

## REVIEWS

## JUDAISM AND CHRISTIANITY.

*The Jewish Sources of the Sermon on the Mount.* By GERALD FRIEDLANDER. (Routledge, London, 1911.)

TAKING the 'Sermon on the Mount' as the Charter of the Church, Mr Gerald Friedlander (Minister of the Western Synagogue, London) examines it in the light of the contemporary religious teaching current among the Jews, with the purpose of setting forth the relation of Christianity to Judaism and of suggesting 'how the New Testament might be expounded so as to enable a Jew or Christian to read it with interest and perhaps with profit'. In his preface he lays stress upon the determined attempt of Albert Schweitzer to discredit the possibility of constructing a biography of Jesus; and, taking it in conjunction with the thesis of Drews and J. M. Robertson, that Jesus never lived at all, he finds 'in these days a turning-point in the history of Christianity'. As a defender of orthodox Judaism, he seems inclined to exploit, if not to accept, the findings of these critics of the Gospel-history, and to explain away many of its incidents as fictions because of their resemblance to such parallel incidents or myths as contributors to the collections of Comparative Religion have been able to produce from Jewish or pagan sources. Consequently he treats with scant regard Mr Claude Montefiore's edition of the Synoptic Gospels and other writings which, regarded from other points of view, seem to do something to pave the way for the great reconciliation of Christendom and Jewry. Jesus is for him 'the most involved personality of all mythology and legendary history'; and it is, therefore, futile for Mr Montefiore to ask the Jews to find in Jesus a prophet like one of the prophets. But the methods of Robertson and Drews appear to be singularly detached from the canons of historical criticism in general; the first generation of Christians, who *ex hypothesi* involved Jesus in the mists of a new mythology, certainly knew or found a personality whom they thus involved, whatever gaps be found in the chain of extant evidence to-day; and to-day there are unbiassed scholars like Clemen who have surveyed the present accumulation of more or less attractive parallels to such narratives as the Mockery of Jesus, without complete concurrence in the deduction that (for example) Jesus was *not* mocked. It is difficult to rule out personal prejudice whether one is Jew or Christian, but it is perhaps legitimate to wonder if Mr Montefiore's

books do not go deeper and matter more than the latest theories—or, since theory is by interpretation *reflexion*, the latest theses of those who deny that Jesus ever lived.

But Mr Friedlander's book is a real thing; it is a genuinely Jewish contribution to New Testament exegesis. Most Christians regard with indifference the less drastic anatomizing of Old Testament Scriptures so long as the New Testament books are printed in one colour: this Jewish apologist knows just what Isaiah said, and knows that even the Sermon on the Mount has at best a dubious connexion with what Christians call the Sayings of the Lord. All things are double, one against another; and the opposition promises to break down artificial and ephemeral limitations of outlook on both sides. Like Dr Schechter, Mr Friedlander takes a side and pleads for it more openly than Dr Schechter. Mr Montefiore would have Jews read documents which are Christian by adoption, and seems to take for *motif* out of Moses and Robert Burns, *Sirs, ye are brethren—for a' that and a' that*. In fact, Mr Friedlander, using apocalyptic literature which Dr Schechter shelves, is helping both parties to the real great controversy, *Is Jesus alive?*—as distinct from the question, *Did Jesus live?*—to draw nearer to the position which Mr Montefiore occupies already.

One might cavil at some details in Mr Friedlander's presentation of the evidence that the Sermon is based upon Jewish sources: there are necessarily many details, and the recurrent idea that the Jew has nothing to learn from this Christian document dogs the reader of his exposition. He is continually repudiating and correcting Mr Montefiore. The Christians took over the Apocalyptic literature, and therefore Apocalyptic imagery must be taken at face-value and nailed to the counter as worthless. 'Modern Christian scholars (he says) acknowledge that Jesus was mistaken in believing that the end of the world was imminent and that God's kingdom was about to be inaugurated'; and again, 'Much of the teaching of Jesus was conditioned by his firm belief that the existing human society was about to come to an end.' But is it not legitimate to put in the fundamental axioms that God created this world of men and ordains the powers that be, together with the fact that the prototypes of the expected Judgement—the Flood and the Destruction of the Cities of the Plain—were directed against violations of God's Gospel that mankind should increase and multiply upon earth, saving and getting life in God's likeness by obedience to God's commandments? Is it not just to say further that the peculiar sphere of God's activity—provided distinction be drawn, as perhaps it must be drawn, for the sake of man to save him from familiarity—is the heart or soul or spirit of man, and that the supernatural is distinctively manifested in a man's conversion or return to God?

The originality of the teaching of Jesus is a dogma which can hardly be maintained except in quarters where the Old Testament, the Apocrypha (in the widest sense), and Philo are ignored. Mr Friedlander is concerned to destroy it on almost every page of his book; and it will be well for Christian apologists if they put aside this weapon of their armoury for good and all. It is a lath painted to look like iron, and the paint is likely to be washed off by fresh discoveries like Dr Charles's dating of the Testaments of the Twelve Patriarchs, as essentially a Jewish pre-Christian document though it contains a spiritual conception of the Messianic Age. And though such dates be precarious, the book Ecclesiasticus and the writings of Philo are facts which are fatal to the sophism in its integrity.

In his way—for the Christian reader often an unpleasant way—Mr Friedlander repeats the protest of Jeremy Taylor against the policy of the ostrich who hides his head in the sand. *Fas est et ab hoste doceri*. After all, we want to get as much as we can of Truth in general and in detail.

*The Jewish Religion in the time of Jesus.* By Lic. Dr G. HOLLMANN, translated by E. W. LUMMIS, M.A. (Philip Green, London, 1909.)

DR HOLLMANN'S account of later Judaism is intended to be an introductory guide for the lay reader, and aims at exhibiting the decisive and fundamental lines of the subject as they have been determined by the investigations of Schürer and Bousset. The Preface is dated 1904, and the German edition is part of the first series (*The Religion of the New Testament*) of the Tübingen Religionsgeschichtliche Volksbücher. After insisting upon the importance of the subject to 'every one who wishes to understand Jesus or Paul or early Christianity in general', Dr Hollmann surveys it in four chapters: I. The Unity of the [Jewish] Church and Distinctions within it; II. Doctrine and Piety in the Church; III. Popular Piety; IV. The Jewish Apocalyptic. His general verdict is that 'the Jewish thought of God was intrinsically mean, for he was conceived in the image of a strict taskmaster', whereas 'Jesus gave the great and needful liberation from all religious frittering and futility'; but the somewhat rhetorical Conclusion, in which these phrases are found, hardly does justice to *some* of the passages quoted in the body of the book from Jewish writers such as ben Sira, the Apocalyptists, and Philo. And in spite of summary and conventional judgements which have little enough connexion with those primary authorities, this treatment of Judaism is, on the whole, less unsympathetic than one is accustomed to expect from most Christian theologians. Even so, Dr Hollmann's general verdict and his casual pronouncements

The Jewish Sources Of The Sermon On The Mount: ISBN 9781162757179 (978-1-162-75717-9) Softcover, Kessinger Publishing, LLC, 2010. Sepher Haaggadah: consisting of parables and legends from the Talmud and Medrash. by Gerald Friedlander. ISBN 9781113216205 (978-1-113-21620-5) Softcover, BiblioBazaar, 2009. More editions of Sepher Haaggadah: consisting of parables and legends from the Talmud and Medrash: Sepher Haaggadah: consisting of parables and legends from the Talmud and Medrash: ISBN 9781113216205 (978-1-113-21620-5) Softcover, BiblioBazaar, 2009. Sepher Haaggadah: consisting of parables and legends from the Talmud and Medrash. by Gerald Friedlander. ISBN 9781172895809 (978-1-172-89580-9) Softcover, Nabu Press, 2011. But suddenly the MC enters the body of the heiress and dramatically changes events. Mama herself said that everything is different from her dreams. And now she does not know how to behave with her daughter. The Most Heretical Last Boss Queen Who Will Become The Source Of Tragedy Will Devote Herself For The Sake Of The People about: I can't understand her actions at all. So, you will be the first to receive all the latest Manga updates. All Japanese, Korean and Chinese comics are available on MANGAEFFECT. Some of the Popular manga become colored manga with the help of AI technology. Each new chapter is in the main list so you can feel the difference. We try to make colored better. The Routledge. Encyclopedia of Translation. Studies. London/New York: Routledge, 1998, 654 pp. In the introduction to the such as the article by Keneva Kunz. on the Icelandic tradition. Baker. I will explore the specific kind of interference the style of the Russian folk poems (meant to be performed) has created in the translated texts. (1). Although the questions surrounding the nature of the Sermon on the Mount will seemingly never be fully answered, a significant clue can be gleaned from observing what it is not. Matthew 5:20 implies that the Sermon does not have solely the flavor of Mosaic Law, at least not in the rigorous Old Testament sense. The Jewish nation was waiting for the arrival of a kingdom that would deliver them from the oppressive Roman order. When Jesus spoke of the "Kingdom", the hearts of the Jews resonated with anticipation. Examining the first and the last two verses of the Sermon on the Mount, it appears that the immediate hearers were the disciples and that the crowd overheard what was said, in a kind of ripple effect.