

Nothing is more arbitrary than the selection of the raising of Lazarus as an example of pious fraud. Nor does Renan's work escape the idiosyncrasy of the writer. We find in it a touch of sentimentality, or even of something verging on the sensuous, which bespeaks a Parisian hand.

Did Jesus give himself out or allow his disciples to designate him as the Messiah? It is impossible to tell. All that we can say is, that his disciples, and not only those whose traditions are embodied in the first Gospel, desired to identify him with the hope of Israel, and applied or wrested passages of the Old Testament to that intent. With that object evidently were produced, by two different hands, the two genealogies, which hopelessly diverge from each other, while one of them, by arbitrary erasion, forces the pedigree into three mystic sections of fourteen each: a clear proof that it was not taken from any public record, even if we could suppose it possible that, amid all the convulsions of Judea, the record of a peasant's pedigree had been preserved. One of the genealogies, moreover, includes the mythical line of patriarchs between Adam and Abraham. The Messiahship of Jesus is a question with which we need practically concern ourselves no more. The Messiah was a dream of the tribal pride of the Jew, to which, as to other creations of tribal or national pride or fancy, we may bid a long farewell. That it should be necessary for the redeemer of the Jewish race to trace his pedigree to a hero so dear to the national heart, though morally so questionable, as David, was natural enough; but who can believe that this was necessary for the Redeemer of Mankind? It is rather lamentable to think how much study and thought have been wasted in the attempt to establish the fulfilment of a Hebrew vision, devoid of importance or interest for the rest of the human race.

What was the relation of Christ to Judaism? His culture manifestly was Jewish; he accepted the sacred books of the nation, treating the book of Daniel as authentic and the story of Jonah as history; he taught in the synagogues; he fulfilled all righteousness by his observance of the ceremonial law. He was a reformer and a regenerator, not a revolutionist. It can hardly be doubted that he was of pure Jewish race, though the population of Galilee was very mixed, and was, on that account, despised by the blue blood of Jerusalem, while the fabrication of genealogies seems rather to indicate some misgivings on this point. Here, again, we are perplexed by the discrepancies among the authorities, if they can be called authorities. In some places, Christ is made to represent himself as being sent only to the lost sheep of the house of Israel; as coming not to destroy the law, but to fulfil it, and to establish every jot and tittle of it for ever; as regarding all outside the pale of Judaism in the light of dogs, worthy only to eat of the crumbs under the Judaic table; as forbidding his apostles to enter any city of the Gentiles or Samaritans. Elsewhere he selects a Samaritan in contrast to the self-righteous Jew as a type of charity, praises the faith of a heathen soldier as greater than any found in Israel, and chooses the Samaritan woman as the reci-