

world, but the morning conviction, than that all specifically, because of their New Testament (John 8:33, passages. 'The merits of the of the Rabbis.⁶¹ Abraham was any Israelite⁶² who otherwise descent from Abraham, all than any proselytes. 'What, the earth, and the proselyte sea were preserved through it (Ber. R. 39). For his sake d to receive the Law; for his R. 44); his righteousness had yikra R. 36); Daniel had been vailed even for the wicked.⁶⁵ im: 'If thy children were even merit would avail for them!'⁶⁶ John warned them, that God to raise up children unto its meet for repentance, that e laying of the axe to the root of it, in answer to the specific ictical advice as applied to the beyond the merely negative, all-important aspect of it, was e hearers wondered whether nce. For this was so closely ah, that it was said, 'If Israel tely come.'⁶⁹ But here John rk, and the Person and Mis- elf not worthy to do Him the

it ignores, or is ignorant of the evi- ven.

ed. Warsh. p. 80b, par. 44. with reference to Isa. 2:1, 2; Light- s out a play on the words 'children' - tones'—*abhanim*. Both words are *ana*, to build, which is also used by n a moral sense like our own d in that of the gift or adoption of s not necessary, indeed almost he general impression, to see in the sion to the Gentiles.

e view that charity delivered from very commonly entertained (see, 3aba B. 10a). Similarly, it was the against the publicans that they than their due (see, for example, . The Greek $\delta\psi\acute{\omega}\nu\tau\omicron\nu$, or wage; of as its Rabbinic equivalent of *Afsanya* d also in the Syriac).

Jer. Taan. 64a.

service of a slave or of a disciple.⁷⁰ His Baptism would not be of preparatory repentance and with water, but the Divine Baptism in⁷¹ the Holy Spirit and fire⁷²—in the Spirit Who sanctified, and the Divine Light which purified,⁷³ and so effectively qualified for the 'Kingdom.' And there was still another contrast. John's was but preparing work, the Christ's that of final decision; after it came the harvest. His was the harvest, and His the garner: His also the fan, with which He would sift the wheat from the straw and chaff—the one to be garnered, the other burned with fire unextinguished and inextinguishable.⁷⁴ Thus early in the history of the Kingdom of God was it indicated, that alike that which would prove useless straw and the good corn were inseparably connected in God's harvest-field till the reaping time; that both belonged to Him; and that the final separation would only come at the last, and by His own Hand.

What John preached, that he also symbolised by a rite which, though not in itself, yet in its application, was wholly new. Hitherto the Law had it, that those who had contracted Levitical defilement were to immerse before offering sacrifice. Again it was prescribed that such Gentiles as became proselytes of righteousness, or 'proselytes of the Covenant' (*Gerey hatsedeq* or *Gerey habberith*), were to be admitted to full participation in the privileges of Israel by the threefold rites of circumcision, baptism,⁷⁵ and sacrifice—the immersion being, as it were, the acknowledgment and symbolic removal of moral defilement, corresponding to that of Levitical uncleanness. But never before had it been proposed that Israel should undergo a baptism of repentance, although there are indications of a deeper insight into the meaning of Levitical baptisms.⁷⁶ Was it intended, that the hearers of John should give this as evidence of their repentance, that, like persons defiled, they sought purification, and, like strangers, they sought admission among the

⁷⁰ Volkmar is mistaken in regarding this as the duty of the house-porter towards arriving guests. It is expressly mentioned as one of the characteristic duties of slaves in Pes. 4a; Jer Kidd. 1.3; Kidd. 22b. In Kethub. 96a it is described as also the duty of a disciple towards his teacher. In Mechilta on Ex. 21:2 (ed. Weiss, p. 82a) it is qualified as only lawful for a teacher so to employ his disciple, while, lastly, in Pesiqta 10 it is described as the common practice.

⁷¹ Godel aptly calls attention to the use of the preposition *in* here, while as regards the baptism of water no preposition is used, as denoting merely an instrumentality.

⁷² The same writer points out that the want of the preposition before 'fire' shows that it cannot refer to the fire of judgment, but must be a further enlargement of the word 'Spirit.' Probably it denotes the negative or purgative effect of this baptism, as the word 'holy' indicates its positive and sanctifying effect.

⁷³ The expression 'baptism of fire' was certainly not unknown to the Jews. In Sanh. 39a (last lines) we read of an immersion of God in fire, based on Isa. 66:15. An immersion or baptism of fire is proved from Numb. 31:23. More apt, perhaps, as illustration is the statement, Jer. Sot. 22d, that the Torah (the Law) its parchment was white fire, the writing black fire, itself fire mixed with fire, hewn out of fire, and given by fire, according to Deut. 33:2.

⁷⁴ This is the meaning of $\acute{\alpha}\rho\beta\epsilon\sigma\tau\omicron\varsigma$. The word occurs only in Matt. 3:12; Luke 3:17; Mark 9:43, 45(?), but frequently in the classics. The question

of 'eternal punishment' will be discussed in another place. The simile of the fan and the garner is derived from the Eastern practice of threshing out the corn in the open by means of oxen, after which, what of the straw had been trampled under foot (not merely the chaff, as in the AV) was burned. This use of the straw for fire is referred to in the Mishnah, as in Shabb. 3.1; Par. 4.3. But in that case the Hebrew equivalent for it is שָׂדֶה (*Qash*)—as in the above passages, and not *Tebhen* (*Meyer*), nor even as Professor Delitzsch renders it in his Hebrew N.T.: *Mots*. The three terms are, however, combined in a curiously illustrative parable (Ber. R. 83), referring to the destruction of Rome and the preservation of Israel, when the grain refers the straw, stubble, and chaff, in their dispute for whose sake the field existed, to the time when the owner would gather the corn into his barn, but burn the straw, stubble, and chaff.

⁷⁵ For a full discussion of the question of the baptism of proselytes, see Appendix 12.

⁷⁶ The following very significant passage may here be quoted: 'A man who is guilty of sin and makes confession, and does not turn from it, to whom is he like? To a man who has in his hand a defiling reptile, who, even if he immerses in all the waters of the world, his baptism avails him nothing; but let him cast it from his hand, and if he immerses in only forty seah of water, immediately his baptism avails him. On the same page of the Talmud there are some very apt and beautiful remarks on the subject of repentance (Taan. 16a, towards the end).

Prophet
Baptism

error
Ederstein
did not
under
stand