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THE LAW OF LOVE

IN THE OLD AND
NEW TESTAMENTS

BY

The Rev. GERALD FRIEDLANDER

*Minister of the Western Synagogue, St. James's, London, S.W.
Sometime Hebrew Master at University College School, London*

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JOSEFA VACKA.

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To the Memory of
My Beloved Parents

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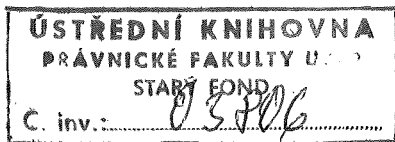
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PREFACE.

IN the following pages the writer's aim is to investigate the meaning in pre-Christian times of the divine commandment, 'Love thy neighbour as thyself.' (*Lev. xix., 18.*) There can be no permanent excuse for prejudice or ignorance. It is high time to protest against the uncritical and unjust attitude adopted by many Christian writers, who seek to glorify their own religion by belittling Judaism. It cannot be gainsaid that Judaism is the parent of Christianity and Mahomedanism. If all the Jewish elements were eliminated from Christianity, there would be nothing left to distinguish it from the best parts of the ancient religion of Rome which it displaced. Christian scholars claim for Christianity universal ethical teaching, but deny that Judaism ever reached this stage. It will be our endeavour to examine this attitude in an impartial spirit and, as far as possible, to let facts speak for themselves.



CHAPTER I.

THE LAW OF LOVE IN JUDAISM FROM THE CHRISTIAN STANDPOINT.

IN his latest book, 'The Faith of a Modern Protestant,' Professor W. Bousset of Göttingen deals with the meaning of love in the Old Testament. He says (*p. 75*): 'Here we find indeed the text, 'Thou shalt love thy neighbour as thyself,' but at the same time it is clear that this command was at first limited to fellow countrymen, and that love rested on the basis of natural sympathy and nationality. Only very gradually did there enter into later Judaism the thought of the solidarity of all mankind, and man was put almost on a level with a compatriot. I say almost on a level, for the above-mentioned feeling of national obligation was never really completely overcome. It is only in the Gospel that we get the final and real freedom. . . . It is, nevertheless, a fact that in the Gospel . . . a new and higher ideal of life was given to mankind, which united man and man, and leaped over the boundaries of all nationalities.'

Dr. Charles, in his scholarly introduction to the Testament of the XII. Patriarchs, says, with reference to *Lev. xix. 18*, that the 'sphere of brotherhood is limited to Israelites.'

In Garvie's 'Studies in the inner life of Jesus,' *p. 255*, we find a similar opinion. 'In setting aside the limitation of love to a neighbour in the text, *Lev. xix. 18*, neighbour is defined by the phrase *the children of thy people*, while the words *hate thine enemy*, as quoted by Jesus, although not a literal citation, are warranted by *Deut. xxiii. 6.*'

Again, in the new Cambridge Revised Edition of St. Matthew, *p. 29*, we read: 'the second clause (to hate one's enemy) does not occur in *Leviticus*, but was a Rabbinical inference. Heathen writers bear witness to this unsociable characteristic of the Jews.'

Fairweather's 'Background of the Gospel,' *p. 19*, says: 'A further feature of Jewish ethics as conditioned by the Law is its narrow particularism. It lacks width of horizon, and has no outlook into the universal. An Israelite's duties are regarded as limited to his own people.'

Plummer's 'Exegetical Commentary on St. Matthew,' *p. 87*, points out that to the Jew 'no Gentile was a neighbour,' in connection with the text *Lev. xix. 18*.

We are told by The Century Bible, '*St. Mark*,' *p. 286*: 'In *Leviticus* the word *neighbour* is used with reference to fellow Jews. In the New Testament it has the widest possible extension of meaning.'

The Pulpit Commentary on St. Matthew, Vol. I., contains the following passages: 'Dealing with that strange inference of the Pharisees, that because we are commanded to love our

neighbours we are therefore required to hate our enemies, Jesus presents the true idea of love, the perfect conception of love,' p. 227.

The Pharisees had added a false and wicked gloss: 'Thou shalt hate thine enemy.' p. 178.

In the article 'Jesus' in the *Encyclopædia Biblica*, by the late Prof. A. B. Bruce, col. 2444, stress is laid on the contrast between Jesus's interpretation of the law and that current in the Rabbinical schools. 'The law is interpreted by the Scribes, externalised and restricted in scope; as interpreted by Jesus, inward and infinite. Thou shalt love thy neighbour, and doing that thou doest enough, said (in effect) the Scribe; thou shalt love all, making no distinction between fellow-countrymen or strangers, friend or foe, except as to the form love takes, said Jesus.'

For similar views see Hastings' 'Dictionary of Christ and the Gospels,' Vol. II., pp. 77 and 81, 'Encyclopædia Biblica,' Vol. III., col. 3389, Hastings' 'Dictionary of the Bible,' Vol. III., p. 156, and the 'Bampton Lectures, 1907,' pp. 194-5. These are but a few of the recognised authorities, and represent the general Christian view as to the assumed limitation attached to the law of loving one's neighbour.

Is it a fact that Judaism in pre-Christian times taught that love to man was strictly limited to the Hebrew people? Is it true that before the ministry of Jesus the Jew hated his enemy? If the writers quoted had only given chapter and verse for their statements it would be possible to test the validity of their conclusions. They all agree in making similar assertions, but all signally fail to give the slightest justification for their opinions. To assert that Jewish ethics are narrow, or to deny that Judaism teaches universal morality, is tantamount to saying that its religious system is merely in a state of development. It reached, so we are told, its consummation in the new revelation contained in the Gospels.

We are all agreed that a religion must be finally judged by the value it sets on God and man. If a religion is found to be narrow, it will be justly rejected as lacking perfection. Duties to God and to man must be free from all limitations. The question which now confronts us is what did Judaism teach as to man's duty to God, and also as to his duty to his neighbour, prior to the New Testament period.

CHAPTER II.

WHO IS ISRAEL'S NEIGHBOUR?

The Hebrew Scriptures do not begin with the history of Israel. Genesis is the record of the universal history of mankind. The Bible emphasizes the unity of the human

family. We are further reminded that the first parents of humanity were created in the image of the one God, the Creator of all. One God for one humanity is the ever-recurring message. Mankind is therefore one family in a double aspect, not only as the children of Adam, but also as the children of God bearing within them the image divine. The Hebrews knew God as the God of the spirits of *all flesh* (*Nu.* xvi. 22) and as the Father and Creator of the human family (*Gen.* i. 27). It is the Pharisees who say to Jesus, 'We have one Father, even God.' (*Jn.* viii. 41).

It is a fundamental error to think that the Jew ever believed that the Hebrew Scriptures entrusted to his care were for his people only. The books of Ruth, Job, Jonah and Proverbs, among others, prove that the Bible is by no means only concerned with the fortunes of Israel. According to a Baraitha of the second century, Job was a pious heathen and therefore found grace in the sight of God. (*B. Bathra* 15b). Bertholet, in his valuable book, 'Die Stellung der Israeliten und der Juden zu den Fremden' (pp. 175-6), clearly shows that the outlook of the Bible is universal. Every man sees in any other man his brother (*ish ahiv*, *Gen.* ix. 5). The Bible insists on the divine call of Israel to be a light to the Gentiles (*Is.* xlii. 6 and xlix. 6). The hope in a Messiah is to be the salvation of *all the world*. In this hope we have the universal spirit of the highest religion which has never been grasped by any other creed. The Jew heard of universal brotherhood and peace long before the dawn of Christianity. Every unbiassed critic will readily acknowledge that the Founder of Christianity based his teaching on the Old Testament and its Rabbinical interpretation. This has been proved by Wünsche in his 'Neue Beiträge zur Erläuterung der Evangelien.'

Justin Martyr, speaking of the Stoics, claims that whatever has been well expressed in the writings of others belongs to the Christians. (*Apol.* ii. 13). See also Hibbert *Journal Supplement*, pp. 225 and 274.

The last five commandments of the Decalogue (*Ex.* xx. 13-17) are universal in their scope. They tell every man what he is not to do to his neighbour. The term neighbour (Hebrew *Re'a*) is repeated four times. These negative precepts are but another aspect of the positive commandment, 'Love thy neighbour (*Re'a*) as thyself,' (*Lev.* xix. 18). If we love our fellow creatures we shall not murder, nor commit adultery, nor steal, nor bear false witness, nor covet. To whom does the term 'neighbour' refer? It would be most absurd to contend that one's neighbour only means one's fellow countryman. Does God, the Universal Father, sanction murder, adultery, theft, slander and covetousness so long as the crime does not concern Israel's fellow countrymen? These commandments naturally refer to man's duties to all men, without distinction of race or creed. (See *II Sam.* xii, 9, 14). This is also the standpoint adopted by Paul in

his Epistle to the Romans. 'Owe no man anything, save to love him, for he that loveth his neighbour hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not covet, and if there be any other commandment it is summed up in these words, Thou shalt love thy neighbour as thyself.' (*Rom.* xiii. 8, 9). Paul, like the Rabbis, holds the great commandments to be for all men.

The Mekhilta comments on the text, 'And they encamped in the wilderness' (*Ex.* xix. 2), in the following words: 'The Law was given as the common inheritance of all men, and therefore was revealed in the wilderness which is no man's land. Had God given it in the land of Israel, then the Israelites might have reasonably claimed it as their exclusive possession.' Hence we infer that it is God's gift to all men, irrespective of race and creed. All who wish to accept it may do so.

Again, from the text *Ex.* xix. 18, we learn 'that the Law was given in the wilderness, amidst fire and water. Just as these three are given by kind nature to all men, so is the Law likewise bestowed upon the world.' (Mekhilta on *Ex.* xx. 2).

Paul summed up the Law in the text, 'Thou shalt love thy neighbour as thyself,' which occurs in *Lev.* xix. 18. In this passage the Hebrew for *neighbour* is the same word, *Re'a*, which occurs in the Decalogue. *Re'a* is used for anyone, not necessarily of the Hebrew race. At the Exodus the Hebrews were to ask 'each one of his *Re'a* (*i.e.* neighbour) vessels of silver and gold.' (*Ex.* xi. 2). In this context *Re'a* refers to the Egyptians. Tertullian argues that the Hebrews had every right to these gifts as a payment for their long servitude (*adv. Mk.* ii. 20). Gesenius does not give 'fellow-countryman' as a possible meaning of *Re'a*. Following the LXX., he gives 'fellow-creature' as the translation in ethical passages. The Hebrew for fellow-countryman would be *Ibri*, or *Ben Israel*, *Ammekha*. As in the Decalogue, so in the command 'Love thy neighbour,' *Re'a* means anyone, any human being. Again in *Ex.* xxi. 14 we read, 'But if a man cometh cunningly upon his neighbour (*Re'a*) to slay him with guile, thou shalt take him from my altar that he may die.' This precept is repeated in *Lev.* xxiv. verses 17 and 21, 'He who slays any man shall be put to death.' In this context *Re'a* is replaced by another word for man (*Adam*). From these two passages it is clear that *Re'a* and *Adam* are synonymous. *Re'a*, like *Adam*, means any human being. The Greek word for neighbour in *Mt.* v. 43, or wherever it occurs in the New Testament (*e.g.* *Romans* xiii. 9, *James* ii. 8) is 'Plesion,' the same word used by the LXX. to translate *Re'a* in *Lev.* xix. 18. This is a clear proof that the meaning of *neighbour* in all these passages is identical. If *neighbour* in the New Testament is unlimited in its scope, so is it in the Old Testament.

The text *Mt.* v. 43, 'Ye have heard that it hath been said Thou shalt love thy neighbour and hate thine enemy,' says more than *Lev.* xix. 18: it adds to the words of the Law. For the first time we read 'Hate thine enemy' as though it were a quotation from the Pentateuch. These words are not to be found in the whole of the Old Testament or in any Rabbinical commentary. It is a remarkable interpretation of the law of loving one's neighbour for Christianity to attribute to Judaism the unfounded accusation that Israel was bidden to hate her enemies. Garvie alone attempts to justify this statement. He says it is warranted by the passage in *Deut.* xxiii. 6. This is quite unfair. In this passage Israel is bidden not to seek the prosperity and peace of Ammon and Moab only. It is an unfair inference to assert that Israel is even to hate these two nations. Moreover, it is natural to infer that the prosperity and peace of all other nations are the concern of Israel. The attitude of Israel towards Moab and Ammon was neutral. David shewed kindness to Hanun, King of the children of Ammon (*II. Sam.* x. 1, 2). One nation can be indifferent to another nation without harbouring feelings of enmity. Neither the Cambridge Revised Edition of St. Matthew nor the Pulpit Commentary give any reference to the sources whence they draw their indictment as to the 'wicked gloss' or 'inference' of the Pharisees. In truth they cannot.

Montefiore in his Hibbert Lectures (*p.* 157) asserts that the prophets of the 8th century helped 'to produce a particularism narrower and more fatal than that which they had destroyed.' Again, we are told that 'the nations are naturally and essentially the wicked enemies of Israel and of God' (*p.* 158).

Apart from the authority of Wellhausen, there is not the slightest evidence adduced for these statements. The evidence is all in the opposite direction. Amos (ix. 5) only knows God as the Lord of Hosts, the Lord of All. Not once in this book is God called the *God of Israel*. The remarkable passage, 'Are ye not as the children of the Ethiopians unto me, O children of Israel? saith the Lord. Have not I brought up Israel out of the land of Egypt, and the Philistines from Caphtor, and the Syrians from Kir?' occurs in *Amos* ix. 7. It is just the teaching of the prophets of the 8th century that justifies Kuenen's view that 'the prophetic teaching concerning God must appeal to all possessed of a human heart.' ('*Volksreligion u Weltreligion*,' *p.* 141).

The prophets of the 8th century foretell the Messianic age, when love, truth and peace will unite all men in one brotherhood.

Montefiore says, 'Israel hates its enemies as the other nations of antiquity hate theirs.' (*p.* 105). 'Deuteronomy aimed at producing a holy people There is no thought for the world beyond.' (*p.* 191).

Such statements are easily asserted and easily disproved. (See *Deut.* ii. 5, iv. 32, x. 14 and xxxii. 8). Deuteronomy is marked by a spirit of toleration unknown in any other non-biblical law book. (See *Deut.* xx. 10, xxiv. 14, v. 14). 'The distinctive note,' says the Encyclopædia Biblica, *col.* 1093, 'of the deuteronomic legislation is humanity, philanthropy, charity.'

Montefiore's views do not by any means agree with the standpoint of the Encyclopædia Biblica.

The Cambridge Revised Edition of St. Matthew draws attention to the witness borne by heathen writers to the unsociable attitude of the Jews. Bertholet (*p.* 306 *sqq.*) deals at length with this question, but omits to notice that Tacitus charges the Christians with 'hatred for the human race' (*odium humani generis*, *Ann.* xv. 44). This is therefore not admissible as evidence to disprove that the Jew, any more than the Christian, evinced a friendly attitude to the heathen. Jewish literature is full of precepts teaching the duty of friendship to all men. To prove this statement we will give a few quotations from Jewish writers earlier than the time when the New Testament was written. All the writers mentioned, who wrote in Greek, deeply influenced some of the writers of parts of the New Testament. (See Krenkel's 'Josephus u Lucas,' and Siegfried's 'Philo,' *pp.* 273-399).

In the fragment of the lost Book of Noah, preserved in the Book of Jubilees (136-96 B.C.E.), chap. vii. 20, Noah exhorted his sons to observe righteousness and chastity, to bless their Creator, to honour their father and mother, and to love their neighbour.

The interesting point in this quotation is that the Israelites considered Noah as the second father of man, and that his message is universal in application.

Philo wrote: 'And if ever you give thanks for men and their fortunes, do not do so only for the race taken generally, but you shall give thanks also for the species and most important parts of the race, such as men and women, Greeks and barbarians, men on the continent and in the islands.'—('On Animals Fit for Sacrifice,' 6.)

'He (Moses) also establishes other merciful laws, full of gentleness and humanity, on behalf even of enemies.'—(Philo 'On Humanity,' 14. See *Deut.* xx. 10.)

'We are not to be delighted at the unexpected misfortunes of those who hate us, knowing that to rejoice in the disasters of others is a malignant and odious passion. Bestow benefits on your enemy, and then will follow of necessity the dissolution of your enmity. ('On Humanity,' 15 and *Ex.* xxiii. 4, 5).

'The principles of humanity concern one's own relations and strangers and friends and enemies and slaves and free men, and, in short, the whole of the human race.' ('On Humanity,' 17 and 18.)

In the Sibylline Oracles (5, line 33) it is laid down that 'the stranger shall be treated as the native.'

Bertholet (*p.* 203) draws attention to the universalistic attitude of the teaching of Jesus Sirach. Instead of Israel, *man* or *all flesh* is spoken of. (*Ecclus.* xvii. 1, xxxix. 19, xl. 1). Noteworthy is the passage (*Ecclus.* xiii. 15), 'every living creature loveth his kind and every man loveth his neighbour.' Bertholet expresses surprise that a Jew should give utterance to such a noble idea. It occurs again, chap. xviii. 13. (See J. H. A. Hart's 'Ecclesiasticus,' *p.* 311). Philo has a similar thought—'It follows from one general law of benevolence that every man is to love and cherish a stranger in the same degree as himself.' ('On Humanity,' 12.) In the Testament of the XII. Patriarchs (109-105 B.C.E.) we read 'For the good man hath not a dark eye, for he sheweth mercy to all men, even though they be sinners. And though they devise with evil intent concerning him, by doing good he overcometh evil.' (Test. Benjamin iii. 2, 3. See *Rom.* xii. 21).

'Show compassion and mercy without hesitation to all men, and give to every man with a good heart.' (Test. Zebulun vi. 4. See *Lk.* ii. 14)

'I loved the Lord, likewise also every man with all my heart.' (Test. Issachar v. 2. See *Mark* xii. 30, 31.)

The Pentateuch also teaches that the law is not only concerned with Israel. 'Ye shall have one manner of law, as well for the stranger as for the homeborn.'—(*Lev.* xxiv. 22.)

We ask now: Will it be granted that Judaism includes in the Law of Love the neighbour who is not of Israel? In case of doubt let us read two verses in the 19th chapter of *Leviticus*, where we also have the law of loving the neighbour: 'And if a *stranger* sojourn with thee in your land, ye shall not vex him, but the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt, I am the Lord your God.' Here it is perfectly evident that the stranger as well as the neighbour (*Re'a*) are both included in the Law of Love. Why are we commanded to love the stranger? Because the stranger is thy brother, thy neighbour in the kingdom of God on earth. The stranger, although not of thy race or creed, is still 'as thyself'—as thou art—a son of God, created like thyself in the divine image. He is as weak and mortal as you, needing the love of God and man as much as you. All men need the air they breathe, and equally need the love that refreshes the soul. The world itself, says the Psalmist (*Ps.* lxxxix. 2) according to the Medrashic interpretation, is built with love. Love is the basis, the essence, the all in all, of life. Love is an attribute of God, and therefore is to be experienced by all His children. This is an ideal, but was it put into practice? Josephus writes: 'Nor are you to prohibit those that pass

by at the time when your fruits are ripe to touch them, but to give them leave to fill themselves full of what you have, and this whether they be of your own country or *strangers*.' (Antiq. 4. 8, 234.)

'Nay, let them desire that men come from other countries to partake of those tokens of friendship which God has given.'—(*Ibid.* 236.)

'Apion also tells a false story, when he mentions an oath of *ours*, as if we swore by God the maker of the heavens and the earth and sea, to bear no goodwill to any foreigner.' (Contra Apion 2, 121.)

'For I suppose it will become evident that the laws are for the general love of mankind.'—(*Ibid.*, 146.)

'However, there are other things which our legislator ordained for us beforehand, which of necessity we ought to do in common to all men, as to afford fire, and water, and food to such as want it, to shew them the roads, nor to let anyone lie unburied. He also would have us treat those that are esteemed our enemies with moderation.'—(*Ibid.*, 211.)

Schürer (English Translation, *par.* 31), refers to Juvenal's allegation that the Roman Jews refused to shew the way to heathens.—(Sat. 14, 103.) Bertholet, *p.* 307, also refers to this point. Joël (Blicke in die Religionsgeschichte II., *p.* 137) explains the passage as referring to the well-known aversion on the part of the Jews in Juvenal's time to proselytise. It would have been more than a Jew would have dared to refuse the ordinary courtesies of daily life to a Roman.

The Jew never drew the distinction between the native of one's land as friend, and all the rest of humanity as his enemies. This was done by all other people (*See* Livy Hist., xxxi, 29). The Bible adopts the most generous attitude to all men as part of God's creation. In no legislative portion of the Torah is the stranger forgotten. The Decalogue includes him in the blessing of the Sabbath rest (*Ex.* xx, 10). The stranger is not to be oppressed, nor vexed, but loved, for 'ye know the heart of the stranger' (*Ex.* xxii. 21, xxiii. 9).

Moreover, the stranger is to be loved *because God loves him* (*Deut.* x. 18, 19). The Imitation of God is the great driving-force in the Hebrew Religion. 'Be ye holy, for I the Lord your God am holy' (*Lev.* xix, 1; *see also Deut.* xviii. 13). Abba Saul, a Rabbi of the Second Century, explained the text (*Ex.* xv. 2), 'This is my God, and I will glorify him' by *imitating Him*. Just as He is loving, so will I be loving (Mekhilta in loco). He also explained (*Lev.* xix. 1) in this way, 'Be ye holy, for I the Lord your God am holy.' Israel is the retinue of the King of Kings, and must therefore imitate the royal style (Siphre in loco).

The Jewish Religion proclaims God as the Universal Father of all men. It must, therefore, issue in a fraternal morality. The message of all the prophets insists on social morality as the basis of religion. If love to a neighbour

results from love to God, neighbourhood can know no racial or religious restrictions. In a word, Judaism insists on the universality of human duty. The answer to the question at the head of this chapter, Who is Israel's neighbour? is—*every man*.

CHAPTER III.

NEIGHBOUR IN THE NEW TESTAMENT.

It is very easy to say that Judaism is narrow, or externalised and restricted in scope. Is the teaching of Christianity infinite and perfect? Let the New Testament be its own witness. What kind of spirit is manifested in the following passages?

'These twelve Jesus sent forth and charged them saying, 'Go not into any way of the Gentiles and enter not into any city of the Samaritans, but go rather to the lost sheep of the House of Israel and preach—the Kingdom of Heaven is at hand' (*Mt.* x. 5-7, *cf.* *Mt.* xv. 21-28). Harnack denies the genuineness of the last two verses of the Gospel of Matthew, and also the parallel passages in Mark and Luke. (*See* 'Die Mission,' *p.* 28).

Here the Gentiles and Samaritans are excluded from the Kingdom of Heaven. This was a marked change of attitude to that in vogue among the Jews in this period. Judaism taught and practised the duty of preaching the Word of Salvation to all men. St. Matthew (xxiii. 15) bears witness to the zeal of the Palestinian Jews in seeking proselytes in all corners of the earth.

'And if thy brother sin against thee, go, shew him his fault, between thee and him alone; if he hear thee, thou hast gained thy brother; but if he hear not, take with thee one or two more that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the congregation, but if he refuse to hear the congregation also, let him be unto thee as the Gentile and the Publican' (*Mt.* xviii. 15-17).

Here the Gentile and Publican are considered as the outcasts, the sinners (*See* Enc. Bib., *col.* 4910), and as such excluded from the Kingdom of God. Is there not a narrow standpoint in such passages as *Mt.* xi. 25, *Mk.* iv. 11 and *Lk.* ix. 5, 60, 62. Is the love of man to his fellow man, as taught in the Epistles of John, to be considered as the true Christian conception of perfect love?

'If anyone cometh unto you and bringeth not this teaching receive him not into your house, and give him no greeting, for he that giveth him greeting partaketh in his evil works.' (*II. John* 10, 11).

Hillel and Rabban Johanan ben Zakai, as we shall see, taught and acted in a different spirit.

'I pray not for the world, but for those whom thou hast given me.' (*John* xvii. 9).

'If a man abide not in me, he is cast forth as a branch and is withered, and they gather them and cast them into the fire and they are burned' (*John* xv. 6.).

'Be not unequally yoked with unbelievers, for what fellowship have righteousness and iniquity? What portion hath a believer with an unbeliever? Wherefore come ye out from among them and be ye separate, saith the Lord, and touch no unclean thing and I will receive you.' (*II. Cor.* vi. 14-17).

'So then, as we have opportunity, let us work that which is good towards all men, and especially towards them that are of the household of faith.' (*Gal.* vi. 10).

Paul again says, 'Now we command you, brethren, in the Name of our Lord Jesus, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition received of us.' (*II. Thess.* iii. 6).

Would it be unfair to say that these quotations make a distinction between the different classes of men? Does the law of perfect love to all men, without any limitation, apply according to Paul's view?

Josephus asserts that Moses 'hath taught us gentleness and humanity so effectually, that he hath not despised the care of brute beasts' (*C. Apion* ii. 213). Philo says practically the same. ('On Humanity,' 19). The law prohibits the ox to be muzzled when treading out the corn (*Deut.* xxv. 4). There is no reference in the whole of the New Testament to kindness to animals. Paul, in contempt, asks, 'is it for the oxen that God careth?' (*I. Cor.* ix. 9). Judaism replies in the affirmative. 'It would seem,' says Dr. Arnold, 'as if the primitive Christian, by laying so much stress upon a future life in contradistinction to this life, and placing the lower creatures out of the pale of hope, placed them at the same time out of the pale of sympathy, and thus laid the foundation for this utter disregard of animals' (see 'Popular Science Monthly,' 45. 639, and Harnack's article on 'Manichaeism,' in *Ency. Brit.*). Bousset ('Die Religion des Judentums,' 2nd ed., p. 156), acknowledges that there is a narrow spirit in the Gospel and Epistles of St. John with reference to the limitation of love to the children of God, and to the display of hatred to the Jews and Heretics. It is gratifying that Cornill in his fine essay on the Old Testament and Humanity unhesitatingly asserts that 'Israel alone has given to the world the true ideal of humanity' (p. 23). Where then is the superior teaching of the Gospel? Verily, 'salvation is from the Jews' (*Jn.* iv. 22). It was from Israel that Jesus took his law of love. In Matthew alone is the contrast between the old law and the new law—'Ye have heard that it was said thou shalt love thy neighbour and hate thine enemy' (*Mt.* v. 43). This does not agree with *Mt.* xxii. 34-40. In *Luke* vi. 27 we find, 'But I say unto you which

hear, love your enemies.' Nothing is said that the contrary was taught under the old law. Is it sufficient to say with Salmon, 'The Human Element in the Gospels,' p. 136, that the words in Matthew, 'and hate thine enemy,' have scarcely Mosaic authority? They have neither Mosaic nor Prophetic nor Rabbinic authority. The fact is probably as Harnack, in his reconstruction of the Gospel, suggests that this passage, being an interpolation, should be omitted. There is considerable discrepancy between the Synoptic Gospels with reference to this law of enmity. The New Testament (*Mk.* xii. 28-34, and *Lk.* x. 25-28) accepts the Jewish law of Love without the least alteration. 'And behold a certain lawyer stood up and tempted him, saying, Master, what shall I do to inherit eternal life? And he said unto him, what is written in the law? how readest thou? And he (the lawyer) answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right, this do, and thou shalt live' (*Lk.* x. 25-28). See *Mk.* xii. 28-34. It is noteworthy that Jesus did not raise any objection to the Hebrew lawyer's use of the term 'neighbour.' Luke and Mark are satisfied that the answer of the lawyer really corresponded to the true and only answer to the question, 'What must a man do to inherit eternal life.' Jesus had nothing to add to the Jewish interpretation. This question as to how to inherit the eternal life was always in the mind of the thoughtful Israelite. The prophet (*Micah* vi. 8), sums up the whole duty of man in the words, 'He hath shewed thee, O Man, what is good; and what does the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God' When the Scripture speaks of *Man*, the term includes non-Jews (*Siphra* 4b). 'The Law is called the Law of *Man*, not of the Priests, nor of the Levites, nor of the Israelites, but of *Man*' (*Ibid*).

CHAPTER IV.

HOW DID ISRAEL LOVE HUMANITY—HER NEIGHBOUR?

It is fair to ask, what has Judaism done for the world? What is the record of history with reference to the claim of Judaism that it is no narrow creed conscious of duties to Jews alone? How has Israel fulfilled the laws, 'Love thy neighbour as thyself' and 'Love the stranger, because God loveth the stranger'? The answer of history is as follows: The Jew has given his heritage, the Holy Scriptures, to the World. The Greek version of the Bible was the work of Jews. It is through this great translation that men have learned the eternal word of God. Judaism has given to the

nations of Europe and Asia the great religions of Christianity and Islam which have spread over the whole world. The ethics of the civilized world are Jewish. It is unnecessary to refer to the share contributed by Jews to the cause of art, science and literature. Graetz's 'History of the Jews' will furnish full details on this point. Spinoza, Mendelssohn, Heine and Disraeli are but typical names of Jews who have enriched the world. Our concern now is with the Jews in pre-Christian times. It must not be forgotten that not only Jesus but all the Apostles were Jews. The Apocrypha and a portion of the Apocalypses are Jewish. Philo and Josephus are still held in high esteem. Is there not also some good for the world in the writings of the Rabbis? It can be laid down as a canon of exegesis that it is quite impossible to understand the New Testament without a thorough knowledge of the Rabbis, Philo and Josephus. In the Temple at Jerusalem there was a court for the Gentiles, where anyone, although not of the Hebrew faith, was allowed to pray to God, the Father of all (*see* Mishna Kelim 1, 8, Josephus, Wars 5, 5, 2, and Schürer § 24, p. 266). In the Temple, a daily offering for the welfare of the Roman Emperor was sacrificed. This was considered as an offering on behalf of the World (*see* Joma 69a, 1. *Macc.* vii. 33; Josephus Antiq. 12, 10, 5; and Wars 2, 10, 4).

The heathen was allowed to send offerings to the Temple, (Siphre p. 30b). During the Festival of Tabernacles an offering on behalf of all nations and creeds was sacrificed. (Succa 55b). The spirit in which Solomon prayed at the dedication of the First Temple was never forgotten. 'Moreover, concerning the stranger, that is not of thy people Israel, when he shall come out of a far country for thy name's sake; when he shall come and pray towards this house; hear Thou in Heaven thy dwelling place and do according to all that the stranger calleth to thee for' (*I. Kings* viii. 41, 43).

Isaiah (xix. 24; lvi. 3, 6, 7) and *Ezekiel* (xlvii. 22 and 23) give expression to the most generous sentiments concerning the non-Jews, establishing their equality with Israel before God. Philo believed that the Temple sacrifices were offered on behalf of all mankind ('On Animals fit for Sacrifices,' 3 and 'On Monarchy,' 6.).

'The sheaf was offered on behalf of Israel and also for the sake of mankind.' (Philo, on the 'Ten Festivals,' 11).

Josephus held, 'At the sacrifices we ought to pray for the common welfare of all and after that for our own; for we are made for fellowship with one another, and he who prefers the common good before what is peculiar to himself is above all acceptable to God' (*C Apion.* ii. 196).

Can the world afford to forget the teaching of Jewish thought such as the following: 'Do ye therefore love one another, and with long suffering hide ye one another's faults. For God delighteth in the unity of brethren, and

in the purpose of a heart that takes pleasure in love.' (Test. *Joseph* xvii. 2, 3).

'Thou shalt not take vengeance' *Lev.* xix. 18; the Siphra asks, 'what is the meaning of this text? When a man says to his neighbour, lend me your axe and he refuses, then next day the latter asks the former for the loan of his sickle, he must not refuse his unkind neighbour his sickle, for he must not take vengeance but love his neighbour.' 'Judge all men in the scale of merit.' *Ibid.* on *Lev.* xix. 15. The Siphre explains *Joel* ii. 32, viz.; 'And it shall come to pass that whosoever shall call on the name of the Lord shall be saved,' in this wise; 'Is it then possible for any human being to call on the name of the Lord? Yes, by striving to imitate God. Is not God loving and merciful? Strive then to be merciful and loving to all men without harbouring a selfish motive.' (p. 85a). Philo makes the love of God and the love of man the guiding principle of life (*Quod omnis probus liber* 12).

'Love the Lord through all your life and one another with a true heart.' (Test. *Dan.* v. 3.)

Dr. Charles, in his edition of the Testament of the XII. Patriarchs, observes (p. 127), with reference to this passage, 'Our text is here remarkable in being the first literary authority which conjoins the great commandments of love to God (*Deut.* vi. 5) and love to our neighbour (*Lev.* xix. 18).' There is not the least doubt that Jesus was acquainted with this text (*See Mt.* xxii. 37 and 39; and *Lk.* x. 27, also see *Mk.* xii. 28-34 and *Enc. Bib. col.* 3389).

It is not the place to dwell on the fact to which Ritschl has drawn attention, that in the New Testament, as a whole, the love of man towards God is barely mentioned. Of course this does not refer to the text (*Deut.* vi. 5) which is quoted several times. Moreover, in the Synoptic Gospels, the love of God for man is not directly taught.

By way of contrast we note how Jewish thought dealt with these two aspects of love. In the Wisdom of Solomon (c. 100 B.C.E.) we read: 'Wisdom is the spirit of love for all men.' i. 6. 'For Thou lovest all things that are.' xi. 24. 'But Thou didst teach thy people by such works as these how that the righteous must be a lover of men.' xii. 19. The expression 'lover of men' occurs also in Philo: 'True lovers of God are true lovers of men' (On the 10 Comm. 22). This expression does not occur in the whole of the New Testament. Hillel taught: 'Be of the disciples of Aaron, loving peace and pursuing peace, *loving thy fellow-creatures.*' (Abot i. 12). Hillel's disciple, Johanan ben Zakai interpreted *Prov.* xiv. 34 as meaning, 'the love of the heathen is their *sin offering.*' (Baba Bathra, 10b). Simon the Just declared that 'the world is based upon God's Law, religion and the practice of love.' (Abot i. 2). Rabbi Akiba used to say: 'Beloved is man, for he is created in the image of God, but it was by a special love that it has been revealed to

man that he is created in the divine image, as it is said, 'For in the image of God made he man' (*Gen.* ix. 6); (Abot. iii. 18). Rabbi Meir said, 'Be humble of spirit before all men' (Abot. iv. 12). Finally, to revert to the subject of this chapter, how did Israel love humanity? Is not the true answer to be found in the life of Israel, in her sorrows, her tears, her patient suffering and her loyalty to God and man? Does not the wonderful message of Isaiah (lii. 13—liii. 12) proclaim to humanity what Israel has done and is still doing for the world? Israel is the heart of humanity and bears the iniquity of all the world. Is it possible that Israel is the Messiah of Humanity? 'Be like unto me,' says God, 'even as I requite good for evil, so do thou render love for hatred, good for evil.' (R. Meir in *Exodus Rabba* 26). Israel teaches mankind to look forward to the dawn of a better life here on earth, when envy and malice shall vanish before the love and mercy that overcome all things.

CHAPTER V.

JUDAISM AND CHRISTIANITY.

Christianity has always laid the greatest stress on the famous golden rule, 'what ye would that men should do unto you, even so do ye unto them.' (*Mt.* vii. 12). It is pointed out in the Ency. Bib., col. 2444, that 'analogies can be found in other religions, but with this difference, that, whilst in the teaching of Jesus the rule assumes a positive form, in all other known instances it is given negatively. The negative confines us to the region of justice; the positive takes us into the region of generosity; for we wish more than we can claim, or than the average man is willing to do to others' At the beginning of the discourse in which the golden rule is taught, Jesus lays down the principle 'and with what measure ye mete it shall be measured unto you.' This was frequently taught by the Rabbis in the identical words as used by Jesus. (See *Tosephta*, *Sota* iii. 1). The golden rule is also Jewish. It is but another form of the positive commandment of *Lev.* xix. 18, 'Love thy neighbour as thyself.' The Rabbis paraphrased this great commandment. One Rabbi expresses its meaning thus, 'Let thy neighbour's honour be as dear to thee as thine own.' (Abot ii. 15). Another version was: 'Let the property of thy neighbour be as dear to thee as thine own.' (*Ibid.* ii. 17). (For the meaning of *Chabra* see Levy's Talmud Dict. ii. p. 9). It is pointed out by Levy that the positive form of the golden rule is not as practical for daily life as the older version in the negative form.

When a certain heathen came to Hillel, asking to be taught the whole law in the minute or two during which he

could stand on one foot, the Rabbi briefly summed up the law in the rule, 'What is hateful to thee to suffer at the hands of another, do not do to thy fellow man.' (Sabbath 31a).

Bacher (*Agada der Tannaiten*, p. 4) points out that Hillel was speaking to a heathen, and naturally applied the law of 'loving one's neighbour' to him, and taught this fundamental principle in such a manner as would lead the man to abandon his previous mode of life. Would any reasonable man ask to have Religion taught whilst standing on one foot? (See also in 'Aspects of Judaism,' the sermon on 'the Negative Form of the Golden Rule,' by Mr. Israel Abrahams, and Eschelbacher's 'Das Judentum und das Wesen des Christentums.' p. 74.) Hillel's rule is found also in Philo: 'Moreover, it is ordained in the laws themselves that no one shall do to his neighbour what he would be unwilling to have done to himself.' This quotation is given by Eusebius ('Preparation of the Gospel,' c. 7). The Golden Rule is also in the Book of Tobit (iv. 15), 'And what thou thyself hatest do to no man.' It also occurs in the Letter of Aristas (ed. Thackeray, p. 39). The negative form is found in the Didache i. 2 and in *Rom.* xiii. 10. (See Westcott's 'Two Empires,' p. 151, for further history of the Golden Rule. The reference to Confucius is misleading. The source is either Jewish or Christian). Rabbi Akiba expanded Hillel's dictum, 'do not hurt thy fellow man, do not speak ill of him, do not reveal his secrets to others, let his reputation be as precious to thee as thine own.'—(Abot de R. Nathan B, 26, 29, 30, and 33.) In a famous disputation between Rabbi Akiba and Ben Azai as to the most important verse in the Scriptures, Rabbi Akiba cited 'Love thy neighbour as thyself' (*Lev.* xix. 18). Ben Azai agreed that this commandment was the most important of all the laws. But might not a narrow interpretation be put on the word *neighbour*? Might not some critic, unacquainted with Jewish thought, infer that the Jew is only bound by this law to love his fellow countrymen? Why should the Jew do what other people never did? Why should he love the heathen or stranger? Therefore to avoid any misapprehension Ben Azai declared that he knew a more comprehensive verse which could not possibly give rise to any misunderstanding. This verse is *Gen.* v. 1, 'This is the book of the history of *Man*.' This is the charter of Humanity. What is in the Bible is for all men. Above all, the Commandment, 'Love thy fellow man as thyself,' is the universal law. (*Siphra*, *Kedoshim* c. 4; also Gudemann's fine Essay, 'Die Nächstenliebe,' p. 12, *sqq.*)

How about the law of Enmity mentioned by *Mt.* v. 43, 'Hate thine enemy.' The text, *Lev.* xix. 18, 'Love thy fellow man as thyself,' knows no limitation. Love all men—friend or foe. The previous verse says 'Thou shalt not hate thy *brother* in thy heart.' Brother (Heb. *Ah*), according to Gesenius, means here fellow creature. This agrees with

Reggio's view (Letter VIII., p. 47 *sqq.*) The Synagogue has preserved to this day a petition of the Scribes in which the Jew daily asks God to keep him from hating any of His creatures. ('Daily Prayers,' *Ed. Gaster, p. 3*). Another prayer is, 'O, my God, guard my tongue from evil and my lips from speaking guile; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust.' (Berachot 17 a; and Prayer Book, *Ed. Singer, p. 54*). The love of man to man must rise above the narrow circle of Christian brotherhood taught by the Fourth Gospel. (*See Jn. xiii. 34, 35, also xv. 10—26*). This Gospel knows nothing of love for one's enemies. 'The hatred of one's fellow creatures puts a man out of the world,' was the saying of Rabbi Joshua. (*Abot, ii. 16*).

The old Law, which Christianity is said to have replaced, teaches—'If thou meet thine *enemy's* ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden and wouldst forbear to help him, thou shalt surely help with him.' (*Ex. xxiii. 4, 5*).

It was quite natural for Israel to regard the Egyptians as the national enemy, for had not Israel been enslaved in Egypt? The Law, however, commands, 'Do not despise the Egyptian.' (*Deut. xxiii. 7*).

If the Jew was not to despise, not to hate the Egyptian, his natural enemy, *a fortiori*, he is not to hate other nations who have in no way injured him or his people.

'Rejoice not when thine enemy falleth and let not thine heart be glad when he is overthrown; lest the Lord see it and it displease him.' (*Prov. xxiv. 17, 18*.) 'If thine enemy be hungry, give him bread to eat and if he be thirsty, give him water to drink.' (*Ibid, xxv. 21*).

'Did I rejoice at the destruction of him that hated me, or lifted up myself when evil found him? Yea, I suffered not my mouth to sin by asking his life with a curse.' (*Job. xxxi. 29, 30*.) The story of Ananias and Sapphira in *Acts v.* is a commentary on the New Testament doctrine of love and forgiveness.

According to the Gospels the gate leading to Life is narrow. (*Mt. vii. 14*).

It is just the opposite doctrine that obtains in Judaism. 'This is the gate of the Lord, the righteous shall enter into it.' (*Ps. cxviii. 20*.) On this verse the Siphra comments—'No mention is made here of Priest, nor of Levite, nor of the Israelite; but all the children of men, Jews and Gentiles, can enter God's gate, as it is written, the *righteous* shall enter into it.' (*Kedoshim 4*). 'The gate leading to God's Kingdom is very wide. The righteous and the pious of all nations shall inherit the bliss of the world to come.' (*Tosephta Synhedrin 13. See also Synhedrin 105a*).

'The heathen who seeks God's Law is considered as though he were the High Priest,' was a saying of Rabbi Meir.

(Synhedrin 59a). 'The heathen in the market place was not to be passed by without a friendly greeting,' so taught Rabbah Johanan ben Zakai. (Berachot 17a). In a Baraitha of the Second Century, it was ordained that the Jews were to bury without any distinction the dead of Jews or non-Jews alike, to support all alike, to visit the sick among Jews and Gentiles for these duties tend to promote the public weal. (*Gittin 61a. See Lazarus, Die Ethik des Judentums, pp. 178 and 183*).

The Mishna says that the heathen is to be permitted to take a share in the gleanings that belong to the poor. (*Gittin 59b*).

While there is much in common that unites Judaism and Christianity, there are also vital points of difference that separate their creeds. Christianity assigns a prominent place to asceticism in marked contrast to its entire absence in Judaism. The Church says that the gratification of every worldly desire is sinful; Judaism sanctifies the good things of the earth, for did not God create the vine to rejoice the heart of man? (*Ps. civ. 15*). Christianity believes in God and the Devil—this dualism of good and evil is practically a confession of failure and despair, which declares the moral problem of the Universe to be humanly insoluble. (*See Hibbert Journal Supplement, pp. 150 and 185*) It requires that God should become Man and so overcome the Devil, (*II. Cor. v. 19*). The Devil is identified with the world and all its wonderful gifts. By teaching man to despise God's creation, Christianity has darkened the outlook of man. The Church has sanctified the monastery and consecrated the denial of human feeling. Is there not something of the essence of slavery in the religious orders of the Church, where a man or woman become less than human by sacrificing individuality and freedom? Judaism is unlike Christianity by not being an aggressive faith. It has not brought 'the sword into the world.' (*Mt. x. 34*) All outside the Church are designated 'sons of perdition.' Judaism taught that 'Blessed is the Lord that sheweth love unto them that love Him in truth.' (*Ps. of Solomon, vi. 9*). It declared that the men of loving heart among all nations are destined to inherit the life eternal. 'Thou shalt love God,' implies thou shalt cause *all men* to love Him. (*Siphra, p. 73 a*). In the long run, says Joël ('Blicke in die Religionsgeschichte,' p. vi.) a monotheistic religion cannot exclude any human soul from the Heavenly Father. Is it not the will of Providence that makes the Jew the citizen of the world? His mission is to all men, bringing love and righteousness. This is felt by the writer of the Apocalypse of Baruch i. 4, who declares that God has scattered Israel among the Gentiles, that they may do good to the Gentiles. It is true that Israel has not always succeeded in making friends in every land. Friendship is a reciprocal process. Has the Church been willing to love Israel? The Church in her earliest days

separated from the Synagogue. St. John in his Gospel steadily treats the Jews as *enemies*. But the Jews are not the only people who have not been beloved by the Church. 'Love thy neighbour as thyself' has been violated by the Church in all ages. Christianity was a proselytising religion on a large scale, anxious to save but equally anxious to condemn to everlasting torments all those who refused to accept it, nay even the countless men, women, and children who had never heard of it. Again, by preferring celibacy to marriage, the early Church showed little respect for women. (See I. Cor. vii. 38 and Hibbert Journal Supplement, pp. 203—206).

Example plays a more important part than precept. In this respect, says Westermarck ('The Origin and Development of the Moral Ideas' II. p. 737) 'Christianity has unfortunately little reason to boast of its achievements.'

The Christian dogma of damnation is perhaps the most horrible of all doctrines in any religion. 'If,' says Westermarck, II., p. 727, 'Christianity is to be judged from the dogmas which almost from its beginning [until quite recent times] have been recognised by the immense majority of its adherents, it must be admitted that its conception of a heavenly Father and Judge has been utterly inconsistent with all ordinary notions of goodness and justice.' It is not in Christianity that the cosmopolitan spirit has arisen. 'Love thy neighbour as thyself' could never be realised in a society in which hermit life was an ideal. Judaism has at all times stood for the Unity of God and the brotherhood of man. These ideals can only live in actual contact with the world. Is it, in the light of these differences between Judaism and Christianity, unfair to claim that the Jewish law of love is wider and more intense than the Christian law of love?

We have endeavoured to shew that Judaism as revealed in the Old Testament and in Jewish literature prior to New Testament times is a religion of love that knows no limitation. Judaism is a living power because it preaches that God is love and righteousness. The Jew is bidden to be a lover of God, not to receive offence and not to resent insult, to hear words of contumely and not to answer, for in *all* things he is to act in the spirit of love. (Sabbath 88 b). Christianity cannot claim that it is a higher religion than Judaism, unless it can reveal divine truth in a greater and fuller measure than the Hebrews have taught for more than three thousand years.

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