

Abraham's children: Jews, Christians, Muslims as siblings/enemies/friends TODAY & TOMORROW

This or something like it will be the theme-title, Craigville Theological Colloquy '06: what now have we Christians--especially we American Christians--to say about Islam & to Muslims, & with Muslims?

Prior question:

In our classical-orthodox tradition, what have we (American) Protestants said about Islam (alongside of Judaism & Christianity)? This Thinksheet answers by reproducing what the great **Philip Schaff** published in 1893 for first-year seminarians the month before he died (THEOLOGICAL PROPÆDEUTIC: A General Introduction to the Study of Theology--Exegetical, Historical, Systematic, and Practical [my copy, Scrib/1916--in pencil on p.iv after his "Sept. 18, 1893," in my copy somebody wrote "died Oct-1893. At Chi. [The World's Parliament of Religions, Chicago] Sept. 1893, his last public appearance. He was on the stage while his paper was read but he was too weak to read the paper"--at the U. of Chicago, founded three years earlier by the American Baptist Education Society exactly ½ century before that denomination ordained me & I bought this book]).

+++ NOTES

Judaism, p57: "Genuine Judaism... died with the birth of Christianity," but "the Jewish race is preserved by Providence."

Islam is the title he (properly) prefers, but in his day it was called "Mohammedanism." It's (p58) "a bastard Judaism....hostile to Christianity." P59: "it will be converted."

Christianity is (p59) "the perfect religion....the end of all religionsthe final revelation of God.... the religion of the incarnation.... addresses itself to those who feel their need of salvation. Hence there is no use of arguing with a proud and self-contained infidel(p61) the religion of humanityuniversal...suited to all...."

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CHAPTER XXXVII.

THE JEWISH RELIGION.

Judaism, as recorded in the Scriptures of the Old Covenant, and represented by the Patriarchs, Moses, and the Prophets down to John the Baptist, was the true religion before Christ, but not perfect, or final. It is the cradle of Christianity; for "salvation comes from the Jews" (John 4: 22; Luke 24: 47; Rom. 9: 4, 5). It was like an oasis in the wilderness, surrounded by various forms of idolatry, but isolated and free from foreign admixture. It is, in its prominent features, monotheistic, legalistic, prophetic, and typical, and finds its fulfilment in Christianity.

1. Monotheism. Jehovah (Jahveh) is the only true and living God, the almighty Maker and Ruler of all things. He claims supreme devotion from his creatures. The unity of the Godhead, in opposition to all forms of idolatry, is the fundamental article of the Jewish faith. It is put at the head of the Decalogue: "I am Jehovah, thy God, thou shalt have no other gods before me" (Ex. 20: 2, 3), and in the form of a dogma: "Hear, O Israel: Jehovah our God is one, Jehovah" (Deut. 6: 4).* This dogmatic declaration of the Divine unity, which excludes all polytheism, is made the basis for the highest moral precept--supreme love to God--in opposition to all practical idolatry (Deut. 6: 5): "And thou shalt love Jehovah, thy God, with all thine heart, and with all thy soul, and with all thy

* The Hebrew may also be rendered: "Jehovah our God, Jehovah is one," if we connect "one" as predicate with the second "Jehovah." (So Oehler, *Theol. des A. Test.*, I. 159.) The Revised E. V. puts two other renderings on the margin: "The Lord is our God, the Lord is one," or "The Lord is our God, the Lord alone." For *Jehovah* the critical writers, following the etymology, now use *Jahveh* or *Yahveh*. (Driver spells *Jahveh*.)

(over)

Completing this column is the completion of this section of the book.

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THEOLOGICAL PROPÆDEUTIC.

7. Christianity is pleromatic. It is the fullness and harmony of all the truths which are scattered through the different religions, without their corresponding errors and defects. It is the central truth which comprehends all other truths.

8. Christianity is the religion of Christ, who personally embodies its whole meaning and power. He is the incarnate Son of God, the Saviour of the world, the perfect Man without sin, the Way, the Truth, and the Life, the same yesterday, to-day, and forever. In him the central ideas of our religion are fully united and actualized. Christianity is only the manifestation of the divine-human life of its Founder and ever present, ever-living Head. Beyond him it is impossible to go in virtue and piety.*

* See the collection of impartial testimonies to the perfection of Christ's character by Rousseau, Napoleon, Goethe, Carlyle, Strauss, Renan, Keim, Lecky and others, in my book on *The Person of Christ* (N.Y. 12th ed. 1882).

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might." Hence, our Lord quotes this passage as "the first of all commandments" (Mark 12: 29).*

2. Judaism is the religion of law, and hence of repentance. The law reveals the holy will of God; leads by contrast to the knowledge of sin (Rom. 3: 20); excites a longing after redemption, and thus serves as a tutor to bring men to Christ (Gal. 3: 24). The seventh chapter of the Romans illustrates the discipline of the law, as a school for Christian freedom, by the experience of Paul. Judaism alone of all ancient religions has a proper conception of the holiness of God and the sinfulness of man. It reveals the infinite distance between God and man and the awful guilt of apostasy; and therefore prepares the way for the reconciliation (Rom. 5: 11; 2 Cor. 5: 18, 19). The moral disease must be fully known and felt, and be brought to a crisis, before it can be healed. To do this, is the mission of the moral and ceremonial law with its duties and sacrifices.

3. Judaism is prophetic and typical. It is a religion of Divine promise, and therefore of hope. The promise of redemption antedates the law, which came in between the promise and the fulfilment as an interimistic dispensation. It prevails in the patriarchal period. It goes back to the very beginning of the patriarchal period. It goes back to the very beginning of history, the prot evangelium, as it is called, which was given to our first parents, as an anchor of hope, after their expulsion from paradise. "The woman's seed," i.e., Christ, which is the ultimate meaning, "shall bruise the serpent's head," i.e., destroy the power of the devil (Gen. 3: 15). The promise was essentially Messianic, pointing to a divine-human redeemer and reconciler of God and man, who was to proceed from Abraham and the house of David, and bless all the nations of the earth. The Messianic prophecies of the Old Testament, running like a golden thread through many centuries, apply to their own time, but have an ulterior meaning for the future, and culminate in the person of Jesus of Nazareth. He alone is the Christ.

The Mosaic religion is also a religion of types and shadows, pointing forward to the substance and reality. Its leaders, institutions, sacrifices and ceremonies prefigure the Christ and his gospel. The Epistle to the Hebrews sets forth the typical

* Comp. also Deut. 4: 35, 39; 2 Sam. 7: 22; 22: 32; 1 Kgs. 8: 60; 1 Chr. 17: 20; Ps. 56: 10; Is. 43: 10; 44: 6, 8; 45: 22. Confirmed in the N. T., Mk. 12: 29; Luke 10: 27; John 17: 3; 1 Cor. 8: 4; Gal. 3: 20; 1 Thess. 1: 9; 1 Tim. 2: 5.

significance of the Old Testament in regard to the eternal priesthood and eternal sacrifice of Christ.

4. Judaism is a religion of the future. Both the law and the promise, and all the types, point beyond themselves: the law by awakening a sense of the need of redemption; the promise by directing the desire of redemption to a personal Redeemer, who will surely come in the fullness of time.

John the Baptist preaching repentance, pointing his own pupils to Jesus as the Messiah, and willing to decrease that Christ might increase, is the best as well as the last representative of the Old Testament religion. Genuine Judaism lived for Christianity and died with the birth of Christianity. The Old Testament is the inheritance of the Christian Church, and is understood only in the light of the gospel.

Unbelieving Judaism, after crucifying the Saviour, has become antichristian, vainly hoping for the Messiah, who will come again indeed, but to judge those who reject his great salvation. Yet, after "the fullness of the Gentiles" has come in, "all Israel shall be saved" (Rom. 11: 26), and the Jewish race is preserved by Providence for that glorious end.

CHAPTER XXXVIII.

MOHAMMEDANISM.

Mohammedanism (from its founder*), or Islâm (from its chief virtue, submission to God), is an eclectic religion. It combines Jewish, Christian and heathen elements, which are held together and animated by an intensely fanatical monotheism in the form of antitrinitarian Unitarianism.

The Koran is the Bible of the Mohammedans, and contains their creed, their code of laws and their liturgy. It claims to be inspired by the archangel Gabriel (who performed the function of the Holy Spirit in the Scriptures). It consists of 114 Suras (revelations or chapters), and 6,225 verses; each Sura begins with the formula (of Jewish origin): "In the name of Allah, the God of mercy, the Merciful." It resembles in form the

* Mohammed or Mohammad (also Muhammad) means the Praised, the Glorified. The more usual spelling "Mahomet" and "Mahometanism" is incorrect.

Psalter, but is far inferior to it in spirit. It is a strange mixture of sublime poetry, religious fervor, and wise maxims, with bombast, absurdities and sensuality, and abounds in vain repetitions and contradictions.

1. Mohammedanism may be called a bastard Judaism, standing in the same relation to the religion of the Old Testament as Ishmael, the wild son of the desert, stood to Isaac, the legitimate son of promise. It is Judaism deformed by heathenism, or rather heathenism raised up to a Jewish monotheism. It is a worship of the one omnipotent, omnipresent God, but without Messianic hopes and aspirations, and therefore hostile to Christianity. Circumcision is retained. Friday is substituted for the Sabbath, but not as rigorously observed. The cultus is puritanic. All pictures and works of sculpture (except unmeaning arabesque figures) are strictly forbidden, as in the second commandment. Idolatry is regarded as the greatest sin.

2. Islâm also borrowed some features from heretical and corrupt forms of Christianity, and recognizes Jesus as the greatest prophet next to Mohammed, but not as the Son of God.

3. The motto of Islâm is: "There is no god but God (Allah),* and Mohammed is his prophet." This is the fundamental dogma of the Jewish religion (Deut. 6:4), with the spurious addition of "Mohammed is his prophet." The truth is thus turned into a heresy, and monotheism is made antichristian by its antagonism to the Trinity, and the divinity of Christ. Allah is the god of iron fate. Absolute resignation (Islâm) to his will is the capital virtue, which is carried to the excess of fatalism and apathy.

4. Morals. Prayer, fasting and alms-giving are enjoined, pork and wine forbidden. Polygamy is allowed, with the normal restriction to four lawful wives, but with liberty to the caliphs of filling their harems to the extent of their wealth and desire.† This heathen sensualism destroys home-life and polylutes even the Mohammedan picture of paradise. The sword

* Allah is contracted from the article *al*, and *ilah*, and signifies in Arabic the true God, the only God.

† Mohammed himself had eleven wives and several concubines. He was surpassed by Brigham Young (d. 1877), the second founder of Mormonism (American Mohammedanism), who had nineteen lawful wives (besides so-called spiritual wives) and left fifty-four children. One of his wives rebelled and exposed him in a book entitled "Number Nineteen."

is the legitimate means for the propagation of Islâm, and the conquered Christians are held in abject servitude. Apostasy is punished by death.*

5. Relation to Islâm of Christianity. This has two aspects. The Mohammedan religion, viewed in its relation to Eastern Christianity which is reduced to a state of slavery, was a curse and a divine judgment; viewed in its relation to heathenism which is converted by conquest, it is a blessing and marks a great progress. Its mission was to break down idolatry in Asia and Africa, and to raise savages to the worship of one God, and to some degree of civilization. Like the law of Moses, it may prove a schoolmaster, to lead its followers ultimately to a purer form of Christianity than has hitherto prevailed in the East. But this will not be done till its political power in Turkey is broken, which has been kept alive of late only by the jealousy of Christian governments. By the sword Islâm has conquered Constantinople, by the sword (of Russia or other nations) it will be driven out; by the moral power of the gospel it will be converted.

CHAPTER XXXIX.

CHRISTIANITY.

Christianity is the perfect religion of God for the whole human race. It is the end of all religions, and will itself have no end. It is the final revelation of God to men. All further religious progress will be a growth of humanity in (but not beyond) Christianity, or a more complete apprehension and application of the spirit and example of Christ. The kingdom of God on earth is intended to embrace all nations and to last forever. The characteristic features which distinguish the Christian religion from all other religions, and which constitute its perfection, are the following:

1. Christianity is the religion of the incarnation. "The Word became flesh." It is the nearest possible approach of God to man and the highest uplifting of man to God, exhibited in the char-

* After the Crimean war in 1855, the death penalty for apostasy was nominally abolished, and the International Treaty of Berlin (July, 1878) guaranteed religious liberty in Turkey. But the promises of Turkey to Christian Europe mean nothing. Christian sects are tolerated and allowed to proselyte among themselves, but not among Mohammedans, who are as fanatical as ever. This is the amount of Turkish toleration.

acter of its founder. For Christ is the God-Man, who unites in his person forever the fullness of the Godhead and the fulness of manhood, without sin, and who communicates this harmony to his followers. The avatars of the Indian, and the theanthropogenies of the Greek and Roman mythologies, are carnal anticipations and foreshadowings of the one historical incarnation of God in Christ.

The incarnation of the Eternal Logos is emphasized by the Orthodox Greek Church, and made the cardinal doctrine of theology.

2. Christianity is the religion of salvation or redemption from sin and death. It is just such a religion as sinners need. It is the atonement (in the old sense of at-one-ment) or reconciliation (καταλλαγή) of man with God through Christ, the Mediator. It fully realizes the idea of all religion, i.e., a re-union or reconciliation of man with God. It is not merely a striving after, or a preparation for, deliverance from sin, but it is complete salvation accomplished once for all. Christ is the all-sufficient Saviour of mankind, and there is no defect whatever in his work. Jesus "came not to call the righteous, but sinners" (Matt. 9:13). Self-righteous Pharisees and proud Stoics cannot appreciate the gospel which addresses itself to those who feel their need of salvation. Hence there is no use of arguing with a proud and self-contented infidel.

The saving character of Christianity is emphasized by the Evangelical Churches. Luther laid chief stress upon gratuitous justification by faith, Calvin on eternal election.

3. Christianity, in its subjective character, is the religion of regeneration and sanctification. It not only removes the guilt, but breaks also the power of sin. It not only reforms and improves the old character, but it creates a new moral character, by imparting the life of Christ through the agency of the Holy Spirit. The process of regeneration is carried on through sanctification to perfection and glorification. The perfect Christian is at the same time a perfect man. Christianity blends piety and morality. It is the harmony of all virtues and graces. It is supreme love to God and love to our fellow-men, and thus fulfils the whole law of God, in imitation of the perfect example of Christ.

4. Christianity is the most rational of all religions, and is consistent with the highest culture. Its doctrines and facts are in-

deed above, but not against reason, and the more reason elevated and purified, the nearer it approaches revelation. The Christian religion commands the homage of the greatest intellects, as well as of the humblest child. We may mention the names of the Apostle Paul, Origen, Athanasius, Chrysostom, Augustin, Jerome, Charlemagne, Anselm, Thomas Aquinas, Dante, Luther, Calvin, Bacon, Milton, Newton, Kepler, Bossuet, Pascal, Fenelon, Leibnitz, Schelling, Schleiermacher, Lotze, among the great men and profound thinkers who bowed their knees before Christ as their Lord and Saviour. Other religions cannot bear the touch of criticism, nor survive an advanced stage of intellectual culture.

5. Christianity is the religion of humanity. It is catholic or universal, i.e., adapted to the whole human race, while all other religions in capacity and extent are ethnic, i.e., limited to one or more nations.

This is abundantly proved by history. Christianity has made converts by purely spiritual means, among Jews, Greeks, Romans, the Celtic, Germanic, and Slavonic nationalities, Hindus, Chinese, Negroes, Indians, and all other races, civilized and barbarian, bond and free. Judaism has made some proselytes; Mohammedanism has made subjects and slaves by the sword; Buddhism has spread widely by preaching, but only in Asia; and all have reached their zenith of strength and influence. Christianity retains its peaceful conquests, and is steadily advancing. It may be weakened for a time in one country or among some nations, but it always advances in other directions and gains more than it loses. It makes day by day converts from all religions, while apostasies from Christianity to any other religion are exceptional and abnormal occurrences, and nearly always traceable to compulsion or selfish motives. When educated men forsake Christianity, they generally renounce all religion and become infidels.

6. Christianity is universal not only as to extent, but also internally, in that it is suited to all classes, states and conditions of man. It brings the same blessings to all, it requires the same duties from all. It is compatible with every form of government, with every kind of society, with every grade of culture, with the largest progress and development, physical, intellectual, and moral. It can never be replaced or superseded.