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an adherent of the Pharisees, the main Jewish sect of his day, the authoritative exponents of Judaism. How, I asked, could he square the doctrine of "putting up the other cheek" with Judaism? How could he identify Jesus with the Pharisees when, according to the Testament, Jesus proscribed them, told his followers not to be "like the Scribes and Pharisees?" Wouldn't it be more plausible to associate Jesus—as many Jews and Christians have associated him, particularly since the discovery of the Dead Sea Scrolls—with the sect of Essenes, a Jewish communistic sect which was outside the main stream of Jewish life in those days?

No, the young rabbi insisted stubbornly, Jesus was a Pharisee, and as to his condemnation of that sect, "the New Testament put words into his mouth which he never said." With regard to the doctrine of "putting up the other cheek," this was said in disapproval of the old Mosaic law of "an eye for an eye, a tooth for a tooth," but the Jews themselves had by the time of Jesus

modified this severe, perhaps cruel, form of justice by substituting for it a money payment as penalty for an injury done, said the rabbi. The intelligent reader should find no difficulty in seeing through the sophistries, the mental juggling, in-
reproduced here almost verbatim. Do we, Christians or Jews, know anything else about Jesus than what the New Testament tells us about him? Are there any records of those days about Jesus which con-

dict the New Testament? No, there aren't, and since there aren't, Jews and Christians must necessarily equate Jesus with the New Testament, regard them as indissolubly linked, just as we must regard Moses and the Old Testament, or King David and the Old Testament, as indissolubly linked, because we have no other records of these religious leaders than those that are to be found in the Hebrew Bible. It is true, as the young rabbi says, that the severe law of "an eye for an eye" was softened in later

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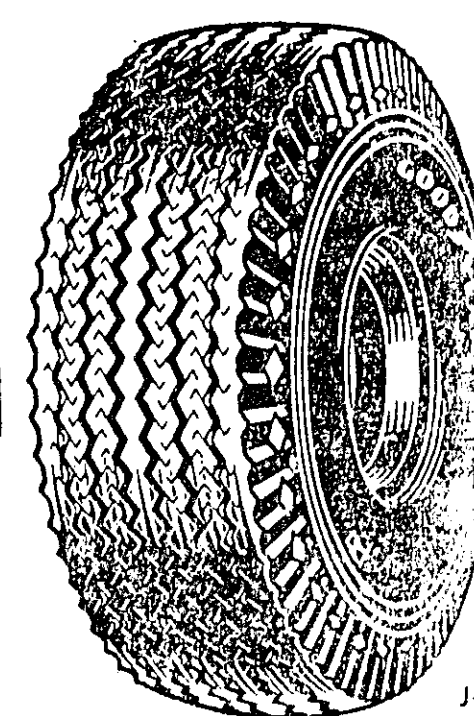
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