"LIFE THROUGH HIS NAME"

(JOHN xx, 31).

A LETTER

ADDRESSED TO THE

REV. MORTLOCK DANIELL;

BEING A REPLY TO HIS TRACT ON THE QUESTION,

"CAN JEWS, AS JEWS, BE SAVED?"

BY

A JEW WHO BELIEVES IN JESUS.

"If ye believe not that I AM, ye shall die in your sins."—JESUS.
(John viii, 24.)

LONDON:
W. H. BROOM, 112, PENTONVILLE ROAD.
MAY BE HAD ALSO AT 22, PATERNOSTER ROW.
MDCCCLIX.

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J. B. Bateman, Printer,
1, Ivy Lane,
Paternoster Row, E.C.

To all my Jewish Brethren,

A tract has been written by a minister in a Christian church, telling you that you can be saved without a personal faith in Jesus of Nazareth as your Saviour. I believe this to be contrary to God's Word. I love your souls, and my heart's desire for you is, that you may be saved; therefore I dedicate the following pages to you, affectionately beseeching you to give them a candid and careful perusal, and to search the Scriptures "whether these things be so." That God may bless you, and give you His Spirit to see the life, beauty, and truth which are in Jesus, and that the time may speedily come when all Israel shall be saved, is the sincere prayer of

A Son of Abraham.

A LETTER

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"CAN JEWS, AS JEWS, BE SAVED?"

SIR,

When doctrines adverse to the Word of God are promulgated by one who ought to be its expounder and minister, it becomes the duty of those who believe in, and love that word in its purity and entirety, to raise their voice against such doctrines, and to tell the world that they are not necessarily gospel, because taught by one who professes to be a minister of the gospel.

The tract you thought it your duty to publish is so glaringly opposed to the teaching of the New Testament, that the discord could not escape the notice even of the very persons for whose special edification it seems to have been written. (See the notice of your tract in the *Jewish Chronicle*, of Feb. 11th, 1859, in which the writer states that the religion you profess clearly teaches the doctrine you labour hard to disprove.)

To the Christian, however, it is more than merely discordant with the revealed will of God. Every right-minded disciple of Christ must, I think, consider your tract as tending to undermine those fundamental truths which to him are most precious, and as dishonouring Him whose name alone is given whereby men (Jews as well

as Gentiles) must be saved (Acts iv, 12). I, therefore, address these pages to you, as the protest of a Christian against teaching which he considers to be anti-Christian in its tendency.

I am conscious that there are many who are better qualified by far than I am to deal with your tract, but there are some considerations, connected with myself, which forbid me to hold my peace. I am a Jew by birth, and as a Jew (under one or other of the various phases of orthodox, reformed and freethinking) I spent the greater part of my life. When the convictions that Christ alone is the Saviour of mankind, and that faith in Him as my Saviour can alone save me (though a Jew) from perdition, pressed upon my mind, I strove hard to rid myself of them; but, in spite of natural and educational bias the other way, I could not persuade myself, either that these fundamental doctrines were not taught in the scriptures, or that they had no application to me, as a Jew, living in the nineteenth century; and a careful study of the scriptures, during a period of many years, has only deepened and confirmed my first convictions. I feel, therefore, that however others, who have been brought up in the Christian faith, might be objected to (whether rightly or wrongly, I need not say) on the score of prejudice or educational bias, such objections cannot be urged against me. As to the charges of narrow-minded bigotry and shallow dogmatism, which you (rather inconsistently with your professions of liberality) bring against those who have the misfortune to differ from you respecting the question of the salvation of unbelieving Jews, I must submit to them, only protesting that 'because I believe, therefore I speak.'

Let us now proceed to your doctrines, and test

them by the only infallible standard in controversies of this kind—the Word of God—a standard which I presume you could not object to. Your doctrines are these,—That there is no circumstantial analogy between the Jews now, and the Jews about 2000 years ago; that they cannot be called infidels; that we ought not to expect them to read the New Testament; that their rejection of Christ is a sin of ignorance, and that the great atonement covers all sins of ignorance. Let us see whether this teaching is corroborated by the word and the testimony. In doing so, however, allow me to take your last point first; for if I can prove that that position is contrary to God's word—that that word teaches that the rejection of the atonement, though in ignorance, is not covered by the atonement, then it will be of little or no consequence whether the several propositions preceding it are correct or not. That proposition, as we have seen, is that "the great atonement covers all sins of ignorance." This statement, though true, is not the whole truth; for the *believer* finds the atonement to be a propitiation, not only for sins of ignorance, but for *all* sins. (1 John i, 7.) But, whether true or not, it does not fairly express the result you wish to arrive at: what you wish to prove is, ***that the atonement expiates the sin of rejecting it, though the rejecter die without ever having believed in it, if such rejection were caused by ignorance.***

Here it may be convenient to remark that, in your whole tract, there is not only a want of candour in stating the doctrine you want to teach, but also a studied concealment of the vital point at issue between the Christian and the Jew. The question between them is not only, as you would lead your reader to imagine, an historical one,—Has the Messiah come already, or is His advent still

future? but principally, whether Atonement is, or is not essential to the sinner's salvation; whether we are to submit to God's righteousness, or to go about to establish our own righteousness. The Jew says, My own righteousness, helped by that of Patriarchs, Prophets, and Martyrs, will be sufficient; the Christian says, Without shedding of blood there is no remission of sin; by the works of the law can no man be justified; and, moreover, that faith in the God-provided atonement is needed before the sinner can participate in the benefits of that atonement.

To return to your proposition; does the Bible support it? I submit that there is not a shadow of authority for it in the whole of that book; nay, that the teaching of the Bible, wherever it refers even to sins of ignorance generally, is the very reverse of what you propound; for not only does the Bible not teach that such sins are forgiven as a matter of course, but it expressly directs the very person who committed such sin, to bring a sacrifice, that by *his* shedding of blood there might be a remission of his sin of ignorance. Such is the express direction in Leviticus iv, which you quote. In every case mentioned in that chapter, the bringing of a sacrifice *by the person who sinned unknowingly*, and the shedding of blood, were needed before his sin could be forgiven. From no one but the sinner could such a sacrifice be brought with pardoning efficacy. The sinner must himself procure the substitute; or, in New Testament phraseology, the sinner must believe in the Son of Man lifted up, if he is not to perish, but have everlasting life (John iii, 14).

You next mention the case of St. Paul, who expressly declares that he obtained mercy because he sinned ignorantly, and that he might be a sample of grace and long-

suffering. This is indeed true, Paul did obtain mercy; but how? was he permitted to go on rejecting Christ and die in his sin, and go to heaven after all? or was it not rather that he was arrested in his unbelieving career, and brought to believe in Christ as his Saviour? If you mean to say that a Jew, having rejected Christ, may, by receiving Christ, have his sin of rejection forgiven, this is blessedly true; and here Paul is a fine sample, not only to the Jew but to all the world, of God's grace and longsuffering. But his case certainly does not illustrate the case of one who dies in unbelief, be he Jew or Gentile. And Paul himself, when reviewing his unbelieving career, far from excusing his sin because he was ignorant, exclaims that he felt himself to be the chief of sinners, and "less than the least of all saints," because he persecuted the Church of God. Well may he say that he was a sample of God's longsuffering and grace; for surely if Saul of Tarsus could, by the Spirit of God, be washed in the blood of the Lamb, and transformed into Paul, the Apostle of the Gentiles, no sinner, however great and numerous his sins, need despair. Many a trembling soul took courage from the case of Paul, and now glorifies God that Paul's life was recorded for his comfort, for by his example he was led to the cross, and, like him, found mercy and peace in believing. (Rom. xv, 13.)

The case of Hezekiah (2 Chron. xxx), which you refer to, if it proves anything, proves too much, for there the sin was *not* one of ignorance. If that passage proves that God's longsuffering need only be appealed to, and forgiveness will ensue, as a matter of course, it proves that there was no need for an atonement at all; or, at least, that there is no need to believe in it, but that it, or

God's longsuffering, will cover all sins whether committed ignorantly or wilfully. But that passage does not teach anything of the kind. The facts are as follows:—During the reign of Ahaz the people had fallen into idolatry, and the temple worship had been neglected (2 Chron. xxviii, 24, 25); on the accession of Hezekiah, this God-fearing king began to reform the people, and to restore the worship. This reformation seems to have taken place about the first month, the time when the feast of the passover ought, according to the law, to have been kept, but the priests not being sanctified, it was, according to the same law, postponed to the second month; there could, therefore, be no further postponement; it must have been kept then, or not at all that year. There were many persons from great distances, who, at the invitation of the king, had come to Jerusalem to keep the feast; but some of them were unclean, and, according to the law, ought not to have partaken of the paschal lamb. But it is easy to conceive how persons, filled with the enthusiasm of a religious re-action, and having come from a great distance for the very purpose of eating the passover, would be anxious not to be excluded from the paschal supper, especially when they knew that if they did not keep the Lord's passover then, they could not keep it that year. Hezekiah, therefore, somewhat in advance of the age of the law, prays God to look to the heart, "The good Lord pardon *every one that prepareth his heart* to seek God," &c. God graciously overlooked the outward ceremony, and accepted the heart that sought Him. But, after all, that seeking was in God's own way; it was while slaying the ordained lamb, and sprinkling the blood; the only departure was in a ceremonial point, and though that departure was sinful, yet the circum-

stances were so peculiar, the people's eagerness so excusable, that God heard Hezekiah, and healed the people whose hearts were sincerely seeking Him. But, after all, allowing this passage to have all the weight you could desire it to have, does it prove that the atonement covers the sin of rejecting it, the only way which God has appointed for approach to Himself? (John xiv, 6.) I cannot see the analogy between disobedience in a ceremonial point, and unbelief in the record which God gave of His Son. The first is consistent with faith in God, the second is expressly declared to be equivalent to making God a liar (1 John v, 10).

The passages you quote, therefore, to say the least of them, do not support your doctrine; while there are numerous other passages which, I think, are just in point, and unless wrested or misinterpreted, plainly prove that no Jew who has an opportunity to hear the Gospel, be he ever so devout and ever so sincere, can be saved without faith in and confession of Christ. I refer you, first, to the 10th and 11th chapters of the Epistle to the Romans. The description given there of the Jewish nation, as a nation, is exactly applicable to the devout God-seeking Jew you delineate, and think it impossible that he should not be saved. They are described as having a zeal of God, and as going about to establish a righteousness; from which we must infer that they did their best to keep the law. And can we doubt whether such a zealous, law-keeping people did sing the 103rd Psalm, pray the 51st Psalm, and join in all the anthems of praise contained in that inspired book? Moreover their rejection of Christ, or want of submission to the righteousness of God, is ascribed by Paul to *ignorance* of that righteousness. Yet it is of such

Jews that the Apostle, notwithstanding all his tenderness for his brethren after the flesh, asserts that they were broken off from the olive tree. He further says, that there is no difference between a Jew and a heathen Greek, and that the only way of salvation for either is "to believe with the heart in the Lord Jesus, and to confess with the mouth;" and he proposes, as the means of bringing his brethren to the faith, the preaching to them of that word which you say they are quite right in refusing to read, and I suppose also to hear. He does indeed predict their final restoration to favour, but surely not while they continue in that unbelief which was the cause of their fall. It is indeed delightful to contemplate the time when they shall all look on Him whom they have pierced and mourn, (Zach. xii, 10), and when their bringing in shall be as life from the dead; but to teach a Jew that he is saved, in spite of his rejection of God's righteousness, is, if there be truth in Paul's teaching, to say "peace," when there is no peace, and to lull the poor Jew to sleep when an alarm ought to be sounded in his ears. Another passage of similar import is found in Romans iii, 20—28. Here the Apostle states that by the deeds of the law—by doing justice, loving mercy, etc.—shall no flesh be justified; that all have sinned, and that the righteousness of God is by faith of Jesus Christ unto all and upon all them that believe in his blood, that God might be just and the justifier of them that believe in Jesus. Here again, faith in the Lamb of God which taketh away the sin of the world, is put as essential to salvation. Again (Acts xiii, 39), it is said to a Jewish congregation, "By Him" (Jesus Christ) "*all that believe* are justified from all things, from which ye could not be justified by the law of Moses." (See also verses 40, 41.) These passages, and a few more which might be quoted,

have the more weight, because they refer directly to the class in question. There are, however, other scriptures, which, though they are not as weighty as those already quoted, because not referring directly to Jews, are yet of importance, because they teach that faith in Christ, in His vicarious sacrifice, is absolutely necessary for salvation, and they cannot be considered to exclude Jews from their scope. To quote all such passages, would be to transcribe a great portion of the New Testament; a few, therefore, must suffice: "He that believeth and is baptized shall be saved; he that believeth not shall be damned." (Mark xvi, 16.) "He that believeth in Him (God's only begotten Son, as given for the sin of the world) is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John iii, 18.) See also John iii, 36; 1 John v, 10-12; and 1 Cor. xvi, 22. I think these passages are sufficient to show that the New Testament writers, as well as Christ himself, taught that for both Jew and Gentile, however devout, an individual reception of Jesus of Nazareth, as the great atonement, is essential to salvation; and that a rejection of that atonement, whether caused by ignorance or not, is, in every case, fatal to salvation.

You ask, Shall a heathen perish, shall a Jew perish? what, a *devout* heathen, a *devout* Jew? and your answer is, "impossible." But if holy men wrote as they were moved by the Holy Ghost, then God says there is but one way of salvation, and that is, "Believe on Him whom I have sent." (John vi, 29.) One might indeed speculate and sentimentalize about the destiny of those whose advantages were few, and whose privileges were small, and work oneself up to a degree of universalism, and exclaim, God destroy *any* of His own creatures?—Impossible. But he

that professes to believe in the Bible as a revelation from God, is bound by what is revealed there; and if the doctrines there taught seem harsh, we must remember that they are only *some* of those things which we know not now, but shall know hereafter. Then, I am quite sure, we shall see that those things which appear to us so very unkind now, were nothing but infinite love and compassion. Then also shall we, notwithstanding our increased capacity to love, be able to look upon the manifestations of God's wrath, and yet join in the song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty; *just and true are thy ways*, thou King of Saints (or nations). Rev. xv, 3.

I might have shown, independently of the teaching of the Word of God, that the fundamental maxim of the laws of almost, if not all civilised nations, "*Ignorantia juris neminem excusat*" (which I would render, ignorance of that which one *ought* to know, cannot be pleaded as an excuse for wrong-doing) is not inapplicable to our subject. God gave to man a revelation of His will, man *ought* to know that will. He cannot, therefore, plead ignorance of it as an excuse for disregarding it. I wish, however, to rest my argument upon the word alone, and with it I am content that it stand or fall.

I have hitherto tried to prove that, assuming you were right in ascribing the Jewish rejection of Christ to ignorance, the Word of God teaches that even that rejection, if persisted in, must be fatal to their salvation. I now proceed to show that the Jews are not ignorant, in such a sense of the word as to justify *them*, in particular, in their rejection of Christ, any more than any other unbeliever. But let us first fairly understand what you mean by ignorance, as applied to the subject in discussion. It must either mean a want of knowledge of the fact that

there was such a person as Jesus of Nazareth, who claimed to be the Saviour of the world, or else a knowledge of this fact, with a want of appreciation of the doctrines connected with it; that is, by ignorance you may mean what the scriptures call "blindness of the eyes of the understanding." (2 Cor. iv, 4.) In which of these two meanings do you use the word in your argument? Surely not in the first. For is there a Jewish child, especially in this country, who has not heard of the name of Jesus? Is there one who does not know what that Jesus claimed to be? The second sense, namely, spiritual blindness, must therefore be the one in which you use it. Now, I should like to know whether there be any unbeliever, whatever the phase of his unbelief, who does not fall under that description of ignorance? and if so, then according to your argument *every unbeliever, no matter how great his enmity to Christ, must be saved.* But, say you, the Jew has been taught to reject Christ for centuries; but I am not aware that there is any saving efficacy in *educational* prejudice or bias. There may be, and undoubtedly are, thousands, who, though not biased by education, have other difficulties which they cannot overcome; at least they tell us so; and shall that charity, which "thinketh no evil" doubt their sincerity? They say, we wish to believe, but *cannot;* and even the Atheist tells us the same, and he protests that he is quite sincere. According to you the whole world of Infidels (I use this word for want of a term equally expressive), from the rejecter of Christ to the Atheist, if only *sincere* in their infidelity, must be saved. And if so, why continue to preach the antiquated, unqualified gospel, 'Believe, and thou shalt be saved'? (Acts xvi, 31.) We ought to modify it according to the latest improvements in the plan of salvation, and to say,

'Believe if you can, and if you cannot, only be sincere, and all will be right; reject, blaspheme, deny the existence of God, only be sure you are sincere, and you will eventually be saved.' Nay, further, why preach at all? Let us recall our missionaries, close our churches, pull down our Sunday schools, and all other institutions for religious instruction, let parents henceforth cease to bring up their children in a knowledge of the truth; for, after all the preaching and teaching, many will still harden their hearts and be lost. Let us leave all in blissful ignorance, and all are sure to go to heaven. This seems monstrous, but it is, I think, the legitimate deduction from your doctrine; it is only a further and more general application of your principle.

I have written so much on the most important point in your argument, that I have scarcely left myself space to notice fully the other points of your tract, without extending this letter to an unreasonable length. But after what I have said, I think one or two brief remarks will suffice.

I believe with you in your first proposition, that "there is no circumstantial analogy between the Jew now and the Jew about 2000 years ago." But I believe the difference, instead of being such as to excuse the Jew of the present age, increases his responsibility, both with regard to faith in Jesus and the reading of the Christian scriptures.

It is quite true that they have not had the advantage of seeing and hearing Christ in His own person, nor of witnessing the miracles which both He and His apostles after Him wrought; but what are these compared with the convictions wrought by the Spirit? Before Christ was glorified, the Spirit had not yet assumed the office of reproving (convicting) the world of unbelief in Christ;

but now during this dispensation, the dispensation of the Spirit, it is one, and perhaps the chief part of His work respecting the world at large, to convince of sin, because they believe not in Christ. (John xvi, 8, 9.) How much more powerful and abiding is such an instrumentality when compared even with powerful preaching and miracles, which only impress the sense for a moment, and may be forgotten shortly afterwards. The responsibility of the Jew, with respect to faith in Christ, is greater now than it was before Christ was glorified. Again, if the prophet Isaiah saw correctly, there was nothing in the outward appearance of the man Jesus, that the people should desire Him. "His visage was so marred more than any man, and His form more than the sons of men" (Isa. lii, 14). But now nearly 2000 years have elapsed since the multitude shouted "crucify Him," and His name, instead of being forgotten, is known nearly from the rising of the sun to the going down of the same. Millions adore Him, and ascribe all their goodness to Him as the author of it; the evidence to Christ's divine mission is cumulative, and becomes stronger every day. Surely there is something in these facts to make a Jew, who is really desirous of pleasing God, inquire whether the same Jesus, whom the builders rejected, is not indeed the chief corner stone. Lastly, they have enough in their own scriptures to condemn them for their rejection of Christ. "Ye search the scriptures, and they are they which testify of me," said Christ to the Jews of His own time; and this is true now as it was then; and if this be true, the sequel is also true, that they will not come unto Him that they might have life (John v, 40); and we may add, in the words of Christ, "they have Moses and the Prophets," and if they will not believe them, neither would they though all miracles were wrought before them. Of course, it is superfluous to

prove to *you* that there is abundant testimony to the Messiahship of Jesus of Nazareth in the Old Testament scriptures; and if there be such testimony, then their responsibility, both with regard to the person of Christ and the New Testament scriptures, is clearly established.*

As to the answer which ought to be given to the question, "whether Jews can fairly be called Infidels," it will depend upon the definition given of the word infidel. This word is used in a sense more or less comprehensive. It is, I think, most usually applied to persons who deny either the existence of a God, or, at least, the inspiration of the Bible. The Jews, of course, do not belong to either of these classes, and therefore in neither of these two meanings can the Jew be called an "Infidel;" but if we take this word in its literal sense, of faithless, devoid of that faith which alone can save (Rom iii, 28), then a Jew, in common with all others, whether professors of religion or not, who do not really believe in Christ, are Infidels (1 John v, 10). It matters little, however, by what name you call unbelievers, it does not affect the main point under consideration.

I cannot conclude this letter without alluding to the motto you have chosen from Bishop Taylor. I would ask you whether you consider faith in Christ a mere *opinion*, which a man may adopt or reject, without any consequence as to the individual's life here and destiny hereafter. One would not wonder to hear such expressions from persons who never felt the power of that faith which worketh by love, but to hear a christian minister call faith a mere

* To my Jewish brethren, into whose hands these pages may fall, I earnestly recommend a careful and candid perusal of the several passages of the Old Testament transcribed in the Appendix.

opinion, when the Scriptures declare that it is it "which overcometh the world," that it is all-essential to acceptance with God, and that it is the gift of God, is sad and disheartening indeed. (1 John v, 4.)

Allow me now, in conclusion, affectionately to press upon your conscience the serious consideration of the evil tendency of your tract. If circulated among the Jews, (and the enemy will take care that it is,) how much of missionary labour may you have undone, and, what is more, how many souls may have been blinded by your instrumentality. Awful consideration this. Nay, if your doctrine be believed among your own people, how much of your own labour must you have made of no effect, and to how many souls around you may not your tract prove a "savour of death." I have said enough of the dishonour you thus bring upon Him whom you call Master and Lord; I will only add, that I have no doubt that your tract has caused grief and shame to many who are dear to Him.

May God enlighten you and overrule all for His glory.

As the subject under discussion cannot become either more or less important by reason of any persons who may chance to give their opinions respecting it, and as my object in writing is to oppose that which I believe to be error, and point both Jew and Gentile to Him to whom "give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins," (Acts x, 43,) I beg to withhold my name, and merely to subscribe myself,

SIR,

Yours respectfully,

A JEW WHO BELIEVES IN JESUS.

LONDON, *February*, 1859.

APPENDIX.

לא־יסור שבט מיהודה ומחקק מבין רגליו עד כי־יבא שילה ולו
יקהת עמים : בראשית מ״ט י׳

נביא אקים להם מקרב אחיהם כמוך ונתתי דברי בפיו ודבר אליהם
את כל־אשר אצונו : והיה האיש אשר לא־ישמע אל־דברי אשר
ידבר בשמי אנכי אדרש מעמו : דברים י״ח י״ח—יט׳

הנה ישכיל עבדי ירום ונשא וגבה מאד : כאשר שממו עליך רבים
כן־משחת מאיש מראהו ותארו מבני אדם : כן יזה גוים רבים עליו
יקפצו מלכים פיהם כי אשר לא־ספר להם ראו ואשר לא־שמעו
התבוננו : מי האמין לשמעתנו וזרוע יהוה על־מי נגלתה : ויעל
כיונק לפניו וכשרש מארץ ציה לא־תאר לו ולא הדר ונראהו ולא־מראה
ונחמדהו : נבזה וחדל אישים איש מכאבות וידוע חלי וכמסתר
פנים ממנו נבזה ולא חשבנהו : אכן חלינו הוא נשא ומכאבינו
סבלם ואנחנו חשבנהו נגוע מכא אלהים ומענה : והוא מחלל
מפשעינו מדכא מעונותינו מוסר שלומנו עליו ובחבורתו נרפא־לנו :
כלנו כצאן תעינו איש לדרכו פנינו ויהוה הפגיע בו את עון כלנו :
נגש והוא נענה ולא יפתח־פיו כשה לטבח יובל וכרחל לפני גזזיה
נאלמה ולא יפתח פיו : מעצר וממשפט לקח ואת־דורו מי ישוחח כי
נגזר מארץ חיים מפשע עמי נגע למו : ויתן את־רשעים קברו ואת־
עשיר במתיו על לא־חמס עשה ולא מרמה בפיו : ויהוה חפץ דכאו

APPENDIX.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him *shall* the gathering of the people *be*."—Genesis xlix, 10.

"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. 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."—Deut. xviii, 18, 19.

"Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men): so shall he sprinkle many nations; the 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 consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, *there is* no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were *our* faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither *was any* deceit in his mouth. Yet it pleased the Lord to bruise him;

החלי אם־תשים אשם נפשו יראה זרע יאריך ימים וחפץ יהוה בידו יצלח : מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים ועונתם הוא יסבל : לכן אחלק־לו ברבים ואת־עצומים יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא חטא־רבים נשא ולפשעים יפגיע : ישעיה נ׳ב י׳ג—נ׳ג

שבעים שבעים נחתך על־עמך ו ועל־עיר קדשך לכלא הפשע ולחתם חטאות ולכפר עון ולהביא צדק עלמים ולחתם חזון ונביא ולמשח קדש קדשים : ותדע ותשכל מן־מצא דבר להשיב ולבנות ירושלם עד־משיח נגיד שבעים שבעה ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים : ואחרי השבעים ששים ושנים יכרת משיח ואין לו והעיר והקדש ישחית עם נגיד הבא וקצו בשטף ועד קץ מלחמה נחרצת שממות : והגביר ברית לרבים שבוע אחד וחצי השבוע ישבית ו זבח ומנחה ועל כנף שקוצים משמם ועד־כלה ונחרצה תתך על־שומם : דניאל ט׳ כ׳ד—כ׳ן

he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, *and* shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."—Isa. lii, 13—liii.

"Seventy weeks are 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, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, *that* from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince *shall be* seven weeks, and three-score and two weeks: the street shall be built again, and the wall, even in troublous times. And after three-score and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make *it* desolate, even until the consummation, and that determined shall be poured upon the desolate."—Dan. ix, 24—27.

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