

**THE RELATION OF THE
JEWISH CHRISTIANS TO
THE JEWS IN THE FIRST
AND SECOND CENTURIES**

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The Relation of the Jewish Christians to the Jews in the First and Second Centuries by F. H. Reichardt

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F. H. REICHARDT

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BY THE
REV. F. H. REICHARDT, B.A.

LATE SCHOLAR OF CORPUS CHRISTI COLLEGE
CAMBRIDGE

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1884

15. e. 3.

TO MY DEAR FATHER,
WHOSE LABOURS AMONG THE JEWS
ARE NOT UNKNOWN,
THIS WORK
IS AFFECTIONATELY DEDICATED.

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PREFACE.

THE inestimable importance of the subject discussed in this Essay needs no demonstration, if Christianity is to hold its own, not merely as a philosophy, but as a Creed. A revival of Hebrew learning has set in in our Universities, and with it must come a closer inquiry into the Jewish and Theocratic elements of the Christian Faith. As a contribution of some results attained in this field of labour, this Essay is offered alike to my fellow-students, and to any others who may be interested in the questions raised. It was written four years ago at Cambridge, as a Hulsean Dissertation. It was mentioned with approval, but failed to gain the prize. Mr. Sorley's Prize Essay has

been published by Deighton. The two are, however, distinct, and hardly touch common ground. I think it will enhance the interest of this work if I make public the fact that at the last moment, before going to press, Dr. Schiller-Szinessy most kindly volunteered to verify my Hebrew quotations. He took exception, as I have shewn, to my translation of one or two of the passages, but did not challenge the references themselves.

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Ecco apparir Gerusalemme si vede,
Ecco additar Gerusalemme si scorge,
Ecco da mille voci unitamente
Gerusalemme salutar si sente.

Tasso, *Gerua. Lib.*, c. iii. st. 3.

Patrem nostrum esse populum Judæorum, sæpe legimus.

Hieron. ad Amos, ii. 7.

On a king who is only a man בַּשָּׂר וּבַדָּם, God places not
His crown, but on King Messiah He hath placed it.*

Midrash Tanchuma, pericope וְאֵרָא

And of Zion it shall be reported that he was born in her.

Ps. lxxxvii. 5.

* Dr. Schiller-Szinessy permits me to give his reading of this Midrash:—

“An earthly king gives his crown to no one; but God places “his crown on King Messiah.” This may well be what the Tanchuma means to say, and is full of interest. But the Hebrew words, apart from the context, will bear my rendering, and as I argue nothing out of the words but use them merely to point the moral of my Essay, I have ventured to retain them.