

**A MANUAL OF CHRISTIAN
EVIDENCES FOR
JEWISH PEOPLE,
VOL. II, PP.297-594**

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A manual of Christian evidences for Jewish people, Vol. II, pp.297-594 by A. Lukyn Williams

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FOR
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BY
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VOLUME II



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With GLOSSARY and INDICES to the whole Work

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עשה שלום במרומיו הוא יעשה שלום
עלינו
תגל בליישראל
ואמרו אמן :

CONTENTS

	PAGE
PREFACE	v
PREAMBLE TO PART II.....	3
THE GOSPELS—	
St. Matthew	6
St. Mark	59
St. Luke	70
St. John	84
THE ACTS	105
THE EPISTLES OF ST. PAUL.....	136
THE EPISTLE TO THE HEBREWS	165
THE REVELATION	177
CONCLUSION	181
ADDENDA ET CORRIGENDA TO VOL. I.	185
GLOSSARY	189
INDICES TO THE WHOLE WORK—	
i. General	197
ii. Biblical and post-Biblical passages.....	202

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PREFACE

THE primary object of the following pages is to make Christianity better understood of Jews. For nothing is more astounding to Christian people than the strange notions about it which Jews still hold. The author, indeed, cannot hope to be always right in his own statements about Judaism, though he is much encouraged by the fact that none of the Jewish reviews of the first volume* pointed out any errors in this respect,† but Jewish writers go wrong not so much in details as in their general idea of what Christianity is, and especially of what it holds with regard to Christ Himself. Further, they often assume that Christianity is identical with Roman Catholicism. This is not unnatural on the part of non-Christians, but it is not true. In any case, not Roman Catholicism but the New Testament alone is the standard adopted in this work. No doubt, however, as the author belongs to the Anglican branch of the Catholic Church, he is inclined to regard the New Testament from the standpoint of the Book of Common Prayer and the Thirty-nine Articles.

The Jewish writer of a review of the first volume complained that the book was a *petitio principii*, on the ground that the truth of the Christian religion was assumed, and therefore it had no force for a Jew. Naturally, a Christian must assume the truth of Christianity, and he has only to consider how best he may expound it and defend it. In the

* *A Manual of Christian Evidences for Jewish People*. Vol. i. Cambridge. W. Heffer & Sons. 1911.

† Naturally they disagreed both with the work as a whole, and with some of its interpretations of the Old Testament in detail.

present case the form adopted is due to the fact that there has not been in English any systematic reply to the arguments of R. Isaac of Troki, and that these arguments are used to-day, with hardly any change, by almost every Jew who writes about Christianity. R. Isaac's work is in two parts, the First on the Old Testament, which has been considered in the first volume, the Second on the New Testament, which is the subject of this. He found it impossible to keep the two subjects quite distinct, but a mere repetition of arguments has been avoided here.

It was originally proposed to produce a third volume dealing with other and newer arguments put forth by Jews, but if that volume is ever written it will be on such very different lines from these that it will require a new name, and be an independent work. It needs to be done by some one, and the present writer cannot but hope that these two volumes may in some measure have prepared the ground for it.

For the attacks of Judaism upon Christianity are certain to become stronger as Jews acquire more independence and power, and Christian people will be obliged to arouse themselves out of their lethargy if they are not to lose the day. It is the duty of us Christians to study Judaism, and, with increasing knowledge of it, to present to Jews our blessed Lord Jesus as the true Messiah of Jews and Gentiles alike.

There is another matter which may not be passed over. The writer has been blamed by some for dealing too tenderly with his opponents, and especially for acknowledging that they are sometimes in the right. Yet absolute frankness is in the end by far the best policy, and the wrath of man has never yet forwarded the righteousness of God. The writer also has but little sympathy with those godly and earnest Christians who are unable to see the spiritual side of the religion of modern Jews. For, after all, it, and nothing less, has been the salt which has preserved the Jewish nation until now, in spite of the officialism that has only too often hampered its development.

Lastly, it is a privilege to be allowed to write at a time

when the first stage in the fulfilment of God's many promises to the Jews is already accomplished, in the deliverance of the Holy Land from its oppressors. May that Land soon become the home of a Nation of Jews who little by little learn to recognize the Glory of their greatest Son, acknowledging Him as King and LORD.

A. L. W.

GULDEN MORDEN,
*The Festival of the Conversion
of St. Paul, 1919.*