

BIBLICAL THOUGHTS ON THE CONVERSION OF THE JEWS.*

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(Translated for THE MISSIONARY REVIEW OF THE WORLD by
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The Sacred Scriptures are the Word of God. Or, should we say more correctly, the Sacred Scriptures *contain* the Word of God? Both are correct. Our Saviour, in giving the cup to His disciples at the institution of the Lord's Supper, says: "This is the new covenant in my blood," and this has the same import as though He had said, "This is the cup which contains my blood," namely, the blood which establishes a new covenant—a new testament. However, the connection between the Holy Scriptures and the Word of God is much closer than the connection between the cup and its sacramental contents. The cup is the work of man, made of lifeless metal; the Holy Scriptures, however, are written by men, but from the workshop of the life of the soul; they are a human work which is at the same time a divine work, as God has taken human thought and writing into His service, and, through the impulse and direction of His Spirit, has used this to present His revelations. The Holy Scriptures are God's Word, and they contain God's Word, for they come from Him, the God of revelation, but out of the souls of men, and written by the hands of men as the authentic documents of His plans, will and way.

—But, we are told in reply, is there not a great deal in the Scriptures which stands in no connection with the plans, will and way of God, as, *e. g.*, when in 1st Kings, iv. 22 *seq.*, we read an account of the daily needs of the royal kitchen in the days of Solomon; or, when Paul, 1st Timothy, v. 25, tells his young friend to drink a little wine for his stomach's sake? Is this, too, God's Word? This objection is just as if one would ask in reference to the Biblical statement that God created man in His image, whether the finger-nails, or the eyelids, or the spleen belonged to this divine image. These cases, however, cover each other, or in part. For all men, not only the first of the race, but also those born of woman, are in every part and particular God's handiwork (*cf.* Job x. 8). The Bible, however, is not a created work of God, is not a product of absolute authorship on the part of God; but is a body of writings in the production of which the

* In the death of the veteran and venerable Professor Franz Delitzsch, of Leipzig, who entered upon his reward March 4, 1890, the cause of Jewish missions lost its most ardent friend. The article here given is a translation of the last mission address made by the tireless lover of Israel. It is not this pathetic feature alone that makes it interesting. It has a representative value in showing the spirit and manner of the man. The Biblical character of the discussion, the sanguine hopefulness pervading the whole, the poetic fervor exhibited in almost every sentence, are characteristic and typical of the Leipzig savant. Like all of Delitzsch's literary productions, the address must not merely be read, but also be studied in order to be appreciated. It appeared originally in *Saat auf Hoffnung*, the leading Jewish mission journal of the world, of which Delitzsch himself was for twenty-five years the editor and leading contributor.—Translator.