my people he was stricken. ¶]"

Verse 9. "And he gave to the wicked his grave, and to the rich [the tyrant] his tombs; for having done no violence, and even when there was no deceit in his mouth."

* "There is a certain people scattered abroad and dispersed, &c.; and their laws are diverse from all people, &c.; therefore it is not for the king's profit to suffer them." Such has been the language publicly held, even from Cobbett, to the heads of the churches,

† Our griefs and our sorrows may also mean the grief and sorrow from us, *i. e.* which we alone were the cause of.

‡ Not as it has been rendered "for our transgression, &c., for our iniquities?" and so also in verse 8.

§ *The Lord has suffered us to exercise our cruelties especially on him; or agreeably to the English version, and the Lord hath made to light upon him the iniquities of us all, i. e.* as if he was punished for our iniquities.

|| The Jew has now lost his genealogy; after having been, for so many centuries, harassed and driven about from country to country, he is no longer able to ascertain to what tribe he belongs.

¶ Such will be the confession of each of the penitent kings; and as above verse 5.

Properly, "they were stricken," *למו* being plural. This alteration of singular and plural, as applied to Israel, is not unusual, vide especially Exod. xxxiii. 4.

He gave himself up to his persecutors to be put to death ; [אֵל רָשָׁעִים וְאֵל עֲשֵׂר *to the wicked*, &c. so in Levit. xiii. 49, אֵל הַכֹּהֵן אֶת הַכֹּהֵן *unto the priest*. And בְּמוֹתָיו which has been translated, as if from מוֹת *in his death* ; being in the plural, it ought to have been rendered *in his deaths* ; and is evidently referring to more than one person. But it is preferable to translate בְּמוֹתָיו, from בָּמָה, *his high places*, i. e. *tombs* ; corresponding with קֶבֶר *a grave*, in the parallel clause ; as is also עֲשֵׂר *the rich*, with רָשָׁעִים *the wicked* ; which two *nouns* sometimes appear in Scripture to be synonymous ; perhaps by transposition, like כֶּשֶׁב for כִּבְשׁ, and שְׂמֵלָה for שְׂמֵלָה ; but most probably from the natural association of riches and arrogance. In the verb also, one is used for the other : as 1 Sam. xiv. 47, יָרַשׁ for יָעֲשֶׂר *he prospered*.] But even in rendering it agreeably to the English version, *He made his grave with the wicked and with the rich*, &c., we see clearly a prediction which has been literally accomplished : namely of Israel's *poor* sharing the fate of the guilty and of the rich, by setting up their tombs with them ; for it cannot be denied that the supposition of the riches of the Jews has very frequently been the occasion of their merciless persecutors seeking their destruction, for the purpose of possessing their riches ; and thus thousands of poor ones have, under pretext of religion, been consigned to the grave together with the rich, as alike suspected and accused of that crime—the *being rich*.

Our calumniators will probably object to our appropriating to Israel so innocent a character ; yet they cannot deny that neither by rewards nor punishments were they able to prevail on us to give glory with our mouths to any one except the *Most High*. They must also own, that if, as alleged, any fault or dishonorable propensity have truly been found to prevail among us, such has been the fault or propensity of the slave, trodden to the earth under the feet of bigots and cruel masters, crushed beneath the weight of superstition ; our very existence frequently involved in perils, it would indeed have been superhuman to have escaped some degeneracy. But without fear of contradiction, I must repeat we can tell our revilers, especially those who faith is founded on our scriptures, and who, alas, of all have been our greatest persecutors, that not alone are we scarcely at all prone to the commission of heinous crimes, [as incontrovertably proved by the criminal records], but that this trait in the Jewish character is due to *that law* which is considered by some as frivolous and obsolete and by others, as barbarous and inconsistent. It is, indeed, *that law*, which as our sole guidance, has become so deeply imprinted in our minds and hearts, that we, with confidence, appeal to the world for evidence of our freedom from all habits of gross depravity, or of cruelties revolting to humanity. We say it is *that law* which has rendered the humanity of its adherents exemplary ; and since their steadfast adherence to the religion of their fathers was their only crime, surely the prophet did them perfect justice in declaring them innocent.

Verses 10, 11, and 12. "Yet it hath pleased Jehovah to crush him, he hath put him to grief; if his person shall expose itself to penalty, [*i. e.* bear his sufferings from his persecutors;] he shall see HIS SEED; shall prolong days, [*i. e.* survive the mightiest empires;] and the purpose of Jehovah shall prosper in his hand. Of the travail of his soul he shall see [the fruit] and be satisfied; by his knowledge my servant justifies many, [*i. e.* disseminates on earth the knowledge of the true God.]* and yet bears their iniquities, [*i. e.* their cruelties.] Therefore will I distribute to him the many for his portion; and the mighty shall he share for his spoil; because he poured out his soul unto death; and was numbered with transgressors; and he bore the sin of many [compare verse 6]; and to the transgressors he set [exposed himself as] a mark, [*i. e.* to be aimed at by them.}†

Now, my friend, if you could point out any part of this prophecy I have misconstrued in applying it to Israel, and I should find your objections reasonable, I shall then be content with merely proving that it can by no means relate to Jesus, from these circumstances :

Firstly, Jesus certainly was not exalted and magnified, and made very great upon earth, which was the scene of the exaltation of the Messiah of the Jews; but he is said to have been put to a disgraceful death.

Secondly, He was not oppressed by pecuniary exactions, as is said of the subject of this prophecy.

Thirdly, He was never taken from prison to die, for he was never in one.

Fourthly, He did not see his seed nor prolong his days, since he died childless, and the word *seed* we cannot permit to be spiritualized on this occasion; as throughout the Old Testament that word means nothing else than literally *children*. And how could he prolong his days, when he was cut off, as it is said, in his thirty-third year.

Fifthly, Who were the strong and mighty with whom he divided the spoil? And what was the spoil divided?

It seems you are not aware that the literal application of this prophecy to Jesus is now given up by the most learned Hebrew scholars, who allow that the literal sense of the original can never be understood of him. Yea, they freely acknowledge that Isaiah is not on their side; but is as much of a Jew as his brethren.

* What then but the dissemination of the Mosaic Law among the Gentiles, has caused idolatry, incest, and other unnatural crimes to be considered by them as sinful?

† *וְלַפְשָׁעִים יִפְנֶיךָ* may also be rendered agreeably to the authorized version, and makes intercession for the transgressors; so Israel is ordered to do, through Jeremiah xxix. 7.

DIALOGUE XII.

CHRISTIAN. I shall follow the example of those Hebrew scholars who have the moral courage to give up this prophecy. Moral courage is indeed required to do so; considering the degree of support to our religion we are instructed to derive from it; and with what assurance and self-gratification we habitually reproached the Jews for their obstinacy, in shutting their eyes to this prophecy. But after I have heard the objections you have started, I am convinced, and constrained to acknowledge that it belongs to you alone; for every part of it exactly fits the state of Israel, and that of no one else.

I must also acknowledge, with confusion and shame, that we Christians have deeply and wrongfully injured you. We who, as true believers, should have acted quite the contrary, have been your bitterest enemies, and most unrelenting persecutors; for if, as we always understood it, in the passage, "with his stripes we were healed," Isaiah meant that his people [the Jews] are pardoned, then it was gross injustice and impiety to hold them amenable to the persecution so often encouraged by denunciation from the pulpit.

May I now request of you, my friend, as a particular favor, to give me the exposition of your view on certain other portions of the Bible, which I have been led to believe, the Jews are either forbidden by their Rabbies to read; or like determined opponents to Christ, are wilfully blind as to their intent. An opinion I myself have hitherto entertained, but thank God, have been induced by your first reasoning to alter.

No doubt you confess the book of Daniel to be inspired and canonical. How do you interpret his 70 weeks; [Dan. ix. 24,] which according to prophetic computation of a year for a day, makes four hundred and ninety years; in which we Christians can see nothing else but Daniel's foretelling the time when the Messiah should come, and our Messiah did come within that time; and that all spoken of him there, was punctually fulfilled. As that "the Messiah should be cut off;" and soon after; that "the city of Jerusalem, and the sanctuary should be destroyed, and the sacrifice and oblation should cease." And that even after all this "desolations were determined against your nation."

Moreover we conceive that Daniel there likewise foretold the end of the Messiah's coming, to be not temporal conquests; but "to finish the transgressions, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness."

JEW. I know full well, that the 70 weeks of Daniel is considered as one of the prophetic proofs of Christianity; and that it

was for ages held up to the view of us, as cutting off beyond doubt our hope, from a Messiah ever appearing ; since the time, they say, so distinctly foretold, had elapsed. But at last, this prophecy also is beginning to be suspected by the learned Christians ; who think, that we, the stubborn Israelites, had some reason for denying it any voice in the Christian Messiah. Daniel ix. 26, translated " And after three score and two weeks, shall Messiah be cut off, but not for himself," is interpreted to mean that the Messiah will die, not for his own sins, but for those of others ; and we are therefore constantly assured, not from the authority of the New Testament,* but from conjecture only, that the text can be applied to none, but the Christian Messiah. The chief argument in favor of this conclusion is, the general expectation of the Messiah, at the time when so many appeared who claimed that title. Now, although we admit that the vision of the *seventy weeks* was the basis of this anticipation ; yet we are justified in saying, that the inferences drawn were as false, as the expectation was unwarranted ; for it must be admitted, that the import of the vision cannot be, as was then maintained, that at the end of seventy weeks the sins of Daniel's people, and of his holy city, should be forgiven ; since we are not only still languishing in exile, Jerusalem not only remains defiled in the hands of Gentiles [most assuredly for crimes not yet expiated] but a host of prophecies, strictly and intimately connected with the coming of the Messiah, remains still unaccomplished ; besides which, I shall presently show, that parts of the vision in question have been mistranslated, and consequently misapplied. There are also discrepancies in the chronology of the period. We [the Jews] are charged with having understated the age of the world, to serve our own purpose,† whilst our accusers acknowledge that their forefathers committed a pious fraud in overstating it, to serve their desire of accumulating wealth, which flowed in upon them through the boundless benefactions of devotees, who were persuaded that the day of judgment was at hand. Assuming the correctness of our chronology, we see in this vision of Daniel, a prediction of the fate of our nation until its dissolution, [verse 24.] " Seventy weeks have been determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity ; also to seal up vision and prophecy, and to anoint the holy of holies." [25] " Know, therefore, and understand, from the going forth of the word, to build Jerusalem again unto the anointed prince—

* It is surprisingly strange, that the New Testament has failed to mention this vision, which was the sole cause of the looking out for the Messiah at that time and which, we are now told, has already been literally fulfilled.

† Could even the incorrectness of our chronology be proved, it ought not to be attributed to a desire wilfully to err, since all our treasure consists in that single book, the Bible, which ends with the rebuilding of the second temple, and which, by the special care of providence, so narrowly escaped the fury of the flames, when our persecutors were eagerly bent on its sharing the fate which befel most of our other records.

[must be] seven weeks ; and three score and two weeks the street and the wall shall be built again,* but in troublous times." [26.] " And after the three score and two weeks, shall the anointed be cut off, and none [left] to him;† and the people of the prince that shall come, shall destroy the city and the sanctuary," &c. The import of all this is evidently as follows ; computing the time from the destruction of the first to that of the second temple, to have been 490 years ; the 70 weeks [of years] which were " determined upon Daniel's people, to finish the transgression, and to make an end of sin," mean, that by that time, the measure of their iniquity would be full, and due punishment inflicted on them ;‡ that they then should begin " to make reconciliation for iniquity," by their long captivity, that they should thus progress to everlasting righteousness, [during which time, visions and prophecies were to be sealed up] and that, at last, they should anoint the holy of holies.§ This is the import that was conveyed to Daniel, of "*the word which went forth.*" As to the commencement of the rebuilding of Jerusalem, that could not take place until the completion of seven weeks [of years] from its destruction by Nebuchadnezzar, that is, until the decree issued in its behalf by Cyrus,|| who is styled God's anointed ; [Isa. xlv. 1] ; [for then expired the seventy years predicted by Jeremiah ; 2 Chron. xxxvi. 21, 22, which commenced in the third year of the reign of Jehoiakim, when Daniel together with others of the nobility of Judah, was carried to Babylon : Daniel i. 1.] During sixty and two weeks, were the streets to be rebuilding but in troublous times ; and although the people endeavoured in the interval to cultivate the land, still they never did so without trouble, either from internal or external foes. After that, their final desolation was decreed to follow, when the anointed¶ " shall be cut off, and no successor left to him." Then the city and sanctuary were to be destroyed by the people of the prince that came ; and the end was to be a final dissolution. And so it

* Not as it has strangely been rendered " unto Messiah the Prince, shall be seven weeks, and three score and two weeks : " in consequence of which rendering, and the interpretation thereof, our opponents are utterly at a loss how to make the following verse agree with this, or with the preceding one.

† *וְאֵין לוֹ* indisputably means to be cut off, and leave none to succeed him, especially as it is followed by *וְאֵין לוֹ* and none to him ; (compare Jeremiah xxxvi. 30.) the translation " but not for himself," is therefore incorrect.

‡ Thus did Ezekiel express himself, xxxv. 5. (" In the time that their iniquity had an end," i. e. was at its height.) And of the judgment which awaited the Amorites it was similarly said : (Genesis xv. 16.) " for the iniquity of the Amorites is not yet full "

§ This of course means the Sanctum Sanctorum ; for *קֹדֶשׁ קֹדֶשׁ* is nowhere applied to a human being, or to the Deity.

|| In reality, 52 years elapsed from one period to the other ; but the three years not making a full week have not been taken into account.

¶ " The anointed," may mean Annanias the high priest, who was killed by the zealots, and from whose death may be dated the destruction of the city, and the ruin of her affairs ; or it may mean as it probably does, their last King Agrippa.

was, Judah then ceased to be a nation, and all those who dwelt within, as well as without the Holy land, were butchered or sold for slaves.

It now only remains for me to show, that it is impossible to make this prophecy refer to the cutting off of Jesus. For the anointed one, the Prophet says, was to be cut off after the three score and two weeks, i. e. at the destruction of Jerusalem; or within the seven years preceding that event. And we know from the Evangelists themselves, that Jesus was crucified more than forty years before the destruction of Jerusalem; which single circumstance, must lay flat the Christian interpretation at one stroke.

DIALOGUE XIII.

CHRISTIAN. From your past reasonings on prophecies, I anticipated that the support from Daniel, which I was taught to consider as most powerful, would also like the rest break down under me. But I never expected that it could be demolished by one stroke. It is clear that our Divines in their eagerness to strengthen the belief in Christianity, have frequently framed hypotheses for that purpose, when supported only by a word or two in Scripture, without in the least noticing the context. They thought, or caused others to think, that the two short words *לְהוֹרֹתוֹ* and *not to him*, which were mistranslated, *and not for himself*, was sufficient proof that it referred to the Messiah, without having any regard either to the preceding or to the succeeding verses connected therewith. And although the Evangelists, were not very particular about producing evidence fetched ever so far, yet they forbore to notice this.

Those who love the truth are however made sensible, that the religion of the New Testament, if built upon proofs like these, is evidently founded on a mistake.

You cannot be ignorant, my friend, of the great stress Christians lay on Hag. ii. 9, which says, "The glory of this, the latter house, shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace;" and yet it was nothing in comparison with the former. For all that constituted the chief glories in the first, were wanting in the second. They were—The holy ark, with the tables of the covenant. The Cherubim, between which was the Divine presence. The gift of prophecy. The holy fire that came down from heaven. The pot of manna. The budding rod of Aaron. And the Urim and Tummim. The glory of the second therefore, they say, must have been much inferior to the first, unless it was magnified by the Messiah, when God not only appeared, but was personally united to our nature.

Again, they infer from Mal. iii. 1, where it is said, "The Lord whom ye seek shall suddenly come to his temple; even the angel of the covenant whom ye delight in," that it was necessary the Messiah should come during the standing of the second temple.

JEW. I have already had occasion to observe, that God's unconditional promises must be fulfilled; though for some purpose postponed even for ever so long a time. The expression of Haggai is *This house the last*, which may mean the house which will be built the last. And no doubt the temple to which, according to Malachi, the Lord is suddenly to come, is the last temple spoken of in Haggai. Or, perhaps the second temple was destined to be the glorious one. And in reality, greater honor was paid to it by Gentile Kings than ever was paid to the first temple. Yet on account of the unworthiness of those to whom the promises were made, those promises were postponed to a third temple. But to Jesus it cannot possibly refer; since it is said *in this place I will give you peace*; and there was no peace there, either at the coming of Jesus or ever after him.

DIALOGUE XIV.

CHRISTIAN. My dear brother; as I am become convinced of the fact, that your nation has been chosen to be teachers of the human race, I now beg to claim the benefit of it. I no longer ask for your Biblical expositions, in the spirit of an antagonist, but in that of a pupil looking up to his master for instruction. To be plain, I have become a Jew in heart, as much as you, and am desirous to learn your explanation of what I must consider, the last strong hold of the believers in the New Testament. I allude to Zachariah xi. 12. 13. and xii. 10.

JEW. You are quite right, my dear friend; the Prophet you have just named, is the last stronghold of the assailant of the Jews; but to trust to it as the last place of refuge, must indeed be a forlorn hope to those who found themselves so utterly deceived in the strongholds hitherto thought impregnable.

In their application of Chap xi. to the selling of a Messiah, they as usual, are compelled to break off a few fragments [verses 12. and 13.] which may give a color to their peculiar views; for in whatever manner they expound the import of the two staves, they must still be incompetent to link its various parts together, so as to show that it refers to what they think it necessarily must, namely, the selling of a Messiah. And after all, their interpretation is inconsistent with the text in question, even if disjoined from all the rest: we read in the translation—"And I said unto them, if ye think good, give me my price; and if not, forbear; so they weighed for my price, thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at of

them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." All this is pretended to have been literally fulfilled by the betrayal and sale of the Messiah for the stated sum, for which was bought the potter's field. But they must know, that they are again deceived by the mistranslation; for in the passage before us, wages or reward [not price] is spoken of as being desired, or required of Israel; while with *him*, who, as it is alleged, was sold, it was quite the reverse; for so far was *he* represented from wishing to be betrayed, that he tried and prayed to escape it. We, however, considering the tenor of the whole, perceive that this was no more than what had been already fulfilled at the time at which it was delivered; the allusion here being historical and not prophetic.

The prophet commences with predicting to other nations [who are compared to fir and oak trees] inevitable destruction, since the shepherds of Judah [who are compared to the lions by the Jordan, to the vine and the cedar] howl for having been spoiled of their glory. [Chap. xi. 1. 2. 3.] He continues by recalling to the minds of his brethren the causes which had so reduced them from their former exalted station, in order that the recollection may warn them to deviate no more from the way in which they were instructed to walk: he also further reminds them with what particular and providential care they had been continually led by their God, [in one or other of the different ways stated, the pleasant or the painful,] as by a tender shepherd, whose sole intent is to lead his flock to rich pastures, and good watering places. God thus tended his flock, Israel, to accomplish their happiness; indulging them, when obedient to his will, but chastising them, as an indulgent father would his children, in order to reclaim them when they did not walk in his ways.

And, when we consider the circumstances and condition of our fathers during the existence of the first temple, we may easily trace both the times in which they enjoyed uninterrupted peace and comfort, and those in which they were exposed to the troubles and afflictions with which God, in his wisdom, thought fit to visit them.

To these does the prophet refer, representing them by the beautiful metaphor of the two staves. [verses 4 to 17.] "Thus saith the Lord my God, feed the flock of the slaughter. Whose possessors slay them, and hold themselves not guilty, and they that sell them, say, Blessed be the Lord; for I am rich; and their own shepherds pity them not. For I will no more pity the inhabitants of the land, saith the Lord; but lo! I will deliver the men, every one into his neighbor's hand, and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver them.* Yea, I fed the flock of the slaughter, [since I have cho-

* The cruel shepherds denote the tyrants, into whose hands Israel was delivered, who disdained to nourish their poor flock, but sold some to slavery, and gave up others to be slaughtered; for all such as escaped the fury of their own kings, were destroyed by their conquerors.

sen them out of Egypt,] truly an afflicted flock (it was). And I took unto me two staves; the one I called Pleasant, and the other I called Painful, and I fed the flock. And when I had cut off three shepherds* in one month; then my soul loathed them, and their souls also abhorred me. Then said I, I will not feed you; that which dieth, let it die; and that which is missed, let it be missed; and let the rest eat every one the flesh of another. And I took my staff, the Pleasant, and cut it asunder, that I might break my covenant which I had made (for them) with all the nations.† And it was broken in that day; and so the afflicted flock, that waited upon me, knew that it was the word of the Lord. And I said unto them, if ye think good, give me my reward; and if not, forbear; and they weighed for my reward thirty pieces of silver.§ And the Lord said unto me, cast it into the treasury, the magnanimous, the precious, that I have withdrawn from them; and I took the thirty pieces of silver, and cast them into the house of the Lord, into the treasury.‡ Then I cut asunder my other staff, the Painful, (used) to break the brotherhood between Judah and Israel.||

* The numbers three seven and ten are, it is well known, made use of in Scripture instead of an indefinite number; this apparently refers to what is related in 2nd Kings, x. 32. that "in those days, the Lord began to cut Israel short;" (or as Yarchi understands לקצות to be the same as לקיץ and renders it "the Lord began to loathe Israel.") This was after the kings of Judah and Israel were killed, and the family of the one exterminated, and that of the other nearly so.

† "The covenant made for them with all the nations," is, that these nations should not disturb Israel, nor invade their land, but should leave them to dwell there in safety, as was repeatedly promised to them. (Exod. xxxiv. 24. Lev. xxvi. 5. Deut. xxviii. 10.) But when Israel was under the Divine displeasure, this covenant was broken, and not only the land of the ten tribes, but that of Judah also, was frequently invaded, and both were harassed by their enemies.

§ The reward which God required of his people means that, for the many blessings he had conferred on them, they should be obedient to his commandments; and although he left it to their choice, to forbear, if disinclined, agreeable to the message sent to them by Ezekiel, (chap. iii. 27) yet some few remained faithful to him, and these answer to the thirty pieces of silver. Thirty, no doubt, here implies an indefinite number (as do three seven and ten) and they are, perhaps, named *silver* because כסף originally means *desirable*.

‡ Into the treasury, יצר translated "the potter" must necessarily stand for אוצר (as is actually the reading in some manuscripts,) as in Malachi iii. 10. אל בית האוצר "into the storehouse," which was in the temple, where the potter could not be at work. The frequent interchange of the אהו letters is well known; as יחר for יחר; אחר for יקר; אטר for יטר; so may יצר be kindred with אצר; thus in Amos vii. 1. יצר נבי is rendered by some, "he is collecting locusts." The temple is here indicated as the place where the pure, separated from the dross, should fix their eyes on the Most High, and with prayers appease his wrath, that he might yet avert the approaching calamities. יקרת can only signify, "I have withdrawn," (so in Prov. xxiv. 18. הוּקַר withdraw,) and not as translated, "I was prized at."

|| "I cut asunder my other staff." While the two kings lived in peace and harmony, the one was corrupted by the wickedness of the other, and, therefore,

And the Lord said unto me, Take unto thee yet the instruments of a foolish shepherd. Yea, lo, I will raise up a shepherd in the land, who shall not remember those that are missed, nor seek the young, &c.* Wo to the worthless shepherds, who leave the flock, &c."

And as Zech. xii. 10, which being appealed to, to give testimony against our forefathers, to whom it is pretended the Messiah was sent, but who rejected him, and contributed to his being put to death; and against us (their children) who they say, are doomed as having identified ourselves with, and participated in, that atrocity, until we shall bewail him who was pierced, and acknowledge him as our Saviour; agreeable to the declaration of God in the said passage which reads (as translated) "And I will pour upon the house of David &c., the spirit of grace and of supplication, and they shall look upon me whom they have pierced." This they suppose can only apply to the Divine Being.

Now no one will attempt to deny that throughout Scripture, in *the house of David*, the King especially is comprehended (as Isa. vii. 13). This being granted, how can the above have reference to the King whom they have killed? For could even the lamentation for the piercing of one whose death it is imagined was indispensable for the salvation of mankind, be at all reconcilable to reason, what cause can the house of David (*i. e.* the King) have for supplication, and for lamenting the King?

But the sequel "*and they shall mourn for him,*" clearly proves the foregoing likewise to refer to a third person. This ought to be rendered "*and they shall look to me, (concerning*) whom they have pierced*" as alluding to those who were sent to admonish them, and whose admonitions they not only disregarded, but stained their hands with their blood. Or it might refer to each of those who might then be pierced by the enemy, and fall in battle, and who will be the cause of so general a lamentation.

There is, I believe, nothing more in the Old Testament, whereon we and Christians materially differ. With great delight, my dear friend, have I heard you assert, that you are now a Jew in heart. Not that I wish you to be converted to Judaism; for as I have already observed, we neither have been enjoined to Judaise

the chastening rod was applied for the purpose of breaking their brotherhood, but that staff was dispensed with, when, by the dissolution of one of these kingdoms; the cause for its use ceased.

* Judah has likewise, to this day, to lament having been governed by foolish shepherds during the existence of both the first and second temples; these kings neither remembered those who were missing, nor healed the broken, and, instead of feeding them that stood still, they fed upon them.

† The particle על "*concerning*" being understood: similar omissions of particles are well known to be not unfrequent in Hebrew. Or, since the particle את is sometimes found to precede the nominative, (as Josh. xxii. 17. הכעש לנו את עון פער "Is the iniquity of Peor too little for us?") the passage ויהיש אלי את אשר רקרו may be rendered literally, "*and they who have pierced, (i. e. those who have shed innocent blood) will look to me.*"

non-Israelites ; nor can we expect that they who are not pledged to the rigorous discipline of the Mosaic-Law, would be induced voluntarily to submit to it. But I know that henceforth you will have a heart to feel for a Jew ; and regret the persecutions he has endured at the hands of your fathers. And for what ? For seeking to accomplish the grand purpose of the Omniscient, who gave the Law to his people, with certain ceremonial arrangements, in order to keep them distinct from others (Num. xxiii. 9.) "The people shall dwell alone, and shall not be reckoned among the nations," that they might be to all nations the witness of the unity of God ; that sublime and peculiar distinction of their religious creed, held as of the utmost importance even by Jesus himself. Math. xix. 17. Mark xii. 29.

DIALOGUE XV.

CHRISTIAN. Feel and regret you said ! How can I express my feeling and regret at the treatment you have received at our hands ? Our kings, like the king of Egypt, have aimed at your extermination.

How justly you may repeat to them the words of your fathers to that tyrant [Exodus v. 16,] "Behold, thy servants are beaten ; but the fault is in thine own people." And also remind them of the rebuke to Nebuchadnezzar [Isaiah xlvii. 6.] "I was wrath with my people, I have polluted mine inheritance, and given them into thine hand ; thou didst shew them no mercy." They ought now be convinced of the literal fulfillment of the prediction of that great prophet Isaiah liv. 17, "No weapon that is formed against thee shall prosper." Neither persecution nor a show of kindness ; as that of the converters were able to shake your faith, always relying on the promise. [Habak. ii. 3.] "Though it tarry, wait for it ; because it will surely come." [Isaiah lxi. 9,] "When their seed shall be known among the Gentiles, and their offspring among the people ; all that see them shall acknowledge them, that they are the seed which the Lord hath blessed." [Jer. ii. 3.] "As Israel was holiness unto the Lord, &c., all that devour him shall offend, evil shall come upon them, saith the Lord."

Now, my friend ! as I know the invariable practice of Christians who challenge the Jew, that they think it sufficient to empty their quiver at him and withdraw, without waiting for the Jew's spending his arrows in his turn ; would you, in an abstract, recapitulate your arguments, for the information of those who may not be inclined to go through the whole of our discussions ?

JEW. I will do so with pleasure. To the question "What can be the reason that we Jews, who ought to be more interested in the truth of Christianity than any other, yet are so determinedly opposed to it ?" I answer :

Because, The grand principle of men considered, as having relation to the Deity or the Messiah, is, that they ought to consult reason and Scripture. Especially the authenticity and celestial origin of anything pretending to be a divine Revelation, ought to be made clear beyond all reasonable doubt; before it has any claims upon our faith, otherwise it can have no just claims to a right to influence our conduct, though the moral effects ascribed to it, were ever so great.

How much more is it our duty to be cautious in admitting a religious system, the doctrine of which teaches a belief in a Divinity, who, though one with the Supreme being, who *liveth for ever and ever*, yet was confined in the womb of, and born by, a woman, suckled, clouted, went through all the infirmities of infancy, lived in obscurity in a corner of the earth, and was finally scourged, crucified and buried by his own creatures.

Because, several predictions which Christians apply to Jesus, are wrested to a meaning which quite destroys the historical sense of Scripture, and breaks the connexion of the passages from which they are taken; thus many shreds and loose sentences are culled out for this purpose, which do not appear to have any relation to Jesus or to the Messiah either, but to have received their proper and intended completion in some other person whom the prophets, as is manifest, had only in view.

Because, In their forced application of the prophecies, Christians finding themselves hard pressed by the simple and natural construction, forsake the literal and take shelter in spiritual and mystical sense, and thus quite expound away, the true meaning and importance of the prophecies; the intent whereof being to instruct man in so necessary a point of faith, as that relating to the Messiah; it is reasonable to think they would be delivered in the most perspicuous and intelligible terms, since ambiguous expression would be too slippery a foundation; would be unable to teach the clear truth; would introduce darkness and confusion; and contradictions inexplicable.

Because, It not only is impossible that God should have delegated the Mediator of a most important covenant to be proposed to all mankind; without enabling him to give them clear, and in reason indisputable proof of the divine authority of his mission.* But it seems that Providence could not have taken more effectual care to justify the unbelief and obstinacy of his *peculiar people*, than by ordering matters so, that the life and death of Jesus should be so exactly and so entirely the very reverse of all those ideas

* When asked to show a sign, Jesus said "no sign shall be given," and even to the question "whether he was the expected Messiah?" he was too timid to acknowledge himself as such, and did not do so. Math. xi. 3, xvi. 4. xxvii. 11. We find it no easy matter to refrain from smiling at the frothy declamations in which divines load us with so much unmerited reproach. And the great wonder is how our blindness, (as they please to call it,) can at all be wondered at.

under which their prophets had constantly described, and the Hebrew nation as constantly expected, their Messiah and his coming; and to suppose that the Supreme Being meant to describe and point out such a person as Jesus by such descriptions of the Messiah as are contained in the Old Testament, is certainly, substantially to accuse him of the most unjustifiable prevarication and mocking of his creatures.

In that Book, which is admitted by both Jews and Christians, God is represented as designing to send into the world an eminent deliverer. Descended from David; the peace and prosperity of whose reign should far exceed all that went before him; in whom all the glorious things foretold by the prophets should receive their entire completion. Those prophecies could not otherwise answer the end of inspiring them than by accomplishment so plain, as might sufficiently distinguish the person meant by them to be that Messiah. And as no such accomplishment can possibly be discerned in Jesus, he consequently cannot be the person meant by them.

Yet we do not believe that Jesus was so destitute of common morality, as to pretend to come from God, and declare that the Scriptures testify of him, when neither Moses nor the Prophets ever spake a word about him. He might have been a mistaken enthusiast, which we indeed observe in his language of enthusiasm, and of hyperbole; but who can impeach his moral character, or suppose him to have been a hypocrite? They were the writers of his history, who did not do the business honestly.

And as we have no tradition nor any authority of his crucifixion except the New Testament, we do not believe even that he was put to death; or that our fathers have at all been guilty of his death, or that the mischiefs occasioned by his followers can be attributed to him. Jesus himself we find, was so far from teaching the abrogation of the law, that he expressly commanded his disciples, that as "the Scribes and Pharisees sit in Moses' seat, whatsoever they command you, that observe and do." This expression is general, and cannot be relating to things of moral nature only, as Christians try to explain it away.

Nor can we suppose that his disciples, twelve illiterate men, could have been so arrogant as to imagine that their testimony alone would be deemed sufficient to abrogate a law so solemnly given from Mount Sinai under circumstances unexampled, awful, tremendously magnificent, and declared by the voice of God to be a perpetual and everlasting code.

Jesus wrote nothing himself, and the Gospels now received, there is not the least evidence to be depended on, that they are not apocryphal, for they were written, nobody knows by whom, or where, or when. They first appeared in an age of credulity,* when forgeries of this kind abounded, and were received with

* The four Gospels were not known or heard of before the time of Trajan and Adrian, i. e. nearly a hundred years after the Apostles were dead.

avidity by those whose opinions they favored, while they were rejected as spurious by many sects of Christians, who asserted that they were possessed of the genuine Gospels, which, however, those who received the four, denied. All of them altered, interpolated, and garbled their different copies of their various and discordant Gospels in order to adapt them to their jarring and whimsical notions. Some even interpolated forgeries as prophecies of Jesus, into their copies of their Greek version of the Old Testament. Some books of the present canon of the New Testament, are rejected by the Syrian Church. Some of its books were not admitted until after a long opposition, and not until several hundred years after Christ.

The lists of what were considered as canonical books, differ in different ages, and some books now acknowledged by all Christians to be forgeries, were in the second and third centuries considered as equally apostolic as those now received; and as such were publicly read in the Churches.

The reason why we have not now extant Gospels, different and contradictory to those now received, is, because that the sect or party which finally got the better of its adversaries, and styled itself Catholic, or orthodox, took care to burn and destroy the heretics, and their Gospels with them.

It is almost certain then, that the real authors of the New Testament, were very different persons from the Apostles of Jesus, who probably would not have made such mistakes as I will presently point out. These mistakes belong entirely to *the Fathers*, who have assumed the names of the four Evangelists; and who were most credulous and superstitious; and who made no scruple of telling lies to support what they called the cause of truth. They were the writers of apocryphal books, attributing them to the Apostles; and as Dr. Middleton, a learned Christian has proved in his "*Free Enquiry*" that they were great miracle-mongers in order to delude their followers.

The first of these fathers was a disciple of John, named Papias, whose character can be inferred from the following story, which he said he had from John, written by him in a book extant, in the time of Eusebius; that Jesus said, that—"The days shall come, in which there shall be vines, which shall severally have ten thousand branches; and every one of these branches shall have ten thousand clusters of grapes; and every one of these grapes being pressed, shall yield two hundred and seventy-five gallons of wine. And when a man shall take hold of any of these sacred bunches, another bunch shall cry out, I am a better bunch, take me, and bless the Lord by me.

Another of the fathers who is witness in favor of the Gospels, that they are not of the spurious books which then were received by many as genuine, is Tertulian, who lived in the latter end of the second century, and whose regard for truth may be judged of from these proofs given by himself. "I know it, (says he) that the

corpse of a dead Christian, at the first breath of the prayer made by the Priest on occasion of its own funeral, removed its hands from its side into their usual posture of a suppliant; and when the service was ended, restored them again to their former situation." (*Tertul. de anima c. 54*) He relates as a fact also, that the body of another Christian already interred, moved itself to one side of the grave to make room for another corpse, which was going to be laid by it. On the testimony of such men as these, the authenticity of the Gospels entirely depends as to external evidence; we therefore believe that the miracles recorded in the Gospels are the inventions of these fathers, who deemed it very meritorious to tell a lie for the sake of proving the truth.

And were not miracles of all kinds wrought by the priests every day until lately, when the people began to laugh at them? having learned that miracles said to have been wrought, may justly be deemed false reports. Are not the Roman Catholic Churches to this day, full of monumental records of miracles, wrought by the Virgin Mary and the Saints, in favor of their worshippers? such as "One of the Saints was publicly seen carrying his head in his hands after he had been beheaded." Others, who had their tongues entirely cut out by the root, by the Arian Vandals, preached as much to the purpose in favor of the Trinity, without their tongues, as they did with them.

And never was there a miracle better authenticated by testimony, than this. It is mentioned by all Christian writers of that age. It is mentioned by two contemporary Roman historians; and is recorded in the archives of the Eastern Empire. Those then who do now not readily believe in the said miracles, what greater proofs have they of the miracles of the New Testament?

Nay, the miracles of Mohammed are greatly more authenticated than these. They have been recorded in innumerable volumes of the most learned and pious doctors of the Mohammedan faith, and are asserted to have been known throughout all the regions of Arabia, and transmitted from father to son, from generation to generation. And what miracles! such as: that he in the presence of all around him, divided the moon with his finger, and put half of it in his pocket.

But what better testimony, we may be asked, has the Law of Moses in favor of the miracles recorded therein? To this, I answer; the Law alone is sufficient to testify of itself. A Law which could only have emanated from the Author of all. "The Law of the Lord (which) is perfect, converting the soul; the testimony of the Lord (which) is sure, making wise the simple." Psal. xix. 7. "And what nation is there so great, that hath statutes and judgments so righteous as all this Law?" &c. Deut. iv. 8. But we have another witness to corroborate the testimony of the Law. It is the fulfillment of the prophecies therein, especially those regarding us; of which our existence is an ocular demonstration; it being, as already proved, one of the greatest miracles. (*See p. 12.*)

I repeat it, that prophecies fulfilled are the most proper of all arguments to evince the truth of a new Revelation, which is designed to be universally promulgated to men. For, one who has the Old Testament put into his hands, which contains prophecies, and the New Testament afterwards, which is said to contain their completion, and is satisfied that the Old Testament existed before the New, may have a complete internal divine demonstration of the truth of Christianity. Whereas arguments relating to the authority and genuineness of the books, persons and characters of authors and witnesses, are very precarious in themselves; since we know that in the first centuries there were numberless forged Gospels imposed upon the credulous as apostolic and authentic; and there is not the least evidence to be depended on, that those now received were not also apocryphal.

And still less reason have we to believe the miracles recorded in the Gospels; since they were not published in the place where it is pretended they were wrought, but are propagated only at a great distance from the supposed scene of action. They were not published to the world till after the time when they were said to have been performed. And they were no where so little believed as in Judea, among the people in whose sight they are said to have been wrought, where they ought, if true, to have met with most credit. It is however evident from the histories themselves, that these stories were laughed at by the learned and intelligent of the Jewish nation and disbelieved by the great body of the people. For we find that after the Apostles could make nothing of the stubborn Jews, they shook their garments and told them that from henceforth we go to the Gentiles. Accordingly when they preached, and the Jews made fun of their mode of proving from the prophets, that Jesus was the Messiah, the proselytes and devout women still listened and believed; according to the maxim of the Primitive Christians, "believe, but do not examine, and thy faith shall save thee."

The miracles of the Gospel were indeed suffered to pass without any examination, because they were entirely unknown to, or unacknowledged by any heathen or Jew of the age in which they are recorded to have happened. Nobody seems to have known a syllable about them, but the Apostles and their converts. Even the books of the New Testament were not generally known to the heathen until some hundred years after the birth of Jesus.

And as for the Jews, the origin and early propagation of Christianity was so very obscure, that those who lived nearest the time of the Apostles do not seem to have known anything about them or their doctrines. And how should they know? Since Jesus, (Matt. xvi. 20,) then charged his disciples that they should tell no man that he was Jesus the Christ.

Josephus would have been the last person to leave him unnoticed, yet he has not said a syllable about him; though he mentions other Messiahs,

The fact is, the depressed and degraded state of the Jews under the Romans, very naturally excited a desire in all ranks to regain their liberty. This led the impatient and weak-minded to catch at every circumstance, however trifling, which seemed to indicate relief. Hence the number of pretenders to the Messiahship that appeared, since a century before the destruction of the second temple, when the people were generally looking out for a Messiah; they having been deceived in the interpretation of the prophecy of Daniel, but which had been fulfilled; and hence the reason why those impostors succeeded in drawing after them so many followers. Those who have caused a great stir amongst them, their historian has duly noticed. He tells us of a Theudas, who in the year 45 of the Christian era, drew great numbers of the deluded Jews after him; bidding them to follow him beyond Jordan, and promising them that he would divide the waters of the river, as Joshua had done, by his mere word. Cuspius sent some troops of horse and foot against him and his followers; killed some of them; took others prisoners; and, amongst them, Theudas himself, whom he caused to be beheaded, and his head to be brought to Jerusalem.

Josephus mentions another impostor. That among the false prophets and pretended Saviours the land then swarmed with, and by whom that infatuated nation was seduced, there was a signal one that came from Egypt, and had drawn about 30,000 men after him, by the large promises he made to them of a speedy deliverance. He and his followers, however, were soon dispersed by the Roman troops; but he was no sooner gone than there started up others. Two brothers, both weavers, had mighty successes; but were at last destroyed, and were the occasion of the destruction of many of the Jews who followed them.

Then, again, another weaver, one Jonathan, led many of the Jews after him into the wilderness, where he promised to show them signs and wonders. He was burnt alive, and multitudes of the Jews were massacred on his account.

“The next insurrection was raised under their false Messiah, Caziba, or, as he styled himself, Barchocheba; who, taking the advantage of the discontent which then reigned among the Jews, on account of Adrian’s having sent a colony to rebuild Jerusalem, which he designed to adorn after the Roman style, and to call by his name *Ælia*; and his having forbid the Jews to circumcise their children, set himself up as head of their nation, and proclaimed himself their long-expected Messiah. He was one of those predatory hordes which infested Judea, and committed all kinds of violence against the Romans, and had become so powerful by this time, that he was chosen king of the Jews, and by them acknowledged their Messiah. To facilitate the success of his bold enterprise, he changed his name into that of Barchochab, or Barchocheba; alluding to the star foretold by Baalam; pretending to be a star sent from heaven to restore his nation to its ancient

liberty and glory; and for proof of which he vomited fire and smoke out of his mouth when he spoke, to amuse the populace. He selected for his precursor the celebrated Akiba, who, being then in high repute among the Jews, as chief of their sanhedrin, declared him to be the star that was to arise out of Jacob.

“The persecution which the Jews had suffered under Adrian had so far paved the way for these two impostors, that they quickly raised an army, out of their own nation, of 200,000 men; making Bither the place of their retreat, and the capital of this new kingdom. St. Jerom calls it Bethoron; and both he and Eusebius place it in the neighborhood of Jerusalem.

“Here Barchochab was anointed king, and caused some money to be coined with his name, by which he proclaimed himself the Messiah and prince of the Jewish nation; but deferred declaring war against the Romans, till Adrian had quitted Egypt; so that it did not break out till the seventeenth year of that emperor’s reign. Adrian seems at first to have neglected this new revolt; and as the Jews had been so effectually humbled by his predecessor, he could hardly imagine they would be so soon in a condition to oppose his forces in the field. But when he found what numbers of banditti, and other straggling Jews, flocked to Barchochab, he sent Terenius Rufus, with a strong reinforcement, against them; though they did not prove sufficient to prevent the impostor’s gaining great advantages over him, and massacring all the converted Jews, as well as Romans and Christians, that fell in his way. At length Julius Severus, then in Britain, one of the greatest generals of his age, was sent against them; who, not thinking it safe to engage so vast and powerful an army, contented himself with defeating them by parties, by which means he at last so enclosed them as to cut off all supply of provisions, and then laid siege to Bither. The besieged made a stout defence, and Triphon, a celebrated rabbi, was put to death for having proposed to surrender the place; but they were forced at last to submit, by the death of Barchochab, who had been killed in the siege; after which followed a most dreadful slaughter of the Jews, insomuch that their writers affirm, a far greater number of them perished than that at first came out of Egypt; and the scholars, who had defended the place so gallantly, though with no other weapons than their writing pencils, were flung by thousands into the flames, with their books tied about their necks.”

We have an account of another false Messiah, who applied the prophecies to himself, had a forerunner, and more than two hundred thousand followers, who publicly acknowledged him for the Messiah, raised contributions, and supported him magnificently. He, too, quoted the Prophets as speaking concerning him, and was said to have worked divers miracles, and was ultimately put to death by the order of the Sultan of Constantinople; yet, nevertheless, was said to have been seen again by certain of his followers, who wrote books in favor of that fact and of his Messiaship.

Many learned Rabbins enrolled themselves as his disciples, and wrote controversial works in his cause. as Paul did. And to conclude, his party was not entirely extinct within a very few years. Yet, notwithstanding all this, he was an impostor; and no man now believes the stories of his miracles, or his resurrection; although both are affirmed by more recent, more learned, and more respectable testimony than is, or can be, offered in favor of the Messiahship of Jesus. The name of this famous impostor was Zebathai Tzevi, and his history is given by Basnage in his History of the Jews. One more instance will suffice to exemplify the power of enthusiasm to make people believe they saw what they did not see. Lucian gives an account of one Peregrinus a Philosopher very famous in his time, who had a great number of disciples. He ended his life by throwing himself in the presence of assembled thousands, into a burning pile. Yet such was the enthusiastic veneration of his followers, that some of his disciples did solemnly aver, that they had seen him after his death, clothed in white, and crowned; and they were believed, inasmuch that altars and statues were erected to Peregrinus as to a demigod.

J. Southcot, a virgin, was believed she would bring forth a Shiloh; and even now, though dead and buried, is still believed by many that she would do so at some future period; A delusion which originated in this century, in a country where religion is made a great show of, and the people's boast is, of being enlightened. Her history however, is too well known to require minute details thereof.

Those then who think it their duty to take for granted all that was believed by their fathers, must not expect others to act differently, and believe what their fathers disbelieved; especially in matters contrary to nature, which are said to have taken place, and, to say the least, without any proof whatever, as the miraculous birth of Jesus, which is not noticed even in some of the Gospels.* No more proof is there of his resurrection. He having appeared (as it is said) only to his eleven disciples, and to two women; and not even to his mother and his other relations.

Several sects of Christians in the first century; as the Basildeans, &c., altogether denied that Jesus was crucified; and so did the author of the Gospel of Thomas. And the Jewish Christians, the disciples of the twelve Apostles, rejected altogether every Book of the present New Testament

DIALOGUE XVI.

CHRISTIAN. But I cannot comprehend how it was possible, that so many wise and good men could have been led to embrace the religion of the New Testament, if there were not in the Old Tes-

* See page 44.

tament, some prophecies which might be considered by them to supply at least *plausible* arguments to prove, that Jesus of Nazareth was the Messiah. Or Paul, who apparently was a man of great knowledge, well versed in Jewish traditionary and Cabalistic learning, and not unacquainted with the principles of the Philosophy called *the Oriental*, how could he have supported that religion, if sincerely? and if not, what motive could he have had for doing so? Or can we possibly reproach the meek, the compassionate, the amiable Jesus, and attribute to him, the mischiefs occasioned by his followers? He who appears to have been a man of irreproachable purity, of extraordinary great piety and mildness; could he have been guilty of falsely persuading himself and others, that he was the chosen servant of God, raised up to preach righteousness to the sinners of his day?

JEW. I entirely agree with you. According to the character given of Jesus, he never could have been a wilful impostor; and which proves what I have endeavored to convince you of already, that the Gospels are spurious, and that they have put into his mouth words he never uttered. He could not have testified of John to be the expected Elias, (Math. xi. 14. and xvii. 12.) when the contrary is confirmed by John himself. (John i. 21.) Neither could a man really sent from God, as Jesus is said to have been, have asserted to the Jews that upon them shall come all the righteous blood that has been shed upon the earth, from the blood of Abel to the blood of Zechariah. (Math. xxiii. 35.) Did the Jews kill Able? No! he was slain by Cain, whose posterity all perished in the deluge. And were the Jews guilty of all the righteous blood that had been shed upon the earth? He might have been a mistaken enthusiast, but he never could have applied to himself prophecies which did not belong to him. We find that he never as much as hinted at his pretended miraculous birth, as a proof of his mission; and that he never even thought of assuming the character of the Messiahship, till encouraged to it by Peter.

As to Paul; I thought there could be no mistake as to his character, after what I have observed of him already.* He was determined at any rate to gain converts, so, as he himself declared, "he was all things to all men." When finding that he was accused of teaching the Jews to forsake Moses; and when advised, publicly to manifest that he kept the Law, he accordingly purified himself in the temple; did what was done in like cases by the strictest Jews; circumcised Timothy, and solemnly declared in open court, (Acts xxv. 8. and xxviii. 7.) that "he had done nothing against the temple or against the Law," and that he taught nothing but the doctrine of the Old Testament: Whilst it is evident from the Acts, and the Epistles to the Galatians, that he taught, that the Law of Moses was abolished, and no longer binding; whereby he contradicted Jesus, the other Apostles, and himself too.

* See pages 34, 35, 36.

What then can his acting thus be termed but double-dealing and dissimulation? The Jewish Christians accordingly called him an apostate, and there is in extant a letter ascribed to Peter, written to James at Jerusalem, wherein he complains bitterly of Paul, and declares that he reprobates his doctrine.

Peter and the rest of the Apostles might have been honest and well-meaning men; but simple and credulous. They might have believed sincerely that their Master had risen, but were deluded; as have been many others in all ages. The Books ascribed to them, being so full of incongruities and contradictions, cannot but prove how superficial was the acquaintance of their authors with the Old Testament, and how grossly, either through design or ignorance, they have perverted it; which alone is convincing that the Books of the New Testament were written by Gentiles; since it cannot be conceived that a Jew could have quoted his Bible in such a blundering manner.

Even setting aside their mistranslations and misapplications of those prophecies which they made the main support of Christianity, as shown before; they in many other instances, out of pure ignorance, contradicted or misquoted the Old Testament. Made their Master say what he could not have said without contradicting himself, or proving as ignorant as themselves. Sometimes they also contradicted each other; and to prove all this, a few specimens will suffice.

John v. 37. "And the Father himself which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, &c."

Ibid. 23. "That all men should honor the Son, even as they honor the Father."

Acts vii. 4. "Then came he out of the land of the Chaldeans, and dwelt in Charran. And from thence, when his father was dead he removed him into this land wherein ye now dwell."

Deut. iv. 33. "Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?"

Math. xix. 17. "And he said unto him, why callest thou me good? there is none good but one, that is God."

Gen. xi. 26. "And Terah lived 70 years and begat Abram," &c.

Ibid. 32. "And the days of Terah were two hundred and five years. And Terah died in Haran."

Ib. xvi. 16. "And Abram was fourscore and six years old, when Hagar bare Ishmael to Abram, after he had left his father."

This proves that Terah must have lived many years after the departure of his son Abram.

Acts vii. 16. "And were carried over into Sychem and laid in the sepulchre that Abraham bought for a sum of mo ey of Emmor the father of Sechem."

Gen. i. 13. "For his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah, which Abraham bought."

Ibid. xxxiii. 19. "And he (Jacob) bought a parcel of a field &c., at the hand of the children of Hamor, Sechem's father."

Ibid. xv. 17. "That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called," &c. (A pretended quotation from Amos ix. 12.)

Amos ix. 12. "That they may possess the remnant of Edom, and of all the heathen, which are called by my name."

Mark ii. 26. "How he (David) went into the house of God in the days of Abiathar the high priest."

1. Sam. xxi. 2. "Then came David to Nob, to Ahimelech the priest." (He was then the high priest).

Luke iv. 18. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised."

Isa. lxi. 1. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound."*

Math. xii. 40. "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth."

Math. xxvii. 57. "When the even* was come there came a rich man &c. (60) And laid it in his own new tomb."

Ibid. xxviii. 1, 5, 6. "In the end of the Sabbath, as it began to dawn towards the first day, &c. And the angel answered and said, &c. He is not here, for he is risen.

* The writer of the Gospel interpolated, for a very obvious purpose, the words *recovering of the sight of the blind*. But he could not have applied this verse to Jesus, had he known what follows it; wherefrom it is clear that the Prophet spoke of himself. It seems that the Apostle did not know that the Jewish Prophets were called *the anointed*, as 1. Kings xix. 16.

* The learned Doctors of Divinity have always been, and will for ever be puzzled, how to make 36 hours into 3 days and 3 nights. The other difficulty con-

Rev. i. 11, 14, 18. "Saying, I am Alpha and Omega, the first and the last, &c. His head and his hairs were white like wool, as white as snow, &c. (Compare Dan. vii. 9.) I am he that liveth and was dead," &c.

Math. xxvii. 46. "Jesus cried with a loud voice, &c., My God, my God, why hast thou forsaken me."

Mark xii. 29. "And Jesus answered him, The first of all commandments is, Hear O Israel, the Lord our God is one God."

Ibid, xiii. 32. "But of that day and that hour knoweth no man &c., neither the Son, but the Father.

Luke i. 32. "He shall be great, and shall be called the Son of the Highest &c. (33) And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

Corinth. xv. 24. "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority and power." And did he ever exercise any authority over the house of Jacob?

Math. xi. 14. "And if ye will receive it, this is Elias, which was to come."

John i. 21. "And they asked him, what then? Art thou Elias? And he saith, I am not. Art thou the Prophet? And he answered, No."

Ibid. xvii. 12. "But I say unto you, that Elias is come already, and they knew him not," &c.

Respecting the genealogy of the supposed father of Jesus, Luke contradicts Mathew. According to the latter [Chap. i. 7.] he descended from David, by Solomon. And according to the former, [iii. 31.] by Nathan. And though he really had been a descendant of David, Jesus was not; he, it is said, was not the son of Joseph.

It seems that Providence has taken care that so many absurdities and contradictions should be contained in these books of the New Testament, to satisfy any one who has them once pointed out to him, that the doctrine of those books is not, and cannot be from God. It is related Math. xxvii. 51, "And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent, [52] And the graves were opened; and many bodies of the saints which slept arose, [53] And came out of the graves after his resurrection, and went into the holy city, and appeared unto many." These are certainly, great wonders. A greater wonder is, that those on the spot then,

nected with this narrative, probably they never gave it a thought, namely, could a Jew have buried the dead on the eve of Friday. [being Sabbath] Or could the Jews have broken the Sabbath, as related in verse 66?

either knew nothing of them or they would not believe them. Still a greater wonder is, that any of the learned Doctors of Divinity to this day *believe them*. And the greatest wonder of all is, that the latter can make others believe that they *believe them*.

Those however who, having with their mother's milk sucked in these marvelous tales; rather than give way to reason, would for the peace of their mind persuade themselves to believe them, for which we cannot blame them; we ask them, at least to ponder on all the difficulties stated in here, and not blame us for our incredulity.

We would not have been, as we frequently were, exposed to the violence of the rabble, had we not been constantly pointed out from the pulpit as the enemies of God and children of Satan. We ask, were we even wrong in our disbelief; can the husband reasonably repudiate his betrothed, because not knowing him in his disguise she was too faithful to receive him?

DIALOGUE XVII.

CHRISTIAN. It is perfectly true, my friend, when we listen to the contending sects of Christians, we learn that each of them claims, as its distinguishing feature, Christian charity. And when we test the right of this assumed monopoly, by comparing it with the general treatment of the Jews, then appears an amazing diversity between Christian charity and Christian tolerance. They, though pretending to admire the Christian principle, *good will to all men*, yet revolt at the idea of placing the Jews on a perfect equality with their fellow citizens.

However the rights of man are no longer destined to be a tool of proselytism in the hands of the self-righteous Divines; nor the means of extortion for the benefit of the hireling of the state; nor a plaything to gratify the fancy of the arbitrary ruler. Who cannot perceive that the time is fast approaching of which the prophet said [Isa. xi. 9] "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea?" With the spread of civilization a new tribunal rises. It is public opinion; its decision becomes binding even upon those who brave it, and its influence increases with each day.

JEW. Alas! my dear friend, however we may flatter ourselves as to the light of civilization of the nineteenth century, *we* feel it, that the spirit of barbarism and of brutal and atrocious bigotry is not extinct; except in this Land of Liberty where it has been deprived of its sting. There are, beyond this highly favored country, even to this day, not only some who pride themselves of enlightenment, and still cannot rid themselves of their prejudice, in regarding us as a nation whose faith is folly, whose spirit is intolerance, and whose sole practice is the pursuit of gain; but

many unworthy leaders of public opinion busy themselves in gathering the almost extinguished sparks of religious hatred, and making them blaze up into a raging flame. Some acknowledged guides of the people being led by impure motives; deny that the Jews possess any virtuous quality, impute to them all kinds of vices; and heap up calumnies upon the holy doctrine of Judaism, in order to expose it to derision and contempt of the world, and withdraw from its adherents the basis of all their claims. They forget that if they be now less reproachable for idolatry, incest and other unnatural and barbarous crimes, than were their heathenish forefathers, they have to thank solely us and our Law for it.

I recollect, my friend, you have made a remark, that the Christian rulers have proved themselves to us as so many Pharaoh's. Nay, they by far out-Pharaohed Pharaoh. That King thought himself justified in his inhuman treatment of the sons of Israel, by the law of self-preservation, as he said, [Ex. i. 10.] "Come on let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also our enemies, and fight against us," &c. The daughters however whom he did not fear, he expressly commanded to be spared; but with the Christian rulers, it made no difference as to sex or age, they were resolved on extirpating them.

To illustrate which, I need go back only to the Crusades; a very sensible effect of which was, that our calamities became general throughout our dispersion in Christendom. When these holy warriors found themselves disappointed, having had no Moses or Joshua at their head; and no angel came to place a pillar of cloud at their rear; no waters either of the sea or of the river were dried up and stood like a wall upon a heap at their presence; no Jericho's wall fell down at the sound of their trumpet; but they on the contrary, experienced all the reverses of a defeat; their princes consequently from the scarcity of money, found themselves under the necessity to debase their coin in its weight and intrinsic value. This occasioned the resentment of the people, which was expressed by plundering the Jews, who, it was thought, had amassed prodigious wealth by usury; had robbed and impoverished the different kingdoms in which they resided; and they were not only in several countries, especially in England and France, stripped of their wealth, but also murdered or banished from the countries.

To effect our extermination, our enemies invented against us a new charge. In 1420, a poor woman was made to confess that she had stolen a sacred wafer, and sold it to a certain Jew, for purposes of revilement. The maltreatment of the host was said to have drawn blood from it! the poor Jew, his wife, and friends maintained their innocence under torture. Eventually, Duke Albert the fifth of Austria, [where this took place] ordered that every Jew in his dominions should be thrown into prison on one

and the same day, with the intention that they should be destroyed by fire. Many determined to refuse the alternative of baptism offered them; and in order to escape the horrid death impending, sacrificed each other by opening their arteries; having first foiled their enemies by burning the treasures which were known to be the true object of their persecution*. Many waggon loads of Jews were burned in a meadow near Vienna. Some who were unable to resist their fate, pretended to embrace Christianity.

In 1491 this tragedy was repeated in Mecklenburg. Twenty-seven Jews of both sexes were tortured, and made to confess of having ill-used a consecrated host, from the wounds inflicted upon it by the unbelievers, it was alledged, blood had gushed forth. And as they could not be prevailed upon to accept the proffered alternative of becoming Christians, they met an ignominious and miserable death with fortitude; and their property was confiscated for the benefit of the Church. Two magnificent chapels were erected; pilgrimages instituted, and absolution granted. And to this day they do not blush to exhibit to the devout visitor to one of the chapels, the cloth in which the host had been wrapped; whereon is shown the drops of blood shed by the host, as well as the marble slab on which the crime and the punishment of the Jews are engraven.

The Sacramental wine and its relation to blood, was in the times of the Emperors Trajan and Adrian, the origin of an accusation brought against the early Christians, who were regarded as Jews, of using

* This was not the first time that the defenceless Jews to elude the tortures of the charity-preaching Christians, came to the terrible resolution of dying by their own hands, whilst they with their last breath, proclaimed the Unity of God, as delivered by Moses, and repeated by Jesus. "Hear O Israel, the Lord our God is one Lord."

In England, no sooner was Christianity introduced, than the Jews were regarded by her monarchs as their special property, and whom they used as a sponge, to absorb the wealth of the country, for the purpose of having it squeezed out of them; which the Kings then stood much in need of, whether to defray the expenses of the projected Crusades, or to raise troops to be employed against the Nobility. But numerous accusations were soon brought against the Jews, especially that of crucifying Christian children. Richard, lion-hearted as he was, fearing them for their witchcraft (which they were accused of,) forbade their presence at the ceremony of his coronation; at which however, a few of them were recognized, and that was a signal of a murderous attack on them. The infuriated mob broke into their houses, set them on fire, and plundered the property therein, and finally butchered the owners thereof. These fearful scenes then spread from London into the other towns, especially York, where the Jews were pillaged and murdered. Those that fled sought refuge in the castle, and took possession of it, but which was stormed by the mob, led on by a Clergyman, arrayed in his surplice. When the poor Jews perceived that they could hold out no longer, and that death was before their eyes; rather than fall alive into the hands of an enemy, who, provided by their Clergy with indulgencies and promises of absolutions, were not deterred from committing the blackest crimes; they came to the dreadful resolution to be their own executioners. After having consigned all their valuables to the flames, slew their wives and children; then each man killed his neighbor, and the Rabbi was the last who destroyed himself. A few survivors, who trusted to the enemy's promise of mercy, perished under the most exquisite tortures, as soon as they had opened the gates

human blood at such a supper. Hence Christians afterwards calumniated the Jews of using blood for their paschal supper.

In Posen, now belonging to Prussia, where the Jews were allowed to live unmolested some centuries before Christianity was introduced there; it occurred more than once within the last century, that a child was bought of a Christian mother, its corpse secreted in a Jew's house, on the eve of Passover; the house then was searched, and of course the dead child found; which was sufficient proof of the Jews having used its blood, and which caused the shedding of the blood of thousands of that innocent people.

It may be asked, why at this distance of time revert to barbarities which cannot possibly now in our time be repeated? Yea, it has been repeated, and that, very lately, and frequently. You must have heard of them. However, to refresh your memory, I will relate them to you. The first happened at Damascus.

In the month of November, 1840, the sudden and mysterious disappearance of a Catholic priest, named Father Tomaso, and of his servant, had spread universal consternation throughout the city. All believed that the priest and his servant had been murdered, and popular credulity, instigated by designing malice, attributed this murder to the Jewish inhabitants, and the ancient calumny which in times of rapine and violence had so often served, as the pretext and excuse for spoliation and slaughter, was once again dragged into existence from the ashes of the past.

It was said that Father Tomaso and his servant had been murdered, that his blood might be used by the Jews in fulfillment of a religious rite. In vain was it shewn, that the kind-hearted monk had been greatly beloved by them, that the suspicion of his being "taken off" might with reason attach itself in another quarter, that this atrocious calumny was the unsightly product of the darker ages, that that which was now urged against the innocent Jews had in earlier times been advanced against the Christians,—the popular fury once awakened heeded not the voice of reason. Some there were, who stood boldly forth to protect the innocent, but though their exertions ultimately led to happy consequences, for the innocence of the accused was proved, their first efforts availed but little.

The most respectable of the Jews, clergy as well as laity, were dragged from their families, subjected to the vilest indignities, and compelled to endure the most revolting cruelties; some of them expired under the tortures of their remorseless enemies,—and yet maintained their innocence with life's expiring gasp. Others, unable to bear their sufferings, confessed to whatever they were required to admit; and these forced confessions, wrung from the agony of frail humanity, were held to be evidences of guilt! A faithful witness was destroyed or removed, and though it was proved before the Austrian Consul by unimpeachable evidence, that one of the accused [happily an Austrian subject] was at his house at the time, a perjured witness declared that he was present at the murder of the priest's servant, thereby shewing the fallacy

of the evidence of such a witness; yet this availed not. And even in enlightened Europe, men were to be found who, with unenviable industry, sought to defame the absent, by attributing to them practices which they detested, and who, in defiance of the principles of justice, and strangely sympathising with oppression, held that it was for the accused to establish their innocence, not for the accusers to prove the crime?

The cries at Damascus had not ceased to rend the air, and the persecuted Jews were again agitated by an attempt to revive the same calumny at Smyrna, which however was promptly exposed and crushed.

Again in 1844, another revival of the blood calumny occurred in Austrian Galicia, during the Passover; the outrage upon the Jewry being fomented by a local Magistrate named Wladimir, Knight of Dallemba. A lad about ten years old, in the service of that magistrate, weary of the short allowances and ill-treatment to which he was subjected to by his master, absconded eight days before the Passover. Either malice against the Jews, or the superstition inherited from the middle ages, or [most probably] his being deeply indebted to the Jewish merchants there, induced the Knight of Dallemba to represent the disappearance to the authorities, with a pressing request that they would forthwith make a diligent search in all Jewish houses, since, according to well known facts, he had not the slightest doubt that the boy had been decoyed away by the Jews, secreted in some obscure place, and reserved for a Pascal offering. The request was complied with; and on the succeeding night, all the avenues leading to the Jewish quarter were closed, and surrounded by a powerful military guard,—none went out, and none came in. Several magistrates, accompanied by a body of police, found their entrance into every house inhabited by Jews. Every thing was overturned, nothing was spared; but all was vain, no where was a trace of Christian blood to be discovered. Meanwhile, nothing was talked of but revenge against the Jewish vampires, so that it was amid horrid apprehensions, that the Jews awaited the approaching festival. Fearfully roused by the pressing danger, they spared no exertions in searching for the lost boy; till they succeeded in discovering a clue, and ultimately found him in a village, whence he was taken on the eve of Passover, and delivered up to the proper authorities; and the evidence from his own lips put an end to all doubt, that the cause of his absconding was the cruel treatment of his master, the Knight of Dallemba.

In the same year, an outrage was committed on the Jews in a small country town near Amsterdam, where several Jewish boys amused themselves by throwing and catching nut shells. One who had some reddle about him, proposed that the loser should receive a red mark on his nose; consequently many of them were marked, and one had the whole of his face reddened. An ignorant Christian woman, who was no great friend of the descend-

ants of Abraham, unfortunately came that way, thought they were mocking the sufferings of Christ. Full of holy indignation, she ran round the corner of the street exclaiming, these bad people who martyred the Saviour, blasphemously mock our holy religion. The further that story spread, the more horrible it became; so much so, that the last who heard it, understood that the Jewish boys had besmeared their faces with the blood of a Christian child. Soon the whole place was in an uproar, the rabble rushed towards the Synagogue in which the Jews were just assembled for prayers, who were seized with the most dreadful panic; fearing their Synagogue would be set on fire, and thus they would all lamentably perish; they rushed out and escaped as well as they could, and the rabble was not dispersed before they had done a vast deal of mischief to the poor innocent Jews.

Now my friend, I hope you are convinced that the spirit of fanaticism and Christian hatred towards the Jews is not extinct; particularly were a mob to have no other guidance than an ignorant or vindictive priesthood, scenes such as un'er Ferdinand and Isabella of Spain would still contaminate modern history and fix the brand of shame upon an age vaunting of its superiority and enlightenment.

I am sure you must have become impatient; and wish me to dismiss a subject, so disagreeable to you. But I cannot do so yet; for it is a great relief to a Jew to express to a feeling non-Israelite how much his mind is troubled about the unremitted ill-treatment he experiences at the hands of Christians of all denominations; not only of the lawless mob, but also of those of higher rank, up to princes. Only a few more instances and I shall be done with it.

The sacking of a Jewish quarter by a Prussian mob in 1844.

The son of a Jew merchant received instruction from a Catholic priest, at a public school in the district of Arnsberg. This man availed himself of the favorable opportunity to insinuate his proselytizing objects, thereby violating his trust; for the father had not confided his son to him for any conversion purpose. The parents, who soon discovered the changing opinions of their child, sent him to a neighboring town. But there, also, the priest found means to prosecute his soul-ensnaring system; he concerted with an other priest of that neighboring town, who seduced the boy to such an extent, that he ran away from his relations altogether, and was made a Catholic in despite of them, and in disregard of equity and law, and even of the censure of the Bishop of Paderborn, who himself interfered. The government to which the parents found themselves compelled to appeal, ordered that the kidnapped child should be restored. He was accordingly received back, and removed to an Israelite preacher at Hamburg; whose charge it was to try whether the boy would voluntarily return to the faith of his fathers. A few weeks subsequent to this, the former priest, then sitting in the public inn received an anony-

mous letter by post, containing a reviling of Catholicism : which the soul-ensnarer no doubt had himself written for his evil purpose ; but this could not be proved .Immediately upon the priest's reading and exhibiting the letter very zealously, the mob was excited, the news of it was circulated from house to house, and availed to produce a popular outbreak, for which purpose it appeared the letter had been devised ; and the crafty and Jesuitical object was attained. The houses of the Jews were wrecked, and the inhabitants maltreated, while fanatic curses and death cries resounded through the streets. The magistrate—did nothing ! a priest to speak words of Christian forbearance, and dissuade the mob from its horrid purposes was no where to be seen ! Next day, came the turn of the Jews in a neighboring place. A drummer went round to arouse the people, and the victims were maltreated, beaten down, and plundered, and all that could not be carried away was wantonly destroyed. The ferment meanwhile continued, but it vanished as if by magic, when the unfortunate merchant had it proclaimed in the streets, that *he would give up his son again to the Catholic Clergy !* This infamous proceeding proves that there are individuals among the priesthood, who in the pursuit of proselytes, deem every thing allowable ; and that a religious ministry should be found to excite the mob to the vilest and most terrible wreaking of their hatred ; and the local authorities should permit to the mob a deliberate organization, and an indulgence of its rage, is a characteristic of the darker ages.

About the same time we read in the Orient, of the refusal of the recognized merchants of Breslau in Prussia, to admit any participation by the Jewish merchants, in the loyal demonstrations about to be made by the general mercantile body, on the expected visit of the King of Prussia to that place.

In the same year a Jewish merchant had obtained permission to establish a business without the ghetto at Prague, the capital of Bohemia ; but its citizens arrayed themselves in opposition to the local government, for having dared to make so unheard of a concession, such as had not been witnessed since the foundation of the city. The government there, though all-powerful, was defeated on this point, and not only that Jew had to break up his establishment, but intolerance pointed out a hundred other Jewish warehouses outside the ghetto, which had all to be closed. In the same place, a custom still prevails, for the authorities to send a caution to the Jews, not to show themselves out of the ghetto during certain festivals, pending the time of the procession.

In Moldavia, where the Jews for the most part enjoy foreign protection, having immigrated from foreign countries, whom the Moldavian government could not consistently with treaties load with taxes : yet the example set by Austria, where the poor Jews have for so many centuries groaned under a load of intolerable taxation, was too enticing to the former, and they also have of late laid a heavy and oppressing impost upon the Jewish shambles,

and which is farmed out, so that the flesh-meat, including poultry, costs the Jew four times as much as the Christian. This was not enough; for at the same time measures were taken in Moldavia and Wallachia against the increase of our race; and an ordinance was published to remove the Jews from the principal roads; no Jew shall take a Christian into his service, and all who do not exercise some regular calling, and who cannot prove that they possess a fortune of five thousand piastres will be treated as vagabonds.

At the same time also, an Imperial Ukase was issued by the Emperor of Russia, directing the authorities of towns and other localities inhabited by Jews, to transport those unhappy persons, amounting to 36000 families, to a distance of twelve leagues from their several actual places of residence; so that at a moderate estimate, 150,000 persons of both sexes, and of all ages and conditions, were in the midst of all the rigours of a Lithuanian winter, expelled their houses and forced to seek a resting-place among strangers; or seek an existence in the silent deserts of Russia, though the whole of the congregations which were to be removed by the Ukase, addressed a petition to the Emperor, in which they voluntarily pledged themselves to suppress all dealings in smuggled goods; [which was the cause of their persecution] if only permitted to remain in their present homes.

In 1843, the spirit of persecution in the Papal States, which has been slumbering for a long time, broke out anew. In Ancona, the capital of a province, and governed by a delegate, who is a prelate of the Roman Church; the population of which place is about 30,000 souls, of whom about 5,000 are Jews, the unextinguished embers of the diabolical institution falsely termed most Holy Inquisition, blazed forth again with some of its pristine energy and fierceness.

Fra Vincenzo Salina, who was the General Inquisitor in that year, in attempting to revive the full observance of the disciplinary laws relative to Israelites, recites his orders received from headquarters.

A dispatch of the sacred and supreme Inquisition of Rome, dated June 10 1843, expressly enjoining and commanding the observance of the decrees and pontifical constitutions.

1. In two months from the date of the decree, the Jews are to dismiss all Christian servants, wet-nurses, and apprentices, and are at no time to receive assistance of any kind from Christians.

2. All property outside the Ghetto, [the Jewry] owned, hired, or licensed by Jews, is to be sold or given up in three months, or else put up to auction.

3. No Jew is to reside or do business in any place where there is no Jewry.

4. No Jew is on any pretence to eat with Christians in any locanda or hotel outside the Jewry.

5. No Jew is permitted to sleep outside the Jewry, or to be entertained in a Christian house.

6. A Jew is prohibited from permitting a Christian to sleep in the Jewry, or from employing Christian journeymen therein.

7. Or from visiting and holding friendly intercourse with Christian families.

8. Those Jews desiring to leave their Jewry, or to travel, must have a license to do so.

9. It is expressly forbidden to Jews to deal in books of whatever nature, or in ecclesiastical robes, under penalty of 100 scudi, and seven years imprisonment! They are forbidden to buy, read, or keep prohibited books, and ecclesiastical robes; but are to deliver up such as they now have to the Holy office, under like penalty of 100 scudi, and seven years imprisonment

10. Ceremonies, torches, and Psalm-singing are interdicted at Jewish funerals, under penalty of 100 scudi and corporal punishment of the next of kin.

The Jewish wardens of Ancona are ordered to obtain currency for this decree, and to have it read in all Synagogues.

This is said to be a revival of an obsolete decree, promulgated on the 5th April 1775, and again on the 11th July 1827. The article which forbids the employment of Christian nurses, almost amounts to an enactment of extermination; for the Ghetto or Jew's quarter, is so close, confined, and unhealthy, that few Jewess mothers can nurse their own children; and they have therefore been in the habit of resorting to wet nurses, who, coming from the country, are of course Christians.

The blood calumny again in the Duchy of Parma, where an infamous conspiracy took place in 1844. A Jew was accused of endeavoring to draw blood from a Christian girl, and received a citation to present himself before a magistrate, either to answer the charge, or be accounted guilty. At the judicial proceedings, a numerous and excited crowd filled the court. Before the bar appeared the Jew and his counsel, the accuser, with her mother, and another woman as witnesses. The indictment charged the Jew, that he, after the custom of the Hebrews, attempted to take blood from the accuser. The latter however gave testimony without being sworn, on the plea that she was only just fourteen years of age. The forewarned counsel here stepped forward, and drew the certificate of the girl's baptism out of his pocket, proving her to have attained the age qualifying her to be sworn. On attempting to administer to her the solemn oath, she retracted the horrid charge, and at once told her tale precisely as the accused had represented it, "that she had run after his waggon, and being frightened, had run away." She admitted that her mother had urged her to accuse the Jew of assaulting her with a weapon, to draw her blood; and the mother laid the blame on her neighbor. With these examples before you, my friend, you must perceive that civilization in favor of the Jew progresses but very slowly.

If our nation had been conspiring against the welfare of mankind; if we had been debased and incorrigible; the cruelties exhibited towards us, might be accounted for. But we, to whom, according to all statistical returns, crime is by far less familiar than to our fellow citizens; we, to whom the civilized world is more indebted than even to Greece and Rome; we who are earnestly commanded by our religious authorities to respect and protect the civil institutions of our locality; and yet be either persecuted, or cared so very little for, by those who are not of us, must indeed be unaccountable to them. As for us! we let our great Prophet Moses account for it. [Deut. xxix. 28.] "And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day." To the question, "Wherefore of so long duration? Are they worse than their oppressors?" we answer, "The secret things belong unto the Lord our God, but those things that are revealed belong unto us and to our children for ever." *Ibid.* 29.

DIALOGUE XVIII.

CHRISTIAN. I now comprehend the very significant remark you have made, when we entered into this discussion, "that you would often have to remind me," and you have done so to the very last; *that the secret things belong to the Lord our God.* And truly, as He is incomprehensible, thus are his doings, especially in reference to *you, his chosen people.* The whole of your history is wonderful; and as wonderful is, that even enlightened men and Philanthropists, who out of humanity will brave the ocean, disregard the pestilential air of dungeons, and of the most insalubrious climes; who will sympathize with the sufferings even of the brute creation, how few of them have remonstrated against your suffering the most cruel treatments; and that too, in the midst of nations boasting to profess a religion the most Philanthropic.

For my part, though the Old Testament does not intimate scepticism to be criminal in Gentiles, and I may have my doubts upon the supernatural claim of some parts of the revelation contained in that book. Still I cannot help looking at it with great reverence; when I consider its being the venerable mother of the doctrines of the Unity of God; the manifest and unrivalled excellency of its moral precepts; the foresight displayed in its political and ceremonial arrangements, in order to keep the Hebrews distinct from other nations, that they might for ages continue to answer the avowed and grand purpose of giving them the Law, that they might be to all nations the witness of the Unity of God; that its followers have subsisted from times of such immense antiquity,

and have survived so many horrible catastrophes, and that they still subsist as one and the same, wherever scattered or however oppressed. All this cannot be denied by Christians, who yet cannot forbear of having a dislike to you; because you refuse to believe what it was impossible that you should believe, on account of reasons your persecutors did not know, and refused to be informed of; forgetting that a religion, if from God, it will certainly stand, and no human power can overthrow it. *

I would only add, that it is to Job alone, I can liken your hitherto afflicted nation. For it is in his history I read an exact representation of yours. In him I see really and truly a type of you. His name **צַר** [hated], how well it becomes you! so much disliked by all others. Job i. 8. "And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, &c. [9] Then Satan answered the Lord, and said, doth Job fear God for naught? [10] Hast thou not made an hedge about him, and about his house, and about all that he hath on every side? [11] But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. [12] And the Lord said unto Satan, Behold all that he hath is in thy power, only upon himself put not forth thine hand. [ii. 3] And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth? &c. and still he holdeth fast his integrity, although thou moved'st me against him, to destroy him without cause. † [4.] And Satan answered the Lord, &c. [5.] But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. [6.] And the Lord said unto Satan, Behold he is in thine hand; but save his life. [7.] So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. § [9] Then said his wife unto him, Doest thou still retain thine integrity? || curse God and die. [10.] But he said unto her, thou speak'st as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil?

* At all events, Christians and Jews, both maintaining the superiority of their respective faiths; instead of being disunited, would it not be better for them to live in harmony, until the day on which, summoned by death to the foot of the celestial throne, they shall prove by the recital of their lives, how far they have acted agreeable to the creed their Heavenly Father has bestowed on them.

† Chosen him as your peculiar one; promised to be his Elohim (Protector), and wrought such miracles in his behalf.

‡ Israel, though sometimes seduced by those nations who were left for the purpose to prove him (Judg. iii. 4.) yet he soon repented, and he never acted in defiance of God, nor outraged humanity, as much as others did. Still a penalty was always exacted for his strayings; whilst no other nation was ever punished for idolatry.

§ Isaiah i. 6, 7. "From the sole of the foot even unto the head, there is no soundness in it; but wounds and bruises, and putrifying sores: they have not been closed, neither bound up, neither molified with ointment. Your country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers."

|| Lam. i. 10. "I called for my lovers but they deceived me."

In all this did not Job sin with his lips.*" xlii. 7. " And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath,† (8) Therefore take unto you now &c., and my servant Job shall pray for you, for him I will accept, lest I deal with you after your folly, &c."

I am so overpowered by what I feel on this subject, that I must stop now; and conclude with the words of the inspired Gentile: *O! let me die the death of the righteous; and let my last end be like his.* Num. xxiii. 10.

May I beg, before our parting, my dear friend, that you would enlighten me a little more as to your view of the dispensation of your nation among all others?

JEW Before we speak of its vocation,‡ and of what an Israelite ought to be; considering that he, being a member of mankind, *i. e.* by nature a man, and only by birth a Jew; partaking of all the duties of mankind; we have first to inquire, what are the obligations imposed by the creation on man in general? If we ask this of the Law, we find that man is appointed steward of the globe that he may value and promote everything according to the will of the Almighty. Only from God, from whom comes the right, does he also derive the power to appropriate to himself the earth. But with the power he also receives the obligation to appropriate to himself only that which is lawful, and to use it only according to the will of the Donor. Good, therefore, is that which corresponds to the will of God, and to the laws of nature established by Him; evil, the reverse. By this means, man learns to submit all his desires, nay all his wants, to a higher will, and to satisfy them only in so far as they are consistent with his destination. This submission imprints upon all his actions the stamp of the Divinity. But man is free, he can also deviate from the right path. He is advised to submit, *with his free will*, to the law which all creatures obey, but which *he* alone can dispense with. But when all his endeavors tend towards one end—the enjoyment of life,—and when the spirit destined to rule the animal in him, debases itself and becomes the slave of the animal, the instrument for procuring that which the animal demands, then, man becomes the most rapacious of all beasts, for he is armed with mind—and the world is not safe against his arbitrary will. Man must, therefore, learn very early in life to submit his will to a higher one,—he must learn to obey.

* Lam. i. 18. "The Lord is righteous, for I have rebelled against his commandment. (21) Thou wilt bring the day that thou hast called, and they shall be like unto me."

† Eliphaz, the eldest son of Esau who is Edom, represents the Christian, who concurred with his two friends, the Mohammedan and the Heathen, in reproaching Israel, that his sufferings must be owing to his guiltiness.

‡ The vocation of Judaism is extracted from a work entitled *Ben Uziel* by Dr. Hirsh, chief Rabbi at Emden: translated from the German.

To the first man to whom the world was given for possession and enjoyment, one enjoyment was interdicted, no reason being assigned for the interdiction but the will of the Almighty. To this will, man should submit; his highest wisdom lies in the fulfillment of the will of the Almighty, *because* it is *His* will. Can that be called obedience which would yield occasionally,—only when man comprehends the reason of the ordinance? Such an obedience would not be obedience towards God but towards one's self. But desire tempted; man succumbed, and stretching out his hand to pluck the prohibited fruit, he rebelled against the laws of the Almighty. This perversion of His laws could not remain unpunished; but, while He was the judge, He was also the father, the advocate of His creatures. Man was doomed to toil; the way to enjoyment was now rendered more difficult to him; sufferings of all kinds incessantly reminded him of the frailty of his frame, of the precariousness of his existence. He could now never forget that the benefits he possessed were merely fiefs entrusted to him during his life, that he might use them for the fulfillment of the Divine will. But these new dispensations engendered new relations. Man worked—bestowed particular care upon the cultivation of a certain portion of ground. Having toiled alone, he was desirous of reaping alone the fruits of his labors. Excluding others from the benefits yielded by his soil, he became a land-owner. A host of passions, hitherto slumbering in the human breast, now awoke. In the heart of him who possessed land arose pride, luxury, selfishness, and avarice; in the heart of the non-possessor, baseness, obstinacy, envy and hatred. The only circumstances which might have held the balance between the two parties, *viz*, the recognition of the only God, and the consciousness that all creatures were alike before him, had long become obscured. Man did not regard his fellow-creatures as fellow-ministers to the Omnipotent, but either as higher beings ruling him by caprice, or as lower beings serving his caprice; all was God to man but God. Man thus abandoning himself without reserve to the current of his passions had become incorrigible. The extermination of the human race was determined upon.

Only one family, not polluted by the reigning vices, was selected to survive this catastrophe, and to become the restorer of mankind. The new generation, which ought to have learned to know God as its Judge and Saviour, soon forgot this, and, upon the earth given anew, it began once more to act as master; it ceased to consult the will of its Maker.—Here history begins.—The Almighty will not only no more destroy mankind but He will educate them—To secure the mass from a debasement as general as that which caused the destruction of the preceding generation, the Almighty resolved to disperse them over the whole globe, and to divide the narrow bonds which had till then so closely united them, and so promoted the diffusion of vice. It was necessary to disperse them, so that henceforward mankind might improve themselves, so that

if one tribe should run through all the stages of corruption and enervate itself, there might be another, still uncorrupted, to supply its place. It was necessary to disperse them, in order that the mind might be tried under all the circumstances and relations that the human spirit can undergo in its struggles with nature, as presented in various forms and in different climates; in order that its peculiarities might be displayed, that it might acquire a larger stock of experience, and display its numerous faculties in all their bearings. Since that time, we see one nation after another appear on the stage of history. Each tries its strength, each develops another fold of the human mind. But a higher hand now leads, casting down what appears to be destined to endure eternally, and educing, from an insignificant nothing, that sublimity which amazes mankind. A perpetual rising and sinking, production and dissolution, are thus placed before our eyes; we see that all these attempts and events are conducted by the Almighty for the benefit of the subsequent generation, in order that it may profit by the stock of experience extant, and be led to learn the great truth—that human greatness is transitory, and that only that stands forever which man has raised with the intention of reverencing the Supreme Being, by doing justice and performing works of love. Thus will it be until man, conducted through all the windings and recesses of history, shall recognise, shall be penetrated with the conviction, that possession and enjoyment are *means* but not *ends*; until he shall no more inquire what he shall do that he may be happy? but how he shall employ the happiness and blessings allotted to him?

While mankind were being trained in this manner, and were being thus taught to know God and themselves through the occurrences that befel them, the end of this training was to be secured, and its attainment furthered by a peculiar Divine dispensation. We have seen that the corruption of man was caused by his regarding possession and enjoyment to be the end of his being, and by his considering the gratification of his various instincts to be his highest aim. Providence, therefore, for its own purposes, determined to introduce into the number of nations, one, which through all changes of fortune, and so long as it existed, should recognise the one God as the sole source of creation; a nation which should regard the fulfillment of His will as the great, the only end of its existence, which should preserve this end in its purity, as the centre of its nationality throughout all generations. Every nation, however, was not suitable for this purpose. It was necessary that the nation to be selected should be destitute of those elements on which other nations reared their greatness, lest any destruction of that greatness should involve also their ruin as a people; it was also necessary that this nation should possess the qualifications requisite for bearing and preserving its vocation—the fulfillment of the Divine will throughout all generations; that it should be such a one, as that God might show through it how He

loves virtue and abhors vice—a knowledge, to the acquirement of which history leads but indirectly. It was necessary that this nation should have the Eternal as its *Elohim*, (Protector); that is, should recognize the Being who, through love and for human happiness, created mankind, and who gradually brings man to acknowledge Him as the only One God, from whom all is received, and to whom all thoughts, feelings and actions should tend. But in order that such a nation might be adapted to these purposes, that it might be set before mankind as an example, as a warning, in short as a model, it was necessary to keep it distinct from the rest of mankind, in order that, remote from the influences which, dispensing weal and woe, predominate over other nations, its existence might be secured against the transitory fate of such frail foundations.

Such a nation was Israel; and it was necessary to keep that nation distinct, so that one day, taught by experience and its example, all mankind should with one accord turn to the Holy One, recognizing in Him the only God, the source of all existence. For when such recognition shall have become general throughout the globe, then will be fulfilled the words of the prophet, "For from Zion goes forth the Law, and the word of God from Jerusalem." This doctrine (that there is a chosen people) is clearly propounded in the lofty strains of our Lawgiver: "The Lord came from Sinai, and rose from Seir unto them; he shined forth from Mount Paran, and came from myriads of the sanctuary; from his right hand went a fiery law for them. Though loving all nations, yet his holy ones were (instruments) in thy hand, and though all will sit down at thy feet, and every one will receive of thy words, yet the law which Moses commanded us is the inheritance of the congregation of Jacob." Deut. xxxiii. 2—4.

It was for that end, that the Almighty, at the time from which history commences, elected, as patriarch of this nation, Abraham, a man the particulars of whose life point out the path to be pursued by his descendants. Relying on the Only One, whom he alone (amidst a multitude longing only for possession and enjoyment) had recognized, he quits all that is dear to man,—birth-place, family, parents,—and follows Him who had called him forth. He receives his destination to become the father of a people which should become "the blessing of all nations of the earth, by keeping the way of the Lord to practice justice and mercy." (Gen. xii. 1—4; ib. xviii. 18—19.) And this his task he faithfully discharges. His love for his species is only surpassed by that for his Maker; he does not forbear to implore for mercy, even for the wicked, and throughout all his wanderings, he proclaims the name of the Almighty who had inspired his breast. With this ardent love for his Creator we find his unshaken and unchangeable faith intimately associated. Nothing can move his conviction that He, the Holy One, is the only source of all existence, that heaven and earth may fade away, but that not a tittle of his promises, howev-

er unpromising the present be, will remain unaccomplished. This love and this faith, are united with that fear of the Lord, which is ready at any moment to resign the dearest possession to the Supreme Being, without a murmur, because it regards everything as a fief entrusted by the Lord. These sentiments and this destination were inherited by Isaac, his son, and Jacob, his grand-son. Protected by a special Providence, the number of their descendants increased to seventy, forming the nucleus of a people whose national training, to qualify them for the accomplishment of their future destination, was now to begin. Different from other nations, their character was to be formed in the school of persecution, in order that they should thus be prevented from contracting the external characteristics usually marking a community formed by itself; that they should thus lose all but the consciousness of their vocation, in order that they might receive all from the hand of the Holy One. Egypt, then at the pinnacle of civilization, Egypt, which found its gods upon its soil and in its river, was selected to become the cradle in which the new nation was to be nursed. In Egypt this nation was to learn, by experience, the melancholy consequences of the wanderings of the human mind unacquainted with, or disregarding, the dictates of the Holy One. What a contrast between the two nations, Israel and Egypt, slave and master—destitution and affluence—submission and haughtiness—despondency and exultation. But the more deeply Israel was sunk, and the less hope for release held out in the natural course of things, the more deeply rooted their belief in the Almighty's special Providence over them.

The almighty now contributes help in time of need, and thereby manifests Himself to the universe as the protector of the oppressed, as the judge of the froward. At His nod, the shackles of His people fall off, and the pride of Egypt sinks into nought. The people receive from His hands their liberty and nationality, preparatory to their reception of the Revelation of His will,—of the Law. In Egypt, they had begun to exercise faith, and in the wilderness the work was to be accomplished, in order that faith might become the main feature in their character. During forty years they were wholly dependent on a special Providence, even for the commonest necessities of life, and these were only meted out to them from day to day.—(Manna)—They thus learned practically "that man can not only be sustained on bread, but upon anything which the Almighty shall appoint." There, in the school of faith, unaffected by any of those various interests which moved other nations, the Israelites accustomed themselves to regard the Divine will, as the rallying point of their nationality, as the only one impulse of their actions; and there, nothing intervened to divert their attention from recognizing the salutary effects which their obedience to the law produced. Having such a centre for their nationality, even before they became possessed of a country, and having regulations which tended to impress on them, that the possession of the country and the abundance thereof, were to be

given to them only as suitable means for the better execution of the Divine will, they were prepared for the loss of their state without involving that of their vocation.

Moreover it was necessary to keep this nation distinct from others, lest, by intermixing with them, the Israelites might receive into their system elements calculated to shift the centre of their nationality, (which, as we have seen, was now an entire resignation to the will of the Almighty,) and to fix that centre in mere possession and enjoyment. How, if attending also to other interests, could they have remained a nation of priests, a holy people,—that is to say, men who make the knowledge and fulfillment of their duties, and a dissemination of that knowledge, the vocation of their life? “What the Almighty hath wrought for Jacob and Israel, will in time be pointed out, &c.” (Numb. xxiii. 23)

But Israel, corrupted by abundance, imitated other nations; they tenaciously clung to mere possession and enjoyment. Men, who yearned so to realise their highest happiness, could no more recognize the end of their existence to be the fulfillment of the Divine will, and were not much calculated to set an example to other nations. The Almighty, therefore, determined to take from them their abundance, and the exuberant soil which had corrupted them. The obstacles, preventing their attainment of the end proposed, were to be removed. They were to lose all but their law; no other bond of union was henceforth to exist; *that alone* was now to attach them to their God, to their vocation. It is, therefore, erroneous to suppose, that since the loss of our country, our vocation has likewise ceased. On the contrary, depriving us of our country, was as much a constituent part of the Divine plan with regard to us, as, under certain circumstances, was the granting of that country. With the loss of our national independence, one act of our vocation was concluded; with our dispersion, another, and perhaps a more important one, began.

But, before the Israelites were to begin their great pilgrimage through ages and among nations, once more they were to be assembled on their paternal soil, in order more closely to draw the bond,—the only bond which was thenceforward to unite them,—the spiritual bond of the Law; in order to put forth those branches, which, although diverging from the original root, were still, in consequence of the noble sap that circulated in them, to communicate fresh life to nations sunk in the grossest idolatry and immorality, nations which could certainly not, spontaneously and without aid, elevate themselves to the sublime doctrine of an Only One, but were to be thus prepared for that as well as for other precepts laid down in the Law. Now, all the necessary preliminaries being so effected, the Israelites were prepared for taking a long, a very long leave of their national independence. The Romans came, a scourge in the hand of the Almighty, and dispersed them among all nations and throughout all climates, there to fulfill the other part of their mission, there in exile, to strive faithfully to discharge their duties. And it must be confessed, greater

than when in prosperity do the Israelites show themselves in misfortune. Assaulted on all sides, without power, means of defence, or human protection, delivered up an easy prey to their persecutors, they have escaped all dangers by flying to the shelter of that law, the adherence to which has caused their misfortune and their happiness, their sorrow and their comfort, their distress and their delight.

When the dagger had ceased to reek, and the pile to smoke ; when fanaticism, taught by experience the vanity of its rage, assumed a different face, and paraded before the dazzled eye of the Jew all those boons and enjoyments which, as the decoyer pretended, were to be purchased at so insignificant a price, (the utterance of the words, *I believe*,) then Israel once more illustriously proved, how they merited the high confidence reposed in them by the Almighty. Israel passed through this ordeal victoriously ; and, as in former times they resignedly presented their necks to the executioners, so now did they spurn all charms of possession and enjoyment when these were to be procured at the expense of a single letter of the law. The Israelites have thus inscribed with their heart's blood, on every page of their history, the doctrine : " We love and worship only ONE God, and we recognize by the sacrifices we bring, an object higher than possession and enjoyment." The Israelites have sealed their fidelity to God, to His law, and to the love he bears them, with more than their blood ; they have on the altar of their exile sacrificed, to the recognition of the Only One and His law, all that other men enjoy or covet. By these sacrifices they have retrieved their position. In their prosperity and on their own soil, they succumbed to the temptations of possession and enjoyment, but in their exile they vanquished these temptations, setting the sublime example to the universe of a voluntary martyrdom. Who does not see how the designs of the Almighty are thus promoted ? Israel, finding in their fate the clearest proof of their mission, will unceasingly strive to pursue it, and the nations of the world, compelled to admit the higher vocation of Israel, will at last no more disturb them in its pursuit.

Thus enjoying peace, and the means necessary for the entire development of their mission, they will, according to the words of God, practice love and justice, even though the rest of the world should recognize possession and enjoyment as the highest of boons ; their sons and daughters will flourish in juvenile vigour, in purity of customs, and in innocence, even though the whole world should degenerate into sensuality and voluptuousness ; their houses will be the temples consecrated to the fear of God, to His love, and to His faith, even though, in the dwellings of the rest of the world, tributes, inspired by devotion and love of God, should cease to be offered ; they will become examples and teachers of supreme justice and love, even though the rest of mankind should make selfishness and utilitarianism the basis of all their actions.

FINIS.

(From the Occident Vol. 8 No. 9.)

JUST PUBLISHED,

THE CHALLENGE ACCEPTED,

BY SELIG NEWMAN, AUTHOR OF NEWMAN'S HEBREW GRAMMAR, LEXICON,
ETC.

Rev. Dear Sir :

I should much wish you strongly to recommend Mr. Newman's "Challenge Accepted," as a book which meets one of the wants of the times. Every Israelite, in his intercourse with non-Israelites, must again and again have felt how very desirable it would be that a Jewish writer should, in easy language and a friendly style, treat the arguments that are so often introduced in that intercourse. This desirable purpose Mr. Newman has carried out in his book; I therefore think that he is deserving encouragement, and that indeed his book should meet with a ready reception in every Jewish house.

I am, Rev'd dear sir

Yours, very faithfully,

M. J. RAPHAEL.

New York, November, 5611.

The Editor cordially seconds the recommendation of the Reverend Dr. Raphael, and he hopes that Mr. Newman may meet with ample support wherever he may present himself.

Philadelphia, November 19th, 5611.



