

ESSAYS ON CHURCH HISTORY

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ISLAM
OR
TRUE CHRISTIANITY

INCLUDING A CHAPTER ON
MAHOMED'S PLACE IN THE CHURCH

BY
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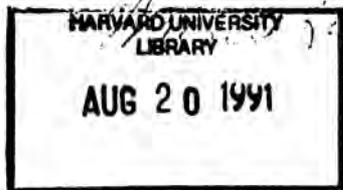
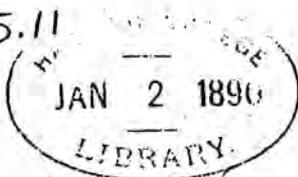
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INTRODUCTION.

NATURAL RELIGION, based on observations of natural phenomena, refers to more or less probable relations between the visible and the invisible world. Natural phenomena gave rise to conceptions about the world's origin and development; they raised the still unanswered question, Whence is man? What is he? and Whither is he going? Those forces of Nature which man regarded as the most powerful were by him personified and deified. Thus the idea of many gods may have swayed mankind for a long period.¹ The observed harmony in Nature seemed, however, to point to one force above all others—to an aboriginal force. Incapable to define the essence and origin of the same, some Orientals assumed the eternal existence of an invisible, and apparently non-material, world-pervading natural force, of an ether, breath, or spirit.

¹ 300,000 years is by men of science regarded as the minimum if we believe in Tertiary man.

Already in the times before Abraham, "the holy Spirit" was somehow mysteriously connected with "the all-knowing Spirit," or Ahura-Mazda, the Ormuzd of later times. For Ahura means spirit, and Mazda all-knowing.¹ Whether God or not, a Spirit was conceived as the highest personal representative of the eternal Spirit-power in the Universe—as Brahma was held to be the highest instrument of the Brahm—and man was regarded as the highest terrestrial organ of that natural force, assumed to be the source of life. The free-will of man on earth and of the God within Nature, the possible joint action of both in the communion of the Spirit, must have constituted even in early times the greatest of mysteries. It is certain that the relations of God to Nature have always been incomprehensible to man.

With the all-knowing Spirit, Ahura-Mazda, corresponds the "Spirit of Bodhi" by which Būddha was inspired, and which—under the figure of an elephant, the type of power and wisdom—is said to have descended upon his virgin-mother at the time of the conception of her child.² The parallel between the

¹ Translation by Professor Beal, who has traced back the expression holy Spirit in Būddhist Scriptures of the Chinese to Ahura-Mazda.

² For a reference to a holy Spirit descending on Māyā, called illusion after the dawn, see "Sacred Books of the East," vol. xix. p. xix.

inspiration of Zarathustra by the indwelling power of Ahura-Mazda and the inspiration of Būddha may be traced throughout their respective histories, and cannot be separated. In its origin Būddhism, like its source, Zoroastrianism, was decidedly spiritual. The earliest record of Zoroastrian tradition in the "Zendavesta," which had been verbally transmitted during many centuries, clearly indicates that Ahura-Mazda, the all-knowing Spirit, also called "the Father of Truth," reveals his mysteries to such men as are led by the inborn good or holy Spirit. If this was the secret doctrine of the Brahmins, which is doubted by some, Gautama-Būddha revealed it, esoterically and exoterically. Thus would perhaps be best explained the early extinction of Būddhism in India by the Brahmins, who were as much opposed to it as, five centuries later, the Sadducees were opposed to aboriginal Christianity. The latter was certainly the revelation of what had been hidden.

This doctrine of the East Eranians or ancient Bactrians about the innate holy Spirit was radically reformed—perhaps before the beginning of Shemitism—by the West-Eranians or Medo-Chaldeans, who captured Babylon, according to Berosus, about 400 years before Abraham is said to have been born in Ur of the Chaldees, so called after the Kasdim or conquerors. An angel incarnate by a

virgin was declared to have revealed the "Word," and that angel on earth was called Sraosha, or "the Saviour." The same title Bhagavāt, "the Blessed One," or "the Blessed Lord," among Būddhists in China Kung-Teng, "the Anointed," was given to Būddha. His star, Pushya, was said to have descended at his birth, and is described as waiting on the young Prince. So likewise the Magi, or star-seers from the East, came to Jerusalem, according to the Gospel, in search of "the new-born king of the Jews," whose star they had seen. This star we venture to explain in connection with the appearance of the sun before the constellation of the winter solstice, the yearly birthday of the sun, because he then begins to gain in power.

Būddha was said to have been born on our Christmas-day, and, according to indications in the Gospels, this was also the time when Jesus was born, "the day spring," or rising "from on high," the Messianically explained "Sun of Righteousness," to which Malachi had referred.

In Israel the doctrine of a Spirit dwelling in mankind was kept secret by Moses and the prophets until John, who all prophesied only about a future outpouring of the Spirit of God on all flesh. But by word and work, above all by a life of absolute holiness, Jesus of Nazareth proclaimed the hidden doctrine that the holy Spirit is present in mankind.

He announced that the rule of the Spirit, "the kingdom of heaven," had already come, which the Scribes and Pharisees had so long shut up. Jesus did not bring the Spirit of God to mankind, but in a few men he succeeded in arousing the consciousness of its innate presence, the belief in its power, as a possible medium of communion between man and the Father in heaven.

Having been converted to the faith of Stephen the Essene, a dissenter from both the Jewish and the Christian faith, Paul denied this principal doctrine of Jesus, of the man whom God had anointed with the Holy Spirit. For Paul taught that "the Spirit of promise" could not come to all flesh till after the atoning sacrificial death of Christ on the cross. According to the Messianic expectation of the Essenic dissenters—not transmitted, because belonging to their secret tradition—an incarnate angel was to bring to the earth the baptism of the holy Spirit. John expected the Messiah to baptize with the holy Spirit, but did not regard Jesus as the promised Messiah. Because of John's disbelief in the Spirit of God in mankind, Jesus declared the Baptist to be less than "the least in the kingdom of heaven."

Stephen and Paul did not "wait for another," but believed Jesus to be "he that should come," that is—as they interpreted it—the Angel-Messiah whom the Essenes expected. This doctrine was never

accepted by the apostles at Jerusalem, who regarded Jesus as the Christ, the anointed man, because the bearer of the promised new and spiritual covenant. In consequence of the essential difference between the Messianic doctrine of the Twelve and those of Paul, the disciples at Jerusalem believed not that Paul was a disciple, and during the first fourteen years of his preaching they did not give him the hand of fellowship. Even then they connected this recognition with conditions which Paul never fulfilled.

The object of the following Essays is briefly to point out the doctrinal differences between the twelve apostles and Paul, and to explain that the doctrines in the Korân were to a great extent derived from the (then most numerous of Christian sects in Syria. The) Ebionites, or "the poor," claimed connection with the aboriginal Christians, with the poor to whom Jesus had preached the Gospel, and it is on record that they had only one Gospel, attributed to Matthew, that they did not recognize the apostleship of Paul, and rejected his epistles and the Acts. For this reason, we submit, the Korân, from which all peculiar doctrines of Paul have been excluded, may in many essential points be regarded as a record of pre-Paulinic Christianity.

CHRISTIANITY AND ISLAM.

CHAPTER I.

MESSIANIC EXPECTATIONS.

NATURE'S combat between light and darkness was in earliest historical times regarded in the Far East as the symbol of the moral fight between good and evil. Man was conscious of such combat in his innermost parts, and brought the same in connection with a fight between powers of Nature which he had conceived as personal, between ideal heroes of light and darkness. As the result of this cosmical combat he regarded the observed physical order in the world, testified by the equinoxes, which physical order made him assume a moral order of the universe. The probably most ancient monument of human Spirit Power, the design of star-figures, though originally the outcome of barbarous superstition,¹ received in course of time for its scientific basis the equinoxes, and some of the most ancient myths

¹ Lang, "Custom and Myth," 124 *f.*

point to them. The heroes of light which had been connected with the spring equinox were opposed by heroes of darkness in the constellation of the autumn equinox.

As darkness is the adversary of light, so the constellation of the serpent, at the entrance of the invisible and assumed dark hemisphere, became the adversary of the "bull of light," apparently rising at the opposite end of the horizon from the night of the lower world into the region of light, of the constellation of the spring equinox rising into the visible sphere. The chief nations of antiquity have in this manner localized their leading deities—that is, by connecting them respectively with the spring and autumn equinox. Thus Indra (Andra) was opposed by Ali (Vritra) the serpent, Ahura-Mazda by Angromainyus (Ahriman) the serpent, Osiris (Ra) by Apap (Apepi) or Set-Typhon the serpent, Iahveh (Iao, Iau-Iehovah) by Satan "the old serpent," Zeus by Ophion the serpent, Dionysos by the serpent-footed Titans, Apollon by Python the serpent, Heracles by Hydra (Ladon) the serpent, Krishna by Kaliga the serpent, Būddha by Mara the serpent, Christ by Satan "the old serpent."¹

Equally based on the equinoxes were the much later invented Zodiacal star-figures or signs, and yet these are so primitive that the months of the most ancient Babylonian calendar transmitted to us received from them their names, as did the ten

¹ E. v. P. 'Die Ueberlieferung, ihre Entstehung und Entwicklung, i. 132 f.

mythical kings of the Babylonian legend, which in its original form points to pre-Noachian times. The ten patriarchs from Adam to Noah are now proved likewise to stand in direct connection with the first ten signs of the Zodiac, from Taurus to Aquarius.¹

To this astronomical and astrological symbolism refers the Messianic mythology of the West-Eranians, of the Medo-Chaldeans, the conquerors of Mesopotamia about four centuries before Abraham is reported to have been born in that country. The hero of this most ancient Messianic mythology, probably borrowed from the Indians, was the angel Sraosha (Serosh), literally the Redeemer, Helper, or "Saviour," who became incarnate by the virgin Eredatfehtri and revealed the "Word." The prayers of men were directed to him, and the victory of this Messiah over his adversary Ahriman was connected with a millennium on earth.² According to the ancient tradition, late recorded in the "Zendavesta," Ahura-Mazda was the first of seven watchers or archangels, Amēsha-spenta or Amshaspands, but he withdrew from the superintendence of the terrestrial combat between good and evil, at a certain undefined time, and his vicar, the Angel-Messiah, Sraosha, became the first of the seven archangels. It is conceivable that the legend of this change in the government of the world was originally connected with the precession of the equinoxes, when Aries took the place of Taurus, the sign of Ahura-Mazda.

¹ E. v. B., "Die Ueberlieferung, ihre Entstehung und Entwicklung," i. 134-136.

² Duncker, "Geschichte des Alterthums," ii. 331, 371.

The question arises, whether some of the Messianic expectations of Israelites, based on figurative interpretations of their scriptures, which were revised after the return from the Babylonian Captivity, stood in any connection with the ancient Messianic mythology in the land of their exile. Is it true that all the announcements in the Bible of a Saviour or Messiah can be regarded as links in a chain of prophecy; and are we justified in saying that these Biblical passages unite two divinely instituted covenants in one superhuman if not supernatural continuity? Can the astrological myth of Sraosha be connected on the one side with the tradition about the virgin-born Būddha, the first of seven celestial beings; on the other with the tradition on the virgin-born Christ, the Angel-Messiah of Jewish Dissenters, the Essenes? If so, at what time has this conception of the Angel-Messiah taken the place of the doctrine and expectation of an anointed man, which was alone recognized at Jerusalem?

The first Messianically interpreted passage in the Bible is that in the Book of Genesis, where the moral fall of man is indicated to have necessitated the coming of a Saviour, who should destroy the evil symbolized by the serpent. We would here point out our interpretation of this narrative as having been transformed from Oriental legends which referred to a physical fall of man. A mixture of the white and the black race had taken place at the beginning of history, as is implied—that is, a marriage of an Aryan with a

non-Aryan, the latter being indicated as "the two-legged serpent" in the "Zendavesta." This union had been forbidden in the name of the deity on pain of death, and, in consequence of this disobedience, the "glory" or indwelling Holy Spirit departed from man, according to later recorded West-Eranian tradition. The evil principle in nature, which had originally been represented by the storm-cloud, later by the star-figure of the serpent, and by superhuman heroes of darkness connected with it, became represented by the black man with what was called the evil spirit, as contrasted to the white or "Holy Spirit" in the white man. In the Eastern legend of the Fall the enemy of the white man is the black man, the two-legged serpent; in the Western transformation of this legend the enemy of mankind is a mysterious speaking serpent.

In the narrative of the Fall as related in Genesis, God is said to have addressed to the serpent these words: "I will put enmity between thee and the woman, and between thy seed and her seed. The same shall aim at thy head, and thou shalt aim at his heel."¹ Although the Hebrew text as transmitted to us has the words "his heel," which admit of no reference to the heel of the woman, yet it can be proved that in its original meaning this passage referred to the serpent's aiming at the heel of the woman, from which it follows that the woman was

¹ Bunsen's "Bibelwerk." The revisers of the English translation give "bruise" in the text and "lie in wait" in the margin, which corresponds with "to aim."

to aim at his head. This so-called Messianic prophecy refers to the relative positions of the two star-figures, Serpens and Virgo.¹ In the text of the Itala and of Jerome the words in this mystical passage are: "Thou shalt aim at her heel." In this instance tradition can be proved to be more correct than Scripture.²

The ideal virgin on the sphere was originally represented, as at Dendera, with a branch, later with a sheaf of corn in the hand, and still later, but long before the commencement of the Christian era, with a child in the arms. This child then symbolized the new-born sun, and the same became the symbol of the virgin-son, the Messiah. With the star-sign of Virgo stood in direct connection the symbolism of the Egyptian Isis and of the Assyrian Istar.³

Isis-Ceres was said to follow Horus, as Istar-Venus follows Tamsi-Adonis, into the lower or

¹ See Plate.

² It is difficult to assume that none of the Fathers who explain this passage, as Ireneus does three times, followed by Origen and Augustine, should not have known its astrological basis, on which the moral meaning was engrafted. We must assume that they and all initiated were bound to secrecy. The text of the Septuagint excludes every Messianic meaning.

³ Isis, as mother of Horus, who is represented on her lap, whilst the sun's disc is on her head, must be compared with the Indian goddess Devaki nursing Crishna, an *avatar*, or incarnation of Vishnu, both mother and child having a glory of rays round their heads. Herodotus says (i. 131, 199) that "the Arabians call Venus *Alitta*, and the Assyrians call Venus *Mylitta*." Both names, *Alitta* and *Mylitta*, signify "the child-bearing" (deity) (Rawlinson's "Herodotus," ii. 445 f.).

hidden sphere, and to rise again at the eastern horizon with the new-born child Horus—Harpocrates—Bacchus. The Alexandrian librarian Eratosthenes of Cyrene (from B.C. 276 to about 196) calls Isis the celestial virgin, and Hesychius (about A.D. 380) calls Isis "the holy virgin." On the Persian sphere used by Ibn-Ezra, Virgo is represented with a child, and also with two ears of corn. The same representation is found in an ancient Arabian manuscript. In Riccioli's *Almagest* she is called "virgo deipara," and the Arabian astronomer Alboazar or Abulmazar says that some call her child "Jesus," but we in Greek "Christ." According to Bishop Abulfaragius (A.D. 1226-1286), the Magi knew a Zoroastrian tradition pointing to a star announcing the birth of a Saviour by a virgin, such as the virgin-born Buddha and the virgin-born Sraosha. The teacher of Thomas Aquinas (Aquino) in Cologne, Count Albert of Bollstädt, or Albertus Magnus (born A.D. 1193 or 1205), writes: "We know that the sign of the celestial virgin rose on the horizon at the moment in which we fix the birth of our Lord Jesus Christ; . . . all mysteries of his divine incarnation, and all secrets of his wonderful life, from his conception to his ascension, are marked by stellar signs, or represented in figures which announce them." The chief star in Virgo, the Sunbula of Arabian tradition—that is, she "who bears"—is called Al Zimach, which name may be compared with the Hebrew Zemach, "the Branch," of Messianic prophecies, which probably was connected, as with David, so with the branch in the hand of the virgin-

mother.¹ The festival of the feast of the Virgin's Assumption (or elevation), August 15th, originally 25th, about coincides with the time when the constellation of Virgo, centuries ago, would cease to be visible, being lost in the light of the sun.²

The sign of Virgo has become the hallowed symbol of the Virgin Mary, the blessed among women, the mother of the Messiah. It is certain that in the first Messianic prophecy of the Bible "the seed of the woman" must be referred to Christ and the woman to his mother. Thus also in the fulfilment of that prophecy recorded in the Revelation of John the "woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars," refers to the Virgin Mary. "Before the woman about to be delivered" stood "a great red dragon," further on called "the old serpent, he that is called the Devil and Satan," and who, when she was delivered, "persecuted the woman which had brought forth the man(-child)," whom he would devour. This "great sign in heaven" is the celestial sign of Virgo. If it were objected that the crown of twelve stars upon her head, her being clothed with the sun, and the moon under her feet cannot be referred to one of the twelve signs of the

¹ Paris Library MS. No. 1165; Abulmazar, "Instr. in Astrol.," vi. 4; Kircher, "Œdip.," ii. 201; Selden, "De diis Syriis synt.," i. 105; "Ev. inf.," iii. 1-4; "Hist. Dyn.," 74, 54; "Roma Subterranea," i. 259, 326, 587, 617; ii. 117; Bottari, "Scult.," tav. 86; Alb. Magu., "Liber de Univ.,"; Ovidius, "De velula ad virginem Mariam"; Beausobre, i. 325; Rob. Helkos, in "Sat. Læc.," xxi.

² Beausobre, i. 350; "Bibl. Patr.," ii. 2. 212.

Zodiac, we should reply that this symbolical description indicated with sufficient clearness for the initiated the relative position of the sign of Virgo and the constellation of Serpens. Also it must be borne in mind that it was the writer's duty to mystify for the general reader the astronomical nature of this "great sign in heaven."

How well he has succeeded in hiding the reference to star symbols, which he had undoubtedly had in view, is shown by the fact that, during the eighteen hundred years which have elapsed since the composition of the Apocalypse, this interpretation of the great sign in heaven has not been even suggested. The old serpent of the Apocalypse is the serpent described in Genesis in connection with the narrative of man's fall. In the first scripture of the Bible the serpent aims at the woman, in the last scripture he lies in wait for the delivery of the woman; in the one her seed aims at the serpent's head, in the other her son is removed from its persecution by his being raised up unto God and unto his throne, and the serpent is bound. The first promise of the Messiah in Genesis, as well as the fulfilment of that prophecy recorded in the Apocalypse, is in the most unmistakable manner connected with astrology.

We are therefore not surprised to find that the Gospel narratives about the birth of Jesus are likewise connected with an astrological system which has till lately remained hidden. We prove our assertion by references to the gospels after Luke and after John. The six months mentioned as

having elapsed between the annunciation by the angel of the birth of John and that of Jesus correspond with the six months between the day of the autumn equinox, on which the Church celebrates the conception of Elizabeth, and the day of the spring equinox, the festival of Mary's conception. Between these two equinoctial feasts with which the two mothers have been connected, and the solstitial festivals which mark the birthdays of the two sons, are in each case nine months. Moreover, in the Fourth Gospel the Baptist is recorded to have said of Jesus: "he must increase," and of himself: "I must decrease."¹ Bearing in mind the connection of both mothers and sons with solar symbolism, we cannot avoid connecting these words with the fact that from the winter solstice, that is, from the supposed birthday of Jesus, the sun increases in strength, whilst it decreases from the summer solstice, the feast of John. We are justified in giving to the transmitted saying of the Baptist this not only astronomical, but also astrological interpretation, for it is proved that, at the time when the Gospels were composed, the same Zodiacal symbolism was connected with the birth of the Messiah and his supposed forerunner, and that the Christian Church has accepted this connection.

At the time of the sun's entry into the winter solstice, also the birth of Mithras, Krishna, Bacchus, and of Buddha has taken place. The date given in Buddhist writings for the birth of Buddha is "the

¹ Luke i. 11, 24, 26; John iii. 30.

eighth day of the second month."¹ At an undefinable time of Indian history the first month was called after the Pleiades or *krittikâs*, which formed the first moon-station, and the first day of the year was our 17th of November, because then the Pleiades culminate at midnight. On that day at midnight, being the third day of the Isis-feast, Osiris was announced by the priests and astronomers as found again, and on the same day, according to Genesis, on the 17th of the second month, Noah is said to have entered the ark.² Therefore the eighth day of the second month was the 25th of December. This cannot be a chance coincidence, and it proves that the same astrological system with which the birth of Bûddha had been connected was introduced from the East into the West. This was probably done by the Magi, who may have connected this solar and astral symbolism with the birth of Sraosha, the Saviour and virgin-son. Without doubt the Essenes have transferred this Nature symbolism with the birth of Christ, since their conception of an angel Messiah can now be proved to have been of Bûddhist origin.

The first so-called Messianic prophecy recorded in Genesis, as also the fulfilment of the same

¹ "Abhinishkramana Sûtra," chap. iv. 3 b; "Lalita Vistara."

² This was first pointed out by R. G. Haliburton, "New Materials for the History of Man" (Halifax, 1863). Abib, or Nisan, was originally identical with April; therefore Bul-Marcheshvan was our November. Since the Exodus there were two beginnings of the year, respectively about the spring and the autumn equinox. Starting from the latter, our November became the second month.

described in the Revelation of John, are both so directly connected with constellations that either astrology, the science of stars influencing human destiny, must be acknowledged as based on facts, and as a divinely appointed medium of revelation, or we are no longer permitted to connect this so-called prophecy with a divine plan. Of course we reject the astrological symbol, which the authors of Genesis and of the Apocalypse felt bound to accept because the not-initiated believed in it. To introduce a new symbolism would have been impossible, and therefore more or less new ideas were ingrafted on the transmitted symbolism. The composers of the first and of the last scripture in the Bible have not hesitated to imply that the curse, said to have been by God pronounced in Eden against the serpent, extending to all the days of its life, would lead to the victory over the same and its seed by the woman and her seed. Yet neither the text nor the star-symbolism on which it is based indicates such final victory. Both the astrological symbol and its ideal interpretation imply no more than that the woman shall aim at the serpent's head and that the serpent shall aim at her heel. If we separate the moral idea from the astrological symbolism on which it has been ingrafted, then this passage in Genesis, which the Christian Church regards as containing the first Messianic prophecy, may be taken to point to the conflict of humanity with evil, in which combat mankind will ultimately issue forth as victors through a divinely chosen representative.

We shall have to point out under what circum-

stances and conditions Israel has expected the coming of a liberator, certainly since the captivity in Babylonia, if not from the times of Moses.

Among the passages in the Bible which have been Messianically explained, a sharp distinction can be made. On the one side are such which refer clearly to the supernatural, and the connection of which with astral and solar symbolism can be proved with more or less certainty; on the other side there are passages of the Old Testament which have been Messianically explained, but which do not disclose any reference to the supernatural and to astronomical observations. Only the latter Biblical passages will be here considered. We pass over the passage which refers to Judah's coming to Shiloh, the ancient sanctuary, the name of which signifies peace or rest. This passage has been referred to a personal Shiloh, or "man of peace," because later writers have connected the Messiah with peace, which is the signification of the name of Solomon. But the aboriginal Messianic explanation of Shilo we consider to have been the connection of Judah in the blessing of Jacob with the summer solstice, which in the Holy of Holies has been indicated as symbol of Divine Presence.¹ We also take no cognizance of the Messianically explained prophecy of Balaam on the star of Jacob, a prophecy which found its fulfilment in David, nor of the passage referring to the Exodus from Egypt: "Out of Egypt have I called my Son."

¹ See in the German work cited, i. 210, 267.

The Messianic times are described by Joel, Judah's first prophet, in connection with the capture of Jerusalem by Shishak or Sheshenk in B.C. 928.¹ To this event the prophet refers by saying: "Ye who have taken my silver and my gold, and have carried into your temples my beautiful jewels; ye who have sold the children of Judah and the children of Jerusalem to the sons of the Grecians, that ye might move them far from their border." Shishak had in fact taken the treasures from the house of the Lord, and the treasures from the house of the King, and he also took all golden shields which Solomon had caused to be made.² Therefore the prophet announces that "Egypt shall be turned to a desert," but that "Judah shall be inhabited for ever, and Jerusalem from generation to generation." A distinction is made between the Egyptian enemies from the south and him "from the north." The powerful and numberless people who passed over the land, and are described as a swarm of locusts, we explain as the multitude of people under Jeroboam, whose name signifies "he whose people is many." He

¹ This year we have fixed by comparative chronology, and it is confirmed by the now established fact that Ezekiel's vision in the fourth chapter refers to Shishak's siege of Jerusalem, from the year of which, B.C. 928, begin the 390 years of Israel's "iniquity," which came to an end in B.C. 538, when Cyrus gave permission for the return, and when the Babylonian Isaiah (Joshua as high priest the anointed, Isa. lxi. 1) proclaimed that Israel's "iniquity" is pardoned (*l. c.*, i. 228, 341).

² Joel iii. 5, 6; 1 Kings xiv. 25, 26; 2 Chron. xii. 2 *f.*; (Bun-
sen's "Bibelwerk," ii. 727, 734; i. p. cliv.)

was constantly at war with Judah since his return from Egypt, where he had married Shishak's sister, Anō. Joel announces in the name of God: "And him from the north will I drive far from you, . . . for he assumes to be a great one." We explain this by the fact that he aspired after royal state, and by his defeat during the reign of Abijah, son of Rehoboam, after which he "never gathered strength again."

When Shishak, the enemy from the south, had departed, and his relative and ally, Jeroboam, the enemy from the north, was to be for ever expelled from Judah's neighbourhood, the prophet broke forth in a hymn of praise, at the end of which he said: "And it shall come to pass afterward, that I will pour out my Spirit on all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and the handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord comes. And it shall come to pass that whosoever shall call on the name of the Lord shall be delivered, for in Mount Zion and in Jerusalem there shall be those that escape, as the Lord hath said, and among the remnant those whom the Lord doth call. For, behold, in those days and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations, and will bring them down into the valley of Jehoshaphat; and I will plead

with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land, and they have cast lots for my people." At the time when the scattered of Israel shall be brought home by the Lord, he will "sit to judge all the nations round about." The prophet ends with the announcement: "The Lord shall throne in Zion."

In this most ancient Messianic prophecy the Spirit of God is described as the Redeemer; the seer refers to the time of a national rising, without mentioning the influence of a chosen man, of one anointed by the Spirit of God, yet without in any way excluding the personal influence of an anointed man, a Messiah.

On this Messianic prophecy from the time of Jeroboam I. follows that of Amos from the time of Jeroboam II. (B.C. 802-762), when Azariah and Uzziah of Judah (B.C. 776-747) had already reigned some time. Amos connects the Messianic times with the setting up again of "the fallen down tabernacle of David." His contemporary, Hosea of Israel, sees the returning Israelites seek the Lord their God, and David their "King," but nothing is said of him as a warrior, or of his having to deliver the battle of Jehoshaphat. Another prophet in the time of Uzziah, the elder Zechariah, hopes that the promised times had already come. Judah had by God been protected during the Assyrian wars; he describes the King of Judah's coming as a righteous and a victorious one, "lowly and riding on an ass, on a young foal of an ass," and speaking peace to

the nations. Isaiah, who also commenced his prophecies in the time of Uzziah, announces that a Davidic descendant would arise, "a rod" from the stem of Jesse (Isai), a "branch" from "his root," and that on this branch, or *zema*h, the Spirit of the Lord would rest, "a spirit of wisdom and understanding, a spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," led by righteousness and truth; in his time will be peace. "And it shall come to pass in that day that the Gentiles shall seek after the sprout from the root of Jesse, who stands as an ensign for the people, and his dwelling place shall be glory; . . . he shall bring together the dispersed of Israel, and bring in heaps the scattered of Judah from the four borders of the earth."

To this future son of David was sooner or later referred the passage: "Unto us a child is born, unto us a son is given, and the government rests upon his shoulder, and he is called Wonder of a Counsellor, Divine hero (or God of a hero), Divider of spoils, Prince of Peace."¹ Originally this passage may have been referred to Hezekiah's son, then ten years old; but we submit that the prophet had likewise in view the symbolism of the star-figure of *Virgo* with her branch or sprout.

Isaiah's junior contemporary, Micah, from the time of Jotham (B.C. 747-732), Ahaz (732-725), and Hezekiah (725-697), reproduces with slight alterations the prophecy of Isaiah, that "all Gentiles

¹ Isa. ix. 6; comp. Gen. xvi. 12; Isa. xxii. 21 (Dunsen's "Bibelwerk").

shall flow to the mountain on which is the Lord's house," from whence "the Law" will go forth, whilst "many nations shall recast their swords into ploughshares, and their spears into pruning-hooks; no nation shall draw sword against the other, and they shall learn war no more." Since Mical, of course, brings this time into connection with David's branch, it is quite natural that he lets the sprout be born in the city of David. Nothing in his words bestows to this passage the character of an independent prophecy. But we cannot be surprised that those who sought a deeper sense in Scripture, in order thereby to produce Messianic prophecies, should have mystically explained the words which refer the origins of the son of David to "days of yore," to "aboriginal times." This cannot be admitted, for the Book of Mical at the end applies the same words to the Patriarchs. "Thou wilt show faithfulness to Jacob, mercy to Abraham, as thou hast sworn to our fathers 'from the days of aboriginal times.'" The passage has no further meaning than that the promise of the son of David has gone forth from the aboriginal times of Israel's history.

Then came Jeremiah, from the thirteenth year of Josiah, B.C. 630, with the highly important announcement of a new "covenant" which God would "make with the house of Israel in days to come." Then God will "put his Law in their inward parts, and write it in their hearts;" he will be their God and they shall be his people; "they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord,"

but they shall all know God, "both small and great." The same prophet of Judah had again announced the coming of a righteous sprout of David, who "as King" on earth should execute "right and justice" at the time of Israel's safe dwelling, and whose name would be "The Lord is our righteousness." It was therefore natural to expect that this man, on whom God's Spirit would rest, according to Isaiah's promise, would be sent by God in order to conclude the new and spiritual covenant.

Even when the times of Cyrus, the Anointed of God,¹ of the Messiah, had passed by without then

¹ The cuneiform inscriptions testify that Cyrus, the "friend" of Merodach, who had "chosen" him "by name, and destined him for the sovereignty of Chaldea," was no strict monotheist, unless Merodach and the Babylonian deities were by him regarded as other names for Ahura-Mazda, the god of his great-grandfather, Teispes the Achemenid, who seems to have conquered Elam. Cyrus and his immediate ancestors are called kings of Ansan, as of Elam or Susiana. He overthrew Istuvegu, Astyages, and also the Median kingdom, B.C. 549, and eleven years later, 538, he was enabled by the intrigues of a dissatisfied party (Israelites?), after having beaten the Chaldean army in the open field, to enter Babylon without opposition, eight days before the death of Nabonidos. His overthrow is by Cyrus declared to have been caused by the anger of Bel-Merodach, "the Lord of the gods," whose images Nabonidos had removed from their ancient sanctuaries to Babylon. Thus Nebukadnezar according to Jeremiah, was overthrown by Jehovah, whose worship Hezekiah had centralized at Jerusalem, the people of which city were by the Rabshakeh of Senacherib reminded of their altars in other places. The siege of Babylon narrated by Herodotus and in the Book of Daniel must be referred to one of the two later sieges under Darius-Hystaspes. It is perhaps conceivable that an undefinable time after the death of Cyrus (529?) and up to 521, when Darius ascended the throne, Bel-shar-ezar, said to have been son of Nabonidos and descendant

bringing what was expected, the Messianic expectations did not cease. The Babylonian Isaiah, the so-called unknown or evangelical prophet, whose sayings have been appended to the Book of Isaiah,¹ regards himself as the descendant of David promised by Isaiah, on whom the Spirit of God would rest. This writer designates himself as one who has been anointed by the Spirit of God, a title which belonged only to high priests, or to a king anointed by them, and which in no single case has been bestowed on a prophet.² This Israelite, writing from Babylon, we hold to be the high priest Joshua, who, like Zerubabel, may have been of royal descent, seeing that the 110th Psalm with greater probability refers to the consecration of Joshua than to David.³ It

of Nebukadnezar, ruled in Babylon. On this doubtful supposition "Darius the Mede" would refer to Hystaspes. According to Tiele, Belshazzar, not Nabonidos, was by Cyrus sent to Karmania. It may be assumed that Israelites opened to Cyrus the gates of Babylon, as their ancestors had opened the gates of Avaris to the Hyksos. Nabonidos died eight days after the entry of Cyrus. (See Sir Henry Rawlinson, *Journ. As. Soc.*, 1880; Pinches, *Tr. Soc. Bib. Arch.*, vii. 1; Sayce, *Cont. Rev.*, July 1883, and Hibbert Lecture, 1887.)

¹ Isa. xl.-xli., with parts of xiii., xiv.; and xxi. 24-27, as also 34-36.

² No prophet, not even Samuel, was a priest.

³ Joshua probably belonged to the strangers in Israel, the Rechabites. To the Lord of the Rechabites, to Jonadab, Jeremiah had promised in the name of God an uninterrupted high priesthood. The Psalmist could say that the Lord had said to Joshua's Lord, "Sit thou on my right hand" as "priest for ever after the order of Melchizedek" (Jer. xxxv. 6-19). About the line of Ithamar and strangers in the sanctuary (Ezech. xlv. 7-9, 15, 16; xl. 46; xlviii. 11), see *l. c.*, i. 258-261.

is Joshua who calls his contemporary Cyrus the Anointed or Messiah.

“The Spirit of the Lord rests upon me, because the Lord hath anointed me, to bring glad tidings to those in misery, hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and redemption to them that are bound, to proclaim a year of grace from the Lord, and a day of vengeance from our God; to comfort all that mourn, to put on the mourners of Zion and to give unto them ornament instead of ashes, oil of delight instead of mourning, garment of glory instead of the desponding spirit: that they may be called oaks of blessing, a planting of the Lord to his glorification.” This high priest, anointed by God with his Spirit, we assert to be Joshua, who lived in the time of Cyrus and Ezechiel, and who composed the glorious proclamation to Israel, recorded in the 40th chapter of Isaiah: “Comfort ye, comfort ye, my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her servitude is accomplished, that her iniquity is pardoned, that she hath received of the Lord’s hand double for all her sins.”

For Israel’s high priest the deep importance of the commandment in the year B.C. 586, which went forth from the God-anointed Cyrus, was found in that it marked the end of the servitude of the children of Israel, whom God had cast out among the Gentiles, which servitude had begun exactly 390 years ago, in the fifth year of Rehoboam’s reign, B.C. 928, with Shishak’s siege of Jerusalem. This siege formed the beginning of the celebrated

vision of the prophet Ezechiel, recorded in the 4th chapter, which probably he saw shortly before the Edict of Cyrus, and which vision has hitherto been referred to an undefinable future event. "The iniquity of the house of Israel" he was to bear 390 days, symbolizing 390 years, during which Jehovah had cast out the children of Israel among the Gentiles. In the time of Rehoboam no prophet had foretold the duration of this servitude, but the initiated in the mysteries of tradition knew that from the siege of Jerusalem by Shishak to the permission of return by Cyrus exactly 390 years had elapsed. As after the 400 years of Israel's servitude in Egypt the time commenced for the return to the land promised to Abraham, so the high priest Joshua and the prophet Ezechiel could hope that, with the permission to return, the "iniquity" of this city was "pardoned."¹ As at the time of Joshua the son of Nun, so in the time of the high priest Joshua, a desert lay between the house of bondage and the Land of Promise. The voice of the God-anointed Joshua was the voice of "a preacher" who cried: "In the wilderness prepare ye way to the Lord, make straight [level] in the desert a highway for our God. . . . For the glory of the Lord shall

¹ Isa. lxi. 1-3; xl. 1-5; Ezech. iv. 1-13; see on Israel in Egypt, *l. c.*, i. chap. xii. The forty years of the same vision against Judah may perhaps be referred to the time from the eighth year of Solomon to the fifth of Rehoboam, from B.C. 968-928. For it is possible that in his eighth regnal year Solomon began to build a house for his queen, the daughter of Pharaoh, in which he introduced Egyptian symbols and rites, and to this the iniquity of Judah might be referred.

be revealed, and all flesh shall see it together, that the mouth of the Lord speaketh."

It is Joshua who proclaims: "I will make mention of the loving-kindness of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel which he hath bestowed on them, according to his mercies and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not deal falsely; so he was their Saviour. In all their affliction he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old. But they rebelled and grieved his Holy Spirit, therefore he became their enemy, he himself fought against them. Then his people remembered the ancient days of Moses: where is he that brought them up out of the sea [through] the shepherd of his flock; where is he that gave his Spirit among them, who raised his glorious arm at the right hand of Moses, that divided the waters before them to make himself an everlasting name—that led them through the floods? Like horses on the plain, who stumble not, like the flock descending into the valley, the Spirit of the Lord brought them to rest: so didst thou lead thy people to make thyself a glorious name."¹

The second Zechariah, from the time of Jeremiah,

¹ Isa. lxiii. 7-14.

probably in connection with Joel's vision of a fountain issuing forth from the temple, sees "living water" go forth from Jerusalem, and the Lord as King over the whole earth. Ezechiel, who likewise has in view the prophecy of Joel without referring to it, speaks of the Messianic times as the commencement of which he may have regarded the return to the land of Judah. He connects the Messianic times with the thereby symbolized resurrection of the Jewish nation from the grave. As before him Amos and his contemporary Hosea had foretold the setting up again of the fallen-down tabernacle of David, and the King David of the returning Israelites, so Ezechiel describes the Lord's servant David as the prince who with Israel goes in and out in the sanctuary. 'This princely Messiah seems to have been designated by Ezechiel as the first of seven men, who was clothed in linen, with a writer's inkhorn at his side, a priest and a scribe, to whom God spoke from above the Cherubim, that is, by his glory or Spirit, as he spoke to Moses. This priestly scribe is to mark "the sign of Tau," the cross, on the foreheads of those inhabitants of Jerusalem "that sigh and cry for all the abominations that be done in the midst thereof." We shall farther on connect this sign of Tau in the Hebrew text, as with the pre-Christian cross of all nations, so with the Tau-formed cross or "yoke," the sign of spiritual enlightenment, which Jesus urged his followers to take upon themselves and to follow him.

Haggai, from the second year of Darius (B.C. 520),

called himself "the Lord's messenger," who spoke "in virtue of the Lord's message," and the younger Zechariah referred to the Messiah as "the man whose name is the branch." Malachi announced that before the coming of the Lord to his temple on the day of judgment (Jehoshaphat?), God will send a "messenger of the covenant," of the new and spiritual covenant first announced by Jeremiah. For that messenger Israel sought and longed for, and with him comes "the sun of righteousness," for those who "fear his name" (or Spirit). We shall explain this to mean, that the messenger of the spiritual covenant will convince men of the presence of the Spirit of God in man, through which the Law will be written on the tables of the heart. The Old Testament closes with a yet unfulfilled prophecy of a prophet Elias, as is implied, in his spirit and power, who shall "turn the hearts of the fathers," that is, of the Israelites, "to the sons," or nations, and "the hearts of the sons to the fathers." Elias will bring about that union between Israelites and people of other nations which according to Messianic prophecies is to precede the glorious days of Zion.

In the Book of Daniel the most important of all Messianic prophecies is transmitted as a vision sent unto Daniel (born B.C. 608), and which refers to the raising to heaven of one "like a son of man." It is "the Son of man" whom Asaph the seer and Psalmist had described as Israel's representative, as the vine which God brought out of Egypt (or caused to "break up from Egypt"), as "the Son of man"

whom God "made strong unto himself," and as the man of God's "right hand." Since the days of Asaph this expression "the Son of man" was understood as referring to the expected Messiah, and we shall point out that Jesus called himself "the Son of man" with reference to this Psalm. Before we consider Daniel's sublime vision, it is important to point out under what circumstances Daniel has seen it. He was at Babylon, where he had been instructed, from his youth, in the language and wisdom of the Chaldeans. He must, therefore, have known the Persian religious myth of Sraosha the Angel-Messiah, in which the transmitted dream of Nebukadnezar seems to have originated. For to the astrological myth of Sraosha-Serosh, who is preceded by four ages of gold, silver, steel, and iron, the vision in the Book of Daniel of the great image evidently refers, where the Messianic kingdom, exactly like that of the Angel Sraosha, is said to follow the fourth kingdom.

Yet the stone not moved by men's hands has a very important Messianic meaning, perhaps borrowed from the 118th Psalm, of unknown authorship, and which, on high authority, need not have been written after the Exile. We have here first to point out that in the Danielic vision nothing is said of a descent of the Son of man from heaven, nor of the transition of a heavenly person to a terrestrial one. "I saw in the night visions, and behold there came with the clouds of heaven one like unto a son of man, and he came even to the Ancient of Days, and he was brought near before him. And there

was given him dominion, honour, and a kingdom, and all peoples, nations, and languages served him. His dominion is an everlasting dominion, which never passes away, and his kingdom is never destroyed."

Nothing excludes the supposition that here the Son of man, believed to be the Messiah, is designated as the human messenger of God who, according to prophecies, is to bring the promised new and spiritual covenant. We must not prejudge the question whether the elevation of the Son of man with the clouds of heaven implies a miracle, or whether Daniel's vision is a figurative representation of the continuity of man's individual life after death. The vision refers to the time when a universal and enduring kingdom will be given him. The representative of Israel, of the vine which God has planted, the Son of God's "right hand," or Spirit, we hold to be the chosen human instrument of the Spirit, the man anointed by the Spirit of God. It is indicated, we submit, that the Messianic mission of the Son of man, whom God, through the Spirit, made strong unto himself and raised to his right hand, begins on earth and continues in heaven.

We do not see that anything further is needed in order to explain why Jesus called himself "the Son of man," nor to explain the distinction mystically implied by prophets between the Messianic office of "the messenger of the covenant," whom we explain as having come with Jesus, and the Messianic office of the prophet Elias, yet to come.

We shall try to render probable, farther on, that Jesus referred to the coming of Elias in his great prophecy about Israel's house ceasing to be "desolate" when they would welcome him "that cometh in the name of the Lord," and when they would "see" Jesus.¹

But it is still believed by some interpreters of Biblical prophecy, especially in England, but also by a few in Germany, that the announcement of the seventy weeks recorded in the Book of Daniel is a prophecy revealed during the Captivity, by which the time of the birth and death of Jesus is foretold. The utter fallacy of this proposition has here to be proved, partly by new arguments.

The composition of the Book of Daniel was not closed before B.C. 169. According to the same the seventy years' captivity recorded in the Book of Jeremiah ought to have been fulfilled by seventy Sabbatical years or year-weeks. Historically those seventy years began in B.C. 586 and ended, 516, with the consecration of the Temple. This led to new contentions. We need not assume, however, that already then or at any time before Antiochus Epiphanes the enlargement of the seventy years into seventy year-weeks was thought of. In the seventh year of this prince the rising of Mattathias, the ancestor of the Maccabees, had taken place. In this year appeared the Book of Daniel. From the accession of Epiphanes exactly sixty-two year-weeks had elapsed since the rightly calculated fourth year

¹ Matt. xxiii. 39.

of Jehoiakin, B.C. 609-608.¹ The "troublesome times" of the text refer with historical exactness to the time from 609 to 175; for during that time Jerusalem was under foreign sway, first under Babylonian, then under Persian, then under Macedonic-Syrian dominion. After the sixty-two weeks "an anointed one shall be cut off, and there shall be none belonging to him; then rules a prince who with his train comes overflowing; and he shall make with many a covenant for one week, and the half week will he suspend sacrifice and oblation."

This was fulfilled by Antiochus Epiphanes, whose brother, Seleucus IV., had been murdered by Heliodorus, after that he had liberated Antiochus Epiphanes, kept as hostage in Rome. The anointed and cut off Seleucus had none belonging to him, no son who might have succeeded him. But Epiphanes expelled the usurper Heliodorus, excluded Demetrius, and became King of Syria 175. "At first he was satisfied with receiving from his Jewish favourites the pledge of introducing Greek civilization and the promise of large presents, beyond the high tribute. But in the sixth year, led by the criminal interloper into the high priesthood, the Jewish Menelaos, he enters the temple and plunders it, after having filled the city with blood, which had been opened by the assistance and associates of Menelaos."²

¹ "The Chronology of the Bible," p. 96.

² Holtzmann in Bunsen's "Bibelwerk," vi. 851-854. Comp. "Geschichte des Volkes Israel und der Entstehung des Christenthums," von Weber und Holtzmann.

If the finished seventh year of his reign was to bring the fulfilment of the prophecies, the seventy year-weeks might be reckoned back from this year to the beginning of the Captivity, by reckoning twice over the almost exact seven year-weeks to the Edict of Cyrus. But putting aside this unjustifiable double reckoning, the third year of Cyrus was B.C. 536-535; therefore, since the year of the prophecy, whether 609 or 604, not seventy, but seventy-three or sixty-eight years had elapsed. The certainly unhistorical calculation which the 9th chapter in the Book of Daniel seems to have had in view was the following :—

The real Captivity in Babylon	7	year-weeks, or	49	years				
The 434 years from Jeremiah's		prophecy (609-608) to the		accession of Epiphanes (175)	62	"	434	"
From thence to the end of		his regnal years	1	"	7	"		
Total	70	"	490	"				

¹ This interpretation is in harmony with the explanation of the image with feet partly of iron (Syria), partly of clay (Egypt), that is, Alexander and successors; with the vision of the four beasts, of which the fourth is described like to that of the second beast in the following chapter, which here is "the King of Grecia." The ten horns refer to the ten Seleucidian kings, the little horn is Antiochus Epiphanes, and the three horns which were "plucked out by the roots" through his rising are perhaps Seleucus IV., Philopater (murdered 176), then his son Demetrius (kept as hostage in Rome, and apparently lost to his country), finally the king-murderer Heliodorus. The saints will be given into his hands for three and a half years, corresponding with the 1150 days during which the morning and evening sacrifice was prevented 3500 times. When it had turned out that neither Mattathias nor his successors could be regarded as

Irrespectively of the chronological impossibilities of regarding the seventy year-weeks in the Book of Daniel as a prophecy on Christ, such an interpretation is met by other serious difficulties.

In order to keep up the assertion that the 9th chapter of the Book of Daniel contains a prophetic reference to the crucifixion-year of Jesus Christ, it would first be necessary to substantiate the supposition that Esra's embassy in the seventh year of "Artaxerxes" must necessarily be referred to Artaxerxes Longimanus, and not to the "Darius" or "Artaxerxes" Hystaspes. This king, like Cyrus, could bear different titles. Josephus writes¹ that the Greeks called Cyrus "Artaxerxes," and Assyriologists have proved that this word, in the form *arta-kshérshé*, means "the great king." Artaxerxes could therefore have been the title as of Cyrus so of Hystaspes. He was called "Darius," or Daryavush, the Tariyavaus of inscriptions, that is, the "holder" or "possessor," the ruler, and also Ahasuerus or Achashverosh (Kshah, Shah), with the meaning "strong king." The Book of Esther testifies that Darius-Hystaspes was known under the name Ahasuerus, for Hadassah is Atossa, and no other king has ever ruled "from India to Ethiopia."² It seems

introducers of Messianic times, the Roman empire was explained as the fourth beast of the vision, and Nero as antitype of Antiochus Epiphanes.

¹ "Ant.," xi. 6.

² Hadassah's predecessor (Esther ii. 7, 17) was Vashti, or "wife of Vash" (Baal-ti, wife of Baal), that is, of Vashtaspa, literally "the possessor of the horse," a name which may have caused the legend of the victorious horse.

to follow from this that the 6th and 7th chapters in Esra refer to uninterrupted events of the sixth and seventh year of the same king, so that Esra's embassy, probably caused by the Purim-massacre, took place in B.C. 515, not fifty-seven years later, as if Esra had lived under King Artaxerxes Longimanus.¹

Esra's embassy has taken place fifty-seven years before the seventh year of Longimanus (458-457), that is, in the seventh year of Darius, B.C. 515. Believing in the prophetic meaning of the seventy weeks, the 490 years have by some been reckoned from B.C. 457, and thus the crucifixion-year of Jesus has been reached, A.D. 33. This is below all criticism. But also on this supposition, which is contrary to every possible explanation of the text, Esra ought to have been ordered "to restore and to build Jerusalem." Of this nothing is said, and on the contrary we assert that Esra's mission led to the partial destruction of this city. According to Josephus, Bagoses was a general of "Artaxerxes,"² we interpret of Hystaspes; he led his army from Samaria to Jerusalem, and punished the Jews for the murder of Joshua in the temple, by imposing on them a tribute for seven years. To this event

¹ To the year of Esra's embassy, B.C. 515, refers the fifth vision of Zechariah on the roll containing the curse against the land, and on the ephah with the woman being removed to the land of Shinar, where a house would be built for her (the temple at Gerizzim?). This refers to the principal incident during Esra's mission, the banishment of the Jews who had married Samaritan women.

² "Ant.," xi. 7.

we refer the complaint of Hanani to Nehemiah, that the remnant of Israel were "in great affliction and reproach, the wall of Jerusalem broken down, and the gates thereof burned with fire."¹ This attack of Jerusalem by Bagoses, which explains Hanani's report, we consider to have taken place in the first and probably last year of Esra's governorship, possibly in the year of his death, since his journal abruptly closes. Nehemiah was governor from 502-490, when the battle of Marathon caused his return.

We believe to have proved that the sixty-two weeks or 434 years began in the fourth year of Jehoiakim, B.C. 609, and that this so-called prophecy reached to the accession of Antiochus Epiphanes, B.C. 175. The great Danielic vision of one like a son of man refers only to the elevation of the Messiah, not to a second personal advent of the same, but to the time still to come, when "all peoples, nations and tongues" shall serve the risen Son of man. "The Son of man" whom God hath "made strong unto himself," the man of His right hand,² the representative of Israel and "the saints of the Most High," the bringer of salvation which comes from the Jews, will then (in the time of Elias ?) gather in heaven the harvest of the earth. We do not require the Book of Daniel, first mentioned about fifty years after Antiochus Epiphanes,³ in order to establish the

¹ Neh. i. 1-3; comp. Ps. lxxix.

² Ps. lxxx.

³ 1 Macc. ii. 59, 60.

historical fact that, in harmony with Jewish expectations and with announcements in the Old Testament, Jesus of Nazareth has regarded himself as "the Son of man" or Messiah, though he forbade his disciples to proclaim him as such, apparently because of the mysterious relation of Elias to the Messianic kingdom, which began with Jesus.

RESULT.

An astrological symbolism forms the foundation of the first Messianic prophecy recorded in the Bible, as also of the fulfilment of the same described in the Revelation of John. The head of the sign of Virgo aims at the head of the constellation of the Serpent, which aims at the heel of the woman, in the most exact harmony with the statement in Genesis according to the reading of the Vulgate. The same symbolism has been used by the author of the Apocalypse for describing the persecution of the woman and her child by "the old serpent." Putting aside those Messianically interpreted passages in the Bible which stand in connection with astrological symbolism, only such passages can be referred to the person of the Messiah and his kingdom which point to the bringer of the promised new and spiritual covenant, to the messenger of the covenant, from whom Malachi distinguishes the still future prophet Elias.

To the greatest of all Messianic prophecies, the Danielic vision of the Son of man raised to God,

is opposed the doctrine of the Angel-Messiah, which was not recognized in Israel, and to which passages in the Book of Isaiah and in the Gospels on the virgin-born refer. The seventy weeks in the Book of Daniel do not refer to the year of the birth or of the crucifixion of Jesus.

CHAPTER II.

JESUS OF NAZARETH.

INTRODUCTION.

As son of David, Jesus is descended from the so-called strangers in Israel, whose ancestors were, however, the aboriginal Hebrews, those Medes or Chaldeans who had journeyed from "the East," from beyond the Tigris, and had come to Shinar, who captured Babylon four centuries before Abraham was born in that country, and subjugated the aborigines of Hamite-Indian origin. From these were descended the female ancestors of Jesus mentioned in the genealogies, and probably also Melchizedek. These Medes, the Madai of Genesis, originally belonged to the Aryan-Japhetic race, to the monotheists of the East, and they followed the doctrines of the Bactrian Reformer, Zoroaster, which became vitiated by the later Magi, probably of Indian origin. Yet the verbally transmitted tradition, late recorded in the "Zendavesta," was partly preserved in its purity, and scriptures prove that the principal doctrine referred to the "Holy Spirit" in humanity as a medium between God and man. This doctrine of "the spiritual power," or Maga, was

by the later priestly caste of the Medes, by the Magi, mixed up with a system of asceticism, of ceremonies and materialistic mysticism, all which things were strange to the original doctrine of Zoroaster. In the place of the ancient fire symbolism, which referred to the invisible innate Holy Spirit, a mixture of astrology, incantations, and every kind of superstition had crept in. But what Plato still called "the genuine, pure, and sublime magic of Zoroaster,"¹ was preserved by the memory of the initiated, by a secret doctrine supported by records of the same in the most ancient parts of the "Zend-avesta." With this tradition the Massôra in Israel stood in connection.²

Yet the doctrine of the Holy Spirit, its universality, was kept in silence by the law and the prophets until John. Only a future outpouring of the Spirit of God on all flesh was promised, what John called the baptism with the Holy Spirit, that is, the promised new and spiritual covenant, what was designated as the kingdom of heaven, the rule of the Holy Spirit in mankind.

THE LAW AND THE PROPHETS UNTIL JOHN.

Jesus said: "All the prophets and the Law have prophesied until John . . . but from the days of John the Baptist until the present moment the kingdom of heaven is taken by violence, and the violently

¹ Plato, "De Magia," cap. 25; 27, 31.

² For the proofs, see *l. c.*, i. 275 *f.*

striving take forcibly possession of it."¹ We explain these for ever memorable words to mean, that the Law and the prophets until John have regarded the kingdom of heaven, the rule of the Holy Spirit on earth, as future; that they therefore have denied the presence of the Spirit of God in humanity. But from the days of John the Baptist until the moment when Jesus uttered these words, that is, since the commencement of his public teaching, the kingdom of heaven has been proclaimed as already come, the Spirit of God as present in humanity. The kingdom of heaven had to be taken by violence because "the blind guides" of the blind, the Scribes and Pharisees who sat in the seat of Moses, had "shut up the kingdom of heaven against men, neither going in themselves, nor suffering them that are entering to enter." This explanation of the mysterious words of Jesus on the kingdom of heaven, which appear displaced in the transmitted text, is in harmony with the teaching on the Spirit of God in the Scriptures by the Law and the prophets until John.

It is indicated in the Old Testament that the Spirit existed at the "creation" of heaven and earth, that it was mysteriously active above the waters which covered the lifeless earth. According to Holy Scripture the Divine Spirit was by God breathed into the nostrils of the first man, but in consequence of human sins the Spirit was withdrawn at the time

¹ Matt. xi. 13, 12 (Bunsen's "Bibelwerk"). We place the 13th verse before the 12th for greater clearness.

of the Flood, as implied by the statement that God's Spirit should "not for ever abide in man." The restoration of this divine gift is in Genesis brought into connection with the victory of the seed of the woman, of the Messiah over the Devil, the seducer of mankind. According to the teaching in Scripture, it is only exceptionally that the Holy Spirit inspires a prophet with superhuman knowledge, as in the case of Balaam; or the Spirit rests upon a man in times of great danger, as on Othniel, to make him "a saviour," or on Gideon, Jephthah and Samson, the deliverers. The Spirit of God is described as coming to Saul and then leaving him. David believed that the Spirit of God was within him, and he prayed that God would not take it from him, but would fit him out or arm him "with a willing spirit."¹ Only in the Book of Job, in the Chaldean doctrinal poem, the doctrine is recorded of the Spirit of God's continuous presence in man. "My breath [Spirit] is still fully in me, the breath of God is in my nostrils;" as long as man lives, he breathes "the breath of the Almighty."²

We therefore find that the Law and the prophets until John do not refer in a single passage to the presence of the Spirit of God in mankind. But the prophets foretell in clear words the future coming of the same, the outpouring of the Divine Spirit on all flesh. They darkly indicate that at this time the

¹ Gen. i. 2, ii. 7, vi. 3; Numb. xxiv. 2; Judg. iii. 10, vi. 34, xi. 29, xiii. 25; 1 Sam. x. 6-10, xvi. 14, xviii. 12, xxviii. 15; Ps. li. 12, cxxxix. 7.

² Job xxvii. 3, xxxiii. 4.

law of God will be written on the tables of the heart. In harmony with the promise of Jeremiah and other prophets, Malachi announces, as already observed, that the new covenant will be brought by the messenger of the covenant, whom Israel "seeks" or "longs for," by the Messiah, who shall prepare the way before God. In connection with these expectations John announced that the fulfilment of the promised outpouring of the Spirit of God on all flesh, and that the new spiritual covenant, the baptism with the Holy Spirit, would be brought by one mightier or more powerful than himself, to whom he was not sufficient to bear or carry the shoes. This promised rule of the Spirit, the kingdom of heaven, he announced as near; the angel of the covenant, desired by Israel, the Messiah, might come any day. It is thus pointed out that John was the last of the prophets who prophesied about the kingdom of heaven, about the future coming of the Spirit of God to mankind.

Can it be proved from Scripture that Jesus was the first who proclaimed to Israel the presence of the kingdom of God in mankind? If he did so, he opened the kingdom of heaven, which had been shut by the spiritual rulers in Israel, by the successors of Moses; he revealed what the Law and the prophets until John had hidden. Up to the moment when the cited words were spoken by Jesus to his disciples, the kingdom of heaven could only be entered by opposing force to force, by entering it in spite of the hindrances caused by the Scribes and Pharisees. Words of Jesus have been transmitted to us which

answer the question we have raised. "If I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. But if I by the Spirit of God cast out devils, then indeed is the kingdom of God come unto you." Who were the children of Israel here referred to who cast out devils by the Spirit of God as Jesus did according to his own words? Were they only the twelve apostles to whom he gave "power" to cast out devils? No, for John said: "Master, we saw one casting out devils in thy name, and we forbid him because he followeth not us. But Jesus said, Forbid him not, for there is no man which shall do a mighty work in my name and be able quickly to speak evil of me. For he that is not against us is for us."¹

Without being a follower of Jesus, without the latter having ingrafted on him the consciousness of God's indwelling Spirit, this man was able to cast out devils in "the name" of Jesus, that is, by the Spirit of God, as also Jesus and his disciples did. Jesus promised that he would be in the midst of two or three gathered together in his name, and therefore has not left us in doubt that the expressions "in my name" and "by the Spirit of God" have the same meaning. The name of Jesus, as the name of God, which was "in" the angel who in Egypt went before and followed Israel, referred to the indwelling Spirit, to the power of God. The

¹ Matt. xxiii. 13; Matt. xii. 27, 28; Luke xi. 19, 20; Mark ix. 38-40.

disciples having done a good deed to an impotent man whereby he had been made whole, were asked "by what power or in what name have ye done this?"¹ It is obvious that this work of healing had not been performed in consequence of pronouncing the name of Jesus of Nazareth, or because any kind of mysterious idea was brought into connection with this name. The power or name was the Spirit of God.

This explanation of the name of Jesus as the Spirit of God is confirmed by other transmitted sayings of Jesus. "O Father, I have revealed thy name unto the men which thou hast given me out of the world. They were thine, and thou hast given them unto me, and they have kept thy word. . . . Holy Father, keep them in thy name [Spirit] which thou hast given me, that they may be one as we are. As long as I was with them I have kept them in thy name; . . . I have made known unto them thy name, and will make it known, that the love wherewith thou hast loved me may be in them and I in them." "Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full."² Before the preaching of Jesus the Israelites had asked nothing in that name or Spirit, because the Law and the prophets until John had kept in silence the doctrine of the Spirit, had shut up the kingdom of heaven, had taken away "the key of

¹ Matt. xviii. 20; Exod. xxlii. 21; Acts iv. 7-12.

² John xvii. 6, 8, 11, 12, 17, 26; xvi. 23, 24.

knowledge." Through the name or Spirit of God, Jesus had heard words which came from the Father, and he gave them to his disciples. "They have received it and known truly that I came out of thee, and believed that thou hast sent me."

Because the Holy Spirit was the medium of the Father's revelation to the Son as of the Son to his disciples, therefore Jesus taught them the prayer, of which the first request, "hallowed be thy name," refers to the Spirit of God. Because Jesus recognized in the Holy Spirit something higher than the Son of man whom God anointed with the Holy Spirit, therefore he proclaimed: "Whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh something against the Holy Spirit, it shall not be forgiven him, neither in this world nor in the world to come." Also Paul spoke of the name as the Spirit of God, when he pointed to the name which is above all names, which God gave to the anointed Jesus, faithful unto the death on the cross, that "in" the name of Jesus (not at the sound of his name) "every knee shall bow, of those who are in heaven and on earth and under the earth, and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." All things, whether in word or in deed, shall be done "in the name of the Lord Jesus."¹

It was through the Holy Spirit that God "wrought special miracles by the hands of Paul." So power-

¹ Matt. xii. 32; Phil. ii. 9-11; Col. iii. 17; Acts x. 38.

fully the Spirit of God manifested itself in Paul that "from his body were brought unto the sick handkerchiefs or aprons, and the diseases parted from them, and the evil spirits went out of them. But certain of the itinerant Jewish exorcists took upon themselves [or ventured] to call over them which had evil spirits the name of the Lord Jesus, saying I adjure you by Jesus whom Paul preacheth. They were seven sons of the Jewish high priest Scevas [Skeuas] which did so. But the evil spirit answered and said, I know about Jesus, and Paul I know, but who are ye? And the man in whom the evil spirit was leaped on them and overcame them, so that they fled out of that house naked and wounded. And this became known to all Jews and Greeks dwelling at Ephesus; and fear came upon them all, and the name of the Lord Jesus was praised."¹ The mere pronouncing of the name of Jesus could not cause evil spirits to depart, but they were cast out by Jesus and others, even by such as did not follow him, "by the Spirit of God," that is, in his name. These were "greater than John;" through their faith in the power of God dwelling within them they had received the baptism with the Holy Spirit, which the Baptist recognized as future only; they were not against Jesus and his disciples; they belonged to the kingdom of heaven, but John did not.

Though Jesus introduced not the Spirit of God into the world, he brought to humanity the baptism

¹ Acts xix. 11-17; comp. Matt. x. 41, 42.

with the Holy Spirit by calling forth the consciousness of the Spirit of God's presence in the human soul. In as far as John connected this spiritual baptism with the expected Messiah, with the bringer in of the new covenant, with the messenger of the covenant, thus far the Baptist might be called the forerunner of Jesus. He closed the old covenant and pointed to the new one, though he did not recognize the same as come with Jesus. Some held John to be the prophet Elias, whose coming Malachi had foretold, though without designating him as the forerunner of the longed-for messenger of the covenant, of the Messiah. But because Elias had by Malachi been connected with the Messianic times, therefore Jesus may possibly have made no objection, if the people would receive it, that John was the promised Elias, though John said he was not Elias. The learned in Scripture and John himself knew that this Elias who was to come would turn the hearts of the fathers, the Israelites, to the children, the Gentiles, and the hearts of the children to their fathers. Only after the coming of the Messiah and of the new covenant, after the true explanation of Jesus and Elias, this concluding prophecy of the Old Testament can be fulfilled. Then the true connection between the sower and the reaper of the kingdom of heaven will become clear, and the promised glorious future of Israel will come.¹

¹ Matt. xi. 14; Mal. iv. 2-6. The passage in Matt. xvi. 28 about Elias having come in John, though he denied it, we regard as non-historical, and as inserted to prevent Paul's state-

This explanation, which distinguishes John from Elias, is contradicted by the testimony of the evangelist Luke. According to the same the angel is to have said to Zacharias, that John "shall be great in the sight of the Lord, he shall drink neither wine nor strong drink, and he shall be filled with the Holy Spirit, even from his mother's womb, and many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."¹ Farther on we shall have to inquire whether, and how, it may be explained that John, who was filled with the Holy Spirit, did not recognize Jesus as him that should come, as the Messiah, and that the latter regarded the Baptist, who baptized with water, and pointed to the future baptism of the Spirit, as less than the least in the kingdom of heaven.

Thus far we have come to the conclusion that the Law and the prophets until John did not refer to the doctrine of the Spirit of God's presence in

ment in 1 Thess. iv. 15-17 from being made to imply that he regarded himself as he that should come "in the name of the Lord" as Elias, to whom Jesus was supposed (we think rightly) to have referred in his great prophecy about Israel's future (Matt. xxiii. 39).

¹ Luke i. 15-17. We shall show farther on that Paul accepted the doctrines of the Baptist, and referred to the faith "which should afterward be revealed." If John was Elias, Paul had some reason to explain the "word from the Lord" as he did.

mankind, though this presence is testified in the Book of Job and in the "Zendavesta," in the record of extremely ancient oriental tradition. The Medo-Chaldeans, adherents to the Zoroastrian religion, seem to have introduced this doctrine on the Spirit of God into the land of the Euphrates and Tigris, about four centuries before Abraham was born there, who must have been brought up in this knowledge. The promise made to Abraham of a blessing for humanity was to be realized through the spiritual seed of the ingrafted Word. Jesus as the sower of the Word of God has begun to fulfil the Abrahamic promise, he is the introducer of the new covenant. The stone which the builders, that is, Moses and the prophets, rejected, symbol of the Spirit in mankind, became by the preaching and life of Jesus the head- and corner-stone of his spiritual house, the stone which Daniel in his vision described as becoming a mountain and covering the earth.

JESUS AND SPIRIT-POWER.

We assume here as proved the connection of John the Baptist with the Jewish dissenters, the Essenes, and with their expectation of an Angel-Messiah.¹ It follows that John expected an incarnate angel as messenger or angel of the promised new covenant. Therefore he could not be converted to the belief in Jesus as the Messiah by the message of the latter which two disciples conveyed to him in

¹ See, for the proofs, *l. c.*, i. 325 *f.*, 333 *f.*

prison, as reply to his question, "Art thou he that shall come, or shall we look for another?" Wishing that John should not die in his doubt, Jesus referred him to the works which he and others did, as proofs that the kingdom of heaven had come. John must have known that Jesus designated these miracles as works of God through the Holy Spirit. For to the messengers of John he declared: "Go your way and make known to John what ye hear and see; the blind see and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and to the poor the Gospel is preached, and blessed is he whosoever shall not find any occasion of stumbling in me," or who is not "vexed because of me." This message would not lead John to the conviction that the incarnate angel whom he expected had come in Jesus. But these words, which no critic has regarded as unhistorical, testify to the general knowledge of inexplicable deeds by which Jesus had become famous, and which were regarded as miracles at or before the commencement of his public teaching.

This message confirms the statement in the gospels that, before the decapitation of the Baptist, Jesus had become known by extraordinary manifestations of Spirit-power, by "the Spirit of God," through which he did his marvellous works. According to the gospels, John heard in prison that Jesus, "full of the Holy Spirit," performed acts of healing which implied Spirit-power. He went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing all manner

of disease, and all manner of sickness among the people. And his fame went forth into all Syria, and they brought unto him all that were sick, holden with divers diseases and torments, possessed with devils, and epileptic and palsied, and he healed them." Here the glad tidings of the kingdom, that is, of the rule of the Spirit in man, are brought into direct connection with healings by Spirit-power. Also other Israelites, though not followers of Jesus, as already observed, could cast out devils by their faith in the power of this indwelling Spirit, in the "name" or Spirit of Jesus. But John, who denied the presence of the Holy Spirit in mankind, who regarded as future the baptism with the Spirit, and who therefore was less than the least in the kingdom of heaven which Jesus preached, could not do any such marvellous works, and it seems to have been for this reason that he was angry about the fame of Jesus. The tradition recorded in the gospels refers not in a single instance to performances by the Baptist of healings or similar inexplicable works as performed by Jesus.

Before the death of John, Jesus could point to his marvellous works, and yet none of them are mentioned in the gospels as having taken place at this time. Evidently not all well-accredited and generally known miracles of Jesus have been recorded. They were the more dangerous to the hierarchy because rightly or wrongly connected with what were called magic powers, which many seem to have possessed. Before we try to explain the miracles of Jesus as not supernatural, the connection

of magic with oracles recognized in Israel, therefore with manifestations of Spirit-power, must be fully considered.

As we have already pointed out, the doctrine transmitted before the time of Abraham among the Hebrews about "the Holy Spirit" in mankind, had been kept in silence by Moses and the prophets until John. The first cause for this was probably the connection of that doctrine, introduced from the East, with ceremonies, incantations, and other superstitions by the Magi. The holy tradition of the maga or spiritual power had been developed and degraded into magic. Possibly at all times the belief has been at work in some men that, through a mysterious indwelling power, man can enter into communion with superhuman beings, whether they had previously lived on earth or not. For the extremely ancient worship of ancestors may be held to imply the belief in their continued individual existence, and this belief can have originated in apparitions of the departed. They were naturally credited with superhuman knowledge, believed to be the source of inexplicable natural phenomena, of miracles. The mysteries of the unseen world were with the Egyptians transmitted through magicians belonging to the priestly caste, who interpreted dreams and performed miracles. To them Joseph and Moses were reckoned, though their powers exceeded those of other magicians. Joseph declared that the interpretation of dreams belongs to God, but he used a silver cup for the purpose of divination. It has been pointed out that it was an

essential element, in the ancient systems of divination, to throw stones or coins into a cup filled with water, and to fix the eye on the bubbles thus produced, chiefly on the dazzling reflection of the sun's rays from it. Up to our days the magicians in Cairo gaze at ink-drops on the hand, as those to be hypnotized gaze on the tip of a finger. This concentration of the spirit leads to a passive state of consciousness or unconsciousness during which, as is supposed, the will of a human or of a superhuman being is transferred to the beholder. Or man is put into direct connection with his own "double," his non-terrestrial self, whose knowledge—sometimes of the future—is imparted to him under mystical conditions which by the known laws of Nature we cannot explain. The value of the communication depends not only on its source, but on the unselfishness of the inquirer, on the sublimity of his aims.

Like the divining cup of Joseph, the Urin of the high priest were aids to divination. The breastplate, or choshen, worn over the ephod, and containing twelve gems, was in the Greek version explained as the oracle. It is thus indicated that the twelve shining stones on which the high priest gazed, the Urin, or "lights," were media by the aid of which the oracular reply to questions was given which, one at a time, he had to put before God. The high priest must have been convinced that the answer thus dictated came from a non-human source. He held it to be a revelation, a right and reliable revelation, an oracle conveyed by light and truth, by Urin and Thummim. The latter seem to

have been borrowed from the Egyptians. "On the breast of well-nigh every member of the priestly caste of Egypt there hangs a pectoral plate, corresponding in position and in size to the choshen of the high priest of Israel."¹

The Urim and Thummim were transferred by Aaron to Elcazar, before whom Joshua, the man "in whom the Spirit" was, had to stand. The high priest was to "inquire" for him "by the divine oracle of the Urim before the Lord." As an exclusive privilege of the high priest the light-oracles were for the last time employed by Abiathar when David twice caused the inquiry to be made whether he was to beat the Philistines. Saul did not receive a reply to his questions from God, "neither by dreams nor by Urim nor by prophet." The introduction of schools of prophets by Samuel, who did not belong to the priesthood,² and who already in his childhood heard the voice of God, marks the transition from the divination through the light-oracle of the high priest to the direct divination of the laity by innate Spirit-power. Conviction will then have found its way, that the mediation of the power of divination by outward means is not necessary, and certainly must not be restricted to the high priest. Thereby on the one side the door was opened to the spreading of magic, on the other side the prophetic voice was more

¹ Plumptre, Dean of Wells, in Smith's "Dictionary of the Bible": "Urim and Thummim."

² The ephod which he wore as a boy (1 Sam. ii. 28) was different from that of the high priest.

listened to, as the possible expression of the will of God revealed through the Spirit. It may be said, that thus a way of retreat was opened from the false magic of the Magi to what Plato called, as already observed, the "genuine, pure, and sublime magic of Zoroaster," which may have consisted in the direct operation of the spiritual power or maga as link between God and man.

The mysterious operations of Spirit-power were recognized as originating in a development of unusual human faculties, whether or not called forth by other intelligences. Such transcendent influences might be good or evil, the very best or the worst. It became necessary, therefore, systematically to regulate this development of indwelling and perhaps spontaneously produced Spirit-power, in order to keep off the misleading influences of "black magic," and, by discouraging the belief in fatalistic astrology, to use the spiritual power as a means of divine enlightenment.

To prepare men for so high a calling, by isolation, by liberating them from the cares of providing for their maintenance, and by the influences of such as had given proofs of their peculiar spiritual capacities, this was regarded in Israel as a sacred duty since the time of Samuel the prophet. Naioth was the name of the house of prophets, or the cells of a college of prophets near Rama were so called, over which Samuel was the first president. Thus Elijah presided at Gilgal and Jericho. It is certain that in these schools of prophets men received a peculiar education pre-

paratory to the eventual prophetic office. With the exception of Amos the shepherd, all prophets may have belonged to these colleges, maintained at public expense. The Word of God, we are told, came first to Samuel, then to Shemaiah and to Nathan.¹ Like Samuel, these may have received their first call to the prophetic office by their carnal ear having heard articulate sounds from an invisible source. When the messengers which Saul sent to Naioth to fetch David "saw the company of the prophets prophesying, and Samuel standing as head over them, the Spirit of God came upon the messengers of Saul, and they also prophesied." The same took place with those sent after them, and with Saul himself when he went to Naioth: "The Spirit of God came upon him also," and he prophesied as he had done among the prophets and also before Samuel, on which occasion he seems to have fallen into an ecstatic state.²

These and similar narratives could receive a two-fold interpretation. The people had been told that the Spirit is absent from mankind, and that it was sent to chosen men as an especial gift. Accordingly, it was the popular expectation that the men on whom the Spirit had come had received the same suddenly and directly from heaven. But the initiated knew that the Spirit of God is in mankind, as testified by the Book of Job and by secret tradition. These will have explained the sudden

¹ 1 Sam. ix. 27; 1 Kings xii. 22; 1 Chron. xvii. 3.

² 1 Sam. x. 10, xix. 18-24.

propheying of the messengers and of Saul as a consequence of the conviction that this mysterious power really is in mankind, and that under mystical conditions it renders some capable to prophesy. Though Saul, like Balaam, may have fallen to the ground in a state of trance, his eyes were not opened, and he received no revelations.

After the death of Samuel, Saul is said to have appeared in disguise before the woman at Endor, who had the gift of conjuring up the dead. Saul had cut off out of the land the conjurors and the wizards. Having asked the woman to bring up Samuel, we are told that the defunct prophet appeared before them, when Saul "bowed with his face to the ground and did obeisance." Samuel asked him, "Why hast thou disquieted me to bring me up?" Saul having stated the danger of his position, Samuel explained why God had departed from him, and answered him no more by prophets nor by Urim nor by dreams. It was because Saul obeyed not "the voice of the Lord," who had spoken by the prophet. With Saul also Israel would be delivered in the hands of the Philistines, "and tomorrow shalt thou and thy sons be with me." Neither is it said nor is it indicated that Samuel had been called up from a sleep of death; he did not wish to return to the earth from the place where he was, but the woman had the power to bring him back for a limited time, probably only for a very few minutes, or still less. He had the appearance of having been transformed into the same body and the same capacity which he had possessed

on earth, and the gift of prophecy had not left him.

It is impossible to assert in how far the transmitted narrative may have been historical. Assuming its reality, it would contain a Scriptural proof that, at least in the case here related, death is merely a change of form, that it does not put an end to individual consciousness, that death is not the closing but the opening of a door leading to further developments of the individual. On the assumption that the narrative is not, in any of its parts, a mere invention, it would also prove that a temporary re-incarnation of departed human beings, the so-called and never explained materialization, was a possibility about three thousand years ago. But were the incident invented, the narrative would prove the popular belief in similar inexplicable phenomena. Of such belief the Scripture furnishes us with many proofs. Thus David is recorded to have said, "All this the Lord made me understand in writing, by his hand upon me." He could look into the past "by the Spirit." Also "a writing came" by the departed Elijah.¹

By these Biblical passages it is proved that Israelites believed in a spiritual Power dwelling, at least exceptionally, in man, which can lead to communion

¹ 1 Chron. xxviii. 19, 12; 2 Chron. xxi. 19. The "hand" of God means "the Spirit," which is here clearly designated as a medium between God and man, an organ of revelation. "The indwelling Spirit is a Force which can be "guided by an intelligence outside of a human brain." See Preface to second edition of "Psychography," by M.A. (Oxon.), the editor of "Light."

with the departed, even with God, thus to the gift of prophecy, of healing, and of discerning among communicating spirits. With this mysterious Force the conjuring up of the dead, capable to move and speak, was undoubtedly connected, and it was rightly conceived as originating with evil spirits, like the demoniacal possessions, which could only be cast out by the Spirit of God. The initiated may have known, what now can be asserted as a fact, that it is impossible to separate from this same indwelling Spirit-power the manner in which Joseph carried out divination, or David wrote what by "his hand upon him" God had made him understand, or the high priests enunciated oracles.¹ Every kind of magic was connected, in fact, with man's Spirit-power. No regard was paid to the prohibition of magic;² it was practised at all times by high and low, which fact is the best proof of the reality of Spirit-power. In the Psalms there is not a single prayer against the dangers which may undoubtedly arise from the use of Spirit-power for body, soul, and spirit. Hereby it is implied that a connection between the visible and the invisible world, by a probably cosmical medium akin to electricity, was held to be a greater good than the possible evils arising from being influenced by evil spirits, through the medium of Spirit-power. The Israelite whose private judgment was not swayed by authority must have believed that through prayer, by his aim after purity in thought

¹ The high priest's assumable Spiritual power became intensified by gazing on these lights.

² Deut. xviii. 10-13.

word, and deed, he would be preserved from such evils by the angels who do God's commandments.

As "the Word of God" had come to Samuel, to Shemaiah, and to Nathan, so it came to John the Baptist; yet he performed no miracles. This fact confirms the interpretation that the preacher of the future baptism with the Holy Spirit denied, as Moses and the prophets had done before him, the presence of the Spirit in mankind, for which reason Jesus declared him to be less than the least in the kingdom of heaven. Thus also is confirmed the direct connection of miracles with man's consciousness of an indwelling Spirit-power. Of Jesus, the first revealer of the kingdom of heaven as already come, the Scriptures say that he "waxed strong in the Spirit," he was "full of the Holy Spirit," was "by the Spirit" led about in the wilderness; he applied to himself the words recorded in the Book of Isaiah on the anointing Spirit of the Lord; he moved about in "the power of the Spirit," he "rejoiced in the Spirit," and taught the worship of God "in Spirit and in truth." He declared that miracles which he did "by the Spirit of God" were also performed by such who did not follow him, and that those who did not believe in his words ought to believe in his works. To Nathanael, the woman of Samaria, and others he proved that he could see as well into the past as into the future. He knew what is in men, and read their thoughts.

At the time of Jesus the belief in inexplicable manifestations of Spirit-power seems to have been very general. Also non-Israelites showed marvel-

lous healing powers, as this is testified by the life of the elder contemporary of Jesus, the New-Pythagorean Apollonius of Tyana, and also by Josephus and Tacitus. Josephus writes: "I have seen a certain man of my own country, whose name was Eleazar, releasing people that were demoniacal, in the presence of Vespasian and his sons and his captains and the whole multitude of his soldiers." Also to Solomon God had given the power to cast out spirits. Tacitus states that Vespasian renewed a man's power of sight by removing a swelling of the eye by his spittle, and that he restored an impotent hand.¹

We accept as historical the "signs" or so-called miracles attributed to Jesus in the first three gospels, without regarding as impossible a certain degree of exaggeration in the records. Accepting the Gospel-tradition, it had become generally known, at the commencement of his public teaching, that Jesus had recalled to life persons apparently dead, that he had cured a man born blind, many who were demoniacally possessed, blind, lame, deaf, or dumb, or afflicted with diseases. The message which Jesus sent to John, where even the raising of the dead is referred to, but without mentioning the never recorded "mighty works" which were done at Chorazin, Bethsaida, and Capernaum, does not exclude such miracles as his appearing to walk on the sea. We hear that his disciples, whom he knew to be in danger, believed him to be a "spirit" or phantom of their living master, whom they had left on the shore.

¹ Jos. "Ant.," viii. 2, 5; Tac. "Hist.," iv. 81.

We explain figuratively the narratives about the five thousand and four thousand with food miraculously provided; as also the miracle of Cana, the stilling of the tempest, and the cursing of the barren fig-tree, assuming that there was even allegorical reality in that legend. If Jesus as "the Bread of life" could feed thousands, so—as the initiated may have interpreted—the future victor over death could raise Lazarus when his body showed signs of corruption. But we accept in the literal sense the account of Jesus having passed unobserved through a crowd; of his disciples drawing a multitude of fishes where and when they despaired of finding any; the narratives of Jesus having been visibly transformed, lifted up in the air, accompanied by apparitions of Moses and Elias, as seen in a vision; of his appearing after death in recognizable personality to the assembled disciples, even when the doors were shut—as also to five hundred persons at one time.

Excepting those miracles which we have assumed to have been of a merely symbolical character—and to which we reckon the visible and corporeal resurrection of Jesus, and the Pentecostal effusion of the Spirit¹—all miracles attributed to Jesus can be explained without assuming the suspension of the laws of Nature, or the supernatural nature of Christ's person. Those miracles which—in our opinion—it is reasonable to suppose that Jesus performed, we regard as produced by the intensifying of human powers, by the divine agency of the indwelling

¹ See next chapter.

Spirit, the origin of which we have no reason to assume as supernatural. Not in a single case this explanation can be proved as insufficient; but assuming its being occasionally not convincing, we should have to explain some miracles by possible laws of Nature unknown to us. The popular assumption of a supernatural element in miracles we regard as unjustifiable for an unprejudiced interpreter of the Bible. So is also the proffered explanation that miracles in the New Testament are of an exceptional character, because of their direct connection with Messianic prophecies and their recorded fulfilment. In so far only can the exceptional character of Biblical miracles be admitted, as the more essential of the so-called Messianic prophecies and their transmitted fulfilments are now proved to be based on astrology. This leads to the supposition that, in order to render them credible, both were supported by assumed supernatural miracles. Putting aside those Messianically interpreted passages in the Old Testament which were intended to be figuratively understood, Israel was not by Scripture told to wait for a miracle-working Messiah.¹ Only popular ignorance expected a sign.² Hosea prophesied: "The children of Israel shall abide many days without king, . . . and without ephod or teraphim." But if Israel abides with God, God will abide with him: there will arise a priest with Urim and Thummim. Finally Malachi announces that the prophet Elias will

¹ Isa. xxxv. 5, 6, xlii. 7.

² Matt. xii. 23, 27, 28, xxiv. 3; Luke xi. 16; John vii. 31.

come. In this hope the believing Israelite still prays to God: "Send thy light and thy truth."¹

It is the spiritual communion between God and men, symbolized by God's hand on David, as also by the Urim and Thummin, which explains the prophets, and above all the life and works, the miracles, of Jesus. The marvellous manifestations of his Spirit-power were by no means denied even by his enemies; but the cause of these miracles was differently conceived. Either the so-called miracle was attributed to the Spirit of God or to Beelzebub, the chief of the devils; either to what seems to have been explained as the true magic transmitted from the East through the aboriginal Hebrews, or to the false magic of the Magi, who connected it with incantations and superstitions of every kind—with what was later called black magic.

The Jewish priests had special reasons to oppose the belief in the operation of Spirit-power, which was by many connected with magic. Since divination, through the medium of Urim and Thummin, had ceased to be an exclusive privilege of the high priest from the time of Samuel and the introduction of schools of prophets, the belief had been fanned in Israel that everybody can enter into spiritual communion with God, though the Law and the prophets had kept in silence the doctrine of the Spirit of God in mankind. The priests must have held that it was impossible to maintain the hierarchy if the fundamental principle were under-

¹ Hos. iii. 4; Esra ii. 63; Mal. iii. 23; Ps. xliii. 3.

mined that priests were mediators between God and men, guardians of mystic symbols and ceremonies in the Temple, stewards of secret tradition. On the denial of these principles the synagogues had been founded, and for this reason, we submit, the Sadducees never visited the synagogues. But Jesus exclusively attended these meeting-houses on the Sabbath, and never was in the Temple at the hour of prayer. For what purpose had the Law severely forbidden the practice of magic—though perhaps only after the Babylonian captivity—if Jesus was allowed to cast out devils, as he said, “by the Spirit of God,” and to praise others that they performed the same miracle in his name or Spirit, without following him? Was Jesus not a magician when he ventured to designate his disciples and the whole people as unbelievers because they were not able instantaneously to liberate a youth, born epileptic, from an impure spirit, or from the devil, who had entered him? Did Jesus not point to faith in magic-power when he said that a “little faith,” even “as a grain of mustard seed,” would enable men by mere words to remove a mountain? Did the Law and the prophets recognize such a power in man, to which “nothing shall be impossible,” if connected with “prayer and fasting”? The Scribes and Pharisees, sitting in the seat of Moses, could not recognize Jesus as a “Master,” and exclaim, as “one of the people” had done on this occasion: “I believe; help thou mine unbelief.” It was impossible to deny a certain connection of the miracles of Jesus with what were by the people considered magic arts.

Jesus taught the astonished multitudes "as a man having power, and not as their Scribes." That power of Jesus was intensified Spirit-power called forth by direct communion with God. The teaching of the Scribes centred in hidden wisdom, in secret tradition. Their authority would have been powerful if that which gave to Scribal tradition its real value, the doctrine of the indwelling Spirit, had not been kept in silence. Jesus taught what he, a "Rabboni," or Great Master, and what others knew,¹ that the germ of Spirit-power is in every man. He had confidence that by Spirit-teaching he could call forth men's consciousness of this unspeakable gift and its power. Jesus had the fullest confidence in his mission, knowing that he was not alone, but that the Father was with him, that his words were the words of God, his works the works of the Father, and that ten thousand angels would fight for him if his kingdom were of this world and not the kingdom of heaven. His power was confirmed by the Scriptures, for, if rightly interpreted, the same pointed to him as the bringer in, the messenger, of the promised new and spiritual covenant. It was by his unique consciousness of the indwelling Spirit-power, by his faithful obedience to the same, by a life of absolute holiness, that he was enabled to fulfil his Messianic mission.

¹ John iii. 11, xx. 16. The overlooked fact is important that the three degrees of the Magi and of the Rabbi are identical. To the *harbed*, or scholar, corresponds the *rab*; to the *maubed* or *mobed*, the master, the *rabbi*; and to the *desturbobed*, or great master, the *rabboni* or *rabbân*.

The Spirit of God, which Jesus possessed "without measure," was "the true light which lighteth every man;" it was "in the world," but the world knew it not, and therefore it knew not "him" who first taught men to know the light which had been hidden by "the Law and the prophets until John."

John was not that light, though he prophesied and thus witnessed of that light by pointing to the future baptism with the Holy Spirit. Though Jesus declared the Baptist to be less than the least in the kingdom of heaven, yet Jesus acknowledged John as the greatest of his contemporaries—the greatest among those born of women. According to Josephus, John proclaimed that a change of mind was necessary for all who wished to belong to the then near Messianic kingdom; that water-baptism was only the symbol, the outward sign, of the purification of the soul; that the body must be transformed into a useful instrument of the soul.¹

The latest translation of the passage in Josephus is the following:—"Herod slew him [John], an excellent man, who also charged the Jews that, by exercising virtue, and putting into practice the righteousness to be observed between one another, as also the piety due to God, they might unite themselves to a baptism. For in this way also the washing would appear acceptable to God, in so far as they did not make use of it as a prayer of forgiveness for certain transgressions, but for the

¹ Philo describes in essentially identical terms the Essenic conception of the purification of the soul. See next chapter.

sanctification of the body, that is, on the supposition that also the soul had been previously thoroughly purified by righteousness. And others also congregating,—for they were excited to the highest degree by the hearing of the words—for fear that the so far reaching gift of persuasion of him [John] might drive them to some apostasy (for they were in the habit of executing everything on the advice of the same), Herod held it to be far more appropriate, before any innovation should go forth from him, anticipating (him), to put him out of the way, rather than after an upsetting had taken place to repent as one involved in complications."¹

THE KINGDOM OF HEAVEN.

The sower of the Word of God knew that the Spirit of God has at all times been in mankind, that the promise made to Abraham of a universal blessing was based on this fact, and that the Law of Moses could not annul the covenant made with Abraham. Jesus sowed broadcast the seed of the Word, and already whilst Jesus was on earth some of it came up and brought fruit. Jesus knew that the time of the harvest was far off—that the time had not come when Israel, and through Israel mankind, could be brought to the consciousness of the Holy Spirit's indwelling, and thereby of a communion with the Father in heaven. But the prophecy remained in

¹ Jos. "Ant.," xviii. 5, 2; comp. Matt. xiv. 3-12. Translation after Klöpffer in *Zeitschrift für wissenschaftliche Theologie*, xxviii. 1.

force that all men will by the Spirit be taught to know the Lord. Jesus regarded it as his mission, knowing himself to be the messenger of the covenant, to inaugurate the rule of God's Spirit in mankind—to declare and to prove the kingdom of heaven as already come, though the Law and the prophets until John had announced it as future. What the Scribes and Pharisees had shut up, Jesus opened. He described his reformation as the bringing of "fire on earth," and he wished it were already burning. The fire which he kindled was the consciousness of the indwelling Holy Spirit symbolized by fire. It was not necessary to bring it from heaven, for the Spirit was in man, but the faith in its power Jesus could not find, "no; not in Israel" as a nation. The people had been left in ignorance by those who had "taken away the key of knowledge," and Jesus wished to restore it to Israel.

All the transmitted parables of Jesus refer to what we may now call the Messianic doctrine of the Spirit of God in man. The kingdom of heaven on earth is to be a universal kingdom, not through the Law of Moses, but in contrast to this occult record and to the teaching of the prophets, who were fettered by it. What stood in the way between the promise made to Abraham and its fulfilment could only be gradually removed. A teacher of Law who wanted to hear from Jesus whether he acknowledged the law or not, asked him: "Master, which is the great commandment in the Law? And he said unto him, Thou shalt love the Lord thy God with all thine heart, with all thy soul, and with all thy

mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbour as thyself. On these two commandments hangeth the whole Law and the prophets." Jesus left it to the teacher of the Law to compare these words, which are freely cited from the Septuagint, with the words said to have been spoken and written by Moses as recorded in the Books of Exodus and Deuteronomy. The teachers of the Law, the learned in Scripture or Scribes, and the Pharisees were by Jesus publicly called hypocrites for having "left behind the weightier matters of the Law, judgment, mercy, and faithfulness."¹ In order to get at the truth conveyed by Scripture, they have to be interpreted, not according to the letter, which hides the doctrine of the Holy Spirit, but according to a spiritual free interpretation of the same, of which the people knew nothing because the key of knowledge had been taken away from them. Only with reference to the hidden truths of Scripture Jesus can have said that he came "not to destroy, but to fulfil." Already in the books attributed to Moses it was written that the Word of God is in the heart of man that he may do it. Thereby reference was made, though only in one single and dark passage, perhaps late inserted, to the presence of the Spirit of God in man, and indirectly to the new covenant which the messenger of the covenant should bring, the prophet like Moses called from among the brethren of Israel.

¹ Matt. xxii. 35-40, xxiii. 23 (Bunsen).

This dark prophecy was fulfilled by the coming of Jesus. "Until all things be done," till the kernel of the Law shall have been freed from the shell surrounding it, until the veil shall have been removed from Scripture, so long Israel shall obey the Scribes and Pharisees sitting on the seat of Moses; but if the righteousness of the Israelites does not exceed that of the former, they shall not "enter into the kingdom of heaven." If Jesus has said, "Rather shall heaven and earth pass away, than that one jot and one tittle of the Law pass away, till all that be accomplished,"¹ he certainly has not meant that each letter and each "horn" is revealed and prophetic, therefore binding until its fulfilment.

The Law said to have been given by Moses points darkly, and in spite of many contradictions, to the "grace and truth" which came by Jesus Christ. But at first this could only be understood by the few who had been initiated in the mysteries of the kingdom of heaven. The time had not yet come when the moral law could take the place of the written Law; the connection between Messianic prophecy and its incipient fulfilment was very difficult to discern. The bringer of the promised new covenant of the kingdom of heaven on earth had been designated with sufficient clearness by Malachi as the longed-for Messiah; but he connected the prophet Elias with a later time. Therefore Jesus cannot have said, we repeat it, that John was Elias; and he pointed to a time, we believe that

¹ Matt. v. 20, 18 (Bunsen).

of Elias, when Israel's house would no longer be left desolate, when Israel would "see" Jesus and say, "Blessed is he that cometh in the name of the Lord." Thus Jesus confirmed the expectation of Israel's dwelling safely in the promised land, together with people from other nations, with the (spiritual) beholding of Jesus, and perhaps with the coming of Elias. It seems to have been for this reason that many of the Jews looked, and still look, for Elias as the Messiah, and that Jesus, "charged his disciples that they should tell no man that he himself was the Christ."¹

Interpreted in the Spirit of Jesus, the prayer which he taught his disciples, and which may be called the prayer for the kingdom of heaven, refers, from beginning to end, to the presence and to the operations of the Spirit of God. The Father in heaven is "the Father of the Spirits in all flesh." Therefore through the medium of the Spirit, not only the Spirits in the flesh, in the men in whom they dwell, are under the guidance of their heavenly Father, but also the spirits in spiritual bodies to which the carnal bodies have been transformed. The first petition is that the name or Spirit of God may be hallowed, the Spirit which "helpeth our infirmity," which instructs us who "know not how to pray as we ought," which "himself maketh intercession for us with groanings which cannot be uttered."² The Holy Spirit has always been ready to reveal to man the will of

¹ Matt. xvi. 20.

² Rom. viii. 26.

God, but man's will opposed God's will. What is necessary for the coming of the universal kingdom of heaven, which Daniel beheld in a vision, is that, by a voluntary submission of the human under the divine will, the will of the Father be "done on earth as it is in heaven."

As from day to day we require bread for our bodily sustenance, so we, transcendental beings, require a mystical food, the bread of heaven, for the nourishment of our souls. The highest Spirit, God who is a Spirit, can be in communion with us; either directly or indirectly, God becomes acquainted with all our thoughts and works, which necessarily have an influence on our future life. Therefore Jesus taught us to pray: "Forgive us our trespasses as we forgive them that trespass against us." God's forgiveness depends on our forgiving.

God does not tempt any man, but if God were to take his Spirit from us we should be subjected to a severe trial, we should be laid on the balance and found wanting; we should then enter into the self-caused temptation to follow our own will, in which case we could not be delivered from evil. We require the renewing of the Holy Spirit, the strengthening of our inner man, in order that we may be preserved from dangers to soul and body; therefore Jesus has taught us to pray: "Lead us not into temptation, but deliver us from evil." Not future is the coming of the Spirit of God to the hearts of men, but present is the kingdom of God, with its power and glory, and it remaineth for ever and ever.

The parables of Jesus and all his figurative sayings leave no doubt that his doctrine was a new one, which he and all those who were initiated in the secrets of tradition knew to have been intentionally kept in silence, because it announced the Spirit's dwelling in mankind, and thus the possible direct communion between God and man, the universality of the kingdom of heaven. It may be assumed, therefore, that words of Jesus referring to this catholicity have been kept back as harmful to the separatist tendency which the spiritual rulers in Israel encouraged. "No man putteth a piece of undressed cloth upon an old garment, for the mending maketh a rent thereon, and the rent becomes worse. And no man putteth new wine into old wine-skins, else the skins burst, and the wine is spilled, and the skins perish. But they put new wine into new wine-skins, and both are preserved."¹ The undressed cloth shrinks when wet, and tears the old garment, which cannot expand itself. Only new skins can resist the fermenting force of new wine. We find in this an indication that the Messianic doctrine of the kingdom of heaven, of the presence of God's Spirit in man, could not without special instruction be connected with the Law and the prophets until John, who had kept in silence this doctrine. Only the initiated in the mysteries of the kingdom of heaven could say that they were able to be baptized with the baptism wherewith Jesus was "being baptized,"² which he

¹ Matt. ix. 16, 17 (Bunsen).

² Mark x. 38, 39 (Bunsen).

continued to receive. This baptism with the Holy Spirit, culminated in his death on the cross—in the narrower sense, in the cup which he drank in Gethsemaneh. Only in future were the disciples to drink this cup, to be baptized with this baptism, in the full sense of the word.

To the newness of the Messianic doctrine, which Jesus taught by word and deed, of the kingdom of heaven as the covenant of the Spirit, refer also other parables of Jesus, whether he composed them or others after him. The kingdom of heaven, the new doctrine of the Spirit of God in humanity, though unknown by the same, "is like unto a treasure hidden in the field." It is the doctrine which Moses and the prophets had hidden, the kingdom which the Scribes and Pharisees had shut up, which it was possible to enter by force only. Like the sought-for and found "goodly pearls," the field with the treasure was worthy of all other treasures. As the treasure in the field had been hidden, and as the goodly pearls had to be sought, so the vineyard was surrounded by a hedge.¹ The evident connection of this parable with the 80th Psalm, composed by Asaph "the seer," requires a deeper explanation of this parable.

According to Scripture, God had brought a vine out of Egypt, had cast out the heathen from the promised land, and planted the vine in the same. He prepared room before it, and it took deep root and filled the land. But God had broken down

¹ Matt. xiii. 44, 45.

the walls of the vineyard, and the same was exposed to every danger. "Turn again, we beseech thee, O God of hosts, look down from heaven and behold and visit this vine, and protect that which thy right hand hath planted, and the son whom thou broughtest up unto thyself," or "whom thou madest strong for thyself." This Psalm refers to the Exodus of Israel from Egypt, as also does the passage in Hosea: "When Israel was a child then I loved him, and called my son out of Egypt." As the anointed of Israel, Jesus believed himself to be the Son of man whom God brought up unto himself, whom the right hand or the Spirit of God had planted, the Son of the right hand of God. It cannot be doubted that Jesus called himself the Son of man with direct reference to this Psalm of Asaph and to Daniel's vision of the Son of man.

Jesus called his disciples branches united with the vine, which branches cannot bear fruit of themselves except they "remain on the vine." The same had been planted by the husbandman, the Father of Jesus; the root of the vine was of divine origin; from the root life rose into the vine, and through the vine into the branches. Thus is symbolized the spiritual life from God in the Messiah, and in humanity united with him. As, in the unity of the life-element in the root, in the vine, and in the branches, the root, the vine, and the branches are one, so in the unity of the Holy Spirit, God, the anointed man or Christ, and believing humanity are one. In this spiritual sense, Jesus is at one with

the Father, as believing humanity is at one with Christ.

We return to the parable of the vineyard surrounded by a hedge. The householder who set a hedge about the vineyard is by the parable indicated to be God. The Law and the secret tradition which Moses confided to the elders, and which through them came to the prophets, that is, the Law and the prophets until John, were for the people an insurmountable obstacle which kept Israel far off from the spiritual presence of God symbolized in the Holy of Holies. The hedge of the parable is this obstacle; it is symbolized by the veil with which Moses covered his eyes and his writings, and thus also the later composed scriptures of the Old Testament; the veil through which the Scribes and Pharisees, sitting in the seat of Moses, "left behind the weightier matters in the Law," not only "mercy and faithfulness," but, above all, the doctrine of the presence of the Spirit of God. Moses let out the vineyard to husbandmen, to a priesthood, connected with the mysterious institution of seventy elders. The householder having gone to another country, being no longer represented by Moses, sent to the husbandmen "his servants," the prophets speaking in his Spirit, "to receive his fruits." These servants of God having been beaten, killed, and stoned, "he sent unto them his son." The latter was known by them as the heir of the vineyard, as the Son of man, and therefore he was cast out of the vineyard and killed. Jesus cannot have attributed to God the surrounding of the vineyard by a hedge.

The Son of man, whom God brought up unto himself, Jesus, whom God anointed with the Holy Spirit, could not be recognized as such by those who had kept in silence the presence of the Spirit of God in man. But the unknown author of the 118th Psalm, possibly Asaph "the seer," had foretold that the stone which "the builders," Moses and the prophets, rejected would become the head- and corner-stone. Jesus regarded this prophecy as fulfilled by him. The rejected stone is the rejected Spirit. As the stone in Daniel's vision is to become a mountain and fill the earth, so at the time of the branch from the root of Jesse, on whom shall rest the Spirit of the Lord in the glorious days of Zion, "the earth shall be full of the knowledge of the Lord, as the waters cover the bottom of the sea." Jesus connected the rejection of the stone by the builders with the rejection by the husbandmen of the parable of the servants of the Lord who were sent to gather the fruit of the vineyard. As the same was let out to other husbandmen, that they should render the fruits in their seasons, so Jesus announced to the chief priests and Pharisees that the kingdom of God should be taken away from them, and should be "given to a nation bringing forth the fruit thereof. And he that falleth on this stone shall be broken to pieces, but on whomsoever it shall fall it will scatter him as dust."¹

We cannot accept as coming from Jesus the

¹ Ps. cxviii. 22, 23; Matt. xxi. 33-46; Dan. ii. 34, 35; Isa. xi. 1, 2, 9. On the possible connection of the name Peter with the Messianically interpreted stone, see *l. c.*, ii. 137-140.

parable in the Paulinic gospel, that the master of the house, having risen up, closed "the strait gate" or the narrow door, and thus prevented those who sought to enter from doing so. On the contrary, Jesus said: "And I, when I be raised up from the earth, will draw all men to me." Christ is the door and the good shepherd, and he called those "thieves and robbers" who had "shut up" the kingdom of heaven.¹ Like the closing of the door, the cursing of the fig-tree as symbol of Israel we hold to be unhistorical. Jesus has not said to the fig-tree: "Let there be no fruit from thee henceforward for ever." What in the First Gospel is related as an historical event is in the Third narrated as a parable.

When the disciples saw the withered fig-tree, "they marvelled, saying, How did the fig-tree immediately wither away? And Jesus answered and said unto them, Verily I say unto you, if ye have faith, and doubt not, ye shall not only do what is done to the fig-tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done. And all things whatsoever ye shall ask in prayer, believing, ye shall receive." In Mark the statement is found that it had not yet been the time of figs. This can be referred to the figs of the mulberry fig-tree, since the sycamore, like "the tree of life," brings fruit every month, and has evergreen leaves. All the harder would be the curse which is said to have been pronounced against the tree. According

¹ Luke xlii. 23-30; John xii. 32, x. 7-11; Matt. xxiii. 13.

to the "parable" in Luke, the fig-tree was planted in a vineyard, whose proprietor had come "three years" seeking fruit on this fig-tree, and found none, whereupon he ordered the vine-dresser to cut it down, that it should no longer cumber the ground. Not the proprietor of the vineyard, Christ—to whose ministry the three years in the Gospel after John may be referred—but the vine-dresser, prayed that the tree might be left alone this year also, that he might dig about it, and dung it; not till then should it be cut down, if it did not bear fruit.¹

These legends on the fig-tree, probably not recorded till late, we hold to be developments from the parable of the vineyard surrounded by a hedge. In both cases the kingdom of heaven is made over to others. Whether these records date from the time before or after the destruction of Jerusalem cannot be decided. Even the mildest form of the fig-tree narrative, the parable in Luke's gospel, breathes a spirit of hatred against Israel. It may be assumed as absolutely certain that this narrative has nothing to do with an historical event, and that Jesus has not uttered the curse against Israel attributed to him therein. It is a blasphemy to consider Jesus capable of denying to Israel a future in any form whatever, a future to which Jesus himself referred, and in which Paul confidently believed. Although Jerusalem has killed the prophets, and stoned them that were sent unto her, Jesus would already then

¹ Matt. xxi. 18-23; Mark xi. 11-14; Luke xiii. 6-9.

have gathered together the children of Israel, but they would not. For a time, indeed, the house of Israel would be left desolate, but only until Israel shall say: "Blessed be he that cometh in the name of the Lord," that is, in the Spirit of God. We refer this, as already observed, to the still future time of the promised prophet Elias, who shall turn the hearts of the Jews to the Gentiles and of the Gentiles to the Jews. Then both will go up to the house of God, to the house of Israel, which will no longer be left desolate, and the children of Israel shall "see" Jesus, who he was, what he did and will do.

In consequence of keeping in secret the doctrine of the presence of the Spirit of God in mankind, Israel, as a nation, was not capable to receive the seed of the Word of God. The time of the harvest is still future. To the future harvest refers also, indirectly, the parable in which the kingdom of heaven is likened to a leaven, which must leaven the meal; also the parable of the tares sown among the wheat, which tares were not to be separated from the wheat until the harvest. The Son of man has sown the good seed in the field of the world, and has compared the kingdom of heaven to a net cast into the sea, the symbol of the Gentile-world, that every kind of fishes might be caught together. The disciples were first of all to go to "the lost sheep of the house of Israel," but later they were to make disciples among all nations. The Scripture says that God causes his sun to rise over the evil and the good, and sends rain on the righteous and the

unrighteous. All men may become children of the Father in heaven.

The promulgation of the new doctrine on the indwelling Spirit of God, the ideal set before mankind of a spiritual communion between man and God, as also between man and non-terrestrial beings, laid the foundation to a radical and democratic reformation in the Church of Israel. Jesus testified that the hiding of the most precious gift of God by Moses and the prophets cannot have come from God. From this it follows that the Scriptures which had systematically kept in silence so important a truth, as also the doctrine closely connected with the same of the future life, cannot be regarded as being all divinely inspired records of the past. It can be proved from Scripture, in spite of all revisions which have withdrawn so much truth from the same, that Jesus has especially pointed out the bloody sacrifices as not sanctioned by him, and that he regarded as not pleasing to God the position assumed by the priests as necessary mediums of spiritual communion. He certainly disapproved of Temple ceremonies, the figurative meaning of which was unknown to the people. It is a very significant fact, to which we again refer, that Jesus never entered the Temple for the purpose of devotion, though he taught in the Temple schools. Also his disciples have not prayed in the Temple till after the crucifixion of their Master, when James was set over them as overseer under circumstances on which new light can be thrown. Jesus has recognized the principles of the synagogue, which the Sadducees

cannot be proved to have ever visited, principles which had been fixed by Scripture interpreters or Targumists, to whom he belonged, as the conversation with Nicodemus and the title of Rabboni seem to prove.

But also for the synagogue the Messianic doctrine of the Holy Spirit's rule in mankind, of the heavenly kingdom, was something entirely new as far as our information goes. The introduction of so radical a religious reform required great caution; only the germs of the same could be allowed to appear. An organization for the secret promulgation of the "mysteries of the kingdom of heaven," within a narrow circle of initiated, was considered necessary by Jesus for the gradual destruction of the old leaven of the Pharisees and Sadducees. What he whispered into the ear of few initiated laymen was to be made known from the house-tops, was to be openly announced, at an indefinite future time. It can only be a later and unhistorical tradition according to which the words of Jesus, correctly transmitted by Luke, were altered in the last revised Gospel after Matthew, in the sense that the apostles themselves were to make known the mysteries confided to them.¹

Already here we can give a preliminary reply to the all-important question, to what the mysteries of the kingdom of heaven can have referred. If we succeed in proving that Jesus has opened what the

¹ Matt. x. 27; Luke xii. 13; Mark iv. 34. On the treason of Judas, as connected with this secret tradition, see *l. c.*, ii. 132-134, 242, in "The Tradition of the Roman Church."

Scribes and Pharisees had shut up, that is, the kingdom of heaven, then it will follow, with logical necessity, that Jesus could only in secret refer with clear words to the indwelling Spirit-power. It will result with increasing probability, bordering on certainty, that the beginning, middle, and end of his Messianic doctrine referred to the ingrafted or inborn Word, which man is to "accept," not receive, "with meekness," and which "is able to save the souls." Who is a doer of the Word, and not a hearer only, the same "shall be blessed in his doing." From this Word, implanted in every man, Jesus cannot have distinguished "the true light which lighteth every man." The consciousness of this light enlightening mankind, which "was in the world," was "just then coming into the world" through Jesus Christ. The Law given by Moses and the prophets until John had not brought "the truth and grace" which came by Jesus Christ, by the bringer in of the new spiritual covenant. Yet though the Messiah came "into his own," as the Son of Man to whom the world had been promised, "his own" received him not. "But as many as received him, to them gave he authority [he empowered them]¹ to become children of God, to them that believe on his name," that is, on the Spirit-power, on the ingrafted Word of God. These are born anew from above, "not of blood, nor of the will of the flesh, nor of the will of man, but of God," through the medium of the Holy Spirit.

¹ A reference to the covenant.

By this Messianic doctrine Jesus opened a new way to God, the way to a possible immortality. What David said of God can now be referred to Jesus Christ. "With thee is the source of life, and in thy light we see the light."¹ "That is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent." In all parts of this sublime prayer of Jesus, for himself, for his disciples, and for the Church, every other explanation of the mission given to him by God and finished by the Son is excluded than that which regards as the centre of this Messianic work the name or Spirit of God in Jesus, in his disciples, and in mankind. It was this doctrine, to which "the mysteries" of the kingdom of heaven referred, by which Jesus distinguished himself from Moses and the prophets until John, who knew it and kept it in silence. Because the promulgation of this secret though recognized doctrine was forbidden in Israel, for this reason, we submit, Judas was paid by the guardians of secret tradition, after that he had betrayed to them what Jesus had confided to his disciples in secret.

RESULT.

Instead of the future baptism with the Holy Spirit, which John the Baptist continued to announce, as the Law and the prophets had done, Jesus preached by word and work the presence of the Spirit of God in mankind, the kingdom of

¹ Ps. xxxvi. 9 (10); Bunsen's "Bibelwerk."

heaven as already come. He called forth in some the consciousness of the indwelling "true light which lighteth every man," of the Spirit by which the Law is written on the tables of the heart, of the "ingrafted Word which is able to save the souls." Jesus called himself "the Son of man" with reference to the 80th Psalm, and thus designated himself as the representative of Israel, as "the Son of man" whom God "made strong" unto himself, whom he raised to his "right hand." Jesus saw a prophecy of his Messianic mission in the words of the 118th Psalm, on "the stone which the builders rejected" and which had become "the head-stone of the corner." He connected this stone with that described in Daniel's vision as set in motion not by men's hands, which smote the image of terrestrial power, became a great mountain, and filled the whole earth. Again, Jesus explained that "the builders" who rejected that stone were the founders of the Jewish Church, "Moses and the prophets until John." For these had only prophesied of the future kingdom of heaven, thus denying the presence of the Spirit of God in mankind. Symbolized by this stone, the Spirit became the head-stone of the corner in the kingdom of heaven, which Jesus founded, and to which John did not belong.

Some in Israel regarded Jesus as the promised messenger of the covenant, whom Israel sought and longed for, as the Messiah. Yet Jesus "charged his disciples that they should tell no man that he himself was the Christ." We explain this by the provable fact, that already before the death of Jesus many in

Israel, like John the Baptist, expected an incarnate angel as Messiah, not an anointed man, to whom alone orthodox tradition pointed. Jesus must have wished that this Messianic expectation of Jewish dissenters should die out, and not stand in the way of the kingdom of heaven on earth. Moreover, Jesus acknowledged that not all what prophets had foretold in connection with the Messianic times could then be fulfilled. We repeat it, Jesus cannot have uttered the words attributed to him, admitting that Elias had already come in John the Baptist, who himself denied his being Elias. Jesus referred to a future time when Israel's house would be no longer desolate, and when, united with other peoples, Israel would dwell safely in the land of promise, welcoming some prophet—we believe the promised Elias—with the words of the Psalmist: "Blessed is he that cometh in the name [in the Spirit] of the Lord." Then Israel will "see," that is, discern with the spiritual eye, in what sense Jesus is the Messiah.

CHAPTER III.

STEPHEN AND PAUL.

WE believe to have proved the existence at all times in Israel of two distinct nationalities, both of which originated in the East—that of the Hebrew and that of the naturalized stranger, the stranger within the gate. With this ethnic dualism was connected a dualism of tradition, the recognized or orthodox tradition, the Massôra, of Eranian origin, with which the principal doctrines of Jesus can be connected, and the tradition of the Jewish dissenters the Essenes, the Merkâba, of Indian origin. The doctrinal differences between these two traditions in Israel centred in two doctrines on the Spirit, asserted to be innate in man by the one, whilst according to the other tradition it was absent, and had to be sent down from time to time to chosen men. Centuries before the Christian era the Essenes, representatives of Bûddhist doctrines, promulgated by their secret tradition the expectation of an angel in human form, the incarnation of an Angel-Messiah.¹ We first connect Stephen, the Hellenist or Greek-speaking Jew, with the Essenes.

¹ For the proofs, see *l. c.*, i. 275-339.

STEPHEN THE HELLENIST AND ESSENE.

In the Acts Stephen is described as "a man full of faith and of the Holy Spirit, having done great wonders and miracles among the people." He was the first of those "seven men of honest report, full of the Holy Spirit and of wisdom," whom the Grecians at Jerusalem had elected among themselves to be "appointed" by the apostles over the business of daily rendering assistance to their widows, whose neglect had caused "a murmuring." By these statements Luke, or the final revisers of the Acts, seem to have intended to indicate that the organization of these Grecians at Jerusalem was in no sense independent from the Christian community over which the apostles presided, and who therefore had to appoint the men elected by the Hellenists. Without the assertion that these laymen were recognized by the apostles, it would have been natural for later generations to suppose that Essenic Therapists of Egypt were among these Grecians. Of these Essenes near Alexandria it was known that they promulgated a not recognized religion. This supposition would have been supported by the fact that among the 180 synagogues which were at Jerusalem, according to Rabbinic tradition, one at least, that of the Alexandrians, was attended by these Jewish dissenters. Moreover, Stephen and all overseers among the Grecians at Jerusalem bore Greek names, and might be connected with the Essenic and Greek-speaking Jews of Egypt.

If Stephen was an Essene, he must have applied

to Jesus the Essenic expectation of an Angel-Messiah. The speech of Stephen mystically indicates that he did so. It was "with the hand of the angel which appeared to him in the bush" that Moses had by God been "sent to be both a ruler and a redeemer." Here, as in other passages of the Bible, the hand is the symbol of the Spirit or "name" of God, which was said by Moses to be "in" the angel.¹ Stephen indicates that Moses received this Spirit through the mediation of the angel, and that by this Spirit-power he led his people forth and wrought wonders and signs in Egypt, in the Red Sea, and in the wilderness forty years. That angel—it is implied—had become incarnate in Jesus, identified with the prophet like Moses whom Israel would hear. It was the angel who spoke to Moses from the burning bush and on Sinai, having received "living oracles", to give to Israel through Moses. Jesus was shown by Stephen to have been the Angel-Messiah whom the Jewish dissenters expected. We pointed out that although John the Baptist and Essene had looked forward to some Great One who would baptize with the Holy Spirit, he did not regard Jesus as he that should come, and Jesus designated the least in the kingdom of heaven as greater than John. Up to his time the Law and the prophets had only spoken of a future coming of the Spirit, and the Scribes and Pharisees had "shut up" the kingdom of heaven, neither going in themselves nor allowing others to do so. But people pressed into the kingdom when Jesus, as the

¹ Exod. xxiii. 21.

bringer or messenger of the announced new and spiritual covenant, proclaimed the same as already come, the presence of the Spirit of God in mankind.

The first martyr of the Christian Church was not one whom the apostles at Jerusalem could recognize as a disciple of Jesus. The persecution of Stephen and his companions in the faith was caused chiefly by their identifying the promised Messiah with the angel of God. The ruling Sadducees and Pharisees, looking forward to Elias, did not regard Jesus as the fulfiller of all Messianic prophecies. Yet they could not connect him with Jewish dissenters, and they were obliged to oppose Stephen's doctrine of the Angel-Messiah, not only because they disbelieved in angels and spirits, but because the Scriptures in their non-figurative interpretation did not contain a single prophecy about the Messiah as an angel. Because the twelve apostles did not recognize Stephen's Messianic doctrine, what we shall prove farther on, they were allowed to remain at Jerusalem during the great persecution which arose on Stephen's death, when his co-religionists were scattered abroad through Judæa and Samaria. In order to hide this schism in the Christian Church it had to be asserted in the Acts that the persecution was directed, not against the Jewish and Christian dissenters, but against the orthodox Christian Church at Jerusalem, although its chiefs were not scattered abroad.

PAUL CONVERTED TO THE FAITH OF STEPHEN.

According to his own statement, Paul was the young man called Saul at whose feet, according to a still prevailing custom, the witnesses had laid down their clothes before the first stones were thrown on the person condemned to death. Paul was a member of the Sanhedrim, as may be assumed from his speech before Agrippa. The man from Cilicia, who had probably heard the disputations with Stephen and his defence, listened also to the dying martyr's confession of faith. Through the confession of that faith the conversion was to be brought about of Saul the Pharisee, of him who had made havoc of that faith which Stephen represented. On his persecuting journey, being near Damascus, with the last words of Stephen still ringing in his ears, impressed by the vision which the martyr had described, Paul had likewise a vision. The Acts relate that suddenly about noon "a light from heaven" shone about him. He fell to the ground, and heard a voice saying unto him: "Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? But the other said, I am Jesus whom thou persecutest." Already here we can assert that Saul did not in fact persecute Jesus, but the Jews of the faith of Stephen, which was not the faith of Jesus. The voice might have come from the translated Stephen, but it is more probable that it was an echo of Saul's inner consciousness. If so, no personal apparition of the risen Jesus may have been seen by Saul, though he says that as Jesus had been seen

after death by the apostles, and even by five hundred at one time, so also the Lord was "last of all" seen of himself. Saul was convinced that he who spoke to him was none other than Jesus, whom Stephen had called "Lord," and described as the Son of man sitting at the right hand of God.

Unlike himself, the men in his company had not been prepared by Stephen, and the contradictory accounts leave it doubtful whether they saw the light, or only heard the voice, or neither the one nor the other. They stood speechless, but were not blinded, and they took the blinded Saul by the hand, and led him to Damascus, according to directions given to Saul in the vision. Having been blind there during three days, in the house of Judas, a disciple with the name Ananias came unto him, as announced in a vision, in order that "brother Saul" might again receive his sight and be filled with the Holy Spirit. "And straightway there fell from his eyes as it were scales," and he received his sight, arose, and was baptized, and preached in the schools that Jesus is the Son of God, the Christ.

When Paul left Jerusalem for Damascus, his mind must have been powerfully exercised by the recollection of Stephen's teaching in the synagogue, of his mighty speech before the council, and of the dying martyr's last words. The more Paul considered the Scriptural grounds which Stephen had given for his conviction, expressed as it was by irresistible eloquence, the more he was impressed by the fearlessness with which this Jewish dissenter had attacked the Law, and made Israel responsible

for the persecution of the prophets. The more Paul was touched by the love which Stephen expressed towards his enemies by his prayer for them, the more Paul must have felt constrained to admire the man who had been stoned in his presence. The execution had probably taken place at the very "place of skulls," outside what was later called the gate of Stephen, where Jesus had been crucified. It may have been this coincidence which first directed the thoughts of Paul to the importance of the death of Jesus, to whose "murder" Stephen had referred in his speech. Thus the questions may have arisen in the mind of Paul: Was Stephen right in regarding Jesus as the incarnate angel of God? Could Jesus be the angel of the covenant, the bringer of the new and spiritual covenant announced by the prophets? Was Jesus the "righteous one," as Stephen had called him, because "the righteous branch," the branch out of the root of Jesse, on whom the Spirit of God would rest, or was he the incarnation of the angel "in" whom is "the name" or Spirit of the Lord? Was it for the latter reason that Stephen called him "Lord Jesus"? If so, Jesus was the Angel-Messiah of Essenic tradition, and Paul could not hesitate to be converted to the faith of Stephen, to become a Jewish and Christian dissenter.

In the perplexing multiplicity of doubts, "accusing or else excusing one another," Paul would raise a fervent prayer for enlightenment, which he knew could only come from above. Suddenly his conviction was formed, that Jesus is the true light, the same angel who had brought to Moses and the

prophets their exceptional spiritual enlightenment, as Stephen had taught. To the inward parts of Paul the "Son" was revealed by "the Father." This divine action on his soul has undoubtedly—we submit—taken place when, on his journey to Damascus, in a trance he was caught up into heaven and heard unspeakable words.

This is the only vision to which Paul in his epistles refers, and we shall try to prove that Paul can have meant no other than the vision near Damascus. It would be inconceivable that Paul in his epistles should not have referred to this vision, and yet to a later one, at a place not mentioned. We submit that the specified time of fourteen years before the date of the Second Epistle to the Corinthians furnishes us with the key to the mystery. Unless, by the most unquestionable proof, the journey of Paul to Damascus can be shown not to have taken place fourteen years before the composition of the epistle, it must be held that the one vision to which Paul refers was that on his persecuting journey fourteen years after which he went to Jerusalem.

The date of Paul's conversion and Stephen's martyrdom has certainly not been finally fixed by chronologists. Our theory is, that these two events, also the beheading of the Apostle James, the imprisonment and probably the liberation of Peter, and, if so, the nomination of "the brother of the Lord" as overseer of the apostles, mark the commencement of Herod Agrippa the First's reign of terror in A. D. 41-42. On this assumption, the three years which Paul spent in Arabia, that is, in the East (Jordan) country, are explained by the three years of Herod's

reign, that is, by the impossibility of Paul's returning to Jerusalem before the death of the tyrant and Jewish zealot in 44-45, whom he had betrayed by his conversion. If that event took place in 41-42, fourteen years later, in 55-56, he wrote to the Corinthians. For the Second Epistle to the Thessalonians—independently of Hitzig's reference of the words "that which restraineth," or he who shuts off, *qui claudit*, to the Emperor Claudius—can have been written any year before 54, and therefore before the apostolic council. The eighteen months which Paul spent at Corinth, from whence he wrote to the Thessalonians, on that supposition began not later than from 53 to 54, and the two years and six months at Ephesus, from whence he wrote to the Corinthians, can have included the year 56-57, the fourteenth year after his conversion and the year of his second journey to Jerusalem. Six years and three months at Ephesus, Corinth, and Cæsarea would make him leave the latter place at the probable time when Festus took the place of Felix, about 60-61, so that Paul could arrive in Rome in the spring of 62, and his stay there of two years would give the time after the fire of 64 for his death.

We therefore assume that the vision to which Paul refers in his epistle took place near Damascus. On this occasion, whilst probably in a state of trance, Paul heard only "unspeakable words which no man is permitted to utter," and to which he does not refer. It would be unjustifiable to claim the authority of Paul for the words inserted in the Acts by the composer or the final revisers of this

scripture in three passages which do not agree with each other.¹

Fresh light can now be thrown on the mysteriously delineated person of Ananias, who, with Stephen, and perhaps Judas at Damascus, was the principal medium of Paul's conversion. It results, from a hitherto overlooked passage in Josephus, that, "upon the death of King Agrippa," a Jewish merchant called Ananias had a conversation with King Izates of Adiabene, one of the Mesopotamian kingdoms. Izates was told "that he might worship God without being circumcised, even though he should resolve to follow the Jewish Law entirely, which worship of God was of a superior nature to circumcision. But another Jew, Eleazar, "who was esteemed very skilful in the learning of his country," persuaded Izates to be circumcised by showing him from the Law what great impiety he would be guilty of by neglecting this divine command. Josephus adds, that God preserved Izates from all dangers, demonstrating thereby that "the fruit of piety does not perish as to those who have regard to him, and fix their faith upon him only."²

The doctrines of this Ananias include Paul's principle of righteousness by faith only, without the deeds of the Law, especially without circumcision. The party represented by Ananias at Adiabene we may safely identify with that of the Essenic Therapents in Egypt, of Jewish dissenters who

¹ Acts ix. 3-19, xxii. 6-21, xxvi. 9-18.

² Jos. "Ant.," xx. 2.

discarded the Law. Against these Jewish dissenters or Hellenists, not against Paul, the Epistle of James was written, during the reign of Herod Agrippa or soon later, at all events before Paul had begun to promulgate the doctrines of his new faith, which should afterwards be revealed.¹ The Ananias at Adiabene may well have been identical with Ananias at Damascus, trading between the two emporiums of commerce, Damascus and Babylon. At Adiabene the goods would be transferred from one caravan to another, and this time Ananias would devote to missionary labours, uniting in himself, as was done later by Mahomed, the occupations of a caravan-leader with that of a missionary. The important fact is now established that at the beginning of the apostolic age two Jewish parties promulgated essentially different doctrines, and that Paul can have been confirmed in his new faith by a Jewish dissenter, perhaps by one of the Law-rejecting Essenes or Therapeuts to whom Stephen belonged. No wonder that the disciples at Jerusalem "were all afraid" of Saul, did not believe that he was "a disciple," and that during fourteen years they did not give to him the right hand of fellowship.

THE THREE DAYS ACCORDING TO THE SCRIPTURE.

Philo of Alexandria, well acquainted with the opinions and rites of the Essenes, probably himself

¹ James must have referred to Paul if the epistle was written after the first meeting between Paul, Peter, and James in 44-45.

a Therapeut, states that this Essenic sect "first pre-eminently studied" the "invisible sense which lies enveloped in the expressions—the soul." He wrote a treatise "on the festivals" of the Law¹ as figuratively interpreted and mystically observed by the Therapeuts, who were "in the habit of turning plain stories into allegory." Philo shows that the feast of the 14th Nisan, when the Jews in Palestine ate the Paschal lamb, was by these Essenes explained as "figuratively" representing "the purification of the soul," and that on this day they fulfilled "their hereditary custom with prayer and songs of praise." The 15th was a day of "cheerfulness and giving of thanks to God," as the day of "the great migration" from Egypt, the memorial day of "the gratitude due for their deliverance." Philo does not refer to the "holy convocation" which the Law orders for the 15th Nisan, but it is almost certain that "the solemn assembly" of the Therapeuts on the 16th Nisan took place in the night before the morning of that day, which commenced with the sunset of the 15th Nisan. For the presentation of the first-fruits on the 16th Nisan took place with the break of day, the exact time of which could not be previously determined. The initiated men of the Therapeuts may have passed the hours of that night in holy expectation, as was later done by the Christian Church.² For they knew that this

¹ Philo, "de sept. et diebus festis."

² "Pervigillum Paschæ" in the holy night of the 25th of March is mentioned by Fathers of the Church, and Jerome states that Jews expected the Messiah at midnight, perhaps

16th Nisan was the third day after the slaying of the Paschal lamb, which they interpreted as a symbol of "the purification of the soul," and that Hosea had designated "the third day" and the rising of the sun as symbols of life's renewal.

Some solemn event could therefore be expected by the allegorizing Essenes on the 16th Nisan. It is possible that the Essenes were led to expect the death of the Messiah to take place on the day of the slaying of the Paschal lamb, and his resurrection, which perhaps they expected, with the day of the first-fruit. On this, perhaps doubtful, assumption Paul would not have invented the doctrine of "the third day according to the Scripture." The remarkable agreement thus traced between doctrines and rites of Essenic Theraputs and those of Christians is confirmed by Eusebius. He asserts the identity of the hereditary customs of the Theraputs at the time of the Passover and the Christian Easter. He even considers it "highly probable" that the ancestral Scripture commentaries, to which Philo referred as known to him, formed the groundwork of "the very gospels and writings of the apostles."¹

Paul expressed his belief "that Christ died for our sins, according to the Scripture, and that he was

like Christians on the 25th of our December, on the third day after the sun's having begun to enter the constellation of the winter solstice, on the birthday of the new-born sun, when Christ (like Buddha), the Sun of righteousness, was said to have been born (Matt. xxv. 6; Mark xiii. 35; Luke xi. 5; Hier. on Matt. iv. 28; Aug. v. 285; Lact. vii. 19; &c.).

¹ Eus. "H. E.," ii. 17.

buried, and that he hath been raised on the third day according to the Scripture." When he wrote this to the Corinthians, he could say that he had already before that time delivered unto them "first of all," as if before all others, that which he also had received and which he first announced to them. He declares that like the doctrine on Christ's atoning death, so also his resurrection was by him proclaimed according to the Scripture, that is, to the Old Testament, since the New Testament was not yet in existence. Yet we find in the Scripture no direct reference to the Messiah's death on a fixed date, nor to the day of his resurrection. To what passage in the Bible can Paul have referred his "third day" by figuratively interpreting the same, and thus giving it a new meaning? The positive conviction which Paul has conveyed verbally and in writing presupposes that two institutions in Israel connected with two days of the month of Nisan, and separated by a day, have been by Paul's figurative and typical interpretation referred to the death and resurrection of Jesus Christ. These institutions can have been no others than the slaying of the Paschal lamb on the 14th Nisan, and the presentation of the first-fruit or Paschal omer on the 16th Nisan.

If it could be asserted that Jesus was crucified on the 14th Nisan—and few would then know the exact date—it was easy to believe, and to lead others into the belief, that on "the third day according to the Scripture," that is, on the 16th Nisan, at break of day, when the first-fruit was offered in

the Temple, Jesus rose from the grave, and could be regarded as "the first-fruit of them that sleep," the first who was quickened from the sleep of the dead. If so, Paul could assert that this was indeed more than a chance coincidence, that it was the marvellous fulfilment of a prophecy mysteriously indicated by Moses.

At the time of his conversion Paul himself may not have known the day of the crucifixion, which had taken place about eight years before. During this time the apostle of "the faith which should afterward be revealed" had certainly not seen in the crucifixion of Jesus the fulfilment of a prophecy. From the moment that his mind was struck by the theory of the three days, he was determined to bring it before the world, and to make it the foundation of his gospel. At a certain time, not later than his meeting with Peter and James, he must have known that the twelve apostles could not accept his theory of the three days. For the apostolic tradition, as we know it from the first three gospels, testified to the fact that Jesus had eaten the Passover on the 14th Nisan and had been crucified on the 15th Nisan. Against that living tradition Paul could bring forward nothing; but in the unhistorical assumption Paul saw a higher ideal than in the historical fact.

Nobody knew better than Paul that on the 15th Nisan, after sunset, delegates from the Sanhedrim annually chose a spot near to Jerusalem where a few bundles of the first ripened barley were reaped and brought into the court of the Temple. On the 16th Nisan, when it began to dawn, the barley

sheaf or the omer of barley-flour was waved by the priests before the Lord, and the Israelites offered "an he-lamb without blemish" for a burnt-offering.¹ Whoever distinguished in Scripture a double sense, as the Essenes and Paul did, ought to have interpreted certain passages in the Psalms and the 53rd chapter of Isaiah in such a manner as to make them refer to the Angel-Messiah, his atoning death and resurrection. They would argue thus.

Of none but of this Messiah could it have been written that for the transgression of God's people was he wounded; "the chastisement lay on him for our salvation, and by his stripes are we healed." The servant of God was led "as a lamb" to the slaughter; and as the Paschal lamb had been slain for the celebration of the "sacrifice" of the Lord's Passover,² so the life of the servant of God was given as "a sacrifice for sin, . . . the Lord hath laid on him the iniquity of us all; . . . by his wisdom he, my servant, the righteous, justifies many, and he beareth their transgressions; . . . he gave his life into death, and was counted with the transgressors. . . . Free from the travail of his soul, he will satisfy his eyes." If in the words on the liberation from the travail of his soul an indication could be found of a miraculous restoration to life, of his resurrection, this figurative explanation could be confirmed by the words of the Psalmist: "Thou wilt not leave his soul in death, nor wilt thou

¹ Exod. xiii. 5.

² Exod. xxxiv. 25; Lev. xxiii. 5, 6, 10, 12; Jos. "Ant." iii. 10, 5.

suffer thine holy one to see corruption," or, more literally: "Thou wilt not leave his soul in the lower world, not suffer that thy pious ones see the pit."¹

Instead of supporting the theory of the three days according to the Scripture by these passages in Scripture, not one of them is ever cited by Paul. This we explain by the facts that the servant of God is not called the Son of God, and that whilst the expression "the holy one" is by Isaiah referred to God the "Creator" and the "Redeemer of Israel,"² it is not the holy one, but the pious ones who, according to the literal translation of the passage, were to be saved from the danger of death.³ In all the passages of Scripture which might by figurative interpretation be made to refer to the theory of the Angel-Messiah, to his atoning death as Lamb of God, and his resurrection on the third day as first-fruit of them that sleep, not a word is said to confirm these doctrines. We have pointed out that none of the Messianically interpreted passages in Scripture, except those connected with astrology, point to the Messiah as a superhuman being, an incarnate angel.

It was most difficult, indeed quite impossible, to assert that according to the Scripture the resurrection of Christ had taken place contemporaneously with the offering of the first-fruit, unless Jesus had

¹ Isa. liii. ; Ps. xvi. 10 ; Bunsen's "Bibelwerk."

² Isa. xliii. 15, xlix. 7.

³ Comp. Ps. xvi. 10, ix. 14 ("liberator from the gates of death"), xxx. 3 ("thou hast brought up my soul from the lower world").

been crucified contemporaneously with the slaying of the Paschal lamb, and this had not been the case. As the crucifixion had not taken place on the 14th Nisan, the day of the first-fruit and of the assumed resurrection, the 16th Nisan was not the third day in any sense. Therefore Paul's theory fell thereby at once to the ground, according to which the crucifixion and the resurrection of Jesus had been typified by the institutions which Moses had fixed for those two days. Yet, convinced that by his death and resurrection, on these assumed days respectively, Christ did fulfil a prophecy mystically indicated by Moses, Paul would know nothing else than the crucified and risen Christ as the Lamb of God and the first-fruit of them that sleep.

PAUL AND THE ANGEL-MESSIAH.

All the analogies drawn by Paul from the Old Testament are extremely bold and imaginary; his allegorical fabric is raised on a most slender, if not, as we assert, merely nominal, historical foundation. Paul found no difficulty in asserting—what required to be proved—that the promised seed of Abraham "is" Christ, that Hagar is Sinai, and Sarah is Jerusalem above. Again he writes: "What thou sowest is not quickened unless it die." We know that the corn after its death in the earth does not live again except by its progeny. But the boldest and most important attempt was made by Paul to find Scriptural authority for his assertion in the First Epistle to the Corinthians that Christ is "the

spiritual rock" which followed the Israelites. In the Book of Exodus it is written of the angel of God who appeared to the Israelites in the wilderness, that he went before and followed them. That angel had in the Targum been identified with the Memra or Word of God. It is this Targumistic and perhaps Essenic tradition which Paul, following in the steps of Stephen, has applied to Christ, whom he calls "the spiritual rock who followed" the Israelites, as the angel of the Lord did. Paul likewise refers to Christ as an angel when he states that the Galatians had received him, when detained by illness, as if he had been "an angel of God, even as Christ." He also says, apparently of the angel who stood by him in the night of the shipwreck "whose I am, and whom I serve." He acknowledges God as the Creator, saying that "from him and through him and unto him are all things," but he likewise says that all things are "through" the "one Lord Jesus Christ," the "second Adam" and "man of (from) heaven," sent by God "in the likeness of sinful flesh," who for a time gave up his "form of God" for "the form of a servant," and who by the resurrection was proved to be "the Son of God," the conqueror over death.¹

This new doctrine of Jesus as the incarnate Angel-Messiah was proclaimed by the apostle of the faith which—according to his assertion—"should

¹ Exod. xxiii. 20, 21, xxxiii. 34, xii. 21-24; 1 Cor. x. 1-4; Gal. iv. 14; Acts xxvii. 23; 1 Cor. viii. 6; Rom. xi. 36, xv. 22, 45-47; Rom. viii. 3; Phil. ii. 6, 7; Rom. i. 4; 1 Cor. xv. 55-57.

afterwards be revealed." The Twelve were among those who, in the opinion of Paul, preached "another Jesus" whom Paul had "not preached," who had received "another Spirit" and "another gospel" which the Paulinic churches did "not accept." The reference here made, not only to the unnamed "he that cometh," but also, and though mystically, to the apostles at Jerusalem, is in the next verse explained by Paul's saying: "I reckon that I am not a whit behind the supergreat apostles."¹

THE ATONEMENT.

With the doctrine of Christ as the Angel-Messiah stands in direct connection Paul's doctrine of the atoning blood of the Lamb of God. It is recorded in Exodus: "Behold, I send an angel before thee to keep thee by the way, and to bring thee unto the place which I have prepared. Take ye heed of him, and hearken unto his voice, provoke him not: for he will not pardon your transgression, for my name is in him." The threatened non-forgiveness of sin was caused by the calf which Aaron had made at the demand of the people. It is indicated that, in consequence of this warning, the Israelites obeyed the orders which Moses gave, to strike the lintel and the two side-posts with the blood of the Paschal lamb. When God saw this, he passed over and spared the houses of the Israelites, while he smote all the first-born in the land of Egypt. The

¹ Gal. iii. 23, 14; 2 Cor. xi. 4, 5.

angel, representative of God, forgave the transgression of Israel through the blood of the Paschal lamb.¹

It was easy for the allegorizing Essenes and for Paul to regard the blood of the lamb on the doors and on the sanctuary of Israel as having a typical meaning. The striking of the doors with the blood of the lamb was a sign of redemption immediately to be expected, and the annual sprinkling of the altar with the blood of the lamb on the same day of Nisan must be a type of a future redemption. If the blood of Jesus was shed on the cross contemporaneously with the sprinkling of the Paschal lamb on the altar, then this cannot be regarded as a casual coincidence, but it points to the fact that the type had found its antitype. As the sin-forgiving angel through the blood of the Paschal lamb had saved Israel, so Jesus as the Lamb of God through his own blood has taken away the sin of the world. So Paul will have argued.

We are justified in assuming that it was this allegorical interpretation of passages in Scripture connecting the angel of the Lord with the redemption of Israel in Egypt, and the unhistorical assumption that Jesus had been crucified on the 14th Nisan, which led Stephen, and afterwards Paul, to identify Jesus with the angel, as Targumistic and probably also Essenic tradition had done before them. This is the origin of Paul's theory of the three days according to the Scripture. With it stands or falls the theory of Jesus as the Lamb of God

¹ Exod. xxiii. 21, xii. 3-7, 23, 29, 50.

taking away the sin of the world, and as first-fruit of them that sleep, conquering over death. For it is quite certain that Paul has regarded the 16th Nisan or day of the first-fruit as the day of the resurrection on the third day according to the Scriptures, and therefore the 14th Nisan as the day of the crucifixion.

Beyond the fact attested by the first three gospels, that Jesus ate the Paschal lamb at the appointed time, and therefore was not crucified on the 14th Nisan, other serious difficulties stood in the way of a general acceptance of Paul's doctrine on Christ's sacrificial death. The Paschal lamb was not in any sense offered as a sacrifice, but eaten. The lamb without blemish was killed by each householder for the use of his family-circle; he took of its blood and spread it over the two side-posts and the upper post or lintel of his house-door. All this was done without any priestly interference, but by each householder or his representative. Only at the observance of the Passover in later times the sheep (lambs) and oxen (bulls) were slain at the sanctuary.¹ But even then it was the householder who slew them, whereupon the priest sprinkled the blood on the altar and burned the fat with the kidneys. The remainder of the lamb was roasted in the oven of each householder, who presided over the ceremonies of the meal. Every one of these ceremonies referred to the liberation from Egyptian bondage. The Passover

¹ Exod. xii. 1-5; Deut. xvi. 1-8; "Mish. Pesachim," v. 6-8.

was a memorial of that deliverance, and represented the priesthood of every Israelite.

The second lamb without blemish, which the Israelites did not eat, but offered to God on the third day after the Passover, that is, on the 16th Nisan, after the presentation of the first-fruit, was also not a sin-offering, an expiatory sacrifice, but a burnt-offering, the symbol of self-dedication. This lamb was slain as a peace-offering, or, literally, as a "salvation-sacrifice," and no use whatever was made of its blood. No passage in Scripture, however figuratively interpreted, could be cited as an authority for Paul's new doctrine on the sacrificial death of Christ as the Paschal lamb slain for the Christians.¹ Yet this imaginative, unauthorized, and unhistorical interpretation of Scripture formed the only possible basis for Paul's doctrine that Moses' institution of the Paschal lamb pointed to the sacrificial death of Christ, to the atonement through his blood.

Paul could hope to get over these difficulties, and to render generally acceptable his scheme about the necessary reconciliation of fallen man with God, which had been rendered possible by the shedding of Christ's blood on the cross. He could refer to a tradition or revelation which he had "received," attesting that Jesus himself had pointed to the forgiveness of sins by his blood. This information could not have reached Paul through the twelve apostles, of whom he says that they told him

¹ 1 Cor. v. 7.

"nothing new." Paul had not the authority of any ear-witness for the words which, according to the Paulinic narrative, Jesus spoke at the last Passover. Before we consider whether Essenic tradition can have been the source of Paul's information on Christ's last supper, we inquire which can have been the conceptions of Jesus respecting the Passover.

On this occasion Jesus has probably expressed the wish that on future celebrations of the Passover his disciples and all followers of his should no longer think of the liberation from Egypt, the house of bondage, but that they should remember him who had tried to deliver them from the bondage of the Law and the prophets until John, who only prophesied of a future outpouring of the Spirit of God on all flesh. They were invited to remember him who had taught the actual presence of the Spirit in man, of the ingrafted Word which is able to heal the souls. They were to remember the bringer in of the new and spiritual covenant, of the law written on the heart, the inaugurator of the foretold Messianic times, and in this sense the Messiah. Jesus may have on this occasion repeated the injunction to take up the cross and follow him; for the cross was then understood to be the symbol of the Spirit, of divine enlightenment. In order to emphasize his wish that as often as they ate the bread and drank the wine of the Paschal meal they should do this in remembrance of him, it was but saying what all present could understand if, on distributing the bread and the wine, he pronounced the words, "This is my body," and "This is my

blood."¹ The Passover was to continue to be a thank-offering, but connected with the remembrance of Jesus. The last supper of the Lord closed, as we know through Justin Martyr, with the Lord's Prayer, which does not refer to sacrifice.

Among the New Testament records of the words reported to have been spoken by Jesus at his last supper, the most ancient is that contained in Paul's First Epistle to the Corinthians. This narrative Luke has almost literally repeated, as if Paul had been the only authority for it.² According to these statements of Paul and of Luke, Jesus has instituted a new sacrament, a Passover of the Christians, distinct from the Passover of the Jews. Yet the narratives in the gospels after Matthew and Mark contain no trace of this peculiarity. Here also are found references to the Paulinic source, though not to Paul's distinction between the prophesying type and the fulfilling antitype.

It can be rendered probable that the source of Paul's knowledge on this subject was Essenic tradition. The writings of Philo on the allegorical interpretation of Jewish festivals by the Essenic Therapeuts have enabled us to point out that the day of the slaying of the Paschal lamb was celebrated by prayers for "the purification of the soul." It cannot be asserted, but it is possible, that the Essenes, who turned "plain stories into

¹ These are the words cited by Justin Martyr from "the memorials of the apostles."

² 1 Cor. xi. 23-26; Luke xxii. 14-20; 1 Cor. v. 7.

allegories," had dedicated the 14th Nisan to the purification of the soul because they expected the same to be effected by the Angel-Messiah, whom they seem to have identified with the sin-forgiving angel in the wilderness. The direct connection of that angel with the first Passover, with the blood of the Paschal lamb, was certain to be interpreted by the Essenes as a type of the Angel-Messiah. Thus the purification of the soul, that is, the forgiveness of sins, would be mystically connected with the blood of the incarnate sin-forgiving angel as antitype of the Paschal lamb. The Essenes would be led to the conclusion that the incarnate Angel-Messiah would be slain on the 14th Nisan, and that his blood would typify the atonement.

Forbidden to slay the Paschal lamb, by their doctrines against bloody sacrifices, the Essenes would give a figurative importance to the bread and the wine of the Paschal meal, and their habitual abstention from wine would lead them to the substitution of water when they met in the refectory on the 14th Nisan. On that occasion they would regard the bread as the symbol of the bread from heaven, of the manna on which the Israelites had subsisted for forty years according to the Scriptures. The typical character of the manna was indicated by the twelve shewbread, or "perpetual bread," the "holy bread," before the candlestick, which symbolized the tree of life. The shewbread were also called "the bread of the table of the Lord," that is, of the table of shewbread. It is therefore conceivable that after the death of

Jesus, at the time of the Passover, those Essenes who, like Stephen, regarded Jesus as the Angel-Messiah referred the bread of the Paschal meal to that which was distributed by Jesus in the guest chamber. Whether the cup at the Paschal meal of the Jews contained wine or a mixture of wine and water, the Essenes would explain the water which they drank on the 14th Nisan as a "spiritual drink," typified by the water from the rock.

It may therefore be assumed that ever since the time when Stephen identified Jesus with the angel in the wilderness, a tradition had originated respecting the words which the Christian Essenes believed Jesus to have spoken at his last Passover. As Stephen was the precursor of Paul, the latter, on the above supposition, could have received through that tradition the information respecting the last supper which is recorded in his epistle. At all events Paul has not received it from ear-witnesses.

With regard to the atonement, we come to the conclusion that, whether or not this doctrine originated with Jewish and Christian dissenters, with the Essenes, Paul has developed it from the assumed, but unhistorical, fact that the crucifixion of Jesus took place contemporaneously with the slaying of the Paschal lamb. On this ideal theory Paul has erected his fabric of the third day according to the Scripture. With it falls to the ground the highly poetical but not historically true doctrine of Jesus Christ's crucifixion as the Lamb of God, of the atonement by his blood, and his resurrection as the first-fruit of them that sleep.

APPARITIONS OF JESUS AFTER DEATH.

We have no reason to assume that on the 16th Nisan, when it "began to dawn," and when the Jews presented the first-fruit in the Temple, the apostles looked forward to any extraordinary event at the grave of Jesus. The Gospel narratives agree in asserting the absence of the apostles from the grave on that day. These regarded as "idle tales" what women declared to have seen, that is, apparitions of the risen Jesus at the grave. Of these, even eight years later, Paul knew nothing, for he does not report any apparition to women whilst giving a list of the apparitions in which he believed. Even if we assume that on the 16th Nisan the empty grave could have sufficiently testified the bodily resurrection of Jesus, this would not confirm the theory of Paul, for that day was not the third, but the second, after the death of Jesus. Yet statements have been inserted in the gospels according to which Jesus had himself referred to his resurrection on the third day after his death. The touching story in Luke's Gospel about the disciples of Emmaus refers to the actual apparition of Jesus on the third day as the fulfilment of prophecy. All these references to the third day may now be asserted to have been inserted in the gospels, probably during the Paschal dispute in the second century, in order to remove the dangers which had arisen from the two crucifixion-dates, the 15th Nisan according to the Gospel tradition of the twelve apostles, the 14th Nisan as Paul's unhistorical foundation for his theory of "the third day."

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The fact that the text of the first three gospels has been revised in the after-apostolic age is confirmed by the astounding discrepancies in the transmitted accounts of apparitions of Jesus after his death. According to the Gospel after Mark, the end of which from the 8th verse has been added later, no apparitions of the risen Jesus at the grave have originally been recorded. This is confirmed by Paul's not referring to such. In the added account of this gospel it is asserted that three women found an open and empty grave in which Jesus had been buried. They saw on the right side a young man clothed in white garment, who announced to them the resurrection of the crucified Jesus. He commissioned them to tell the disciples and Peter that they should go to Galilee, where they would see him, as he had told them. Trembling and amazement had possession of them, and they said nothing to any man.¹

According to the account in Matthew, instead of a young man it was an angel of the Lord who made the same announcement to two women, and gave them the same command, after that he had descended from heaven, preceded by an earthquake, when he rolled back the stone from the door, and sat upon it. The women departed quickly to bring the disciples word, and on the way Jesus met them, whom they held by the feet and worshipped. This

¹ Till Jesus himself had appeared to them (?). Mark xvi. 8; Matt. xxviii. 8; Luke xxiv. 9. It is implied that also Mark had recorded as part of the message the command to go to Galilee, for the Gospel after Mark mentions it twice (xiv. 28, xvi. 7).

was also done by the eleven disciples when they saw him on the mountain of Galilee, where Jesus had appointed them; but some doubted. According to Luke, the glad tidings were made known to more than three women at the grave by two men in shining garments, who reminded them how Jesus had foretold his crucifixion and resurrection on "the third day." The words of the women seemed to the apostles "idle tales," and they believed them not. Nothing is said or implied of their going to Galilee.

In opposition to the legend as recorded in the first two gospels, it is asserted in the Acts that the risen Messiah had commanded the apostles that they should not depart from Jerusalem, but wait for the promise of the Father about which he had spoken to them. "Not many days hence," that is, after the forty days of which the Gospels say nothing, they should be "baptized with the Holy Spirit." In accordance with this new version, Luke relates, or some one else in his name, that the risen Lord appeared at different times in or near Jerusalem.

In the place of the young man in Mark, of the angel in Matthew, and of the two men in Luke, the Gospel after John mentions two angels in white, sitting one at the head, the other at the feet, where the body of Jesus had lain. Mary Magdalene communicated to Peter and John the cause of her weeping—her not knowing to what place men had removed her Lord. According to Matthew, "the other Mary," or Mary Magdalene, and accord-

ing to Mark, the three Maries, followed these disciples to the grave. There Mary saw two angels, to whom she described the cause of her weeping in the same words which she had addressed to the disciples. On her turning round she saw Jesus standing, and knew not that it was Jesus, supposing him to be the gardener. But on hearing Jesus call her Mary, she turned herself and said unto him: "Itabboni, which is to say, Master." Thereupon the risen Jesus appeared three times to the disciples. We are told in this gospel that Peter and John were not convinced by Mary Magdalene's coming from the open and empty grave, and that only after having run to the grave and seen the linen clothes lying about, John, but not Peter, did see and believe, "for as yet they knew not the Scriptures, that he must rise again from the dead." What here is declared to have been ignorance, in another passage is implied to have been forgetfulness, for Jesus is said to have foretold them that he would rise the third day.

All these reported apparitions of Jesus to women, of which Paul cannot have known anything, we are justified in regarding as unhistorical. They seem to us to have been invented to prove the resurrection of Jesus Christ on "the third day according to the Scripture," a theory the utter fallacy of which is now proved by the apostolic tradition recorded in the first three gospels. In the second century, when the Fourth Gospel was published, it had become necessary to support Paul's day for the crucifixion, the 14th Nisan, when the Paschal lamb was slain, but when, according to the first three gospels,

Jesus ate the Passover with his disciples contemporaneously with all the Jews at Jerusalem. Because this apostolic tradition clearly proved that Jesus was not crucified on that day, as Paul had assumed, the first three gospels were directly opposed by the Fourth Gospel. Here nothing is said of Jesus having eaten the Paschal lamb, that is, the Passover, nor of his having desired that in future it should be celebrated in remembrance of him. At the same time "a supper," at which Judas the traitor was present, is described as having taken place on the 13th Nisan, when the Jews had not eaten the Passover, which was appointed for the next day. According to the Fourth Gospel, Jesus was crucified contemporaneously with the slaying of the Paschal lamb. Thus a foundation was to be laid for Paul's third day according to the Scripture, and thus for the sacrificial and atoning death of Christ as antitype of the Paschal lamb, the Lamb of God, a doctrine of which the first three gospels say nothing, because it was unknown to the twelve apostles.

From these unhistorical apparitions of Jesus, more or less directly connected with the grave, must be distinguished the well-attested apparitions of the risen Jesus which Paul has enumerated, mentioning as the last the Lord's appearing to him. On one occasion five hundred persons saw the phantom at one and the same time. These apparitions confirmed the apostles in their faith, and gave them the necessary courage to preach Jesus as the Christ, at the risk of their lives. They were a proof of man's continuity of individual life after

death, a comforting assurance of the invisible but instantaneous transition of the terrestrial to the spiritual body of man; they confirmed the words spoken by Jesus on the cross to the penitent thief: "This day thou shalt be with me in Paradise;" above all, they confirmed his promise that he would be where even two or three were gathered in his name, or Spirit, that he would be with his followers to the end of the world.

PAUL AND THE PENTECOSTAL MIRACLE.

Following in the footsteps of John the Baptist and Essene, whom Jesus had declared not to belong to the kingdom of heaven, which had already come, Paul taught, as Moses and the prophets until John had done, that the coming of the Spirit of God to mankind was future, that the kingdom of heaven had been rightly shut up by the Scribes and Pharisees, and he denied the possible presence of "the Spirit of promise" before the atoning sacrificial death of Christ. He thus denied that Jesus and other Israelites, even those unconnected with him, cast out devils by the Spirit of God, and that the kingdom of God through the Spirit was already come among Israel; that where two or three were gathered in the name or Spirit of Jesus, he was already before his death in the midst of them. The necessary precursor of the fulfilment of Joel's prophecy, according to Paul's faith which should "afterwards" be revealed, was the atoning death of Christ by the blood of the cross.

In order to harmonize as far as possible the doctrine of Jesus on the Spirit with that of Paul, the declaration became necessary, sooner or later, of another marvellous fulfilment of Scripture prophecy. Such a necessity did perhaps not arise before the middle of the second century, when the powerful party of so-called Montanists asserted that the Holy Spirit is in man, as Jesus had taught, or could come to man without the mediation of priests. Then, if not earlier, it had to be declared that the Holy Spirit had been poured on all flesh through the twelve apostles, though not till after the crucifixion of Jesus. Thus Paul's doctrine was confirmed that the promised Spirit could not be received except by believers in the reconciling sacrificial death of Christ, whilst to the twelve apostles the privilege was assigned of having been miraculously endued with the Holy Spirit several years before Paul's conversion.

"Not many days" after the forty days which preceded the miracle of the visible ascension of Christ, according to one of the two dates recorded for this event in the Lukanic scriptures,¹ another miracle is reported to have taken place. It is clearly implied that the risen Jesus contradicted his own doctrine, about the actual presence of the Spirit of God, by his announcing to the Twelve that they would soon be baptized with the Holy Spirit. The day of the Pentecostal miracle is directly connected with the day of the Passover miracle; for the

¹ Acts i. 1-4, 9-11; Luke xxiv. 33-52.

Jewish Pentecost was reckoned from the 16th Nisan. Fifty days after the celebration of the first-fruit, on the 6th Sivan, our May, two barley loaves and two lambs were dedicated as a thank-offering to God, followed by sin-offerings and festive meals. Thus the beginning of the harvest and the end of it were celebrated in connection with religious observances. Up to our times it is customary for pious and mystic Jews to meet on the day of the Jewish and of the Christian Passover for the purpose of reciting prayers of a mystic tendency. Considering the sanctity of the Jewish Pentecost, we have a right to assume that during the apostolic age such Jews who, like the Essenes, had been brought up in a figurative and typical interpretation of Scripture, regarded that day as a divinely instituted type of Messianic events.

Such allegorizing Jews, whether Essenes or not, would year after year, on the day of the Pentecost, assemble in one place, united by a common expectation that the promises made by prophets to Israel would be fulfilled about a new covenant, and about the peaceful union between Jews and Gentiles which the coming Elias was to bring about. As after the night-watch preceding the 16th Nisan they had yearly looked forward to the antitype of the first-fruits, so on the 6th Sivan they may have expected some miracle showing the typical importance of the two barley loaves and the two lambs commanded to be offered on that day.

It could therefore be easily believed that the twelve apostles assembled, being of one mind, when

the yearly day of the Pentecost was about to be accomplished. They had a special reason for then expecting the fulfilment of what had been typified by the Jewish Pentecost. For if the types of the Paschal lamb and of the first-fruits had been fulfilled by the death and by the resurrection of Christ, as Paul had taught, then it could be expected that the fiftieth day after the celebration of the first-fruit, by a miracle, would be declared as the antitype of the yearly Pentecost. To remove from the apostles every possible doubt that an important miracle would take place on that very day of Pentecost, that then would be fulfilled all which had been typified by this annual celebration, the risen Jesus is said to have appeared among them, as he had done during the preceding forty days previous to his ascension. He announced to them that they would receive after not many days "the promise of the Father," that is, the outpouring of the Spirit, the baptism with the Holy Spirit, which was now announced as having been by John the Baptist rightly designated as future only. The disciples, so we are told, had heard from Jesus about the fulfilment of the Father's promise; but it was new to them that not many days after their Master's ascension they would be baptized with the Holy Spirit. Under these circumstances they must have felt convinced that this event would take place on the tenth day after the ascension, on the day of Pentecost.

And so indeed it happened, marvellous to relate ! With their carnal ears they heard that "suddenly there came a sound from heaven as of a rushing

mighty wind, and it filled all the house where they were sitting." With their carnal eyes they saw appearing unto them "tongues parting asunder like as of fire, and one sat on every one among them, and they all became full of the Holy Spirit, and began to talk in other tongues, as the Spirit gave them utterance."

If Paul's doctrine of the coming of the promised Spirit after the death of Jesus was supposed to require some authoritative support beyond this apostle's mere assertion, nothing could be more conclusive, or better calculated to dispel any doubts on the subject, than the assertion that the risen Christ himself had in so far altered the doctrine he proclaimed before his death that, instead of the presence of the Holy Spirit, he had announced the future coming of the same. It was said that he commanded his disciples, instead of going to Galilee, not to depart from Jerusalem, there "to wait for the promise of the Father, which, said he, ye have heard from me." Thus the doctrine of Paul was confirmed, that "the Spirit of promise" did not come till after the death of Jesus. Paul must have referred in his epistles to so welcome a tradition if he had known anything about it. For it removed the partition-wall between the principal doctrine of Jesus and those of himself. If such a tradition had in his time been afloat, and held as reliable, it would have shown that the apostles had no reason to be afraid of him, not to believe that he was a disciple, and not to give him for fourteen years the right hand of fellowship.

Above all, Paul must have referred to the Pentecostal miracle if it had taken place, because it would have been the best answer to the chief objection of his unsparing opponents in Galatia and in other churches respecting his apostleship; for such a recognition would have been impossible in consequence of his not having received the Holy Spirit on the day of Pentecost together with the twelve apostles. Against such a charge, if it had ever been made, Paul would have defended himself in his epistles. Not only do they not refer to the Pentecostal miracle, but Paul's doctrine about the manifestations of the Spirit is in direct contradiction to what is asserted to have been the outward manifestation of the same on the day of Pentecost. Instead of admitting so exceptional a manifestation of the Spirit, Paul declares that God revealed to him and others, "through the Spirit," the "things which eye saw not and ear heard not, and which entered not in the heart of man, whatsoever things God prepared for them that love him."¹

Whether in the apostolic age or in the second century, sooner or later the Paulinic party felt the necessity and had the required power to invent and to attribute to Luke the theory of the Pentecostal miracle, of which Paul certainly can have known nothing. The three reported miracles, the two in the month of Nisan and the one in the month of Sivan, have never taken place.

¹ 1 Cor. ii. 9.

RESULT.

Stephen and Paul were the first to apply to Jesus Christ the Oriental-Essenic doctrine of the Angel-Messiah. Paul became converted to the faith of Stephen, for which reason the disciples at Jerusalem, therefore also the apostles, were afraid of him, and believed not that he was a disciple. Together with the doctrine of the incarnate angel of the Lord who went before and followed Israel in the wilderness, Paul has applied to Jesus the doctrine of his pre-mundane personal existence, by identifying him with the eternal Wisdom of God, as the same is described in the Book of Proverbs. Paul describes Jesus Christ as the Wisdom of God, "through" whom are all things, as the Word of God come down from heaven, the man from heaven, the second Adam. Before his incarnation in Jesus, the eternal Christ had a divine form, he laid aside this divine person, he disembodied himself, and took upon him a human form; he was born of a woman, and put under the Law.

After Paul's doctrine, Christ died on the cross as the antitype of the Paschal lamb, the first slaying of which in Egypt he himself, the angel of God, had ordered to Moses, as the text implies. That angel forgave transgressions, and through the blood of the lamb he brought about an immediate liberation, the type of a future redemption. Beyond the command to slay the Paschal lamb as "the sacrifice of the Lord's Passover," the angel

of God ordered through Moses the offering of the first-fruits on the third day after the sprinkling of the doorposts and lintel with the redeeming blood of the lamb. Christ by his blood shed on the cross, as antitype of the Paschal lamb, has made the atonement. On the third day after his death and burial God quickened him from the dead as the antitype of the first-fruit, "the first-fruit of them that sleep." Thus Christ removed the sting of death, and put an end to death's victory. As in Adam all men die, so in Christ all men are made alive. The death and resurrection of Christ had been annually prefigured by the celebration of the very days of the month of Nisan on which, respectively, the Paschal lamb was slain and the first-fruit offered to God. Jesus is risen on "the third day according to the Scripture." This was the theory which Paul promulgated.

Whether or not this was the allegorical interpretation of the Essenes which their ancestors had transmitted, the theory of Paul on the fulfilment of a supposed Mosaic prophecy cannot be harmonized with the historical fact, testified by the tradition of the twelve apostles as recorded in the first three gospels, that Jesus has eaten the Paschal lamb on the 14th Nisan, and was crucified on the 15th Nisan, on the day preceding the offering of the first-fruits. If on the day of this presentation, on the 16th Nisan, Jesus rose from the grave, as Paul clearly indicates by his reference to the first-fruit of them that sleep, this was certainly not the third day, but the second, after his death. Thus Paul's argument

loses the ground on which it rests; for there is no type sanctioned by God in the Old Testament, no prophesying type of which Christ can be held to be the fulfilment. Paul's doctrine of the atonement by the blood of Jesus, and that of the miracle of the resurrection on "the third day according to the Scripture," falls to the ground.

Because Paul's belief in the atonement by the blood of the lamb, of the Paschal lamb slain for the Christians, stands and falls with the belief in the three days, it became necessary, probably not before the second century, during the Paschal dispute, to upset as far as possible the clear statement in the first three gospels, according to which Jesus has eaten the Paschal lamb on the day fixed by the Law. For this reason it was clearly indicated in the Fourth Gospel that Jesus was crucified contemporaneously with the slaying of the Paschal lamb, and that therefore he could not eat the lamb; and further, that the resurrection took place on the third day after his death, in harmony with what was, according to Paul's definition, a prophecy of Moses. The narrative of these events in the Gospel after John—in which, for obvious reasons, every reference to the institution of the last supper has been intentionally excluded—confirms the proven fact that essential dogmatic differences existed between the apostles at Jerusalem and Paul. Thus a schism was produced between those who called themselves Christians. To allay this schism, which threatened for ever the unity of the Church, it was necessary to confirm the doctrine of Paul about the

resurrection of Christ on the third day according to the Scripture, by inserting into the first three gospels words in which Jesus is said to have referred to his resurrection on the third day after his crucifixion. Among these unhistorical additions is the touching legend of the disciples of Emmaus, in which it is asserted that the day on which the risen Christ appeared among them was the third day after his crucifixion.

Paul followed John the Baptist and Essene in asserting that the coming of the Spirit to mankind is future. The apostle announced that "the Spirit of promise" had only come, after the atoning sacrifice by the blood of Jesus, to them who believed in the blood of the cross of Christ. This was contrary to the principal doctrine of Jesus on the innate presence of the Spirit of God through which he and others performed miracles. In order to harmonize as much as possible these essentially different doctrines, probably at the time of the Montanist movement in the middle of the second century, the narrative of the Pentecostal miracle was invented and inserted in a scripture which in its aboriginal form had been written by Luke. Paul has known nothing of a Pentecostal outpouring of the Holy Spirit. He never refers to it, though he had weighty reasons to do it if the event had really taken place. For the enemies of Paul would have used his absence on that occasion as a valid objection to his discipleship, and to his being placed on a par with the apostles at Jerusalem. Moreover, that tradition, if resting on a fact, would have been a proof

of the correctness of Paul's opinion that the Spirit of God could not have come to mankind, as fulfilment of Joel's prophecy, till after the death of Jesus. By letting the risen Jesus announce to his disciples that after his departure they would be baptized with the Holy Spirit, the gulf was bridged over which separated the doctrines of Paul from those of Jesus and his apostles.

The doctrinal system recorded in the New Testament is not that which Jesus Christ has solemnly preached by word and deed. Not in Jesus, but in Paul, the Jewish and Christian dissenter, with his hidden wisdom, with his figurative interpretation of the Scriptures as being full of types and prophecies of future things, lies the principal reason for the existing dissension between Christians on the one side, and Jews and Mahomedans on the other. Following Stephen, the promulgator and developer of Essenic doctrines, Paul has brought the author of Christianity in connection with Buddhist tradition. Paul has laid the foundation to that amalgamation of antagonistic traditions which can be traced in the New Testament-Scriptures, and which has presented to the world an essentially non-historical image of Christ. Not Jesus, but Paul and the later gnostics, have framed the principal doctrines which during eighteen centuries have been recognized as the foundation of orthodox Christianity.

CHAPTER IV.

MAHOMED'S PLACE IN THE CHURCH.

INTRODUCTION.

MAHOMED did not recognize Paul as an apostle. In the Korân he is never mentioned, and every one of his peculiar doctrines has been systematically excluded. Yet Jesus is therein recognized as an apostle, and as more than any of the apostles or prophets, as the Messiah announced and expected by Israelites. Mahomed must therefore have been taught that the doctrines of Paul were contrary to those of Jesus. If the essential doctrinal difference between aboriginal and Paulinic Christianity has been proved, the Korân must be acknowledged to approach much more the doctrines of Jesus than could hitherto be asserted.

It will here be assumed as a sufficiently established fact, that at all times in the history of Israel a recognized and also a not recognized tradition existed, that to the Massôra of Sadducees and Pharisees was opposed the Merkâba, the tradition of Jewish dissenters, the Essenes. This third party in Israel, as an order established at least one hundred and fifty years before the

Christian era, stood in connection with the doctrines of Būddhists. The presence of Būddhists in Egypt, Syria, and other countries of the West in the third century before Christ is proved by the stone inscriptions of the Indian King Asōka, who reigned since B.C. 259, or 218 years after Būddha's death. This historical fact is confirmed by the Greek version of Jewish Scriptures, by the Septuagint, where the fourth year after Būddha's death, that is, B.C. 473, is substituted for the fourth year in Solomon's reign, when the foundation of the Temple took place.¹ The now well-established year of Būddha's death, B.C. 477, is thus confirmed by the Seventy whom Ptolemy, Asōka's contemporary, assembled at Alexandria, and the first part of whose version was published in B.C. 280. Near the same city were the settlements of the Essenic Theraputs, the connection of whose rites and doctrines with those of the Christian Church is testified by the Church historian Eusebius.²

The doctrines of these Jewish dissenters, borrowed from India, were certainly in part represented by Stephen, who first applied to Jesus the Essenic doctrine of the Angel-Messiah, thus introducing into the Christian Church the doctrine of Jesus as an incarnate angel. After the death of Stephen, Saul the Pharisee became converted to the doctrines proclaimed by the man over whose execution he had presided. These doctrines were

¹ Compare our German book cited above, i. 316-324. 341.

² Eusebius, "History of the Church," ii. 17.

never sanctioned by Jesus or the twelve apostles. By passing over in silence Paul and his peculiar doctrines, the Korân became a record of aboriginal Christianity as transmitted by a Christian sect in Arabia.

MAHOMED AND THE MESSIAH.

We cannot accept the vague and contradictory traditions about Mahomed having been instructed by a Christian monk alternately called Bahira, Sergius, Georgius, and Nestor, or by a slave, Jabr.¹ It is certain that Mahomed has not used a Greek Testament, and doubtful whether an Arabic version existed at his time, for the Christians then exclusively spoke the Syrian language. But it can be rendered certain that Mahomed received instruction from Christian friends, and it is possible that his cousin Warakah early belonged to a Christian community. The most different Christian sects were then represented in Arabia, from the Arians to the Ebionites; from the Marianites, who held Mary to be the third person in the divine Trinity, to the Colyridians (from *colyris*, cakes), who offered cakes to Mary and worshipped her, though denying her enduring virginity.² The most numerous Christian sect in Arabia was that of the Ebionites,

¹ These tales originated in those passages of the Korân (sur. xvi. 105) where Mahomed's enemies are recorded to have said: "It is only some mortal who teaches him. . . . The tongue of him they lean towards is barbarous, and this is plain Arabic."

² "Epiphanius contra octoginta hæreses," cap. 79.

or "the poor," possibly so called because Jesus had taught the Gospel to the poor. These Jewish Christians, like the aboriginal Christians or Nazareans, are said to have possessed but one Gospel, called after Matthew or after the Hebrews, which the Nazareans had preserved in the aboriginal Hebrew form up to the fourth century.

We know of the Ebionites and of those who represented a cognate Christianity, like the Nazareans and the followers of Cerinthus, that they repudiated as "an apostate from the Law" the Apostle Paul, rejecting his epistles and the Acts. They also possessed a secret scripture, "The Preaching of Paul," in which his doctrines were attacked.¹ These Ebionite scriptures and secret traditions seem to have been the principal sources from which Mahomed derived his knowledge of Christian doctrines through competent persons. For it is certain that in the Korân all peculiar doctrines of Paul have been excluded. To make in every instance the right selection among the sources of knowledge open to Mahomed's advisers would have been impossible for them as also for men of all times. In as far as they and Mahomed succeeded in this task, it must be attributed to the reliability of Ebionite tradition and to divine guidance. Because Mahomed tried to understand and to propagate the non-Paulinic Christianity of the Ebionites, his doctrines went back, as far as it was

¹ "Iron. har.," i. 26, 2. Hilgenfeld, *l. c.*, 39-42 *f.* On the "evangelium pauperum Essenorum," 201.

possible in his time, to aboriginal or pre-Paulinic Christianity, and they nearly approached the principal doctrine of Jesus on the Holy Spirit's presence in mankind.

The system of Paul's doctrines is based on the assumption that, in consequence of the fall of Adam and Eve, the Spirit which God had breathed into the nostrils of Adam was withdrawn. Mahomed taught that in the beginning God breathed his Spirit into man, and not a word in the Korán refers to a withdrawal of the same, which has been perhaps indicated in Genesis.¹ It can therefore be asserted that the doctrine of Jesus on the presence of the Spirit of God in mankind, which Paul denied, is in harmony with the doctrines in the Korán. But the consciousness of the presence and power of the Spirit of God had to be renewed. This requirement was met by Mahomed's teaching, that "in suitable intervals" God sent "apostles with revelations." As one of these apostles, and, according to his belief, as the last of the announced prophets, Mahomed proclaimed that "the guidance of humanity" was assigned to Islam.²

Instead of promulgating the Alexandrian and Buddhist doctrine of successive incarnations of angels, which doctrine (Philo in ?) the Book of Wisdom had applied to Israel's history, and Stephen and Paul to Christ, Mahomed distinguishes only in so far the prophets and apostles from their

¹ Sur. xxxviii. 70; Gen. vi. 3.

² Sur. xcii. (Sale).

contemporaries as the former possessed the Spirit in greater power. He states that also Jesus had been "strengthened" with the Holy Spirit, in harmony, as is implied, with a passage in the 80th Psalm on the Son of Man, whom God strengthened unto himself. Repeatedly in the Korân incarnations of angels are excluded.¹

"If we please, we can make of you angels in the earth to succeed you; and verily he [Jesus] is a sign; doubt not then concerning it, but follow this right way, and let not the Devil turn you away; verily he is to you an open foe." "Were there angels on the earth walking in quiet, we had surely sent them." "God does not bid you take the angels and the prophets for your lords." Mahomed insisted that he was "ought but a mortal apostle." "Say, we believe in God and that which has been sent down to Abraham, to Ishmael and Jacob and the tribes, and that which was given over to Moses and Jesus and the prophets by their Lord; we make no distinction between any of them, and unto him we are resigned." "God is the patron of them who believe; he brings them forth from darkness into light." In so far as God through the Spirit spoke to all apostles, therefore as regards their direct communion with the unseen world, there was no distinction between the apostles. But Jesus, "the apostle of God to the children of Israel," though "no other than a servant," whom God "favoured

¹ We follow Palmer's translation in "Sacred Books of the East," vols. vi. and ix., edited by Max Müller.

with the gift of prophecy," was the announced Messiah, according to the doctrine of Mahomed. God set him up for "an example to the children of Israel," and "the Messiah doth surely not disdain to be a servant of God, nor do the angels who are nigh to him." Therefore Jesus was something more than the other mortal apostles, in the opinion of Mahomed.

From the Korân it can be assumed that Mahomed regarded Jesus not only as an exceptional, but even as a perfect instrument of the Holy Spirit. For whilst Adam is called "the chosen of God," Rafiq Illâh; Noah "the prophet of God," Nabîy Illâh; Abraham "the friend of God," Habib Illâh; Jesus is called "the Spirit of God," Ru'h 'Illâh, and Mahomed only "the apostle of God," 'Rasûl Illâh. According to the Korân, God has spoken with Moses because he "preferred" him before other prophets, and therefore he is called Kalîmu 'Illâh, "he with whom God spoke." But Jesus was announced to Mary as "a holy son" (or "pure boy"), and to the son of Mary "evident signs" (or miracles) "were given," and God "strengthened him with the Holy Spirit." John was to "confirm the Word from God," that is, Jesus who was announced by the angel as "the Word from God." "His name shall be the Messiah, Jesus the son of Mary, respected in this world and in the next, and one of those who are near to God." Yet "the Messiah, Jesus the son of Mary, is only the apostle of God and his Word, which he cast [moulded?] in Mary, and [that is] a Spirit from him." "And we have continued in the footsteps

of these [prophets] with Jesus the son of Mary, confirming what was before him and the Law, and we brought to him the Gospel, wherein there is guidance and light, by verifying what was before him of the Law, and a guidance and admonition for those who fear." The people had "but little knowledge" of the Spirit coming at the bidding of God.¹

Therefore Mahomed said: I am sent to "the people of the Book" (Israel) "to explain to you much of what ye had hidden of the Book [Bible], and to pardon much. There has come to you from God a light and a perspicuous Book [Korân]; God guides thereby those who follow His pleasure to the way of peace, and brings them into a right way."²

Gabriel, "a messenger of the Lord," was sent to give Mary a holy son. The angel said: "O Mary, verily God giveth thee glad tidings of a Word from him; his name shall be the Messiah—Jesus the son of Mary, regarded in this world and the next and of those whose place is nigh to God. . . . I am only a messenger of thy Lord, to bestow on thee a pure boy [a holy son]. Said she, How can I have a boy? . . . He said: Thus saith thy Lord, It is easy for me. . . . So she conceived him and retired with him into a remote place. And the labour-pains came upon her at the trunk of a palm-tree."³

The trait in the legend of Mary, that her holy son was born near the trunk of a palm, proves a

¹ Sur. ii. 254, xix. 16-21, iii. 40, iv. 169, 170, v. 50, xvii. 87.

² Sur. iv. 19.

³ Sur. iii. 39, 40, xix. 16-21.

connection with a Būddha-legend. For Būddha, "holy" son of the virgin Maya, "the celestial woman," is said to have been born under two golden trees, that is, the Bodhi-tree, the tree of knowledge (originally Palasa, that is, the "fig-tree," later the acacia), and secondly under the Asōka-tree, the tree of knowledge, which the Egyptians in pre-Mosaic times symbolized by a palm. These two trees of the legend on the terrestrial Paradise are united into one tree in Genesis, and it was natural that the Mahomedan legend followed this tradition.

The legend of the Messiah as son of a virgin, transferred to the Korân from the Gospel and the tradition underlying it, has originated in star symbolism, as we pointed out.¹ The virgin-legend can be traced to Genesis and to the Apocalypse, and connected with similar traditions on the birth of Būddha, Sraosha, and other heroes of light. This could not have been known to Mahomed or to the compilers of the Korân, though it must be assumed that those knew that connection who first applied this astronomical and astrological symbolism to the Messiah. Mahomed regarded the "twelve signs" of the Zodiac, and apparently also the "figures" connected with them, as set up and guarded by God.²

¹ Comp. Matt. ii. 1, 2, about the "star-seers from the East" inquiring after the new-born King of the Jews, whose star they had seen.

² Sur. xv. 18. In the time of Origen some Ebionites believed in the virgin-born. To these must have belonged Mahomed's informants.

In the Korân the highest of all apostles, Jesus the Messiah, is brought into connection with the apostles whom God sent to other nations.¹ According to tradition, Hud was sent to the Arabian tribe of the Ad, the apostle Saleh to the Thamûd, Abraham to Babel, Lot to Sodom, and Shoaib to Midian. Mahomed recognized only seven great prophets, Adam, Abraham, Ishmael, Isaak, Jacob, Moses, and Jesus, of whom the last, as the Messiah, was the greatest. All these were held to be human organs of the Holy Spirit, and in nowise dependent on one or more angels for their guidance. Yet Gabriel was sent to Mary, according to the Gospel and the Korân; and so was he sent to Mahomed to announce to him his apostleship. It is important to distinguish the position assigned to Gabriel in the Gospel and that given him in the Korân. The Gospel after Luke describes him as the angel standing before God,² and thus as identical with the angel by God's throne or Metatron, whom the Targum mentions as the angel who was with Israel in the wilderness, and whom Paul calls "the spiritual rock," or Christ. Only the Paulinic Gospel refers to Gabriel, and the position there assigned to him is identical with that given to the Angel-Messiah whom Paul preached. We found this doctrine of the Angel-Messiah to have belonged to the tradition of Jewish dissenters, the Essenes, and distinguished

¹ Sur. x. 48-50; comp. Midrash Rabba, Ialkud to Numb. xxii. 2.

² Luke i. 19.

from the Messianic conceptions of Jesus and the recognized tradition at Jerusalem.

Whilst in the Paulinic Gospel it is Christ himself, the first among the angels, the Angel-Messiah, who under the name of Gabriel announces his incarnation, the Korân knows no Angel-Messiah whom he could identify with Gabriel. If, through his friends, Mahomed had a general knowledge of the Apocalypse, he must have been struck by the position assigned to the first of seven angels in this Essenic, though anti-Paulinic, scripture. That is exactly the same which is given to Gabriel in the Korân. The Apocalypse describes a mighty angel, near to him who sat on the throne, as holding in his hand a sealed book (the Old Testament?), then that book as opened by Jesus, and containing the accomplishment of "the mystery of God," the final revelation. Even the seer of this vision could not understand its contents, but in another vision an angel was seen with "an everlasting Gospel." If Mahomed was informed of these recorded visions, and knew the identity of this revealing angel and Gabriel, he must have longed to be shown "the Book" which seven centuries before him the seer could not read.

Such thoughts may have been in Mahomed's mind before the recorded apparition to him of the angel who called on him to read. According to tradition, the angel held in his hand a Book bound in silk, covered with pearls of Paradise and gold, written on both sides, as the Book was which the Apocalypse describes. Though Mahomed could not

read, he might hope to receive an intuitive perception of the contents of the Book in the angel's hand. We would thus explain the words at the beginning of the second Sura: "There" or "That is the Book." We can hardly consider it as doubtful that this passage, with the words following, "in which there is no doubt," was placed at the beginning of the Korân in order to indicate thereby that this Book, though not compiled till after Mahomed's death, contains a continuous infallible revelation, every alteration of the record of which, as in the Apocalypse, is prohibited at God's command.

The Messianic doctrine in the Korân is certainly not an imitation of the doctrine on the double Messiah in the Revelation of John, which doctrine can be proved to agree in essential points with that of Cerinthus as transmitted by Irenæus. According to the latter, the Jewish gnostic Cerinthus was by the Apostle John called at Ephesus "an enemy of the truth," and in his Epistle, John designated as a liar that contemporary of his who promulgated the anti-Christian doctrine according to which Jesus was distinguished from Christ, as in the Apocalypse and also according to the doctrine of Cerinthus. Of none other than of him the promulgation of such a doctrine in the apostolic age can be proved, so that, without the confirmatory testimony of the presbyter Caius and of Bishop Dionysius, Cerinthus, we submit, must be regarded as the "John" of the Apocalypse.¹ According to the doctrine of the

¹ "Der Doppel-Messias in der Johannes-Apocalypse," in "Die Ueberlieferung," ii. 118-130.

apostles at Jerusalem and of Mahomed, Jesus was the Christ as the anointed man, not as the incarnate Angel-Messiah born by a virgin, nor as the man united with the celestial Christ by the Holy Spirit, that is, with the first among angels. These conceptions of an Angel-Messiah, or a double Messiah, were not recognized by the Massôra, by Jesus, by the twelve apostles, or by Mahomed.

In the Korân Jesus the Messiah is distinguished from angels, not only physically, but spiritually. As Jesus is in the Gospel distinguished from the angel Gabriel who announces Messiah's birth, so in the Korân Mahomed is distinguished from the angel Gabriel who announces his apostleship. The apostle was in no wise dependent on Gabriel or any other angel; he received his guidance directly from God. Thus also the Apostle John opposes—as we assert—the implied Cerinthian conception of an Angel-Messiah as the spiritual guide of the human Messiah. He refers his readers to the "unction from him who is holy," as already received directly, without any mediation of an angel. That unction which excludes all other teachers, since it teaches all things, being truth and no lie, the unction through which God anointed Jesus, is the innate Word which is able to heal the soul, and through which a spiritual communion with God can be established. In perfect harmony with this apostolic doctrine, it is stated in the Korân that God himself "aided" and "strengthened" Jesus "with the Holy Spirit." Had Mahomed's Christian informants not been so careful in following the pre-Paulinic doctrine only,

they might have been misled, by the Paulinic Gospel after Luke, into the belief that an angel "strengthened" Jesus on the Mount of Olives.¹

Everything points to the conclusion that Mahomed's Ebionite informants pursued the object to take their stand on the recognized Hebrew tradition and on the aboriginal or non-Paulinic Christianity taught by Jesus. We find in the Korân not the least reference to the Paulinic doctrines on the pre-nundane personal existence of Christ, who yet is not the creator of the world, on his atoning sacrificial death by the blood of his cross, nor to the doctrine that the Spirit of promise did not descend till after this sacrificial death, and exclusively for the believers in the same; nor to the resurrection of Jesus on the third day according to the Scriptures, as the exact fulfilment of a prophecy by Moses.

Because Paul had connected with the crucifixion of Jesus the doctrine of his sacrificial death, that is, the reconciliation thereby effected between God and humanity, for this reason Mahomed seems to have denied the crucifixion of Jesus, as this was likewise done by other opposers of Paul. Although the anti-Pauline author of the Apocalypse in one passage refers to the crucifixion of "our Lord" at Jerusalem, he brings that event in no connection with the celestial Christ. This entirely agrees with the doctrine of Cerinthus, according to which Christ was not crucified with Jesus, but left him before

¹ Luke xxii. 43; 1 John ii. 20; comp. Isa. liv. 13; Jer. xxxi. 31-34.

his suffering. The words in the Korân on the crucifixion exclude every distinction between Jesus and Christ. God said to Jesus: "I will make thee die and take thee up again to me, and will clear thee of those who misbelieve; and I will make those who follow thee above those who misbelieve [Christians above Jews] at the Day of Judgment; and then to me is your return, and I will decide between you concerning that wherein ye disagree." In another passage the crucifixion of Jesus is absolutely denied. The misbelievers said: "Verily we have killed the Messiah, Jesus the son of Mary, the apostle of God; yet they did not kill him, but a similitude was made for them."¹

Like the Paulinian doctrine on the resurrection of Jesus as fulfilment of a Mosaic prophecy—a supposition excluded by the first three gospels—the Paulinic doctrine on a personal return of Christ to the earth² is not recorded in the Korân. In it no reference is found to the words of Jesus which can be shown to form the historical basis for the dogmatic enlargements leading to the doctrine on his

¹ Sur. iii. 47, 48, iv. 156. A similar conception was promulgated by the earliest gnostics, Cerinthus, Basilides ("Iren. hæc.," i. 4), Carpocrates, and others.

² In the writings of the apostolic Fathers, excepting two doubtful passages in the Epistles of Ignatius (Magn. xi.; Smyrn. iii.), as also in those of Irenæus and Clement of Alexandria, there is no reference to a second coming of Christ, which Justin develops by figurative explanations of passages in the Old Testament, not by words of Christ or his apostles. The Fourth Gospel knows no distinction between a coming of Christ in lowliness and in glory.

personal return in glory. Mahomed's friends may, however, have communicated to him the words recorded in Matthew's Gospel, according to which already Jesus would have gathered together the children of Jerusalem, if they had willed it; their house would be left unto them desolate, and they would not see him until they had welcomed the time of Messianic fulfilment in the unexplained words of the Psalmist and Seer: "Blessed be he that cometh in the name of the Lord." As already observed, we consider it probable that Jesus has referred these words of the 118th Psalm to the promised prophet in the spirit and power of Elias, who should therefore come in the name or Spirit of the Lord, to reconcile Jews and Christians. If so, the time of Elias would be that to which Jesus referred when Israel would (spiritually) see him, the time of the fulfilment of all Messianic prophecies. The partial non-fulfilment of these, especially the acknowledged fact that Elias had not come, was the cause why the Jews did not as a nation recognize in Jesus the promised Messiah, that is, the bringer in of the promised new and spiritual covenant.¹

We venture to submit the following explanation of this mystery. The gathering of united Jews and peoples of other nations in the promised land, to which prophecies refer, will be contemporaneous with the seeing or spiritual beholding, with the recognizing of Jesus as Messiah, as the Sower who

¹ Matt. xxiii. 37-39; Ps. cxviii. 22-26. We refer verses 22 and 23 to the first and personal—verse 26 to a second and spiritual coming of Christ in the time of Elias.

announced the future harvest of the kingdom of heaven. The centre of this brotherly union of Jews and others in the time of Elias will be formed by Jews and Mahomedans, that is, by Jewish Christians.

Even if Mahomed should have known these words of Jesus referring to Israel's future, he could hardly have developed from them the above indicated conclusions. But had he wished to hasten the time to which those words point, it would have been necessary to return to pre-Paulinic Christianity. For the future event marked by Jesus, his being seen or recognized by Israel, whom God did not cast off, had by Paul been brought into connection with an apparition of Christ on a cloud, which would take place in his lifetime, for the gathering of those who believed in Paul's gospel. This expectation of a visible return of Christ Paul announced on the authority of a "word of the Lord," that is, as we explain, of the above-cited word of Jesus. Paul must have believed that with him the time had come when Jesus would be seen by Israel. It is possible that Mahomed had some mysterious conception on the personal return of Jesus as Messiah in glory, but such a conception must have been absolutely different from that which Paul entertained. At all events, a touching tradition connects Mahomed with Christ returned to the earth. In the Hujra at Medina, where Mahomed lies buried, there is an empty grave which Mahomedans explain by an inscription to be that of the returning Jesus Christ. He is called Seyedna Isa bin Maryam, that

is, "Our Lord Jesus Christ, son of Mary." On the supposition that Mahomed knew the above-cited words of Jesus—however those words be interpreted—the prophet of Arabia could not have referred to so mysterious a prophecy, because the great majority of the Christians in his time had been misled by Paul's doctrine of Christ's return on a cloud. After the death of Paul, when this expectation had, by the inexorable facts of history, been judged as a false one, it was kept up by recording in the Acts the asserted visible ascension on a cloud, and the announcement, by two mysterious men in white apparel, of Christ's return in like manner as he had been seen to go into heaven, that is, personally on a cloud. So unhistorical was this record that whilst Luke in his gospel had referred the ascension to the day of Christ's resurrection, the same Luke in the Acts is declared to have testified to the ascension on the fortieth day after the resurrection.¹

The object of inserting sooner or later in the Acts this account of the visible lifting up of Jesus, and his personal return on a cloud, seems to us to have been the intention to confirm Paul's solemn announcement of such an event. "For this we say unto you as a word of the Lord, that we which are alive and remain unto the coming shall not go before them that are asleep. For he himself, the Lord, shall descend from heaven with a shout and the voice of the archangel and with the trump of God, and the dead in Christ shall rise

¹ Luke xxiv. 1, 50-52; Acts ii. 3, 9-14.

first. Then we which are alive and remain shall be caught up together in the clouds, to meet the Lord in the air, and shall for ever be with the Lord." According to the so-called Second Epistle of Peter, on the day of the Lord "the heavens shall pass away with a great noise, and the earth shall melt with heat, and the earth and the works on the same shall be burned up." According to the Apocalypse, Christ is to rule over the earth a thousand years, and the coming of Christ was then expected soon to take place.¹ The true followers of Jesus can but be grateful to Mahomed and his counsellors that the Korán takes no cognizance of such expectations.

It is true that the doctrine of Three Divine Persons in Unity has not in this form originated with Paul; yet the position which he and Philo and the Targum before him had assigned to the pre-mundane Messiah laid the basis to this doctrine. To the Trinitarian doctrine, which the Church seems to have introduced in the second century,² the Korán opposes the fundamental doctrines of the faith promulgated by Mahomed, that there is no God but God, and that Mahomed, like Jesus the Messiah and others, is his apostle. "The Messiah, Jesus the son of Mary, is but the apostle of God, and his Word which he cast [ingrafted?] into Mary, and [that is] a Spirit going forth from him.

¹ 1 Thess. iv. 15-17; 2 Pet. iii. 10; Rev. xx. 1-6. The announced "sign of the Son of man in heaven" will be explained by the future (Matt. xxiv. 30).

² Comp. l. c., ii. 213-221.

Believe, then, in God and his apostles, and say not Three. Have done! It were better for you. God is only One God." "The Messiah does surely not disdain to be a servant of God, nor do the angels who are nigh to him." "Those misbelieve who say, Verily God is the Messiah, the son of Mary," or "Verily God is the third of three." "O Jesus the son of Mary, is it thou who didst say to men, Take me and my mother for two Gods beside God?"¹

"When the son of Mary was set forth as a parable, behold the people turned away from him and said, Are our Gods [the Elohim] better or is he? He is but a servant to whom we have been gracious, and we have made him an example for the children of Israel. . . . When Jesus came with manifest signs, he said, I am come to you with wisdom, and I will explain to you something of that wherein ye did dispute; then fear God, obey me; verily God he is my Lord and your Lord, serve him then, this is the right way." "He is the First and the Last." "God does not bid you take the angels and the prophets for your Lords." "On the day of judgment God will say to the angels, Are these those who used to worship you?"²

The words "the First and the Last" are as cer-

¹ Sur. iv. 168-170, 19, v. 76, 77, 116.

² Sur. xliii. 57-64, lvii. 3, iii. 74, xxxiv. 39, xliii. 65. The disputes may have originated in "ambiguous verses" which God alone can explain (sur. iii. 5). Jesus as "the Wisdom of God," who spoke in parables, could be called "a parable," since his doctrine admitted of a double explanation. The Korân claims to be "a perspicuous book" (iv. 19).

tainly derived from the Apocalypse, than "my Lord and your Lord" refer to the Gospel after John. From the Old Testament one passage only is literally translated in the Korân: "The righteous [Muslim] shall inherit the land, and dwell therein for ever."¹

If it had been possible at the time of Mahomed to explain the development in the gospels, particularly the relations of the Fourth Gospel to the first three, Mahomed might have been preserved from the error of applying to himself and his mission what had been published in the second century about the so-called promise of Jesus, that he would send from the Father another advocate or Paraclete, the Spirit of truth leading into all truth. "Jesus the son of Mary said, O children of Israel, verily I am the apostle of God to you, verifying the Law that was before me, and giving you glad tidings of a prophet who shall come after me, whose name shall be Achmed; but when he did come they said, This is manifest sorcery." Mahomed cannot have imagined that this so-called prophecy of Jesus, wrongly translated in the Korân,² was invented in order to claim for the peculiar Paulinic doctrines the authority of Jesus, and also to lay a foundation for the doctrine of the divine Trinity, which seems to have been first introduced by the Montanists.

The Korân knows nothing of the Paulinian

¹ Sur. xxi. 104, 105; Ps. xxxvii. 29.

² Sur. lxi. 6. Mahomed's name Achmed, or periclytos for paracletos.

doctrine on hereditary sin. It lies in the nature of man to sin, and sin consists in making a wrong use of his free-will. Though the Korân does not state what sin is, the above explanation of sin is therein clearly indicated. Mahomed did not believe in the doctrine of righteousness by faith, or in any doctrines which Paul had introduced into Christianity. Also he appears to have regarded the Law of Moses in so far only as binding on his conscience, as it had been explained by prophets. Mahomed demanded from his followers that they should believe in him as the last of the prophets or apostles, this being the right way of receiving God's direction. Mahomed attached great importance to prayer, for which he fixed regular times. "Be ye steadfast in prayer and give alms, and whatsoever good ye send before your own souls, ye shall find it with God, for God in all ye do doth see. Also "God and his angels pray for men, to bring them forth out of darkness into light."¹ The spiritual union in the universe is thus testified in the Korân.

Islam, or "resignation," according to Mahomed's doctrine, means the patient but not passive waiting of man for the guidance from above, for "God's guidance," that is, "the [good] guidance,"² which will enable him to know and to do God's will. The word "salm" implies not in the first place or exclusively submission to God's will, but, on the

¹ Sur. ii. 104, 278; comp. xxii. 78, lxxiii. 22, xxxiii. 42.

² Sur. ii. 114.

contrary, means one who strives after righteousness with all his strength.¹ The true followers of Islam will believe and confirm what has been taught by the messengers of God, and they will try rightly to explain the doctrinal development in the Scriptures. The Korân acknowledges the free-will of God and the free-will of man, who is regarded as a co-operator in his salvation. Yet the apparent discordances in the Korân on the subject of free-will very naturally called forth feuds between Muslims and Christians on this question. It seems to be a contradiction that whilst sin is said to be disobeying of God's will, the latter is only from time to time made known to succeeding prophets, and through them to all men with increasing fulness. But this is not a denial of man's free-will, since man has only to be willing to weigh and to follow the precepts of the apostles in order to be sure of the divine guidance. "God sends down of his grace on whomsoever of his servants he wills." "Wherefore did ye kill God's prophets of yore, if ye were true believers?"²

Timely repentance is recommended, as also the offering of "sacrifices" to God; but these are designated as only then "valuable" when they "go forth from the piety of human hearts." Hereby it is clearly indicated that the sacrifice of self-will, the "resignation" in the divine will, to which the Korân so often refers, is the only sacrifice well

¹ Syed Ameer Ali, "The Life and Teachings of Mahomed," 159.

² Sur. ii. 84, 85.

pleasing to God. Faith in divine guidance, good works, and humility lead to a blessing.

A Muslim, or "righteous one," must be willing to follow the will of God, to strive for the better knowledge of it, and to do the same. If Mahomed had not recognized free-will, he could not have announced the doctrine of rewards and punishments. "Verily, when one of you commits a good deed, God will reward it in his eyes with great reward; who does evil and is surrounded by misdeeds, they will become associates of hell fire." "Righteousness is not that ye turn your faces [in prayer] towards the east or the west; righteousness is of him who believes in God and the last day and the angels and the Book and prophets, who gives wealth for the sake of God to his kindred and orphans and poor, and the son of the road [the wayfarer] and those in captivity; and who is steadfast in prayer and gives alms, and those who are sure of their covenant when they make a covenant, and the patient in poverty and in distress and in time of violence; these are those who are true, and these are those who fear [God]." The Muslim must believe and do good works and humble himself before the Lord, knowing that "God steps in between a man and his heart." He knows "the abode of future life is better for those who fear." "If I knew the unseen, I should surely have much that is good, nor would evil touch me."¹ No good works in themselves, no self-righteousness suffices

¹ Sur. ii. 75, 172, viii. 24, vii. 169, 188.

for winning Paradise. Even in the last moments of his conscious life Mahomed prayed for "forgiveness," and he thought of "the glorious associates on high." It is not Mahomed's fault if his followers entertain fatalistic and materialistic views on the future.

We can now answer the question, in what sense, according to the Korân, a Redeemer is necessary. God himself will atone and forgive sin. There is no need for a vicariate sacrifice to bring about a reconciliation between God and humanity. "The camels [for sacrifice] we have made for you the symbols of God; so mention the name of God over them, as they stand in a row [to be sacrificed]. Their meat will never reach God, nor yet their blood, but the piety from you will reach to him." "Lord, make us not to carry what we have no strength for, but forgive us and pardon us and have mercy on us." "God will cover for you your offences, and will forgive you, for God is Lord of mighty grace," God has been "gracious" to his "servant" Jesus. "The Spirit comes of the bidding of the Lord."¹ It is "with the permission of God" that the first among angels, Gabriel, the revealer of the Word of God, from time to time became the mediator of spiritual communications. Angels are messengers of God who do his pleasure, but they have never walked on earth.

Mahomed has in no wise brought the birth of Jesus into connection with the Paulinic-Essenic

¹ Sur. xxii. 37, ii. 285 f., viii. 29, xliii. 47-51, xvii. 87.

doctrine of an Angel-Messiah, which points back to Buddhism. Jesus and Mahomed have opposed this doctrine. It does not appear that Mahomed has called Jesus "the Son of man," which Messianically interpreted title, referred to in the 80th Psalm and the Danielic vision, Jesus applied to himself, as pointing, like the 118th Psalm, to the Messianic kingdom in Israel which began with his preaching. Mahomed's conception of Jesus as the Messiah agreed with that recorded in the 80th Psalm and in Daniel's vision, where the Son of man is described as raised from earth to heaven, not as come down from heaven to earth.

It is the crown of Islam that its author associated himself with original, not with Paulinic, Christianity.

THE FUTURE OF ISLAM.

We have thus tried to indicate in general outlines the relations between Islam and aboriginal Christianity. We have done so without prejudice, according to the principles of criticism which science has now established, and with an eye to peace and good-will among the religions of mankind. In conclusion, we ask whether the place which Mahomedan States take in the civilized world is that which seems to be due to their high conception on the unity of God. In general terms the answer must be that the place ought to be a very much higher one than that which any of these States have occupied or now occupy. We have to point out the chief hindrances which stand in the way of that

intellectual and social progress without which Islam cannot fulfil its high destiny.

First of all, the followers of Mahomed do not follow his command to believe what prophets before him have said, and what he had come to confirm. The highest among these messengers of God, the prophet among all prophets, the apostle above all apostles, according to the doctrine of the Korân, was Jesus, the promised Messiah or Christ. If it had been possible in the time of Mahomed to draw a distinct line of demarcation between what Jesus really said and that which had been wrongly attributed to him in the New Testament, Mahomed would have conveyed this inestimable truth, not only to the Arabs, but to the whole world. He has not clearly indicated, and indeed could not have done so, not having himself known the Bible, in what part of the Scriptures the most faithful record of words of Jesus is contained; yet we find, as already stated, a clear indication in the Korân that the peculiar doctrinal principles announced by Paul and adapted to Jesus were by Mahomed believed not to harmonize with the doctrines of the Messiah, but to be in essential points directly opposed to the same. It may perhaps be assumed, not contrary to anything contained in the Korân, that according to the conviction at which Mahomed had arrived, and this gradually, not without serious inquiry, the sermon on the mount, the parables about the kingdom of heaven, the prayer which Jesus taught his disciples, and the words which he addressed to them in secret—perhaps partly recorded in the

Fourth Gospel—contain the most genuine and the most important sayings of Jesus. In none of these sayings of Jesus is there the slightest reference to those doctrines which, by his influence, chiefly on Essenic Christians, Paul has been able to introduce into the Christian community.

The scientific inquiry into the truths of the Bible points with irresistible force to this result. The general harmony of the doctrines recorded or indicated in the Korân with the results of scientific Biblical investigations cannot be regarded as a chance coincidence. If this agreement could be explained by human design, not by the trustworthiness of the tradition transmitted by Ebionitic Christians, the Korân would point to those results of Biblical criticism, unknown even two centuries ago, without which the Bible would have remained for all, what it is still for millions, a sealed book.

Only by application of the principles of scientific inquiry it has become possible to excavate the foundations of pre-Paulinic Christianity. On these rests the doctrinal edifice of the Korân. The Korân was neither written nor ordered to be composed by Mahomed. He would have protested against it, as a whole, and as a supposed for ever binding code of laws; and in a much higher degree Jesus would protest against the scriptures of the New Testament. Moreover, Mahomed would not have composed a book for religious use without frequent references to the best authenticated sayings of Jesus, which form the very foundation of Mahomed's most essential

doctrines. It might be objected that some of the doctrines conveyed by Jesus' sermon on the mount, as, for instance, the injunction to love the enemy and to be peacemakers, have not been practised by the followers of Mahomed; but on this point Christians have to reproach themselves in like manner.

The Muslim will be able—it is hoped—not only to read and explain the Korân according to its “true reading,” as it is recommended in this Book, but also to have a feeling heart for the incomparably sublime prayer which their “Lord” Jesus addressed to the One God. The time will surely come when they will teach that prayer in their schools, repeat it in their mosques and at their private devotions. They will recognize it as a prayer for the divine “direction” of humanity through the Spirit, a prayer for the submission, resignation, or Islam of the human will to the will of God, who is in heaven. Mahomed must have feared that by the word “Father,” which in the Korân is never applied to God, his followers might be misled into the belief that in a literal and fleshly sense man can be a son of God. The Muslim will remain in perfect accord with the doctrines of the Korân if they pray with Jesus the Messiah: “Our Father, which art in heaven.”

The “name” of God which was “in” the angel in the wilderness means the Spirit of God, whom Gabriel is said to have brought to Mary and to Mahomed. God himself “breathed” of his Spirit into Jesus. The Muslims revere the name Allah as holy, and they believe in the “holy” son of

Mary. Through the name or Spirit of God Jesus and other men have cast out devils "with the permission of God," as the Korân indicates. Therefore Mahomedans will but repeat an ancient prayer when they say, with Jesus, "hallowed be thy name." The Muslim believes that he must be resigned to the will of God, and therefore he can give expression to this his ancestral faith by the words of the prayer, "Thy will be done as in heaven so on earth." Mahomedans, Jews, and Christians—in future, all men—will pray to God for the daily bread, food for body and soul. Like Jesus, Mahomed has taught that God forgives sin, and that men are to forgive trespasses. With Jesus Mahomedans will pray: "Forgive us our trespasses as we forgive them that trespass against us." To pray for the continuity of divine guidance is to pray that man may never be forsaken by the same, may not be tempted to follow his own will. This is the meaning of the words, "Lead us not into temptation, but deliver us from evil." The prayer of Jesus, which, if Mahomed knew it, will have been for him a guidance and a comfort, ends with the words which are repeatedly implied in the Korân: "Thine is the kingdom, the power and the glory, for ever and ever."

If the first hindrance which stands in the way of Islam's progress consists in the little regard which Mahomedans have for that which has been said by apostles before Mahomed, especially by Jesus the Messiah, the second hindrance lies in the want of a suitable education for the lower and

middle classes. A carefully composed extract from the Korân (also translated in other languages), with annotations pointing out its innermost germ, and a popular epitome of the world's history, the elements of the comparative science of religions, the laws of nature, love towards all men, kindness to animals, love of truth, cleanliness and sanitary science ought to be taught to the followers of Mahomed by the best attainable teachers, irrespectively of their nationality or creed.

Thus enlightened, the people of Islam will be saved from the consequences of superstition, and soon understand the necessity of not regarding the Korân as a compendium of revelations. The real place of the Korân in universal history will then be understood by them, and thus this Book will be all the more prized. If Mahomedans seek in the Korân the basis of a divine plan, together with results of human experience, practical wisdom for the terrestrial and the super-terrestrial life, it will go with them as with the Christians, since they began to recognize in their Holy Scriptures the wisdom of men enlightened by the Holy Spirit. They will then observe how the sublime doctrines of Jesus are approximated by those of Mahomed. Another effect of a suitable general education will be the disappearance of the still legally secured inequality between different nationalities, between persons of different ranks or creeds, above all between man and woman, and finally the abolition of slavery.

It has been argued, with the convincing power of truth, that whilst slavery was not by aboriginal

Christianity denounced as a curse of humanity,¹ yet that, "by connecting the most onerous responsibilities with its practice, Mahomed's religion provided for its gradual but absolute extinction." Mahomed exhorted his followers to enfranchise slaves, "than which there was not a more acceptable act to God." He ruled "that for certain sins of omission the penalty should be the manumission of slaves; he ordered that a slave should be allowed to buy himself off by the wages of his service, and that in case the unfortunate beings had no present means of gain, and wanted to earn in some other employment enough to purchase their liberty, advances were to be made him from public funds. In certain contingencies it was provided that the slave should become enfranchised without interference, and even against the will, of his master. The contract or agreement in which the least doubt was discovered was constructed most favourably in the interests of the slave, and the slightest promise on the part of the master was made obligatory for the purposes of enfranchisement."²

¹ According to Jewish law, "He that stealeth a man [an Israelite ?] and selleth him, or if he be found in his hand, he shall surely be put to death" (Exod. xxi. 16, Deut. xxiv. 7). But Paul urges that the slave in a Christian household, though he have the prospect of being freed, is not to aim at his liberation (1 Cor. vii. 20-22). Even the runaway slave Onesimus, whom Paul had converted, was sent back to his master Philemon, who is to receive him as a "beloved brother," wherein the legal emancipation is not necessarily included (Philem. 10-19). But compare 1 Tim. i. 8-12.

² Sur. xxiv. 23, &c.; Syed Ameer Ali, *l. c.*, 254-256.

What in our days is not happily called "a crusade" against slavery—a word to which "a crescentade" has been opposed—ought not to have been connected with the assertion that "to reduce the Negro to slavery is a right, since it is on Mahomedan doctrines that it reposes."¹ This direct charge against the Korân has not been repeated on another occasion, when, however, Cardinal Lavigerie challenged the Sheikhs ul Islam to declare that they consider the violent capture of an infidel, and his sale by the believer, as contrary to natural and to divine law. He adds: "I do not know in Africa a single independent Mahomedan State whose Sovereign does not permit, under the most atrocious conditions of barbarism, the hunting and the sale of slaves." We must admit this evidence, but such practice is a violation of Mahomed's words: "The worst of men is he who sells slaves."² As far as the Cardinal's words are directed against Mahomedan government, they are confirmed by the African traveller Rohlf, who wrote: "At present Islam has triumphed, and slavery, the inevitable consequence of Mahomedan government, is re-established."

These political influences, so contrary to the injunctions of the Korân, will not for ever be permitted to stand in the way of measures such as

¹ Cardinal Lavigerie at Sainte-Gudule, August 15, 1888; comp. *Indépendance Belge*, August 16.

² According to the second source of Mahomedan law, to the authenticated tradition or Hadîs, accepted by Sunnis and Shiâhs alike, and communicated by Jâbir Ibn Abdullah (Leitner, "Diplomatic Fly-sheets," August 14, 1888).

those now being taken by united Powers to prevent in Africa the exportation of slaves and the importation of arms and ammunition. Even the conception of a crusade against Islam would be impossible in our days of enlightenment. If such an attack were anywhere attempted, it would inevitably call forth the Jihád, or "the utmost effort," for "the protection of Mahomedanism against assault." But even the Jihád so explained, and what was later called "the holy war," a "righteous effort of waging war in self-defence against the grossest outrage on one's religion," is strictly limited by the Korán. "Permission is granted unto those who take arms against the unbelievers, *because they have been unjustly persecuted by them, and have been turned out of their habitations injuriously and for no other reason than because they say, Our Lord is God.*" "And if God did not repel the violence of some men by others, verily monasteries and churches and synagogues and mosques, wherein the name of God is frequently commemorated, would be utterly demolished."¹

Another serious hindrance, one of a political nature, to the progress of Islamite nations is the present degradation of woman. It may perhaps be assumed that unlimited polygamy prevailed among the Arabs prior to the promulgation of Islam. But from this it does not follow that Mahomed did provide efficient remedies against the accumulated

¹ Sura entitled "The Pilgrimage," Al Hajj: Dr. Leitner, "Jihád," in *Asiatic Quarterly Review*, October 1886.

evils of polygamy, which would have been impossible. As to his own example, we are of opinion that, had Khadija survived Mahomed, his faithfulness to her would have made of his life a protest against polygamy. Respecting his marriages after Khadija's death, they ought to be considered from the most humane point of view, after duly weighing extenuating circumstances.

Apart from the degradation of woman caused by polygamy, her social position is better than it has been generally acknowledged in Europe. Indeed, Professor Leitner, who has lived the greater part of his life among Mahomedans, and based his critical examination of Islamic schools on about 6000 school reports, asserts that "nothing, except perhaps the Hindu family-life in the higher castes, can exceed the respect, tenderness, purity, and legitimate influence of woman in the Mahomedan household. Mahomedan women are in possession of greater legal rights than are possessed by English women, even since the Married Women's Property Act, of 1882."¹

With regard to the veil, though it was not introduced by Khadija, the traditions about her gave a special sanction to it. She knew from Warakah that an angel of light flees on beholding unveiled woman; therefore when she saw an angel fly away whilst she took off her veil, she felt convinced that it was Gabriel that had appeared to Mahomed. It

¹ "Diplomatic Fly-sheets," March 6, 1888, p. 250 *f.*

was believed that the veil prevents evil spirits from doing harm.¹

Another hindrance to Islam's progress and to the peaceful relations between religions is the want of knowledge respecting symbols, particularly the symbol of the cross in its pre-Paulinic meaning. According to the teaching of Jesus, the cross continued to be what it had been for ages in India and Egypt, the symbol of divine enlightenment. The aboriginal cross, similar to the Greek letter tau, to which points the Greek word for the cross, *σταυρός*, in the form of a yoke, was by the ancient Egyptians and Indians respectively connected with the sun and with fire. The hieroglyph of the Tau meant *ankh*, or "enduring life,"² and the Swastika-cross—perhaps originally in the form of Tau—was formed by the two fire-sticks, the Arani of the ancient Indians. Fire became the symbol of the Spirit, and thus the cross indicated spiritual enlightenment. Jesus certainly connected no other sense with the cross. In order to follow him, man in whom is the Holy Spirit is to take up his cross, that is, the easy yoke of spiritual obedience.³ The historical and deeply poetical symbol of the Crucified, of Jesus, whom God anointed with the Holy Spirit,

¹ This superstitious idea may have stood in connection with the rabbinical explanation of Gen. vi. ; comp. 1 Cor. xi. 10.

² The Tau-cross is represented on a monument of the XVIIIth Dynasty at the end of a solar ray, connecting Pharaoh's nostrils with the solar disc, symbol of the throne of God. Moses knew this symbolism when he wrote that God breathed into man's nostrils the breath of life.

³ E. v. B., "Das Symbol des Kreuzes bei allen Nationen."

indicates that he followed the spiritual guidance, faithful unto the death of the cross. The cross ought to be seen on the top of the mosques, and Mahomedans will place it there when it will have become generally known what was its figurative meaning according to the teaching of Jesus the Messiah. For, as Mahomed rightly felt, Paul was not justified in connecting with the cross his doctrine of redemption, by asserting that the reconciliation between God and humanity had been brought about by the blood of Messiah's cross. Paul himself and his followers are, in the historical sense, the opposers, "the enemies of the cross of Christ."

Only a revision and partial reform will be required with regard to the five foundations or pillars of practice in Islam. The recital of the Kalimah or creed: "There is no Deity but God, and Mahomed is the Rasûl or apostle of God," will remain an unaltered institution; for the Korân constantly connects Mahomed with the previous apostles, above all with Jesus the Messiah. The Sulât (Salat) or prayer will remain "the pillar of religion." The partial ablutions ordered to precede prayer will be explained as symbols of the spiritual purity which the Muslim strives to attain. The Ramazan or month of fasting stands in connection with similar Jewish and Christian rites. The Zaka't, literally "purification," the legal alms or poor rate, is an admirable provision for the poor. The yearly Mahomedan pilgrimage, not obligatory, and undertaken only by those in easy circumstances, if freed from all superstitions, will be in future a true symbol of the brotherhood

of mankind. Under the protection of efficient arrangements, it will help to establish that progress, based on liberty, equality, and fraternity, which was the most sacred aim of Mahomed's mission. With regard to the house of God, the ideal of Mahomed was that of Isaiah and Jesus, "a house of prayer for all people."¹ As a matter of fact, the Mahomedan is not forbidden to worship in a Christian church or in a Jewish synagogue. The apostle who destroyed idolatry wherever he could do so had it not in his power to remove all idolatrous practices at the Kaaba and in other places. How could he have wished to prevent a future development and reformation? The principles of Islamic reform as broadly indicated above are either expressed or implied in the Korân and by living tradition.

A reformation of Islam in the spirit of its founder, but beyond what Mahomed could contemplate, is considered to be an impossibility by a high but not unprejudiced authority. Sir William Muir regards "the low position of Islam in the scale of civilization" as the necessary consequence of two causes. Islam's founder meant it only "for Arabia, not for the world; for the Arabs of the seventh century, not for the Arabs of all time; and being such, and nothing more, its claim of divine origin renders change or development impossible." Regarding the first point, the writer admits it to be doubtful whether Mahomed in his later days may

¹ Sur. iii. 90, xxii. 28; Isa. lvi. 7; Mark xi. 17.

have contemplated the reformation of other religions beyond the peninsula, or the further spread of his own. The second point is the most important. He observed that all the injunctions, "social and ceremonial, as well as doctrinal and didactic," are embodied in the Korán "as part of the divine Law," so that, "defying as sacrilege all human touch," the Korán stands "unalterable for ever. From the stiff and rigid shroud in which it is thus swathed, the religion of Mahomed cannot emerge. It has no plastic power beyond that exercised in its earliest days. Hardened now, and inelastic, it can neither adapt itself, nor yet shape its votaries, nor even suffer them to shape themselves, to the varying circumstances, the wants, and developments of mankind."¹

To the impartial reader we would suggest the following reply. What has become of the many injunctions in the Old Testament, embodied with every peculiarity of detail as part of the divine Law? How is to be explained the doctrinal development in the Bible? We are told in the New Testament that since the most ancient times essential doctrines were "kept in silence" till the mystery was "made known by prophets." Thus Jesus declared that the doctrine of the Spirit of God in mankind, the spiritual covenant, the kingdom of heaven, had been kept back and its spreading hindered by the Law and the prophets until John. Did Jesus consider that this imposed silence was in

¹ Sir William Muir, "The Rise and Decline of Islam" 40, 41.

accordance with a divine command, or did he therefore call Moses and the prophets "thieves and robbers" because they had taken away "the key of knowledge" from the people, because they had covered the Scriptures by "a veil," for having done what Paul implies to have been the falsifying of God's Word? Who were inspired, the original writers or those who revised and developed their doctrines? If the latter, then that which is recorded in the Bible as part of the divine Law, defying as sacrilege all human touch, was nevertheless reformed with divine sanction. If the Bible and its interpretation has not stood unalterable for ever, how can it be asserted that a reformation of the Korân, in the spirit of the founder of Islam, is impossible? The superstitious conceptions respecting the inspiration of the Bible as an infallible record have led to the superstitious belief in the Korân as a Book come from heaven. With Barthélemy St.-Hilaire, we neither revolt against Islam nor despair of its transformation and progress.¹

The apostle of Arabia aimed at the confirmation and general acceptance of that which the greatest of apostles, Jesus the Messiah, had taught. Difficult as it then was to acquire an exact knowledge of this doctrine, Mahomed's rejection of Paul's doctrines shows that he had rightly discerned the genuine doctrines of Jesus, and that he held them more firmly than most Christians of his time. With the assistance of his friends among the Ebionite

¹ "Mahomet et le Coran," p. ix.

Christians, who rejected the apostleship of Paul, Mahomed became acquainted with the principal tenets of pre-Paulinic Christianity. He regarded as his mission the renewed annunciation of that truth which had so long been kept in silence, and which, when revealed by Jesus, had been veiled over and corrupted by the new doctrines of Paul—the truth that the divine guidance is open to every man. The new faith, of which Paul asserted that it had not been revealed before his time, had to be separated from “the Gospel of the kingdom” which Jesus had announced. The negative principles of the Korán, connected with its positive contents, explain the incomparable success of Islam, and insure to it an important future.

If the exigencies of our advancing time require a reform of Islam, the question arises, Who shall give the first impulse to it? who shall take the lead of the movement? Certainly not Christian missionaries, who—without knowing it—by their teaching undermine the connection of Islam with the doctrines of Jesus. Only the example of men of higher culture, the avoiding of all attempts at conversion, the support of suitable teachers in Mahomedan schools, will further the development of Islam. The Sultan would have the power to carry through such a reform, for the democratic theocracy of the Sunnis recognize the in fact existing Khalifat (Khalífah) of the Sultan for the time being. This is done without going counter to the general expectation in the Mahomedan world of a spiritual head or Imám, whom the Shíahs expect as a

Koreishi by descent, and as the reappearance of the twelfth and last Imám, Muhammad Mahdi, who disappeared A.H. 265, or A.D. 878-879.¹

CONCLUSION.

In order to be able to mark the place of Mahomed in the Universal Church, it must first be established, as far as possible, by what means he succeeded to discover in part and to promulgate among Arabians the genuine doctrine of Jesus the Messiah. In probable connection with the Ebionites or anti-Paulinian Christians, and under special divine guidance, Mahomed rejected the Essenic-Buddhistic doctrines which Paul had applied to Jesus Christ.

The people of Islam, in a probably near future, will take a much higher position in the civilized world than that which they at present occupy, if that education is granted them which is indirectly implied by the Korán, and without which no social, political, or religious progress is possible.

¹ Dr. Leitner, letter to the *Times* of January 2, 1884.

APPENDIX.

THE CONSTELLATION OF THE SERPENT, AND THE SIGN OF VIRGO.

THE author of the Biblical narrative about the woman and the serpent, recorded in Genesis, has had before his eyes the relative position of the serpent in the constellation of the Serpent-bearer, or Ophiucus, to the sign of Virgo. A reference to the plate will make this clear. For the serpent aims at the heels of the woman, and the woman aims at the head of the serpent.¹ The coincidence cannot be casual, nor is it possible to assume that the star-figures have been adapted to any dogma.

The same astronomical symbolism, represented by Serpens and Virgo, forms the realistic basis of the vision recorded in the Revelation of John (chapter xii.), which explains the celestial woman as symbol of the Messianic kingdom, and the woman on seven hills as symbol of the kingdom of the world. Whilst the mother of Jesus is represented by Virgo, the adversary of her son is represented by Serpens. "The old serpent, he that is called the Devil and Satan," stands "before the woman which was about to be delivered, that when she was delivered, he might devour the child."

¹ *Ante*, pp. 5-9.

As was done by Moses or Esra in Genesis, the seer had to mystify the reference of the serpent and of the woman to the respective star-figures. At the same time he had to oppose to the woman with the child, Rome as its chief enemy. The woman is described as "arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." In harmony with this description, sun and moon appear, at regular intervals, before the star-sign of Virgo, though not contemporaneously. More in harmony with the existing reality would it have been to say, that on the head of the woman was one of twelve stars which form the crown of the sun. But then every reader would at once have recognized the reference of the woman, the "great sign in heaven," to the sign of Virgo, as the greatest sign of the Zodiac.

The serpent, above whose head is the constellation of Corona, is also called "a fiery-red dragon, having seven heads and ten horns, and upon his heads seven diadems." It seems evident that by the symbol of the fiery-red dragon the seer intended to point, in the first place, to the purple cloak of the emperors. The seven heads with diadems are by the seer explained as "seven kings," and the ten horns as "ten kings which have received no kingdom as yet; but they receive authority as kings with the beast, for one hour." A reference to the ten proconsuls may here be found; but the vision refers to later times than those of the Imperial Rome of the Seer's time.¹

¹ Rev. xvi. 14, xvii. 3, 12, xix. 19; comp. Dan. vii. 7. The deep meaning of this great unfulfilled vision, and the cabalistic reference to "the great Rome" (*Rômah hayedôlah*), as well as to the mountain of Megiddo, by the word *har-megidôn*, cannot here be explained.

By these mystifying references the author of this scripture has brought it about that the astrological basis of the passage in the Apocalypse above referred to, and its connection with Genesis, has not been discerned during eighteen centuries.

THE FUTURE OF ISRAEL.

The promise of Israel's future safe dwelling in the land of its fathers seems to have received a confirmation by the prophecy of Jesus, according to which Israel's house should be "left desolate" until Israel would "see" Jesus, and say: "Blessed is he that cometh in the name of the Lord." It is in the name or Spirit of God that the prophet Elias was to come, whom Malachi promised, and who would establish peace between Israel and other nations. At the time of this prophet Israel shall see with the eye of the Spirit that Jesus himself was the messenger of the promised new and spiritual covenant, "the Son of man." Then the relation of Jesus and of Elias to the Messianic kingdom will become clear, whose founder has been Jesus. Yet he forbade his disciples to say "that he himself was the Messiah."

In this prophecy on Israel's future Jesus has not said anything definite about the time of its accomplishment; Paul seems to us to have believed that it had already come with him and through him, the successor of Jesus. Whether he held himself to be Elias or not, from the "word of the Lord" recorded by Matthew on Israel's seeing Jesus, Paul has considered himself permitted to conclude that already during his lifetime a visible return of Jesus on a cloud would take place. Israel has never believed in this prophecy of Paul, which history proved to be a false one. But it has firmly kept its belief in

Malachi's prophecy, enunciated about 2380 years ago,¹ on the prophet Elias and the glorious time which would commence with him. Jesus would have designated himself as Elias if he had thought that he was that prophet. In that case he would not have forbidden his being proclaimed as the Messiah. We therefore consider ourselves justified in asserting that Jesus has applied to Elias the words cited from the 118th Psalm, possibly written by Asaph the seer: "Blessed is he that cometh in the name of the Lord." In the time of Elias, as the Bible seems to indicate, all well-founded Messianic prophecies shall be fulfilled.

Israel will preserve its Messianic faith, and yet recognize Jesus as the bringer of the promised new covenant, as the longed-for messenger of the covenant, as the anointed man. In "abiding quietness and confidence" Israel has become strong;² it has sown in tears and will reap in joy. A golden bridge will be built for the return of the Israelite to the land where he will not be a stranger. No longer separated by peculiar traditions, doctrines, and rites, the children of Israel will be united with other nations to a brotherly union in the Land of Promise. Then the Law will go forth from Zion, and the Word of the Lord from Jerusalem; the house of Jacob will walk in the light of the Lord, and the house of God at Jerusalem will be called a house of prayer for all people.

Are these prophecies indeed, and is the time near in which they are to be fulfilled? Many will answer, No. But the history of Israel, so grandly designed,

¹ Malachi flourished after Nehemiah's return to Jerusalem in the thirty-second year of "Artaxerxes," that is, of the "Darius Hystaspes," B.C. 491 (see chap. i. p. 20).

² Isa. xxx. 15.

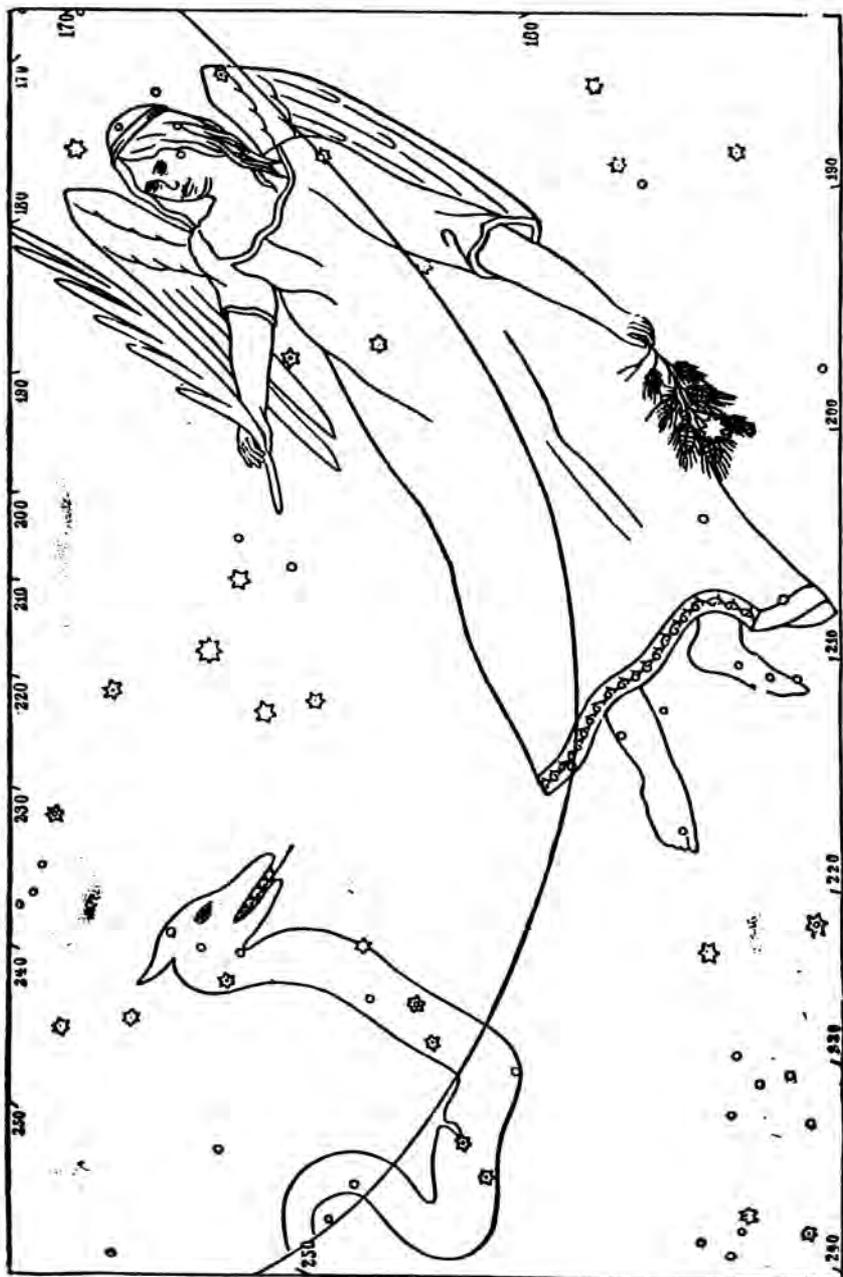
cannot have reached its end. To Israel a future is promised by the word of prophecy which they transmitted. Signs are not wanting that great events are before us ; it is possible that after social, political, and religious convulsions, also for Israel " the time of redemption draweth nigh."

The homeless Jew, a wanderer through centuries, the emigrant from Zion, " the perfection of beauty," whence the seer saw God shine forth,¹ the Israelite has preserved his traditions according to the letter if not according to the spirit. He has known how to bear servitude, persecution, hatred, and violence of the most revolting kind even in our days—to the shame of the century be it said ; he has nobly done his duty to the scattered remnant of his people, and he has surely not been wanting in generosity towards the whole of mankind. It is true that since the beginning of Semitic history one of the two nationalities forming the Israelite community has alternately oppressed the other ; at different times the Israelites have been robbed of their land and scattered into strange countries. Many of their failings, their habits of seclusion, and the much to be regretted preference of money-dealings to agriculture may thus be explained. In our days, through the exemplary beneficence of an Israelite in Austria, the settlement as agriculturists of numerous evicted Jews, or of such who had fled from the most inexcusable oppression, has taken place, a measure more appropriate than any other for the gradual removal of this evil.

Always ready to submit to the laws of the countries which their lot had assigned to them, the Israelite has been purified in the school of affliction ; under unfair

¹ Ps. l. 2.

pressure, his undertakings have prospered ; he has distinguished himself in many a handicraft and trade, in many branches of science and art ; he has learnt to sing "the Lord's song in a strange land ;" he has not forgotten the time when the Lord turned the captivity of Zion, and he looks forward to the time when it will again be said among the nations : "The Lord hath done great things for them, the Lord hath done great things unto us, whereof we are glad."



THE CONSTELLATION OF THE SKEPENT AND THE SIGN OF VIRGO