

918. Jehovah's Witnesses

SOURCE: *Yearbook of American Churches*, 1961, ed. by Benson Y. Landis, p. 57. Copyright 1960 by the National Council of the Churches of Christ in the United States of America. Used by permission.

Jehovah's witnesses adhere to the oldest religion on earth, the worship of Almighty God revealed in his Bible as Jehovah. From man's beginning there have been at all times some of Jehovah's witnesses on earth, adhering to the Bible principle of separateness from all parts of the world organization of men. In modern times Jehovah's witnesses are primitive Christians, recognizing and teaching the Bible as God's word of truth, believing it and following its commandments, which accounts for their consistent neutrality toward any nationalistic interests. They use the Watch Tower Bible and Tract Society of Pennsylvania, Watchtower Bible and Tract Society of New York, Inc., International Bible Students Association, and other corporations in their earthwide preaching activity, and preach to all regardless of denomination. To be one of Jehovah's witnesses one must make an unconditional individual dedication to do the will of Almighty God and then must proceed faithfully to obey the commandments of God and Christ as expressed in the Bible, which course of action is the worship of God and is true religion.

Therefore, all of Jehovah's witnesses are ministers of the gospel and have no human leader. Their *Yearbook* shows them active during 1959 in 175 countries of the earth, where there are approximately 871,737 such ministers preaching, teaching the people of all nations that God's word is true and that their only hope is in the Kingdom of Jehovah under Christ Jesus which has been established to rule over earth and which will replace all governments of man. There are now 4,020 congregations in continental United States with 239,418 members (ministers), and worldwide 19,982 congregations. (From a statement by the President of Jehovah's witnesses to the Editor of the *Yearbook of American Churches*.)

919. Jericho, Earliest City Known

SOURCE: W. F. Albright, *Recent Discoveries in Bible Lands* (Pittsburgh: The Biblical Colloquium, 1955), p. 46. Copyright 1955 by Funk & Wagnalls Company, New York. Used by permission.

Work at Jericho has been disappointing to biblical scholars, who had naturally hoped for elucidation of the vexed problem of the date of the Israelite Conquest. The attempts made by previous excavators to date this event have all proved wrong; during the long period of abandonment (nearly four centuries at the lowest estimate) several metres were eroded from the top of the mound by driving rain and wind, since nearly all buildings were of mud brick. Practically all remains of the last Canaanite occupations were thus washed or blown away. This disappointment was compensated by the discovery of the earliest stratified levels ever found in any occupied site in the world.

920. Jericho, Excavation of

SOURCE: Kathleen M. Kenyon, *Digging Up Jericho* (New York: Praeger, 1957), pp. 228, 229, 261–263. Used by permission.

[p. 228] This rather lengthy survey of the defences of Jericho in the later part of the Middle Bronze Age will have served to bring out something of the character of the Palestine which Abraham knew. It was a country of strongly defended towns, with a population of which the characteristic culture is derived from a spread southwards of the coastal Canaanite, or Phoenician, civilisation, about 1900 B.C., which was superimposed on a population of which the civilisation had been disrupted by the Amorite invasions of the preceding centuries... Abraham and his descendants were wanderers. They must have known at least the outside of those massive defences, and probably entered the [p. 229]

gates to trade the products of their herds for the products, pottery, tools, textiles and so on, of the townsfolk.

Jericho has also provided good evidence of what the interior of the towns in the time of the Patriarchs would have looked like. There are some ten successive layers of buildings belonging to Middle Bronze II surviving on the east side of the mound. Of these, the best preserved is the final stage. The preceding stages seem to have succeeded each other peacefully, with the resultant removal of household goods and probably some of the building materials, for reuse in the later buildings. But the final buildings were violently destroyed, and left in ruins with all their contents. This destruction can be identified with very little doubt as the work of the Egyptians. About 1580 B.C. the native Eighteenth Dynasty established itself, and drove out the hated Hyksos. The Egyptian records tell how they were pursued back into Palestine, and archaeology shows that soon after that date a number of towns were destroyed, and to this period belongs the end of Middle Bronze Age Jericho...

[p. 261] Over most of the area we have excavated on the west side of the mound, the thick layer of burning above the Middle Bronze Age buildings is the highest surviving level. But in the photograph (Pl. 62 A [in source]), it will be seen that there is a row of stones just under the modern surface (the upper mound is an excavation dump). These stones are the foundations, and all that remains, of the wall of a room... To the south of this wall, a small irregular area of contemporary floor survives. In the photograph it can be seen clearly how to the south and east the modern surface is below the level of this floor. On the floor is a small mud oven, just like those still used by peasant women in Palestine today... Beside the oven, a single dipper juglet was lying on the floor. This juglet. This juglet ... is the only Late Bronze Age vessel we have found *in situ* on the *tell*. Its date is fourteenth century, and fits in well with the more precisely datable finds in the tombs made by Professor Garstang.

The houses of Late Bronze Age Jericho have therefore almost entirely disappeared. We have already seen that over most of the summit of the *tell* even the houses of the certainly populous Middle Bronze Age town have vanished, and only levels of the Early Bronze Age remain. We have also seen how the process of erosion was washing away the Middle Bronze Age houses on the east slope, during an interval of perhaps 180 years. This process was arrested when the town of 1400 B.C. was built on top of the wash, but this in turn was abandoned, and erosion has almost removed it.

It is a sad fact that of the town walls of the Late Bronze [p. 262] Age, within which period the attack by the Israelites must fall by any dating, not a trace remains. The erosion which has destroyed much of the defences has already been described. It will be remembered that the summit of the Middle Bronze Age rampart only survives in one place. The Late Bronze Age town must either have re-used this, or a new wall may have been built above it, so nothing remains of it. Professor Garstang believed that he had identified the defences of the period. But additional evidence about the stratification makes it quite clear that these are to be dated to the Early Bronze Age.

The excavation of Jericho, therefore, has thrown no light on the walls of Jericho of which the destruction is so vividly described in the Book of Joshua. One can visualise the Children of Israel marching round the eight acres of the town and striking terror into the heart of the inhabitants, until all will to fight deserted them when on the seventh day the

blast of the trumpets smote their ears. But as to what caused the walls to fall down flat, we have no factual evidence...

[p. 263] The evidence seems to me to be that the small fragment of a building which we have found is part of the kitchen of a Canaanite woman, who may have dropped the juglet beside the oven and fled at the sound of the trumpets of Joshua's men.

921. Jerusalem, Fall of (A.D. 70), Omens Preceding

SOURCE: Tacitus *Histories* v. 13; translated by Clifford H. Moore, Vol. 2 (Cambridge, Mass.: Harvard University Press, 1956). pp. 197, 199. Reprinted by permission of the publishers and The Loeb Classical Library.

[p. 197] Prodigies had indeed occurred, but to avert them either by victims or by vows is held unlawful by a people which, though prone to superstition, is opposed to all propitiatory rites. Contending hosts were seen meeting in the skies, arms flashed, and suddenly the temple was illumined with fire from the clouds. Of a sudden the doors of the shrine opened and a superhuman voice cried: "The gods are departing": at the same moment the [p. 199] mighty stir of their going was heard. Few interpreted these omens as fearful; the majority firmly believed that their ancient priestly writings contained the prophecy that this was the very time when the East should grow strong and that men starting from Judea should possess the world. This mysterious prophecy had in reality pointed to Vespasian and Titus, but the common people, as is the way of human ambition, interpreted these great destinies in their own favour, and could not be turned to the truth even by adversity.

922. Jerusalem—Roman War (A.D. 66–70), Josephus on

SOURCE: Josephus *War* (subdivisions as indicated); translated by H. St. J. Thackeray (Cambridge, Mass.: Harvard University Press, 1956, 1957). Reprinted by permission of the publishers and The Loeb Classical Library.

a. False Christs in Decades Preceding the War (ii. 13. 4, 5)

[Vol. 2, p. 423] Besides these there arose another body of villains, with purer hands but more impious intentions, [p. 425] who no less than the assassins ruined the peace of the city. Deceivers and impostors, under the pretence of divine inspiration fostering revolutionary changes, they persuaded the multitude to act like madmen, and led them out into the desert under the belief that God would there give them tokens of deliverance. Against them Felix, regarding this as but the preliminary to insurrection, sent a body of cavalry and heavy-armed infantry, and put a large number to the sword.

A still worse blow was dealt at the Jews by the Egyptian false prophet. A charlatan, who had gained for himself the reputation of a prophet, this man appeared in the country, collected a following of about thirty thousand dupes, and led them by a circuitous route from the desert to the mount called the mount of Olives. From there he proposed to force an entrance into Jerusalem and, after overpowering the Roman garrison, to set himself up as tyrant of the people, employing those who poured in with him as his bodyguard.

b. Forewarnings of Impending Doom, 62 (vi. 5. 3)

[Vol. 3, p. 463] Moreover, at the feast which is called Pentecost, the priests on entering the inner court of the temple by night, as their custom was in the discharge of their ministrations, reported that they were conscious, first of a commotion and a din, and after that of a voice as of a host, "We are departing hence"

But a further portent was even more alarming. Four years before the war, when the city was enjoying profound peace and prosperity, there came to the feast at which it is the custom of all Jews to erect tabernacles to God, one Jesus, son of Ananias, a rude peasant,

who, standing in the temple, suddenly began to cry out, "A voice from the east, a voice [p. 465] from the west, a voice from the four winds; a voice against Jerusalem and the sanctuary, a voice against the bridegroom and the bride, a voice against all the people." Day and night he went about all the alleys with this cry on his lips. Some of the leading citizens, incensed at these ill-omened words, arrested the fellow and severely chastised him. But he, without a word on his own behalf or for the private ear of those who smote him, only continued his cries as before. Thereupon, the magistrates, supposing, as was indeed the case, that the man was under some supernatural impulse, brought him before the Roman governor; there, although flayed to the bone with scourges, he neither sued for mercy nor shed a tear, but, merely introducing the most mournful of variations into his ejaculation, responded to each stroke with "Woe to Jerusalem!" When Albinus, the governor, asked him who and whence he was and why he uttered these cries, he answered him never a word, but unceasingly reiterated his dirge over the city, until Albinus pronounced him a maniac and let him go. During the whole period up to the outbreak of war he neither approached nor was seen talking to any of the citizens, but daily, like a prayer that he had coined, repeated his lament, "Woe to Jerusalem!" He neither cursed any of those who beat him from day to day, nor blessed those who offered him food: to all men that melancholy presage was his one reply. His cries were loudest at the festivals. So for seven years and five months he continued his wail, his voice never flagging nor his strength exhausted, until in the siege, having seen [p. 467] his presage verified, he found his rest. For, while going his round and shouting in piercing tones from the wall, "Woe once more to the city and to the people and to the temple," as he added a last word, "and woe to me also," a stone hurled from the *ballista* struck and killed him on the spot. So with those ominous words still upon his lips he passed away.

c. Sudden Withdrawal of Romans, Giving Opportunity for Flight, Late 66 (ii. 19. 5–7)

[Vol. 2, p. 531] The soldiers [of Cestius] with immunity undermined the wall and prepared to set fire to the gate of the Temple.

A terrible panic now seized the insurgents, many of whom were already slinking out of the city in the belief that it was on the verge of capture. The people thereupon took heart again, and the more the miscreants gave ground, the nearer did these advance to the gates, to open them and welcome Cestius as a benefactor. Had he but persisted for a while with the siege, he would have forthwith taken the city; but God, I suppose, because of those miscreants, had already turned away even from His sanctuary and ordained that that day should not see the end of the war.

At any rate, Cestius, realizing neither the despair of the besieged nor the true temper of the people, suddenly recalled his troops, renounced his hopes, without having suffered any reverse, and, contrary to all calculation, retired from the city. On this unexpected retreat, the brigands, plucking up courage, sallied out upon his rear and killed a considerable number of calvary and infantry.

[p. 537] After this catastrophe of Cestius many distinguished Jews abandoned the city as swimmers desert a sinking ship. [See No. 923.]

d. Horrors of the Famine During Siege, Spring, 70 (v. 10. 3)

[Vol. 3, p. 355] Pitiful was the fare and lamentable the spectacle, the stronger taking more than their share, the weak whimpering. Famine, indeed, overpowers all the emotions, but of nothing is it so destructive as of shame: what at other times would claim respect is then treated with contempt. Thus, wives would snatch the food from husbands,

children from fathers, and—most pitiable sight of all—mothers from the very mouths of their infants, and while their dearest ones were pinning in their arms they scrupled not to rob them of the life-giving drops. Nor, though thus feeding, did they escape detection: everywhere the rebels hovered even over these wretches' prey. For, whenever they saw a house shut up, this was a signal that the inmates were taking food, and forthwith bursting open the doors they leapt in and forcing the morsels almost out of their very jaws brought them up again. Old men were beaten, clutching their victuals, and women were dragged by the hair, concealing what was in their hands. There was no compassion for hoary hairs or infancy: children were actually lifted up with the fragments to [p. 337] which they clung and dashed to the ground. To those who had anticipated their raid and already swallowed their expected spoil they were yet more brutal, as defrauded of their due. Horrible were the methods of torture which they devised in their search for food, blocking with pulse the passages in their poor victims' frames and driving sharp stakes up their bodies; and one would shudder at the mere recital of the pangs to which they were subjected to make them confess to the possession of a single loaf or to reveal the hiding-place of a handful of barley-meal.

e. Cannibalism During Famine, Summer, 70 (vi. 3. 4)

[Vol. 3, p. 435] Among the residents of the region beyond Jordan was a woman named Mary, daughter of Eleazar, of the village of Bethzuba (the name means "House of Hyssop"), eminent by reason of her family and fortune, who had fled with the rest of the people to Jerusalem and there become involved in the siege. The bulk of her property, which she had packed up and brought with her from Peraea to the city, had been plundered by the tyrants; while the relics of her treasures, with whatever food she had contrived to procure, were being carried off by their satellites in their daily raids. With deep indignation in her heart, the poor woman constantly abused and cursed these extortioners and so incensed them against her. But when no one either out of exasperation or pity put her to death, weary of finding for others food, which indeed it was now impossible from any quarter to procure, while famine coursed through her intestines and marrow and the fire of rage was more consuming even than the famine, impelled by the promptings alike of fury and necessity, she proceeded to an act of outrage upon [p. 437] nature. Seizing her child, an infant at the breast, "Poor babe," she cried, "amidst war, famine, and sedition, to what end should I preserve thee? With the Romans slavery awaits us, should we live till they come; but famine is forestalling slavery, and more cruel than both are the rebels. Come, be thou food for me, to the rebels an avenging fury, and to the world a tale such as alone is wanting to the calamities of the Jews." With these words she slew her son, and then, having roasted the body and devoured half of it, she covered up and stored the remainder. At once the rebels were upon her and, scenting the unholy odour, threatened her with instant death unless she produced what she had prepared. Replying that she had reserved a goodly portion for them also, she disclosed the remnants of her child. Seized with instant horror and stupefaction, they stood paralysed by the sight. She, however, said, "This is my own child, and this my handiwork. Eat, for I too have eaten. Show not yourselves weaker than a woman, or more compassionate than a mother. But if you have pious scruples and shrink from my sacrifice, then let what I have eaten be your and portion and the remainder also be left for me." At that they departed trembling, in this one instance cowards, though scarcely yielding even this food to the mother. The whole city instantly rang with the abomination, and each, picturing the

horror of it, shuddered as though it had been perpetrated by himself. The starving folk longed for death, and felicitated those who had gone to their rest ere they had heard or beheld such evils.

f. Torture of Captives During Siege, 70 (v. 11. 1)

[Vol. 3, p. 341] They [those caught while trying to escape from the city] were accordingly scourged and subjected to torture of every description, before being killed, and then crucified opposite the walls. Titus indeed commiserated their fate, five hundred or sometimes more being captured daily; on the other hand, he recognized the risk of dismissing prisoners of war, and that the custody of such numbers would amount to the imprisonment of their custodians; but his main reason for not stopping the crucifixions was the hope that the spectacle might perhaps induce the Jews to surrender, for fear that continued resistance would involve them in a similar fate. The soldiers out of rage and hatred amused themselves by nailing their prisoners in different postures; and so great was their number, that space could not be found for the crosses nor crosses for the bodies.

g. Efforts of Titus to Save the Temple, August, 70 (vi. 2. 4)

[Vol. 3, p. 413] “Why then, you miscreants, do you now actually trample corpses underfoot within it? Why do you defile your temple with the blood of foreigner and native? I call the gods of my fathers to witness and any deity that once watched over this place—for now I believe that there is none—I call my army, the Jews within my lines, and you yourselves to witness that it is not I who force you to pollute these precincts. Exchange the arena of conflict for another and not a Roman shall approach or insult your holy places; nay, I will preserve the temple for you, even against your will.”

h. The Multitude of Victims, 66–70 (vi. 9. 3)

[Vol. 3, p. 497] The total number of prisoners taken throughout the entire war amounted to ninety-seven thousand, and of those who perished during the siege, from first to last, to one million one hundred thousand. Of these the greater number were of Jewish blood, but not natives of the place; for, having assembled from every part of the country for the feast of unleavened bread, they found themselves suddenly enveloped in the war, with the result that this over-crowding produced first pestilence, and later the added and more rapid scourge of famine.

i. Survivors Carried Away Captive, Autumn, 70 (vi. 9. 2)

[Vol. 3, p. 497] Fronto put to death all the seditious and brigands, information being given by them against each other; he selected the tallest and most handsome of the youth and reserved them for the triumph; of the rest, those over seventeen years of age he sent in chains to the works in Egypt, while multitudes were presented by Titus to the various provinces, to be destroyed in the theatres by the sword or by wild beasts; those under seventeen were sold.

j. Wall and Temple Destroyed, Autumn, 70 (vii. 1. 1)

[Vol. 3, p. 505] The army now having no victims either for slaughter or plunder, through lack of all objects on which to vent their rage—for they would assuredly never have desisted through a desire to spare anything so long as there was work to be done—Caesar ordered the whole city and the temple to be razed to the ground, leaving only the loftiest of the towers, Phasael Hippius, and Mariamme, and the portion of the wall enclosing the city on the west: the latter as an encampment for the garrison that was to remain, and the towers to indicate to posterity the nature of the city and of the strong defences which had yet yielded to Roman prowess. All the rest of the wall encompassing

the city was so completely levelled to the ground as to leave future visitors to the spot no ground for believing that it had ever been inhabited. Such was the end to which the frenzy of revolutionaries brought Jerusalem, that splendid city of world-wide renown.

k. Jerusalem's Destruction Blamed on Jews (i. preface, 4)

[Vol. 2, p. 7] That it owed its ruin to civil strife, and that it was the Jewish tyrants who drew down upon the holy temple the unwilling hands of the Romans and the conflagration, is attested by Titus Caesar himself, who sacked the city; throughout the war he commiserated the populace who were at the mercy of the revolutionaries, and often of his own accord deferred the capture of the city and by protracting the siege gave the culprits time for repentance.

l. Jerusalem's Fall Considered by the Romans as a Judgment (vi. 9. 1)

[Vol. 3, p. 495] Titus, on entering the town, was amazed at its strength, but chiefly at the towers, which the tyrants, in their infatuation, had abandoned. Indeed, when he beheld their solid lofty mass, the magnitude of each block and the accuracy of the joinings, and marked how great was their breadth, how vast their height, "God indeed," he exclaimed, "has been with us in the war. God it was who brought down the Jews from these strongholds; for what power have human hands or engines against these towers?"

923. Jerusalem—Roman War, A.D. 66–70—Successful Flight of Christians

SOURCE: Eusebius *Ecclesiastical History* iii. 5; translated by Kirsopp Lake, Vol. 1 (Cambridge, Mass.: Harvard University Press, 1949), pp. 199, 201. Reprinted by permission of the publishers and The Loeb Classical Library.

[p. 199] On the other hand, the [p. 201] people of the church in Jerusalem were commanded by an oracle given by revelation before the war to those in the city who were worthy of it to depart and dwell in one of the cities of Perea which they called Pella. To it those who believed on Christ migrated from Jerusalem, that when holy men had altogether deserted the royal capital of the Jews and the whole land of Judaea, the judgement of God might at last overtake them for all their crimes against the Christ and his Apostles, and all that generation of the wicked be utterly blotted out from among men.

[EDITORS' NOTE: An opportunity for flight was provided by Cestius' withdrawal of the Roman troops in A.D. 66 (see No. 922c.)]

924. Jesuits—Obedience a Mark of the Order

SOURCE: Frederick A. Norwood, *The Development of Modern Christianity Since 1500* (New York: Abingdon Press, 1956), p. 81. Copyright 1956 by Pierce & Washabaugh. Reprinted by permission of Abingdon Press. Quotation from Bettenson used by permission of Oxford University Press.

With the formal establishment of the new order in 1540, a constitution provided the framework for one of the most totalitarian institutions ever conceived. Members were directed to serve the Lord alone and the pope, his vicar. Absolute obedience became a mark of the Order. As the constitution put it:

Let us with the utmost pains strain every nerve of our strength to exhibit this virtue of obedience, firstly to the Highest Pontiff, then to the Superiors of the Society; so that in all things, to which obedience can be extended with charity, we may be most ready to obey his voice, just as if it issued from Christ our Lord...; by directing to this goal all our strength and intention in the Lord, that holy obedience may be made perfect in us in every respect, in performance, in will, in intellect; by submitting to whatever may be enjoined on us with great readiness, with spiritual joy and perseverance; by persuading ourselves that all things [commanded] are just; by rejecting with a kind of blind obedience all opposing opinion or judgment of our own; and that in all things which are ordained by the Superior where it cannot be clearly held that any kind of sin intervenes. And let each one persuade himself that they that live under obedience ought to

allow themselves to be borne and ruled by divine providence working through their Superiors exactly as if they were a corpse which suffers itself to be borne and handled in any way whatsoever; or just as an old man's stick which serves him who holds it in his hand wherever and for whatever purpose he wish to use it.¹⁵ [Note 15: Bettenson, *Documents of the Christian Church*, p. 366... Taken from C. Mirbt, *Quellen zur Geschichte des Papsttums und des Römischen Katholizismus* (Tübingen: J. C. B. Mohr, 1934), p. 276.]

In the course of a long and, in some respects, glorious history the Jesuits became famous for recovery of Protestant lands for Rome. They were the epitome of counter-reformation. They began to make a name for themselves in the fields of education and scholarship. And above all they carried the Christian message in the work of foreign missions.

925. Jesuits, Rules of Founder

SOURCE: Ignatius Loyola, *Spiritual Exercises*, trans. in Henry Bettenson, ed., *Documents of the Christian Church* (New York: Oxford University Press, 1957), pp. 363–366. Used by permission.

[Introductory note; p. 363] The Society of Jesus, founded by Ignatius Loyola (1491–1556), was skillfully organized into a great force for the conservation and propagation of the Roman Church. The Society started with six friends, in 1534, but it was not until 1540 that Pope Paul III could be induced to give his approval. The following extracts are given to show the spirit of obedience which served to make the Society such a mighty influence of propaganda.

a. Rules for Thinking with the Church

1. ALWAYS to be ready to obey with mind and heart, setting aside all judgment of one's own, the true spouse of Jesus Christ, our holy mother, our infallible and orthodox mistress, the Catholic Church, whose authority is exercised over us by the hierarchy.
2. To commend the confession of sins to a priest as it is practiced in the Church; the reception of the Holy Eucharist once a year, or better still every week, or at least every month, with the necessary preparation.
3. To commend to the faithful frequent and devout assistance at the holy sacrifice of the Mass, the ecclesiastical hymns, the divine office, and in general the prayers and devotions practiced at stated times, whether in public in the churches or in private.
4. To have a great esteem for the religious orders, and to give the preference to celibacy or virginity over the married state.
5. To approve of the religious vows of chastity, poverty, perpetual obedience, as well as the other works of perfection and supererogation. Let us remark in passing, that we must never engage by vow to take a state (such e.g. as marriage) that would be an impediment to one more perfect...
- [p. 364] 6. To praise relics, the veneration and invocation of Saints: also the stations, and pious pilgrimages, indulgences, jubilees, the custom of lighting candles in the Churches, and other such aids to piety and devotion.
7. To praise the use of abstinence and fasts as those of Lent, of Ember Days, of Vigils, of Friday, of Saturday, and of others undertaken out of pure devotion: also voluntary mortifications, which we call penances, nor merely interior, but exterior also.
8. To commend moreover the construction of Churches, and ornaments; also images, to be venerated with the fullest right, for the sake of what they represent.
9. To uphold especially all the precepts of the Church, and not censure them in any manner; but, on the contrary, to defend them promptly, with reasons drawn from all sources, against those who criticize them.

10. To be eager to commend the decrees, mandates, traditions, rites and customs of the Fathers in the Faith or our superiors. As to their conduct; although there may not always be the uprightness of conduct that there ought to be, yet to attack or revile them in private or in public tends to scandal and disorder. Such attacks set the people against their princes and pastors; we must avoid such reproaches and never attack superiors before inferiors. The best course is to make private approach to those who have power to remedy the evil.
11. To value most highly the sacred teaching, both the Positive¹ [Note 1: i.e. dogmatic, defined in formularies and decrees, as opposed to the philosophical speculations of scholasticism.] and the Scholastic, as they are commonly called...
12. It is a thing to be blamed and avoided to compare men who are still living on the earth (however worthy of praise) with the Saints and Blessed, saying: This man is more learned than St. Augustine, etc...
13. That we may be altogether of the same mind and in conformity with the Church herself, if she shall have defined [p. 365] anything to be black which to our eyes appears to be white, we ought in like manner to pronounce it to be black. For we must undoubtingly believe, that the Spirit of our Lord Jesus Christ, and the Spirit of the Orthodox Church His Spouse, by which Spirit we are governed and directed to Salvation, is the same; ...
14. It must also be borne in mind, that although it be most true, that no one is saved but he that is predestinated, yet we must speak with circumspection concerning this matter, lest perchance, stressing too much the grace or predestination of God, we should seem to wish to shut out the force of free will and the merits of good works; or on the other hand, attributing to these latter more than belongs to them, we derogate meanwhile from the power of grace.
15. For the like reason we should not speak on the subject of predestination frequently; if by chance we do so speak, we ought so to temper what we say as to give the people who hear no occasion of erring and saying, 'If my salvation or damnation is already decreed, my good or evil actions are predetermined'; whence many are wont to neglect good works and the means of salvation.
16. It also happens not unfrequently, that from immoderate preaching and praise of faith, without distinction or explanation added, the people seize a pretext for being lazy with regard to any good works, which precede faith, or follow it when it has been formed by the bond of charity.
17. Nor any more must we push to such a point the preaching and inculcating of the grace of God, as that there may creep thence into the minds of the hearers the deadly error of denying our faculty of free will. We must speak of it as the glory of God requires ... that we may not raise doubts as to liberty and the efficacy of good works.
18. Although it is very praiseworthy and useful to serve God through the motive of pure charity, yet we must also recommend the fear of God; and not only filial fear, but servile fear, which is very useful and often even necessary to raise man from sin... Once risen from the state, and [p. 366] free from the affection of mortal sin, we may then speak of that filial fear which is truly worthy of God, and which gives and preserves the union of pure love. (Ignatius Loyola, *Spiritual Exercises*, part ii.)

926. Jews, Ancient Religion of—Worship Described by a Roman

SOURCE: Dio Cassius *Roman History* xxxvii. 17. 2, 3; translated by Earnest Cary, Vol. 3 (Cambridge, Mass.: Harvard University Press, 1954), pp. 127, 129. Reprinted by permission of the publishers and The Loeb Classical Library.

[p. 127] They [the Jews] are distinguished from the rest of mankind in practically every detail of life, and especially by the fact that they do not honour any of the usual gods, but show extreme reverence for one particular divinity. They never had any statue of him even in Jerusalem itself, but believing him to be unnamable and invisible, they worship him in the most extravagant fashion on earth. They built to him a temple [p. 129] that was extremely large and beautiful, except in so far as it was open and roofless, and likewise dedicated to him the day called the day of Saturn, on which, among many other most peculiar observances, they undertake no serious occupation.

927. Jews—Diaspora, in Hellenistic and Roman Times

SOURCE: Albert A. Trever, *History of Ancient Civilization*, Vol. 1, pp. 522–524. Copyright 1936 by Harcourt, Brace and Company, Inc., New York. Used by permission.

[p. 522] No discussion of Hellenistic religion and culture and the intermingling of Greece and the Orient would be complete without some mention of the [p. 523] Jewish Diaspora, the dispersion of the Jews over the entire Mediterranean world due to the vicissitudes in their history from the deportations by Assyria and Nebuchadrezzar to the end of the Roman period. It is one of the most significant facts in the history of ancient civilization. Some of the main factors in the dispersion in Greco-Roman times were: the general tolerance of the Ptolemies and the Seleucids (except Antiochus IV), which caused the advance of Hellenism in Palestine and the unhindered migration of Jews to Egypt and Syria; the repeated enslavement of thousands of Jews as captives of war, their sale and transportation into many lands, and their gaining of freedom later; the destruction of Jerusalem by the Roman Titus in 70 A.D.; the complete suppression of the last attempt of the Jews to gain independence in Judaea by the Roman emperor Hadrian in the second century A.D., which deprived them of a national home; extensive forced and voluntary migrations and colonizations; and the pressure of population in Palestine due to the lack of natural resources and the prolific character of the Jewish race.

The literary and archaeological data for the widespread dispersion of the Jews in Hellenistic and Roman times are abundant. There were Jewish settlements in Arabia, Syria, Phoenicia, Mesopotamia, Parthia, Media, Armenia, Cyprus, Asia Minor, southern Russia, Thrace, Macedonia, Pannonia, Spain, Gaul, Germany, Egypt, Cyrene, and Roman North Africa. The Alexandrian Jew Philo, in the first century A.D., estimated the Jewish population in Egypt at 1,000,000. The Jews numbered 8,000 in Rome in the Augustan age, and probably 180,000 in Asia Minor about 62 B.C.

The independent Greek cities were usually unfriendly to them, and frequent massacres resulted, but the Hellenistic rulers and, to a large extent, the Roman government actively encouraged them. The former especially were very important in making the Diaspora possible. Under Rome, the Jews throughout the Empire were granted important privileges, such as the assurance of not being expelled from their assigned district, the right to their synagogues and cemeteries, free worship, exemption from military service, the right to levy taxes on their members, and a good deal of administrative and judicial autonomy. However, they had their distinct disabilities. As aliens, they were subject to special taxes, though they sometimes won tax equality in Greek cities, and often full citizenship in the Roman Empire. Their uncompromising

religious attitude, however, made them a peculiar and despised race to upper-class Romans and Greeks.

As a result of the Diaspora, the Jews ceased to be predominantly farmers, as they were in Palestine, and became city-dwellers, active in trade, industry, and almost every kind of business and profession. While they had little regular social contact with Greek and Roman citizens and mixed marriages were forbidden by their own law, much amalgamation with other races was inevitable, especially for the Hellenized Jews of Cyprus, Egypt, and Cyrene, where the Jewish population was so large.

Culturally and religiously, the Jewish Diaspora is especially significant. Through its influence multitudes of the Jews took over the Greek language, and were quite thoroughly Hellenized. Their culture and their religion of Judaism were much colored by Greek thought. We have seen how in Alex- [p. 524] andria, for example, they early found it necessary to translate their Old Testament and much of their other literature into Greek. Philo of Alexandria was thoroughly Platonized, and the Hellenized St. Paul reinterpreted the gospel of Jesus in the light of Greek thought, and carried it throughout the Roman Empire. This mingling of Judaism and Hellenism was later to have significant results for the development of Christian thought and biblical interpretation.

Again, the Jews were zealous propagandists for their religion, and their dispersion and partial Hellenization made this practice possible on an extensive scale. They were very clever in the use of their oracles and writings, and by establishing grades of proselytes were tactful in not exacting rigid fulfillment of the Jewish law. The number of conversions to Judaism in the second century B.C. became so large that the Roman Emperors legislated strictly against conversion. By these means the Jewish Diaspora was an important factor in producing in the later Greco-Roman world the peculiar religious complex in which Christianity developed.

928. Jews—Diaspora, in Roman Empire—Respect of Pagans for Judaism

SOURCE: Josephus *Against Apion* ii. 39; translated by H. St. J. Thackeray, Vol. 1 (Cambridge, Mass.: Harvard University Press, 1956), pp. 405, 407. Reprinted by permission of the publishers and The Loeb Classical Library.

[p. 405] The masses have long since shown a keen desire to adopt our religious observances; and there is not [p. 407] one city, Greek or barbarian, nor a single nation, to which our custom of abstaining from work on the seventh day has not spread, and where the fasts and the lighting of lamps and many of our prohibitions in the matter of food are not observed. Moreover, they attempt to imitate our unanimity, our liberal charities, our devoted labour in the crafts, our endurance under persecution on behalf of our laws.

929. Jews—Diaspora, in Roman Empire—Scorn of Pagans for Sabbath Idleness

SOURCE: Augustine, *The City of God*, bk. 6, chap. 11, trans. in NPNF, 1st series, Vol. 2, p. 120.

Seneca [4 B.C.?–A.D. 65], among the other superstitions of civil theology, also found fault with the sacred things of the Jews, and especially the sabbaths, affirming that they act uselessly in keeping those seventh days, whereby they lose through idleness about the seventh part of their life, and also many things which demand immediate attention are damaged....

930. Jews — Diaspora, Modern, in Yemen—Messianic Expectations in 1836

SOURCE: Joseph Wolff, *Narrative of a Mission to Bokhara* (New York: Harper, 1845), pp. 51, 52.

[p. 51] The Arabs of this place [Hodeyda, Yemen] have a book called *Seera*, which treats of the second coming of Christ, and his reign in glory...

[p. 52] I spent six days with the children of Rechab (Beni Arhab). They drink no wine, plant no vineyards, sow no seed, live in tents, and remember the word of Jonadab the son of Rechab. With them were children of Israel of the tribe of Dan, who reside near Terim in Hatramawt [*sic*], who expected, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven.

931. Jews—Proselytes From Many Peoples

SOURCE: H. G. *The Outline of History*, pp. 493, 494. Copyright 1920 and 1921 by The Macmillan Company, New York, and by H. G. Wells. Used by permission of Prof. G. P. Wells.

[p. 493] The Jewish idea was and is a curious combination of theological breadth and an intense racial patriotism. The Jews looked for a special saviour, a Messiah, who was to redeem mankind by the agreeable process of restoring the fabulous glories of David and Solomon, and bringing the whole world at last under the benevolent but firm Jewish heel. As the political power of the Semitic peoples declined, as Carthage followed Tyre into the darkness and Spain became a Roman province, this dream grew and spread. There can be little doubt that the scattered Phoenicians in Spain and Africa and throughout the [p. 494] Mediterranean, speaking as they did a language closely akin to Hebrew and being deprived of their authentic political rights, became proselytes to Judaism. For phases of vigorous proselytism alternated with phases of exclusive jealousy in Jewish history. On one occasion the Idumeans, being conquered, were all forcibly made Jews. There were Arab tribes who were Jews in the time of Muhammad, and a Turkish people who were mainly Jews in South Russia in the ninth century.

932. Jews, World Rule by, Expected in First Century

SOURCE: Suetonius *The Lives of the Caesars* viii. 4. 5; translated by J. C. Rolfe, Vol. 2 (Cambridge, Mass.: Harvard University Press, 1950), p. 289. Reprinted by permission of the publishers and The Loeb Classical Library.

There had spread over all the Orient an old and established belief, that it was fated at that time for men coming from Judaea to rule the world. This prediction, referring to the emperor of Rome, as afterwards appeared from the event [see No. 933], the people of Judaea took to themselves; accordingly they revolted and after killing their governor, they routed the consular ruler of Syria as well, when he came to the rescue, and took one of his eagles.

933. Jews, World Rule of, Expected in First Century

SOURCE: Tacitus *Histories* v. 13; translated by Clifford H. Moore, Vol. 2 (Cambridge, Mass.: Harvard University Press, 1956), p. 199. Reprinted by permission of the publishers and The Loeb Classical Library.

The majority [of the Jews] firmly believed that their ancient priestly writings contained the prophecy that this was the very time [A.D. 66] when the East should grow strong and that men starting from Judea should possess the world.

¹

934. Judaism—Jewish Congregations

SOURCE: *CRB*, 1936, Vol. 2, part 1, pp. 763–766.

¹Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.

[p. 763] *History*. There were Jews in the original colonies before 1650. In New York, then New Amsterdam, there were Jews in 1654, and in the fall of that year a company of Jewish refugees arrived from Brazil, who settled in the colony. Although the Dutch authorities of New Amsterdam favored the Calvinist church and did not permit persons of other faiths to hold public assemblies, the Jews established their worship upon their arrival in the town, the population of which then numbered only about 800 persons. Like other residents of dissident faiths, the Jews gathered among themselves according to their opportunities, in their own homes or in a hired room, beginning to do so as soon as there were enough persons to hold public worship. In July 1655 they applied to the authorities for a plot for a cemetery. With the granting of this application, in 1656, the Congregation Sheerith Israel (Remnant of Israel), the first Jewish congregation in North America, entered upon its career as an institution. Its first minister was one named Saul Brown (originally Moreno, Spanish for Brown), who came to the congregation from Newport, R. I., and he officiated in the synagogue regularly. He died in the year 1682, at which time the congregation was occupying a rented building on Mill Street, now South William Street.

Other Jewish communities were formed in Newport, R. I. (1658); in Savannah, Ga., Jews having been in the company which came with Oglethorpe; in Charleston, S. C.; in Philadelphia, Pa.; and in Richmond, Va.; all in colonial times. In 1850 there were 77 Jewish congregations, located in 21 of the then 31 States of the Union. In 1877 there were at least 277 congregations in the country and 230,000 Jews; in 1890, 533 congregations and probably 475,000 Jews; in 1906, 1,700 congregations and about 1,775,000 Jews; in 1916, 1,900 congregations and about 3,300,000 Jews; in 1926, 3,118 permanent congregations and 4,081,000 Jews; and in 1936, 3,728 congregations and 4,641,184 Jews residing in the cities, towns, and villages in which the congregations were located.

Doctrine. The Jewish religion is a way of life and has no formulated creed, or articles of faith, the acceptance of which brings redemption or salvation to the believer, or divergence from which involves separation from the Jewish congregation. On the other hand, it has certain teachings, sometimes called doctrines or dogmas, which have been at all times considered obligatory on the adherents of the Jewish religion.

The unity of God.—The fundamental doctrine of the Jewish religion is that God is One. At all times the religion of the Jew vigorously protested against any infringement of this dogma of pure monotheism, whether by the dualism of the East or by the Trinitarianism of the West. It never permitted the attributes of justice and of love to divide the Godhead into different powers or personalities. God is a Spirit without limitations of form, eternal, noncorporeal, unique, omniscient, omnipotent, and one. “Hear, O Israel: The Lord our God, the Lord is One” is the declaration of faith which the Jew pronounces daily and breathes it even in his hour of death. God is the Creator of the world. He is also the preserver of the world, its ruler, and the arbiter of its destiny. He was God from the very beginning, and the worship of other gods is a rebellion against the universal God beside whom there is no other. “Look unto Me, and be ye saved, all the ends of the earth; for I am God and there is none else” (Isaiah, xlv, 22). He is the God of righteousness, mercy, love, and holiness; the ideal of moral perfection. God is “our Father, our Redeemer for everlasting” (Isaiah, lxiii, 16); He is not remote from mortal man in his need, but He is rather, as Jewish sages have put it, “near, nearer than any other help or sympathy can be,” who “appears to each according to his capacity or temporary

need.” A Jew cannot compromise with idolatry or polytheism; indeed he is enjoined to give his life rather than to renounce the purity of his religion.

The world and man.—The world is a cosmic unit and it is good. The Holy One created and sustains the earth and heaven, light and darkness, life and death; and the world is ruled by everlasting wisdom and kindness. There is no cosmic force for evil, no principle of evil in creation. There is no inherent impurity in the flesh or in matter, and man is not subject to Satan. There is [p. 764] no original sin; sin is the erring from the right path. The crown and the acme of God’s creation is man. He is capable of perfection without the aid of an extraneous being, and, being born free, is able to choose between good and evil, and is endowed with intelligence; “God created man in His own image” and made him “but little lower than the angels.” From one man did all the races of the earth descend, and thus they constitute one family. This doctrine of the unity of the human family is a corollary of the doctrine of the unity of God. The One God is in direct relation with man, all men, there being no mediator between God and man, and all men may attain to immortality through following the good life; for immortality, the Jewish religion teaches, is the reward of human righteousness. There is in this respect no distinction between its own adherents and those of other faiths. As one ancient teacher exclaims: “I call heaven and earth to witness that whether it be Jew or gentile, man or woman, manservant or maidservant, according to their acts does the divine spirit rest upon them.”

The future of mankind and Israel.—The perfection of humanity through the unfolding of the divine powers in man is the aim of history. There is to be a divine kingdom of truth and righteousness on this earth. Daily the Jew concludes his prayers by declaring his hope to behold speedily the time when God, in the glory of His might, will be manifested, and the abominations will be removed from the earth and idolatry utterly cut off, and He will perfect the world as the kingdom of the Almighty, and all flesh will call upon His name. This kingdom is the hope of mankind and the goal toward which it is striving. Whether or not this universal kingdom of God will be preceded by the day of God or by a universal judgment when “all that work wickedness shall be stubble,” Jewish religion teaches the coming on this earth of a social order of human perfection and bliss, of peace without end, when none shall hurt or destroy, and when the earth shall be full of the knowledge of the Lord (Isaiah chapters ix, xi); this is the Messianic era.

Israel is a unique people that shall never cease (Jeremiah xxxi, 36). It is not claimed that this people is better than others or that it possesses a special share of the divine love; but it is affirmed, and the Jew daily declares this faith in his prayers, that God has brought them near to His great name, to give thanks unto Him, and to proclaim His unity. In this sense Israel is called a “kingdom of priests and a holy nation” (Exodus xix, 6), selected or assigned by God for His special purpose. Because of this duty they are taken to task more severely than others: “You only have I known of all the families of the earth, therefore I will visit upon you all your iniquities” (Amos iii, 2). It is a widespread Jewish interpretation that the Servant of the Lord described in Isaiah refers not to an individual but to the Jewish people as a group. Israel is God’s witness (Isaiah xli–xliii), testifying to His existence and His unity. The duty of Israel, its imperishability and restoration (Deuteronomy xxx, 1–4) and the blessed future that awaits mankind, are doctrines of the Jewish religion.

The Law.—The belief in the unity of God, in the future hope of the world, and in the other doctrines is of no value unless one lives in accordance with the requirements of the beliefs. The emphasis is not on belief, but on righteous conduct. What is required is service of the Lord, a just system of human conduct in accordance with statutes and ordinances, “which if a man do, he shall live by them.” The duty of man, created in the image of God, is to order his life entirely in accordance with the will of God, and only by so doing can he attain perfection and fulfill his destiny. And what does God desire of man? That was definitely conveyed to him. Already the first man, Adam, had received divine revelation for his conduct and for that of his descendants; other followed, until Moses received the full revelation, all the commandments and the statutes and the ordinances, which should govern the life of man and lead him to moral and religious perfection. This revelation, as contained in the Five Books of Moses, constitutes the Law of Moses, the Law, the Torah, the Written Law, and it must be understood in the light of Jewish tradition, the Oral Law. This Torah of divine origin, which will not be changed, is the foundation of the Jewish faith; and that the Jew must order his life in accordance with the Torah has always been a basic principle of the Jewish religion. To fear God and to keep His commandments is the whole duty of man.

The Torah, written and oral, preeminently emphasizes the principle of justice; other principles stressed are purity and truth, optimism and hope, and joy and thanksgiving, holiness and the love of God. Righteousness and compassionate love are demanded for the fatherless, the widow, the oppressed, the stranger, and even the criminal; charity is *zedakah*, justice to the needy; and compassion is required even for the dumb animal. Further, a man’s life must be permeated by purity of heart and built on truth. For, “the seal of the Holy One is truth” and “upon truth rests the world.” Hope and optimism are other requirements, and hope is but [p. 765] rarely deferred to the world to come, but a man must rather wait for the moral and spiritual advancement of mankind in this world. At times this world is declared to be “like a vestibule in which one prepares for the palace,” nevertheless, “one hour devoted to repentance and good deeds in this world is more valuable than the entire life of the world to come.” A man should “rejoice before the Lord” and gratefully enjoy his gifts and fill other hearts with joy and thanksgiving; asceticism is discouraged. The whole life of man is holy, for the “Lord our God is holy,” and man’s life should be motivated by the love of God. Twice daily a Jew recites the *Shema*, a declaration which contains the words “Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might.” It implies the purest motives for action, specifically serving the Lord, not from fear but rather out of love and for the sake of God and the glorification of His name; the doing of good, not in view of any reward, but for its own sake; and the love of man and the most unselfish devotion and the willing surrender of one’s life itself whenever the cause of God demands.

Other fundamental teachings of the law, written and oral, are freedom of will and human responsibility, divine providence, retribution, resurrection of the dead, the power of repentance and of prayer. Man is free, the choice between good and evil having been left to him as a participant of God’s spirit; man is responsible for his own actions. In close relation with the doctrine of divine providence stands that of retribution—that God rewards the righteous and punishes transgressors. The doctrine of the soul’s immortality and of a future life in which retribution shall take place is plainly set forth in the Talmud, and the belief in the resurrection of the dead is closely connected with the doctrines of

immortality and of retribution in the hereafter. Emphasis is laid on the power of repentance to avert from man the evil which threatens and to procure for him God's grace, and on the efficacy of the prayer "of all that call upon Him in truth." There is no need for any mediator when one prays to God, "for the Lord is nigh unto all them that call upon Him." He hears great and small alike.

The Torah emphasizes the need of study and education. It imposes a duty upon every father to instruct his children and upon the community to provide for the general instruction of old and young. The law sanctifies labor and makes the teaching of a trade whereby one may earn his living a duty upon the father and upon the communal authorities. Each man is enjoined to build a home and to contribute to the welfare of human society; celibacy, except under rare circumstances, is unlawful. Systematic care of the poor is a duty of a community. Love of one's country and loyalty to his government is enjoined upon every Jew, and he is solemnly adjured to seek the peace of his country and to pray for the welfare of its government.

Side by side with these universal principles of conduct the Torah surrounds the Jewish people with numerous laws and rites. Some laws, also called testimonies, have been given to make Israel testify to God's miraculous guidance, such as the festive seasons of the year; others, called signs, are tokens of the covenant between God and Israel, such as circumcision and the Sabbath; and still others, also called statutes, are divine marks of distinction—special means to preserve Israel and its group life. The covenant at Sinai made Israel a society "of priests and a holy nation" and laws were given to them designed to preserve the priestly character of the nation. Some of these appeal to the human reason while others do not, but even those which human intelligence is unable to grasp, are, through belief in their divine origin, vouchsafed the same high religious importance. Judaism is bound up with the Jewish people. "Ye shall be holy unto Me; for I the Lord am holy, and have set you apart from the peoples, that ye should be Mine" (Leviticus xx, 26). These particularistic religious obligations of the Torah, written and oral, enabled the small Jewish people to resist the disintegrating forces of the idolatry and error which surrounded them, and encouraged the Jews to live by the principle, ascribed by the early rabbis to Abraham, "let all the world stand on the one side, I side with God and shall win in the end." The laws gave the Jews the strength to withstand the persecutions of the nations and the vicissitudes of time, and to fight for the truth amidst a hostile world. The Jewish religion knows of no sacraments, in the sense of rites by which a person is brought in bodily relationship to God...

The Jewish religion in its relation to other faiths.—The Jewish religion enjoins upon its adherents the application of one law for Jew and members of other faiths, [p. 766] home-born or stranger; "Ye shall have one manner of law, as well for the stranger as for the home-born" (Numbers xxiv, 22). The harsh expressions found sometimes in ancient Jewish lore, concerning the heathen and the laws against him, are directed against the moral depravity ascribed to the heathen because of his unchastity and violence; he is always under grave suspicion of immoral conduct. The Jewish religion recognizes two classes of proselytes—"a proselyte of the gate" is one who abandons idolatry and accepts instead the seven Noachian laws of humanity, while "a proselyte of righteousness" is one who submits to the Abrahamic rite and becomes a full member of the House of Israel. No distinction whatever is drawn between a born Jew and a proselyte of righteousness. In former centuries, the Jews carried on an extensive proselytizing propaganda; later the

world conditions prevented it. But whether as a result of that interference or not, proselytizing activities have since been neglected. In the fullness of time, however, the prophetic promises of the universal recognition of God will be fulfilled, and as the Jew expresses it in his prayers on New Year's Day, "God will reign in His glory over the whole universe and all the living shall say, the Lord, God of Israel, is King, and His kingdom ruleth over all."

Organization. The polity of the Jewish congregations is characterized by the independence which the individual congregations enjoy. There is no synod, conference, assembly, hierarchy, or other organization which directly controls the ritual and synagogal customs of the congregation or its organization; nor do the Jewish congregations feel the need of any; all congregations teach the doctrines of the faith, accept the inspiration of the Law, and hold to the unity of Israel.

Due to the fact that the Jews in the United States came from many countries, some congregations differ slightly from others in the version of their prayer book and synagogal customs—(*nussah*=version, or *minhag*=custom)—and also in matters of polity. One important group of congregations uses a prayer book designated as of "German version" and follows the synagogal customs that go with it (Congregation So and So *nussah Ashkenaz*), and another important group uses a prayer book known as of "Spanish version" (Congregation So and So *nussah Sefarad*). The great majority of the latter group are known also others, like Spanish-Portuguese congregations (Congregation So and So Portuguese *minhag*). These are sometimes designated as orthodox congregations, to distinguish them from others known as conservative congregations or as reform (or liberal, or progressive) congregations. The conservative congregations, which as a rule use the "German version," are at other times classed with the orthodox congregations as distinguished from the reform congregations, whose version of the book of common prayer was once known as "American custom" ("*minhag* America"), but which is now known as the Union Prayer Book... All congregations use Hebrew in their prayers; but numerous congregations make extensive use of English, while still others use little or none at all. As for the sermon, in some congregations the rabbis preach in English only; in other congregations, in English on some occasions and in other vernaculars, specifically Yiddish—a dialect of German with a large admixture of Hebrew words—on other occasions; while in still others, whose congregants are mostly immigrants, the rabbis preach solely in Yiddish or other vernaculars best understood by the congregants. The congregations differ also in the use of music in the services. Some congregations abstain from the use of instrumental music, regarding the latter as unlawful in synagogal services. Such congregations often have choirs of men, but not of women; others admit women to their choirs. To pray in the synagogues with covered heads is regarded as a synagogal custom by the great majority of the congregations, but some congregations pray with uncovered heads.

[EDITORS' NOTE: Membership (1954), 5,500,000 (*YAC*, 1961, p. 255).]

935. Judaism, Modern, in America

SOURCE: Nathan Glazer, *American Judaism*, pp. 131, 132. Copyright 1957 by The University of Chicago. Used by permission of The University of Chicago Press.

[p. 131] If the absence of tenets and doctrines were accompanied by the observance of even the major commandments of the Jewish religion, there would be much virtue in

such a position. However, traditional Jewish piety as expressed in the observance of ritual is now to be found among only a small minority of American Jews. Some form of observance, it is true, will be found in almost every Jewish home. One may discover from a study of lay members of Reform synagogues in 1953 that 74 per cent conduct Seders on Passover and 81 per cent light candles on Hanukkah (largely, one may assume, to counter the effects of Christmas: 21 per cent also report they have Christmas trees!). One is surprised to discover that the dietary laws—which are not in any way a requirement of Reform Judaism—are observed by 8 per cent of Reform Jews, and as many as one-quarter will not eat pork. Thus, the remnants of traditional observance are found almost everywhere. Yet it is also true that a Conservative rabbi will take it for granted that he cannot eat in the homes of most of his congregants. A survey of lay leaders of Conservative congregations reports that among these laymen only 37 per cent have kosher homes.

But more significant than the figures of those adhering to one or another rite is the fact that the pattern of life envisaged by traditional Judaism, which in fact was the way of life of almost all Jews down to the nineteenth century, is now the way of life of only a very small minority of American Jews. There is much in the Jewish religion that is not law and observance. Yet its essence, as developed over a period of two thousand years, was a complete pattern of life, in which a daily round of prayers and observances, punctuated by the more intense observances of the Sabbath and the festivals, reminded all Jews that they were a holy people. This pattern of life was Judaism; today it is maintained by a small minority, and, since only a minority observe it, it has changed its character. The ob- [p. 132] servances are no longer the outward form of the Jew but the ideological platform of only one of several trends in Jewish life. Judaism, which was the religion of all the Jewish people, has become Orthodoxy, which is the position of only some of them. This creates a more serious break in the continuity of Jewish history than the murder of six million Jews. Jewish history has known, and Judaism has been prepared for, massacre; Jewish history has not known, nor is Judaism prepared for, the abandonment of the law.

936. Justification, and the Antinomian Error

SOURCE: Edward White, *Life in Christ* (London: Elliot Stock, 1875), p. 233.

This error was seemingly based upon a recognition of the mercy of God as the ground of salvation; but made the fatal mistake of imagining that that mercy was available for other than regenerate men. It held the truth on the gratuitous reckoning of righteousness; but supposed that an intellectual *belief* in this truth had a saving efficacy. The Apostle [James] refuted this error by the admonition,—*The devils also believe, and tremble*; reminding its victims that the true *faith* was an active principle which works by love. S. James does not represent sanctification as the ground of justification, but as its necessary concomitant.

937. Justification, by Faith, Defined

SOURCE: J. B. Phillips, *New Testament Christianity* (New York: Macmillan, 1956), pp. 35, 36. Copyright 1956, 1958, by J. B. Phillips and used with the permission of The Macmillan Company.

[p. 35] One of Paul's most important teachings, though it is only one, is the doctrine of what we call "justification by faith." It frequently appears to the non-Christian mind that this is an immoral or at least unmoral doctrine. Paul appears to be saying that a man is justified before God not by his goodness or badness, not by his good deeds or bad deeds, but by believing in a certain doctrine of the Atonement.

Of course, when we come to examine the matter more closely we can see that there is nothing unmoral in this teaching at all. For if “faith” means using a God-given faculty to apprehend the unseen divine order, and means, moreover, involving oneself in that order by personal commitment, we can at once see how different that is from merely accepting a certain view of Christian redemption. What Paul is concerned to point out again and again is that no man can reconcile himself to the moral perfection of God by his own efforts in this time-and-space setup. It is a foregone conclusion that he must fail. The truth is—and of course it is a truth which can only be seen and accepted [p. 36] by the faith faculty—that God has taken the initiative, that, staggering as it may seem, one of the main objects of the Personal Visit was to reconcile man to Himself. That which man in every religion, every century, every country, was powerless to effect, God has achieved by the devastating humility of His action and suffering in Jesus Christ. Now, accepting such an action as a *fait accompli* is only possible by this perceptive faculty of “faith.” It requires not merely intellectual assent but a shifting of personal trust from the achievements of the self to the completely undeserved action of God. To accept this teaching by mind and heart does indeed require a *metanoia*, a revolution in the outlook of both mind and heart. Although the natural human personality sometimes regards this generous fact of reconciliation as an affront to its pride, to countless people since Paul’s day it has been, as it was meant to be, Good News.

The phrase “justification by faith,” then, simply means acceptance of a forgiveness and a reconciliation made by God Himself, and the total abandonment of efforts at self-justification. God’s action, His “grace,” as Paul calls it, becomes effectual when the truth of the matter becomes real by “faith.” That is why Paul repeats again and again in different words his great theme, “By grace are ye saved through faith; and that not of yourselves: it is the gift of God.”

938. Justification, Council of Trent on

SOURCE: Council of Trent, Session VI (Jan. 13, 1547), Decree Concerning Justification, [chaps. 4, 5, 7–9, trans.](#) in H. J. Schroeder, *Canons and Decrees of the Council of Trent*, [pp. 31–35](#). Copyright 1941 by B. Herder Book Co., St. Louis. Used by permission.

[p. 31] In which words is given a brief description of the justification of the sinner, as being a translation from that state in which man is born a child of the first Adam, to the state of grace and of the adoption of the sons of God through the second Adam, Jesus Christ, our Saviour. This translation however cannot, since the promulgation of the Gospel, be effected except through the laver of regeneration or its desire, as it is written: *Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God. ...*

It is furthermore declared that in adults the beginning of that justification must proceed from the predisposing grace of God through Jesus Christ, that is, from His vocation, whereby, without any merits on their part, they are called; that they who by sin had been cut off from God, may be disposed through His quickening and helping grace to convert themselves to their own justification by freely assenting to [p. 32] and cooperating with that grace; so that, while God touches the heart of man through the illumination of the Holy Ghost, man himself neither does absolutely nothing while receiving that inspiration, since he can also reject it, nor yet is he able by his own free will and without the grace of God to move himself to justice in His sight. Hence, when it is said in the sacred writings: *Turn ye to me, and I will turn to you*, we are reminded of

our liberty; and when we reply: *Convert us, O Lord, to thee, and we shall be converted*, we confess that we need the grace of God...

[p. 33] This disposition or preparation is followed by justification itself, which is not only a remission of sins but also the sanctification and renewal of the inward man through the voluntary reception of the grace and gifts whereby an unjust man becomes just and from being an enemy becomes a friend, that he may be *an heir according to hope of life everlasting*. The causes of this justification are: the final cause is the glory of God and of Christ and life everlasting; the efficient cause is the merciful God who *washes and sanctifies* gratuitously, signing and anointing *with the holy Spirit of promise, who is the pledge of our inheritance*; the meritorious cause is His most beloved only begotten, our Lord Jesus Christ, who, *when we were enemies, for the exceeding charity wherewith he loved us*, merited for us justification by His most holy passion on the wood of the cross and made satisfaction for us to God the Father; the instrumental cause is the sacrament of baptism, which is the sacrament of faith, without which no man was ever justified; finally, the single formal cause is the justice of God, not that by which He Himself is just, but that by which He makes us just, that, namely, with which we being endowed by Him, are *renewed in the spirit of our mind*; and not only are we reputed, but we are truly called and are just, receiving justice within us, each one according to his own measure, which the Holy Ghost distributes to everyone as He wills, and according to each one's disposition and cooperation. For [p. 34] though no one can be just except he to whom the merits of the passion of our Lord Jesus Christ are communicated, yet this takes place in that justification of the sinner, when by the merit of the most holy passion, *the charity of God is poured forth by the Holy Ghost in the hearts* of those who are justified and inheres in them; whence man through Jesus Christ, in whom he is ingrafted, receives in that justification, together with the remission of sins, all these infused at the same time, namely, faith, hope and charity. For faith, unless hope and charity be added to it, neither unites man perfectly with Christ nor makes him a living member of His body. For which reason it is most truly said that *faith without works is dead* and of no profit, and *in Christ Jesus neither circumcision availeth anything nor uncircumcision, but faith that worketh by charity*. This faith, conformably to Apostolic tradition, catechumens ask of the Church before the sacrament of baptism, when they ask for the faith that gives eternal life, which without hope and charity faith cannot give. Whence also they hear immediately the word of Christ: *If thou wilt enter into life, keep the commandments*. Wherefore, when receiving true and Christian justice, they are commanded, immediately on being born again, to preserve it pure and spotless, as *the first robe* given them through Christ Jesus in place of that which Adam by his disobedience lost for himself and for us, so that they may bear it before the tribunal of our Lord Jesus Christ and may have life eternal...

But when the Apostle says that man is justified by faith and freely, these words are to be understood in that sense in which the uninterrupted unanimity of the Catholic Church has held and expressed them, namely, that we are therefore said to be justified by faith, because faith [p. 35] is the beginning of human salvation, the foundation and root of all justification, *without which it is impossible to please God* and to come to the fellowship of His sons; and we are therefore said to be justified gratuitously, because none of those things that precede justification, whether faith or works, merit the grace of justification. For, *if by grace, it is not now by works, otherwise, as the Apostle says, grace is no more grace*. ...

But though it is necessary to believe that sins neither are remitted nor ever have been remitted except gratuitously by divine mercy for Christ's sake, yet it must not be said that sins are forgiven or have been forgiven to anyone who boasts of his confidence and certainty of the remission of his sins, resting on that alone, though among heretics and schismatics this vain and ungodly confidence may be and in our troubled times indeed is found and preached with untiring fury against the Catholic Church. Moreover, it must not be maintained, that they who are truly justified must needs, without any doubt whatever, convince themselves that they are justified, and that no one is absolved from sins and justified except he that believes with certainty that he is absolved and justified, and that absolution and justification are effected by this faith alone, as if he who does not believe this, doubts the promises of God and the efficacy of the death and resurrection of Christ. For as no pious person ought to doubt the mercy of God, the merit of Christ and the virtue and efficacy of the sacraments, so each one, when he considers himself and his own weakness and indisposition, may have fear and apprehension concerning his own grace, since no one can know with the certainty of faith, which cannot be subject to error, that he has obtained the grace of God.

939. Justification, Freedom Confirmed Through

SOURCE: Karl von Hase, *Handbook to the Controversy With Rome* (London: The Religious Tract Society, 1909), Vol. 2, p. 37. By permission of Lutterworth Press, London, present publishers.

Justification by faith alone is not the denial, it is rather the confirmation, of the highest freedom, for it involves this, that the man in matters relating to his eternal salvation is independent of any sort of priestly mediation, of any sort of human pronouncement, of any sort of legal tradition, that he stands alone before the face of God, and that it is only in his own heart that the decision is made with regard to him how far he belongs to the truly Catholic, the ideal Church.

940. Justinian, as a Persecutor

SOURCE: John Chapman, *Studies on the Early Papacy* (New York: Benziger [1929?]), pp. 221, 222. Used by permission of Benziger Brothers, Inc., New York and Burns and Oates Ltd., London.

[p. 221] He [Justinian] felt himself to be the Vicegerent of the Almighty to rule the [p. 222] world and bring it all to the service of Christ. His wars were holy wars. In later centuries a Byzantine battle began like a church ceremony. Even in the sixth century every enterprise was consecrated by religion.

He was well aware that judicious persecution is a great help towards conversion! ... He strengthened the existing laws against pagans, Jews and heretics... Many were burnt at Constantinople after the Emperor had made vain attempts to convert them. John of Ephesus ... was employed in this apostolate. He boasts that in 546 he gained 70,000 pagans in Asia Minor, including nobles and rhetoricians and physicians, and many at Constantinople. Tortures discovered these men, and scourgings and imprisonment induced them to accept instruction and baptism. A Patricius, named Phocas, hearing that he had been denounced, took poison. The Emperor ordered that he should be buried as an ass is buried. The pious Emperor paid all the expenses of this Christian mission, and gave to each of the 70,000 Asiatics the white garments for their baptism and a piece of money...

Other heretics were given three months' grace. All magistrates and soldiers had to swear that they were Catholics.

941. Justinian, Conciliated Roman Church

SOURCE: Charles Diehl, "Justinian's Government in the East," chap. 2 in *The Cambridge Medieval History*, Vol. 2 (Cambridge: Cambridge University Press, 1926), p. 44. Used by permission.

Justinian spared nothing in his efforts to conciliate the Roman Church, and we find inserted with evident satisfaction in Justinian's *Code* pontifical letters, which praise his efforts to maintain "the peace of the Church and the unity of religion."

942. Justinian—Design to Clear the Arian Power From Italy

SOURCE: Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ed. by J. B. Bury, chap. 41, Vol. 4 (London: Methuen & Co., 1898), p. 327.

When Justinian first meditated the conquest of Italy, he sent ambassadors to the kings of the Franks, and adjured them, by the common ties of alliance and religion, to join in the holy enterprise against the Arians.

943. Justinian, Heretics Persecuted by

SOURCE: Edward Gibbon, *The History of the Decline and Fall of the Roman Empire*, ed. by J. B. Bury, chap. 41, Vol. 4 (London: Methuen & Co., 1898), p. 134.

The reign of Justinian was an uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors both in the contrivance of his laws and the rigour of their execution. The insufficient term of three months was assigned for the conversion or exile of all heretics; and, if he still connived at their precarious stay, they were deprived, under his iron yoke, not only of the benefits of society, but of the common birth-right of men and Christians.

944. Justinian, Religious Policy Adopted by

SOURCE: G. Krüger, "Justinian I., Emperor of the East," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 6, p. 286. Copyright 1910 by Funk & Wagnalls Company, New York. Used by permission of Baker Book House, Grand Rapids, Mich., present publishers.

The recognition of the Roman see as the highest ecclesiastical authority (cf. *Novellae*, cxxx.) remained the cornerstone of his [Justinian's] policy in relation to the West, although he thus grievously offended those of the East, and though he felt himself entirely free to show a despotic front toward the pope.

945. Justinian, Religious Policy of

SOURCE: G. Krüger, "Justinian I., Emperor of the East," *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. 6, p. 286. Copyright 1910 by Funk & Wagnalls Company, New York. Used by permission of Baker Book House, Grand Rapids, Mich., present publishers.

[p. 285] Justinian's religious policy was upheld by the imperial conviction that the unity of the empire unconditionally presupposed unity of faith; and with him it was a matter of course that his faith could be only the orthodox. Those of a different belief had to recognize that the process which had been begun by imperial legislation from Constantius down was now to be vigorously continued. The Codex contained two statutes (*Cod.*, I., xi. 9 and 10) which decreed the total destruction of Hellenism, even in the civil life; nor were the appertaining provisions to stand merely on paper. The sources (Malalas, Theophanes, John of Ephesus) tell of severe persecutions, even of men in high positions. But what proved of universal historic account, was the ruling whereby the emperor, in 529, abrogated philosophical and juridical instruction at the University of Athens, thus putting an end to this training-school for Hellenism. And the Christian propaganda went hand in hand with the suppression of paganism... The emperor interfered too in the internal affairs of the synagogue (*Nov.*, cxlvi., Feb. 8, 553), and forbade, for instance, the use of the Hebrew language in divine worship...

[p. 286] Justinian entered the arena of ecclesiastical statecraft shortly after his uncle's accession in 518, and put an end to the schism that had prevailed between Rome and

Byzantium since 483... In the condemnation of the Three Chapters Justinian tried to satisfy both the East and the West but succeeded in satisfying neither. Although the pope assented to the condemnation, the West believed that the emperor was acting contrary to the decrees of Chalcedon; and though many dele- [p. 287] gates were found in the East subservient to Justinian, yet there were many, especially the Monophysites, left unsatisfied. So the emperor's efforts were wasted on an impossible task; the more bitter for him because during his last years he took greater interest in theological matters.

It cannot be doubted that Justinian also took an actual, personal hand in the theological manifestoes which he put forth as emperor; although, in view of the author's exalted position, it is a difficult matter to ascertain whether the documents current under his name are the direct product of his pen.

2

²Neufeld, D. F., & Neuffer, J. (1962). *Seventh-day Adventist Bible Student's Source Book*. Commentary Reference Series. Washington, D.C.: Review and Herald Publishing Association.