THE

FAITH OF ISRAEL,

SELECTED FROM THE WRITINGS OF THE MOST

EMINENT DIVINE PHILOSOPHERS
AND COMMENTATORS.

BY RABBI TOBIAS GOODMAN,

PUBLIC LECTURER TO THE CONGREGATION OF ISRAEL, AND TRANSLATOR OF THE
CELEBRATED PHILOSOPHICAL WORK דָּבָר פָּרָשָׁה "INVESTIGATION OF
CAUSES," &c., &c.

This work is designed to rescue the sacred words of God from
the attacks of the enemies of Holy Scripture and Revelation; and,
without interfering with any other religious doctrine, to shew the
true sense of the divine Law.

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ERRATA.

Page 7, line 4, for מַעְבִּר read מַעְבִּיר.
— 61, —6 & 8, — fire read cloud.
— 90, — 25, — Jeœas read Isaiah.
— 136, — 6, — read קֶרֶם מִשְׁתִּים.
— 177, — 16, — permitted read not permitted.
— 207, — 13, dele he is before he has been.

JOHN WERTHEIMER, PRINTER,
LEMAN STREET, GOODMAN'S FLYING.
TO

MOSES MONTEFIORE, ESQ.

"He hath dispensed charity to the needy; his righteousness endureth for ever; his horn shall be exalted with honour."

SIR,

Having been enabled by your benevolent assistance and that of your excellent and amiable lady, to complete the publication of this work, which is designed to elucidate and render clear the Faith of Israel, and to furnish that instruction in the principles of our religion which our brethren so much require, I beg leave to dedicate my work to you; and in doing so, I take the liberty of thus publicly recording my obligation to your goodness, and expressing my heartfelt gratitude for the liberality and kindness you have shewn to me:—and, at the same time, I cannot but indulge the hope, that other wealthy individuals may, by your noble example, be induced to follow your steps. With sentiments of highest respect, I subscribe myself,

SIR,

Your very humble and obedient Servant,

TOBIAS GOODMAN.

February, 1834.
IT is evident that the temporal prosperity of man and his eternal salvation depend on the knowledge of sacred truth and in the practice of virtue; and, in accordance with this truth, the present work, called אומנה ישראלי The Faith of Israel, is also divided into two parts, דמום ורמימה — 1. The Knowledge; and — 2. The Practice of the Divine Law. The first part contains theological discourses, and will treat of the essence and theory of the Sacred Law, denominated אומירה ביניה Biblical Dissertations; and the second part called דרדר חיים The Way of Eternal Life.
treats on the practical part of the precepts contained in this peculiar law.

The Royal Psalmist, when meditating on the law of God, finding the unlimited extent of the sublime sense of the words of God, exclaimed—

"What shall I return to the Lord for all His benefits? I will raise my cup to the Lord, I will pay thanks to my name of grace." (Ps. cxix. 96.)

Volumes would be required to explain and to elucidate even one precept, in order to shew the motive, design, virtue, and all the particular branches of that precept; consequently the knowledge and instruction contained in the following pages must only be considered by our readers, as a drop of the great ocean of wisdom, and a spark of our sacred "Fiery Law." (Deut. xxxiii. 2.)

By the learned and most eminently distinguished divine philosopher, Rabbi Moses Maimonides, in his celebrated work מורה נבוכים Moreh Nebuchim, we are furnished with an excellent reason why our divine law is figuratively compared to water; observing, as in the sea, pearls and treasures are to be found, but cannot be obtained without diving, which, to prevent danger, requires caution and ability; so will our sincere and diligent researches in the law of God, be repaid with valuable information, and spiritual gratification: but that we may not, in attempting to penetrate the mysteries of knowledge, be lost in a boundless
sea of conjecture and confusion, we are provided with
solid and immutable principles, with rules and maxims
that constitute the basis of our faith, and which will
conduct us safely to the summit of wisdom and
knowledge.

The author conceives it to be his duty to exhort
and call upon those Israelites, who unfortunately are
deficient in the knowledge of the Divine Law, and
consequently are unacquainted with the essentials of
that law and the basis of their faith, to read this
work. The Faith of Israel, attentively,
to meditate on it duly, and repeat every page and
passage until a perfect comprehension, and an intimate
acquaintance with it be attained: thus, by devoting
daily an hour to that holy purpose, with pious inten-
tion, purity of mind, and sincerity of heart, they
will be animated and assisted by Divine Providence,
will ultimately discover valuable information, and
will progressively advance in the knowledge of the
Sacred Law.

The truth of the above exhortation is conspicuously
corroborated by the following instruction of the
Royal Moralist—

“If thou seekest her as silver, and searchest for her
as for hid treasures; then shalt thou understand the
fear of the Lord, and find the knowledge of God. For
the Lord giveth wisdom; out of his mouth come knowledge and understanding." (Prov. ii. 4. 5. 6.)

The following pages are offered in the spirit of liberality to the notice of a generous and enlightened public. They contain nothing that may offend or interfere with any religious doctrine; the object is, to show the true and genuine sense of the Law of God; to rescue his sacred words from the attacks of the common enemies of Holy Scripture and Revelation; and to delight and elevate the souls of the lovers of truth.

It was the supreme will of the Omnipotent God to choose Israel for his peculiar people; to be instrumental to his design of establishing the name of God throughout the world; and to diffuse the light of truth and morality to all nations: as recorded—

"יהיהם כי מerialize זכלי העמים. כי לא כלの人ים,"

"Ye shall be a peculiar treasure unto me above all people; for the whole earth is mine." (Exod. xix. 5.) The spirit of this verse is manifest: namely, 'All the nations of the earth are my treasures; I desire their preservation; their present and future prosperity; and through you, my peculiar treasure, it shall be accomplished.'

Israel being elected his peculiar people, he gave them, therefore, a peculiar law. To establish that law firmly and for ever, God himself, condescended to communicate the ten commandments to his people, so that all miracles that might hereafter be
produced should be insufficient to seduce them from their faith, or to accept any other law, unless they hear again the voice of God; which may be to strengthen, but not to change what he had once decreed, according to his own declaration—

"For I am the Lord, I change not, therefore ye sons of Jacob are not consumed." (Mal. iii. 6.) For, as his existence is eternal, so is his choice eternal; and the Law delivered to us through his faithful servant Moses is therefore entitled to our eternal belief: which excellent truth is plainly confirmed by the words of God—

"And the Lord said unto Moses, Behold I come unto thee in a thick cloud, that the people may hear when I speak unto thee, and in thee also they will believe for ever." (Ex. xix. 9.) Thus we are the sons of the everlasting covenant. We have entered into it by taking upon us alternately its blessings and curses; and it is therefore at our peril to deviate from it.

The sons of Noah (an appellation including all nations) have been also provided, by the infinite wisdom of the omniscient God, with Seven Precepts; which, upon investigation, will be found to be seven grand rules, comprising a great portion of the Six Hundred and Thirteen Precepts of our peculiar Law, sufficient for their social and political
organization, temporal prosperity, and blissful state in futurity.

The children of Israel have learned lessons of charity in the school of adversity: and they are likewise commanded by the Lord their God —

"Love ye therefore the stranger or sojourner, for ye were strangers in the land of Egypt." (Deut. x. 19.)

The Hebrew word נָּעַר gair, stranger or sojourner, is applicable to a נָּר צֶדֶק proselyte of the covenant, and also to a נָּר הַרְשׁוּב proselyte of the gate.

The latter, by adhering to the seven precepts, being free from idolatry, was allowed to sojourn in the Holy Land: but the idolater, who is called נָּעַר nachri, was, according to Law, not permitted to reside therein, which will hereafter be amply discussed and established.

We must, therefore, consider all mankind as one great family, supported and protected by Divine Providence. Animosity and resentment should not be harboured against any one for difference in religious sentiments; but love and friendship should prevail amongst men as long as their religion is founded on the fear of God and the love of their fellow-creatures: and then let us wait for the day when the following prophecy will be realized and established.

"For then will I turn to the people a pure language,
that they may all call upon the name of the Lord, to serve him with one consent.” (Zeph. iii. 9.)

The original work was written in Hebrew, and it was intended to have been printed accompanied with an English translation; but at the suggestion of several literary friends it was deferred for the present, in order to lessen expence, and place the work within the reach of the public in general: yet as no language can equal the Hebrew in comprehensiveness and energetic expression, all Scriptural quotations and Talmudical records are therefore given in Hebrew.

A theological and philosophical discourse on the sacred axiom "‘יראתה חכמה ויראתה" “The fear of the Lord is the beginning of wisdom,” is prefixed as an introduction to the work, accompanied with a treatise on the Creation; of which, in order not to diminish its intrinsic worth, the full original Hebrew is given with the English.

To commend, or speak in praise of, the present work, would be superfluous: the name, “The Faith of Israel,” is sufficient to entitle it to high respect and consideration. Yet the author thinks proper to state, that the work has been carefully selected from the best writings of our divine philosophers and commentators: and he hopes therefore that his endeavours to render it beneficial to the public in general will not be in vain; every passage being well illustrated—
every difficulty removed—the most rare and sublime
doctrine fully digested—and the whole thus reduced
within the comprehension of every capacity.

The nature of the work requires at times the
repeating or recapitulating of subjects, in order to
avoid ambiguity; and the judicious reader will admit,
that beauty should be disregarded when truth may be
injured.
INTRODUCTION.

This gate is unto the glory of the Lord consecrated,
Enter ye righteous to become in his fear completed.
INTRODUCTION.

Preceptor.—Come my son, thou blessed of the Lord, and I will teach thee wisdom. "When thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest it shall talk for thee." (Prov. vi. 22.) This verse represents, figuratively, life, death, and resurrection.

EXPLANATION.

"When thou goest, it shall lead thee." In travelling through the difficult road of life, bewildered in darkness and surrounded with temptations, Wisdom shall diffuse her light before thee, lead thee in the path of rectitude, and prepare for thee the righteous way, wherein thou shalt proceed.

"When thou sleepest it shall keep thee." At the time of thy dissolution, when the soul is parted from the body, it shall keep thee: thy soul shall be bound in the bundle of life, thy flesh shall also rest safely, until thou shalt rise up at the time of the resurrection.

"And when thou awakest, it shall talk for thee." In the great and awful day of judgment, Wisdom shall plead for thee, to cause thee to inherit the abundance of that goodness which is stored up for them who fear the Lord and revere his name, which no eye ever beheld, O God! besides Thee.
Disciple.—Reverend and benevolent preceptor, if I have found grace in your sight, let your kind offer, I beseech you, be realized without delay; your submissive servant is very solicitous to receive, with profound attention, your sacred lessons, and with thirstiness to imbibe your inestimable instructions of wisdom. In my childhood Wisdom shall lay the basis of my future pious and virtuous life; temper and calm the ardent propensities and violent passions of my vigorous and blooming youth; lead, support, and comfort my heart in my old and decrepit age; and, to the last moment of my life, Wisdom shall abide with me and not depart.

Preceptor.—“Behold the fear of the Lord, that is wisdom; and to depart from evil is understanding.”

(Job xxviii. 28.) True prosperity cannot be obtained
without that exalted fear, whose paths are direct to bliss and eternal salvation.

All the sacred writers and the learned and wise are of one opinion respecting the following axiom: — The fear of the Lord is indispensably the beginning of all knowledge and wisdom; and, consequently, that whatever knowledge or wisdom is not preceded by that fear, nor directed to the same end and purpose, will never reach any state of perfection, nor compensate or gratify its possessor with the expected success, nor procure him any real advantage.

Preceptor.—The pre-eminence of the fear of the Eternal is recorded in our Sacred Law, repeated in the prophets, and stated by the inspired writers in Hagiography.
In our Holy Law we find her glory.

“And now, O Israel! what doth the Lord thy God require of thee but to fear the Lord thy God?” (Deut. x. 12. 13.) By that exalted fear you will be animated to seek after, and will progressively succeed to, a state of perfection, and be accomplished in all the following divine injunctions:—

“To walk in all his ways;” i. e. to imitate all his divine attributes.

“To love Him;” the most perfect, and permanent worship.

“To serve the Lord, thy God;” to serve the Eternal, whether he manifests himself in the administration of justice, or in the lenient exercise of mercy.

“With all thy heart,” indicates both the rational and sensual inclinations; and “with all thy soul,” even to sacrifice our lives for the glory of God.

“To keep the commandments of the Lord and his statutes.” The Hebrew word לְשֵׁמֹר is also to guard, i. e. to make a fence to the divine precepts.

“Which I command thee this day.” The term this day is applicable to a present time, meaning, that the divine precepts shall be so acceptable, your wish and desire to perform them so ardent, that they shall always appear as if the law of God had been received by you this present day.
Revised in the Prophets.—“Wisdom and knowledge shall be the stability of thy times, and strength of salvation: the fear of the Lord is his treasure.” (Is. xxxiii. 6.)

The inspired Psalmist.—“The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments. His praise endureth for ever.” (Ps. iii. 10.)

In order to obtain the true intrinsic sense of the verse, we must attentively observe the connection of its three parts. We may suppose that a man possessed of wisdom, without being accompanied by the fear of God, might still, through the frailty of human nature and innate propensities, deviate from the path of rectitude: then the praise acquired by his wisdom will consequently vanish, and be changed into censure: whereas a man endowed with wisdom,
preceded by the fear of God, will probably act and 
conduct himself according to the dictate of wis-
dom, and his praise will then endure for ever,
and find favour and good understanding in the sight of God
and man.

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By the Royal Moralist.—"The fear of the Lord is
the beginning of knowledge, but fools despise wisdom
and instruction." (Prov. i. 7.) Judicious reader,
you will find that the Moralist called in the foregoing
verses upon four characters: viz. the simple, the young
or inexperienced, the wise and the understanding;
exhorting them to be attentive to his moral precepts,
and that he is confident of their success in attaining
a degree of knowledge and perfection. He observes,
then, in the above verse:—"As the fear of the Lord is the beginning of knowledge," I thought it proper to call upon and exhort the simple and the inexperienced, notwithstanding their defective state; for as they may be possessed of the fear of God, they will undoubtedly gain and advance by my instruction: but fools (in the Hebrew אכילים, which implies the most vicious characters) despise wisdom and instruction; for as they are destitute of the fear of God, no hope of success can be entertained, and they are, therefore, omitted in my exhortation; and for the same reason we are instructed by the Moralist:—"Reprove not the scorners, lest he hate thee;" (Prov. ix. 8.) likewise, "Speak not in the ear of the fool, for he will despise the wisdom of thy words." (Prov. xxiii. 9.)

Behold what Isaiah prophesies respecting the Messiah—of his power, wisdom, dignity and probity—"And he will make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither shall he reprove after the hearing of his ears: but he shall judge the poor with
righteousness, and reprove the meek of the land with equity; and he shall smite the earth with the rod of his mouth; and with the breath of his lips he shall slay the wicked." (Is. xi. 8, 4.) Hence you will infer, as it is the fear of the Lord which will cause the anointed to become invested with all these peculiar virtues, powers, and qualifications, that this exalted fear is the beginning of all Wisdom, and that to her appertaineth priority and dominion.

The Royal Philosopher, who above all men excelled in wisdom. — "What profit has a man of all his labour" (Ecc. i. 3), was first his enquiry; and after having proved and established, by his great experience and wisdom, that this transitory life with its worldly and temporary enjoyments is but vanity, he came to this conclusion:—"Fear God and keep his commandments, for this is the whole duty of man" (Ecc. xii. 13): in this only consists his superiority, his advantage, and the very design and purpose that he was created for.
It is requisite to inform you, that when enquiring into the cause by which the fear of the Lord is produced, we must necessarily divide that fear into two classes, calling the one inferior, and the other superior. The inferior originates from the animal soul, which is the fear of punishment, beholding the various misfortunes, accidents, sufferings, and afflictions to which human nature is subject; and although that fear originates from the faculties of the rational soul, which, when contemplating the unlimited greatness, might, wisdom, and goodness, of her God and Creator, is filled with reverential awe, respect, and gratitude; and conse-

quently is ashamed of doing any thing against His
holy will, and of offending the Almighty, who is
מַלֵּא כֶּלֶם הָאֵל, and beholds
the Omnipresent, and beholds all his actions.

A man possessed of the fear of God, established on
such a firm basis, and such pure principles, is steadfast
in his faith and integrity, both in adversity and pros-
perity, and the most cruel sufferings: even death
itself will not make him deviate in the least from
his steadfast principles and faith.

The patriarch Abraham did not hesitate for a moment
to fulfil the will of God, and to sacrifice his only be-
loved son, Isaac, nor did the absolute mandate and
threatening proclamation of king Nebuchadnezzar,
nor the strange and forcible decree of Darius, king of
Media, make any serious impression on Hananiah,
Mishael, and Azariah, or on Daniel, nor shake their
faith: for they were determined to suffer martyrdom
rather than detract from their holy law, submitting
to Providence, and resigning themselves to be thrown
into the fiery furnace, and the latter into the den of
lions, for the glory of God. Their pious conduct was
regulated by that holy maxim, arising from the su-
perior fear that nothing could indemnify them for the
violation of the divine commandments; nor was
there any thing equivalent to the supreme will of
that great God and merciful Creator of whom they
held their existence.

We frequently meet with examples of these two
kinds of fear in Holy Scripture. Jacob said, "Deliver
me from the hand of my brother, from the hand of Esau, for I fear him, lest he will come and smite me, the mother with the children." (Gen. xxxii. 11.) This kind of fear was produced by the animal life: but we read further—"And he, Jacob, was afraid, and exclaimed, how awful is this place, this is surely the house of God, and this is the gate of heaven." (Gen. xxviii. 17.) This fear was produced by the faculties of the rational soul, having perceived the holiness of the place by the divine communication that was imparted to him. The following verse bears likewise the same sense, "And all the nations of the earth shall see that the name of the Lord is called upon thee (the Israelites), and they will fear thee" (Deut. xxvii. 10); meaning, they will perceive how nigh Israel stands connected with the Deity, and will therefore fear and respect them because of their holiness.

The moral precept—

The fear of thy father be as the fear of thy preceptor; and the fear of thy preceptor as the fear of God, is evidently not the fear of punishments; but the fear of offending them, by acting against the duty and respect due to them.

Before I conclude this subject, I find it proper to state, that notwithstanding my naming the fear of punishment, as inferior in comparison of the other more elevated emotion, and though the fear of affliction is even found as an instinct in the brute
creation, as the lamb and goat are dismayed and terrified by the lion and the leopard; yet, as it is evident that the man who walks in the path of rectitude, even from the fear of punishment, must undoubtedly be free from that precipitation and gross ignorance which leads some to attribute the effects of this world to chance, such a one, firmly believing that the Almighty God is attentive to the actions of men, and dispenses rewards and punishments according to their merits and demerits, will assuredly be assisted by his God to become possessed of the superior fear of the Eternal, which is equal to the worship of love, and called by the Royal Psalmist “the pure fear of the Lord is everlasting.”

Come, drink distilled waters from thy well;
They spring from the source of wisdom;
The intelligent man will draw from it.

долину ходи, в седом кустов дерев нце туман
 водица плоте, вон вокруг чистел шибель лириш
 вахинга мокра, вон вме шам вурер вуди
 вун Хвауище на Вади шам, вон нулм район ну.

בנהה התשובה עליך; לא תהיה לארות עליך; והאר שמי
לעמעותיך הבדר; כי לא יאמרו האמס והיה; ואפילי马拉יה.
השכון נשאלאה והלהアイ כתה מכמה בנות.” רכשת את
Ẳוחותי:坦言 פועלת.” ופגינ…” הדוק עוצמתה לא ראות. כי לא
נידוע ממשפט ההאלה maken דעד שואות מהמהרש. היה מפקד
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לאחר בוגדואות ובשכוןיתו מספרות בודדים. היה לעלה לה
ופתע סותה: מום דעד תחתينا בממעלה פדומה ושישה.
חברד תחתית מבוגדת ב틱ולית וה contrôle ויתור.
 ENTITY
והם מועדים על דורדה.”евичרה. ליכרה.” בתוספת
黑龙江省: מום דעד וחוזרת והאמה לבכר
ברר גלגולות ו⩽הוסוב,no 알려 המעריץ. לא
 ENTITY
₪ מי אסمهر דעים. כי לא יוכל זה הבכר כלל:
ולא יךי רווי דעליך עלי: הבכור.” בברך המשרתי את ⟨תלת
 ENTITY
כ ע腳 דרךן: אחר.” זה אתל עוד כרל מסורה.
וכלמו מעד מוחות גבלת מאור מישיקל חסם לבר
בר. אбел “ avent להחר.” בקוף כוני לגלאות
הבררה בבעלות בוכק. כיון וייר על הזריחה:
שכון דעד כייל האמס לבר בך: ועלא ביוויוול לח
سؤור חירום הדמשﾔט וספוג הזריחה. ממון חזר
 ENTITY
מל writelnしまור.” מעד החולותALAR חזרה בך. מי משלוח
 oldukça זכר בפושט.” החרות בועלים השלבבים. אביור
 ENTITY
” כשמע אפור בשמה:ライト מכרה זה רוכז לשלוש
איש ברה את אלה bais אלי: רכחת והר רוכז לשלוש
הברגילים. באפר: צוות שלם יער.” מלקות מבר
מעלג החולות: הרוחות.” אפור על מכינת על ואת
 ENTITY
עלפ לפני.” המחבר בבר.” ולחריצת בנות י ayr.
 ENTITY
$ המ רבי משיחי זה. כלאו בהבחנה עדות. מאראה ההענני
 ENTITY
KeyUp: $ המ הת锶 אחר. "terrorism הזה: חזר.” אפרה
לאללה בשתי.” ביכורים.” יעם החשאים מערים והשפים
 עד אנו.” וקוחים מן האנשים הزواج את זה.” או.” בברך
 ENTITY
משח את זה.”
The essence of God, to whose perfection no limits can be assigned, cannot be comprehended nor conceived by any created being. It is only to the Almighty himself, that the nature of his being is known; even the angels, who are not enveloped in darkness, enquire one of the other Where is the place of his glory? how then shall man, surrounded with obscurity, though possessed of the most extensive learning, wisdom, and knowledge, have any means or abilities to form the smallest idea of the essence of his God? or is it possible for any finite being, created and in compass of time, to comprehend, or form in his limited mind an idea of the infinite nature of the Eternal, his Creator, by whom time itself was created, coeval with that luminary, the sun, according to his divine order—

לְמָשָׁל בְּיוֹם בָּלָקָה יָהּ בְּיוֹם הָאָרָּבי לְמָשָׁל בְּיוֹם הָאָרָּבי לְמָשָׁל בְּיוֹם הָאָרָּבי

"And to rule by day and by night, and to divide between the light and the darkness?" (Gen. i. 18).

Learned reader, in referring you to Holy Scripture, you will find Moses desired to see the glory of God. The answer of the Eternal was, "Thou canst not see my face; for there shall no man see me and live." (Ex. xxxiii. 20.) As I have already observed, it is impossible to know what God is. The result of all study and of all the knowledge we can attain, is but an idea what God is not: and the further we advance in discovering what he is not, the nearer do we approach to a knowledge of what he is: and this is
expressed by the conclusion of the above answer of God, "Thou shalt see my back," or behind me, (i.e. what I am not); "but my face" (i.e. my being), "shall not be seen." (Ex. xxxiii. 23.) One of our Targumim (paraphrasers) explains the word "אֲחָרִי" my back," my works, and gives it the following sense:—Thou shalt contemplate my works; for how can the existence of a God, Creator, or First Cause, remain concealed while the glory of his wonderful works shines so conspicuously?"

We conclude by acknowledging, that, although, by the deficiency of our limited nature, we are excluded from knowing the essence, or unlimited nature, of our God and Creator, yet we are not excluded from the knowledge of his existence, greatness, wisdom, benevolence, and his Divine attributes, testified by the organization and harmony so visible in the creation; and by that knowledge we adore him, and approach to worship and supplicate Him in His Holy Temple. It is likewise evident that sense and reason were only granted by the Creator to his favourite, Man, for that purpose and design, to enable him to appreciate the bounties of his God, to contemplate the universe, to admire the wonders of His works, and to worship and glorify the Author of his being.

You will find the above sublime metaphysical truth, and inestimable information, to be in conformity with the intrinsic sense of the words of the inspired Psalmist "ברכי נפשי: את ה", "Bless the Lord,
O my soul!” (Ps. civ.) The Psalmist first exclaims, “O Lord my God, thou art very great!” in the essence of thy being, which is beyond the perception of man. From that side thou art concealed; and I have neither means nor words to praise thee; “but thou art clothed with honour and majesty,” a most conspicuous figure of the creation, by which thou art known as a Creator, and proclaimed as a king; and in those exalted titles thou art attired with honour and majesty. The inspired Psalmist then proceeds to specify the various degrees of the creation; viz. “Thou coverest thyself with light as with a garment,”—an emblem of the angelical world, which, being spiritual and not wrapt up in darkness, are, therefore, in many places represented by the word light. He points then to the planetary world—“Thou stretchest out the heavens like a curtain;” and finally, he speaks of this lower world inhabited by man, and amply describes the perfect economy and harmony which reigns in it; exclaiming then, “How great are thy works, O Lord! (alluding to the celestial mansion of the angels) in wisdom hast thou made them all (pointing to the planetary system, and finally of this world):—The earth is full of thy riches.” He then proceeds to say, that, by contemplating the works of the creation;—“I will sing unto the Lord as long I live; I will sing praise unto my God while I have my being;” and then the Psalmist concludes;—“Let the sinners be consumed out of the
earth, and let the wicked be no more;’” referring to
the time when knowledge shall increase according to
the words of the prophet;—

“כי מלאך הרוח דעות את ה’, כסם לים זכויות.

“And the earth shall be full of the knowledge of the
Lord as the waters cover the sea, then my soul shall
praise the Lord.”

лемלך השער בבית יוהו, אשר יירתו ה’, אמר
רשית נכת לארותיך עלי, להנכר יבר ישע
פסמך אדד: קסם מכונות, ורב האיכרות: ויהו מקה
ולכמת שלוה, והכמת המשבש, וכהלל עצות, ממחט:
איות, הכהלת הנבואה:
כימו אמר התמים הורא, בקדמה, את, קסנה
אבל תענה, והיא מצאת ולא חירש, והעונח:
דיינות שבתיך הנצאיים בשילוב, אשר למדת האורב
סבת לך, ההשלות. אשר יכלה להשיב בטור
ובאמה, לארבות חידות אשר נכרי בשמות. והן מי
ואיה: ויכלו THEORY דוהים, מידי בו הווה העותי? והיה ליה
והר: ויכלו בו הווה התמר: למה היא הבהלה?
ועזה, בני אשך, ודרני, לא נא עיניך. והרה
כפי אשר אלה:
כפי אשר אלה: בראים ו государственн יש мяși, היא אמרים
ויה, אני צודר: בראים והשם וה我々ים, עלבורי עדוהו: יחבר שמך, והכלה,cerer.
לעזה החכמה: מ哪家好 משם, המלכים ינדפים.
שכם, המלכים, וגרר, ומואר משם, המלכים, וגרר, ומואר.
וב_Array_image_ hjem שלשהleine: המלכים, ינדפים, המלכים, ינדפים.
והใครבין, והו ינשה מצות בקהלו, ינשה.
והם, אם שישלם נכדלו, ודוהים, ויושבם
אמרו ואלה בקולה: ויהי, והם מה ע科技园.
נ切入点: מפרטים של שמירה על דרגה. לא מעטים באף דבר.

המצה הלוגנים והקהילות? חס מחברות מהournemouth
ברוח, וה bụi המבוקד קאי אהוב עם נפש
המשי. וחיה newArr닐, מהותר הצעדים
בשלח השפעל. והחיה והמשיכלי. והנשע.An
עטש. ווריסט רבוד, שיש ושותפים לאשורת רזון
koneksi. ככמ שאר המחלק המפורז על השפעל. והוא
כחום וצאת מחופשות. יש נביא תלחי אירוס.

בודור הנכדנים בצל צהריים? כל זה חום
ונמסרי. מירבב מכברב יסודות. והן אל.

רות, פיס, עפר,
שלם סגורים מצל צהריים. צהריים.lève
והרי. קים חשלי. מחייתל יושב מרכז שדים
ארבעה. והדמס. וה нашемת. והדמח וה démarche.

בודור הדמיס, הדמס מרבב מכראב יסודות,
והדמח יה זוגות.

בודור הנצחתו? הנצחתה מרבב יסודות: נפש
נヅת היח. וה שאר בין יסודות. והは何.

מזונות המזרבי, זונות מרבב יסודות: נפש
הצומתיה יה זוגות.

הצומתיה יה זוגות.

הצומתיה יה זוגות.

נפש הצומתיה: נפש מהמנשה יה זוגות.

מזונות הדמבר, מזרבי גם חום מרבב יסודות.

יוסף, ואיל נפש הצומתיה. נפש מהמנשה: נפש
המשכעלת יה זוגות.

 []). הנוס נבכר מהנמצאים בצל צהריים. והדמח. לא
אשר שיש ולצ חסמל. עליה.

נאמור. "בצל אולמר בשלום" או "להלביה הולכי
orWhere צדעת: כל צל נברק על้า הצומתיה. והם מזה.

אבול ק estratégia פנים, ויוסף בכדかり אבדי. שלמה חוף

ודהוים. תועות, נכד אזור, כמו בחוזר פנימי.
דוע כי כל פועל חכם יש על הכלת יומדה ו comercialית המרכזים והآل ביה נעולו.
ולא יכין לנו הנחת יומדה ו commercית של זה ומטרותיה
לדרוגה: כי את החומס כמי שחלמתי
האסם, אשר תאמך את לבידך, או שה
הצומת, ההצומת הנמר של הקטיר, נברוח
לבושה, מיהיה מיהיה; בהמה, כמלך עולם
ציפור ובר, סמלו של האורח.
victim בור, הדלקת בחינה, הדלקת בחינה.
החרישה על האורח. הדלקת או בברך או באבה
האורו: או אדרא. שенькבר בבארות, למעשה בחול.
מכה לפלני:
עומד או הדובנו, או הכלת אוים בظلות הזור.
אם כי יאירי יים על הא儦ו, יאבל והשתת
ירשון, יראיה יים ענפים, הם במברך, וشرح
משטרת הטוענת להשתת, להופך ויהי בואב, על
אשר יתי נזר בגן диופף, סופי לקבר ירב, ובשיה
לswersיה רמה ותולעה יפור, וישוב לאחורית.
לידיע, לכלכב את בראים, על ידי פטלות, המזרים
על מצעאות, המעדות על בזרות, הבמות.
כנוסות, הסדר, הסוכר, והשנים, כל הנבונת, אני
שוחט על לעלות השאר ברא
לצבונים: כמע ששת "כל בני האדם הוא הבוה
בראתיי, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו, עזרתיו,
לתחת לאיון רכיבה חכמה ינעלתם, ומרגיעה הזנה.
בנה על האל, המứות, לכלב את זה, לזרע את.
ולאפה או, המ好似, לכלב דרכם, דרכם.
לחלק לכל דרכיה, היא שלחבים תמורים,闾י:
לכל מבלי דרכי, היא שלחבים תמורים,闾י.
To complete and render perfect this introduction, which contains the inestimable "treasure of the fear of God," I shall add a treatise on the creation, comprizing information regarding the quantity, quality, essence, matter, and design of the creation.

The reader will also be informed of a general maxim used in this treatise, and which will be of utility in all his researches and study, as it is a true key to all scientific works and productions: viz.---

In order to acquire a complete knowledge of the nature of existing beings, we should possess an intimate acquaintance with the four constituent causes essential to all works and productions, which will enable us to reply with truth and propriety to the four following inquiries; Who? What? From what? To what? i.e. Who is the maker? What is the essence? From what matter? and To what design?

And now, my son, lift up your eyes, and behold who has created all these. The Lord God of Hosts has produced all these out of nothing. "He spake, and it was: he commanded, and it stood firm," by His supreme and absolute will: blessed and exalted be His name, and His memorial, for ever and ever!
Our inquiry will be, first, of the most noble part of the creation; viz. What is the essence or nature of angels? They are spiritual,—free from any matter and obscurity,—the first in the scale of the creation,—mighty in power,—the messengers of the Eternal,—ministers executing His holy will, and ready to obey His commands.

What is the nature of the planets and stars? They are composed of matter and spirit; and our divine philosophers call their substance the fifth element, which is more pure and more solid than our earthly materials, not being subject to decay. They are endowed with life and intelligence, knowing themselves and the existence of a God and Creator (see Maimonides); as is expressed by the Royal Psalmist, when speaking of the sun, "which is as a bridegroom going out of his chamber, and rejoicing as a strong man to run a race."

What is the nature of creatures in this lower world? They are subject to decay and dissolution, and are composed of the four elements, fire, air, water, and earth.

The creatures on earth are divided into four classes; the inanimate, vegetable, animal life, and the rational soul.

What is the nature of the inanimate? The inanimate is composed of the four elements; and the consistency of its matter is its very nature.

What is the nature of the vegetable? It is also
composed of the four elements; but the vegetative soul is its nature.

What is the nature of the animal life? The animal is composed of the four elements, and has the vegetative soul; but the animal life is its nature.

What is the nature of man? He is also composed of the four elements, and has the vegetative soul and the animal life; but the rational soul is his essence.

Which is the most noble and choicest of these four sorts of created beings in this lower world?

Man: as he is possessed of a rational soul. It is said of him in Holy Scripture, that he was created "כְּבֵית הַאֱלֹהִים in the image of God," (Gen. i. 27,) i.e. endowed with reason and intelligence; for the word "כְּבֵית" in Hebrew is applicable to the essence, and not to the form or features (as mistaken by some), which is expressed by the words כָּלִי הַבָּשָׂר, "form, lineaments, &c.

It is evident that every wise artist has a design in his work; for a work without any design is reckoned idle and vain. Inform me, therefore, to what design and purpose are these creatures formed in this world of vanity.—To add perfection to their nature, and to advance them progressively.

The inanimate, as the earth yields its strength or moisture to the root of the plant, is changed into the vegetable. The vegetable, being food to the animal, is transubstantiated into the animal life; and
the animal life is transmuted into the flesh of man; and for the use and accommodation of that microcosm they were all created: and man was therefore created the last, that every thing necessary for his wants and conveniencies should be prepared for him.

It now becomes our duty to reflect, and to examine with care, and consider seriously, the ultimate end of man's existence, and the purpose and design he was created for. What advantage has man for all his labour in this transitory life, in a world of vanity? Let his days be lengthened upon earth, feasting and encreasing in vigour, beholding the time pleasant and the seasons smiling on him; yet the end, after all that, will be to descend into the grave, his flesh converted into dust, and his wealth left to others.

The chief end of human existence is to know God, the Creator of the universe. Although His essence is incomprehensible, yet His being and existence as the first cause is evident and manifest. His wisdom, greatness, might, goodness, and all his other divine attributes, are likewise conspicuously visible in the organization and harmony that reign in the creation.

To acknowledge that there is one God, and that to Him alone worship and adoration is due — that He is eternal, omnipotent, omnipresent, omniscient — that He is attentive to this world, which He has created for his own glory — and that his divine superintendence and particular care and attention is directed to man, whom He made a free agent and endowed with sense
and reason to know Him and to admire his works —
to acknowledge this, will animate him to fear the
Lord his God, to love Him with all his might, "to
walk in His ways; i.e. to imitate His attributes, to
keep His commandments and His statutes, that he
may attain everlasting bliss and prosperity by his
own merit and virtue — the reward of the future
world to his immortal soul; for, the prosperity and
happiness of this world is but temporal, vain and
illusory.

In closing this introduction, I advise you, in order
that the fear of the Lord may be constantly before
you, to figure and represent to your eyes continually,
the great, dignified, awful, and ineffable name of God
(tetragrammaton, a four-letter word); to remind you that the Omnipresent (blessed be his
name!) stands by you, and is attentive to your ac-
tions, — that His fear may be upon you, not to trans-
gress; agreeably to the words of the Royal Psalmist,
who pointed to this fear in those words — "I set the
Lord always before me." (Ps. xvi. 8.)
The Faith of Israel

The First Part

Biblical Dissertations

On the various discriminative appellations of the Children of Israel; their origin and explanation.

The first and the most noble name of this peculiar nation is בֵּן יִשְׂרָאֵל בֶּן יִשְׂרָאֵל, and frequently יִשְׂרָאֵל יִשְׂרָאֵל, the children of Israel.

The name originates from our father the Patriarch Jacob, whom God called יִשְׂרָאֵל יִשְׂרָאֵל, as we find

"And God said unto him Thy name is Jacob: thy
name shall not be called any more Jacob, but Israel shall be thy name; and he called his name Israel." (Gen. xxxv. 10.)

Our father Jacob was first called Israel by the angel with whom he wrestled and prevailed, and that name was afterwards sanctioned by God, as:

"וַיֹּאמֶר לָא בָּעַק אֶלֶּה שֵׁם, כִּכָּה אֶметֶּל, כִּכָּה שֵׁם אַלְּדָיָה, וַיָּסֶר אֶת הָעֵדָל.

"And he said, thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed." (Gen. xxxii. 29.)

The etymology of the above name is as follows:—

the name ישראֵל, Israel, is composed of the two words יש, yoshar, and של, shel; the first from the radix שֵׁה, sarah, to rule, from which is formed the noun של, ruler or prince: the word של, shel, is power, as it is in the power of my hand:" thus, the name ישראֵל, Israel, formed of the two words yoshar and של, shel, bears the sense, that he evinced his power or dignity as a ruler or prince in competition with a powerful being, and prevailed.

During the time the children of Israel sojourned in Egypt, they were also distinguished by the name of העברים, Hebrews, as we find in a message to the king of Egypt:—

"וַיֹּאמֶר, אֶלֶּה העברים נַכַּרָּם לְעֵינִי

"And they (Moses and Aaron) said the God of the Hebrews has met with us." (Ex. v. 3.)

They took that name from their first ancestor,
Abraham, who was distinguished by the name of Hebrew;

"And there came one that had escaped, and told Abram the Hebrew." (Gen. xiv. 13.)

The name עברי has its derivation from the radix ונפר, to pass over, and so also has the noun עבר, engver, the side; and Abraham was therefore called עברי in the land of Canaan, because he came from the other side of the river Euphrates, as we find—

"And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan." (Josh. xxiv. 3.)

Some of our celebrated commentators are of opinion that it is very probable that Abraham was called עברי as a descendant from a branch of עבר Eber, the son of שם Noah; and that he bore this distinctive appellation in preference to all the descendants of Eber, because he followed the worship of the true God, and the faith of his progenitors, Shem and Eber and their father Noah. We may also infer from Scripture, that Shem and his son Eber were distinguished for virtue above all their contemporaries; as for Shem, we find that Noah said "ברוך יהיה רוחו של שם " "Blessed be the Lord God of Shem" (Gen. ix. 26); and Eber his son was invested with the Holy Spirit, for he called his son פֶּלֹג "Peleg (division) prophesying that in his time the earth would be divided;
"and the name of the one (son) was Peleg, for in his
days the earth will be divided" (Gen. x. 25); alluding
to the time when the Lord confounded the language
of all the earth, and the people were dispersed and
scattered over the face of the globe.

It is also recorded in the Talmud, that Shem and
his son Eber established, for the benefit and instruction
of men, an academy or house of learning, where
the true knowledge and worship of God, and other
sciences were taught; and which was called by their
name,

"בֵּית הַמִּרְדוֹרֶשׁ שְׁלֹשׁ שֵׁשׁ עָשָׂר"

"The house of enquiry or investigation of Shem and
Eber:" and our celebrated commentator, イシ "Rashi,
explains the verse—

"וְרָלַל לִדְרֵוָר אֲוַר דְּוָי"

"And Rebekah went to enquire of the Lord" (Gen.
xxv. 22); that she went to the house of learning of
Shem and Eber.

During the captivity of Babylon, they were dis-
tinguished by the name יִדְרֵוָר or Jews; and
they are called so by most nations to this day. The
reason of that appellation is, that in the time of king
Rehoboam, the son of king Solomon, Israel was
divided into two kingdoms, the one formed by the
ten tribes, called the kingdom of Israel, and at times
called the kingdom of Ephraim, because the first
ruler and founder of that kingdom was Jeroboam of the
tribe of Ephraim; and the other, formed of the two tribes Judah and Benjamin, was distinguished by the name of the house of David, or the kingdom of Judah. The ten tribes were carried away captive, and their kingdom was annihilated by the kings of Assyria, long before Jerusalem and the holy temple were destroyed; all the Israelites, therefore, that were in the Babylonian captivity were of the kingdom of Judah, and consequently were called יִשְׂרָאֵל Judeans or Jews.

It is manifest that ישׁרָאֵל Israel, is the most proper and most noble name; for it was sanctioned by God, as already stated, and therefore all communications and commandments from God were made and delivered to them under the name of ישׁרָאֵל Israel.

It is also evident that the name of ישׁרָאֵל given by the angel as a memorial for having prevailed over him, and afterwards sanctioned by God, is a testimony of the superiority of man; and that the virtue of that name may consequently be considered as a preventive or antidote against idolatry, may plainly be inferred from the manner of proceeding of the prophet Elijah, when rebuilding the altar of God and reproving Israel for their horrible crime, the worship of Baal:—

When Ahab, king of Israel, was obliged, because of the great and sore famine that prevailed in the land, to concede to the wish of the prophet Elijah, to assemble all Israel at Mount Carmel, and likewise
the four hundred and fifty prophets of Baal, and the
four hundred prophets of the groves entertained at
the table of Jezebel,—the prophet, to prove the folly
and horror of the crime of idolatry, thus addressed the
people:—"How long shall you halt between two
opinions? If the Lord be God, follow him: but if
Baal, then follow him: and the people answered him
not a word." The prophet then continued, "I, even
I only, remain a prophet of the Lord; but Baal's
prophets are four hundred and fifty men. Let them
therefore give us two bullocks; and let them choose
one bullock for themselves, and cut it in pieces, and
lay it on wood, and put no fire under; and call ye
on the name of your gods; and I will call on the
name of the Lord: and the God that answers by fire,
let him be God. And all the people answered and
said, It is well spoken. And Elijah said unto the
prophets of Baal, Choose you one bullock for your-
selves, and dress it first, for you are many; and call
on the name of your gods, but put no fire under.
And they took the bullock which was given them,
and they dressed it, and called on the name of Baal
from morning even until noon, saying, O Baal, hear
us, but there was no voice, nor any that answered;
and they leaped upon the altar which was made. And
it came to pass at noon, that Elijah mocked them,
and said, Cry aloud, for he is a god; either he is
talking, or he is pursuing, or he is on a journey,
or peradventure he sleepeth, and must be awaked
And they cried aloud, and cut themselves, after their manner, with knives and lancets, till the blood gushed out upon them. And it came to pass, when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. And Elijah said unto all the people, Come near unto me; and all the people came near unto him. And he repaired the altar of the Lord that was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name. And with the stones, he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed. And he put the wood in order, and cut the bullock in pieces, and laid him on the wood, and said, Fill four barrels with water, and pour it on the burnt sacrifice and on the wood. And he said, Do it the second time; and they did it the second time: and he said, Do it a third time; and they did it a third time. And the water ran round about the altar, and he filled the trench also with water. And it came to pass, at the time of the offering of the evening sacrifice, that Elijah, the prophet, came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that
this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, ה' הוא האלוהים, הוא האלוהים The Lord, He is the God! The Lord, He is the God!

"And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." (1 Kings xviii. 21—40.)

The worship of Baal consisted in the adoration and homage paid to the sun as a deity, because of the great influence and ascendant power this luminary has over terrestrial bodies; and it was therefore called Baal; in Hebrew באל lord or master. It was also the erroneous idea of the worshipers of planets and stars, that the influential operations of their circular and other motions were at their own sole will and discretion; and that religious worship was consequently due to them, as absolute rulers of this lower world.

That most of these idolatrous nations, or at least the founders of their worship, and the learned among them, were not ignorant of the existence of a Supreme Being, the Creator or the First Cause of the universe, is plainly to be found in the divine declaration by the prophet Malachi—

"משה שמעה את מברא, נרלו שמי בגרים, בכלא ['משה שמעה את מברא, נרלו שמי בגרים, בכלא ]
THE FAITH OF ISRAEL.

"For, from the rising of the sun, even unto the going down of the same, my name is great among the Gentiles; and in every place incense is offered unto my name, and a pure offering; for my name is great among the heathen, saith the Lord of hosts."
(Mal i. 11.)

But their error was grounded on the sophistical principle.—The Lord is exalted: in heaven is his glory: it is below his greatness to be attentive to the lower world; and he has left it, therefore, to be ruled by the celestial hosts. Hence the fallacious doctrine arose;—that worship is due to those luminaries, either as rulers or mediators between men and the supreme God.

Truly, when we consider man externally, we see the dignity of the celestial hosts, and the grandeur of the planetary system over him; and if confined to this view only, low conceptions may be formed of the dignity of man, and much injury may arise therefrom. But whoever attentively reflects, will readily perceive the evident superiority and exalted scale in which man stands connected with Deity; for as the soul is a portion of the Deity, so is the dignity of man superior to all other created beings. "I am the God of Abraham, of Isaac, and of Jacob" (Ex. iii. 6. No mention is made of his being the God of the angel Michael; for of no other than man has he asserted...
himself, with an individual relation, to be God in such a particular manner.

The various miracles wrought by Moses, and the manifold interpositions of providence on behalf of man, mentioned in Holy Writ, also the Divine assistance, by which Joshua was qualified to impede that great luminary, the sun, in its diurnal revolution, together with the declaration of our royal Psalmist:

"לומד אתו רצון וראה ער vtx שמעות ישמעו וישמעו"

"He will fulfil the desire of them that fear him; he also will hear their cry, and will save them" (Ps. cxlv. 19.)—confirm the peculiar providence, and particular attention of God to Man.

The great benevolence of God towards man, so elegantly represented by the Royal Psalmist, will fully illustrate the foregoing observation.

כי אשרה, when I consider thy heavens, the work of thy fingers, the moon and the stars which Thou hast ordained, what is man that thou art mindful of him, and the son of man that thou visitest him?" (Ps. viii. 4.) Thus, when considering man in his outward appearance, he placeth him as inferior to the celestial hosts; but, considering him virtually, his superiority over all the hosts of heaven is evident, as the Psalmist proceeds,—“For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou hast made him to have dominion over the works of thy hands; thou hast put all things under his feet.” And after having made manifest
man's superiority in the scale of the creation, he exclaims—

"O Eternal our Lord, how excellent is thy name in all the earth!" (Ps. viii. 13.)

Israel was repeatedly cautioned to beware of falling into the erroneous ideas and fallacious doctrines of those idolatrous nations, as it is recorded,—

"And she looked after the nations, and increase is her daughters, and is exalted above the nations." (Mich. vii. 8.)

"Unto thee it was shewed, that thou mightest know that the Lord He is God; there is none else besides Him:" (Deut. iv. 35.) again:—

"Know therefore this day, and consider it in thy heart, that the Lord He is God in heaven above, and upon the earth beneath; there is none else." (Deut. iv. 39.)

But notwithstanding these solemn declarations, and the subsequent warnings of all the prophets against idolatry, that they should not tolerate nor associate with idolaters, they allowed those idolaters to reside in the land of their inheritance (contrary to the strict commandment of God to prevent seduction), they married their daughters, and were corrupted, according to the words of the inspired Psalmist:—

"That they were mingled among the heathen, and learned their works." (Ps. cxvi. 44.) Contrary, and
in opposition to the above fallacious and sophistical system, is the following passage of the inspired Psalmist, which is expressed in the most energetic and concise manner:

“דוער לאלים אלוהים”

“Give thanks to the God of gods” (powerful beings), alluding to the celestial hosts and planetary bodies, whom the Creator invested with the power of proclaiming, without speech, his glory,—placed them in different orders, and appointed them their various movements by which they are subservient to his will, and by which they produce many effects in this lower world; consequently, any worship or homage given to them, either as rulers or mediators, is derogatory to the honour of God.

The prophet Elijah, in re-establishing the worship of the God of Israel, and rebuilding the altar of the Lord, took twelve stones, according to the number of the tribes of Jacob, recalling to their mind, that unto their father Jacob the word of the Lord came, — “Israel shall be thy name,” (1 Kings xviii. 31.) alluding to the fact, that their want of reflection, originating from ignorance and precipitation, was the cause of their horrible error; for if they had seriously considered that the name ישראֵל Israel was given to their father Jacob, as a memorial of his having wrestled with and prevailed over an angel, one of the first beings in the scale of creation, they would undoubtedly not have been guilty of committing so heinous a crime as the worship of Baal, degrading their divine
portion, the soul: for which they are justly styled—
"יהוה אלהיך אלוהיכם"
"Ye are children unto the Lord your God." (Deut. xiv. 1.)

We find one of the most illustrious titles given to Israel, in a message from God to the king of Egypt—
"כון הוא", בני בכרו ישראל, אמר אלהך, שלח את
בון התעבדינו, והמשוא לשלחנו, והנה אוכל הורנ את
כון בכרו".

"Thus saith the Lord, Israel is my son, even my first-born. And I say unto thee, Let my son go, that he may serve me; and if thou refuse to let him go, behold I will slay thy first-born son." (Ex. iv. 22. 23.)

The reason why Israel is entitled to be called the first-born, notwithstanding great nations and formidable kingdoms existed long before the name of Israel was known, and even before our first progenitor, the patriarch Abraham, had any issue, is illustrated by one of our sages in the following parable:—

"A certain wealthy nobleman of the East, well reputed for his wisdom and integrity, promoted his youngest son, whose knowledge and wisdom, even at a very tender age, attracted the admiration of the wise and learned, to the dignity of first-birthright; in justification of which act, he declared solemnly that, had it not been for his foreknowledge of begetting this son who would bring him glory and comfort, he would never have married; ‘this son must therefore be considered as the cause of his other brethren, and is virtually my first-born son.’"
The Almighty God has created this world for his own glory, to be known as God and Creator, and as His holy name was first proclaimed by the patriarchs, Abraham, Isaac, and Jacob, their descendants were therefore peculiarly chosen to promulgate the name of the Eternal, and to diffuse the light of truth and morality to all the families of the earth; they are consequently the cause of the creation, and are entitled to the appellation of "my first-born son, Israel;" corresponding with the axiom, סֵפֶר נְעָשֶׁה בְּנֵיהֶם לְגַלְגַל הָעָלָה the end or design of a work is the first in consideration. This truth is most concisely and emphatically expressed by the prophet—

"נִדוּ רַעַץ לְיַעַרַץ לֵיהוּ כְּאֹרֶשׁ רַאֵשׁ תְּבוּרָה וּלְיַעַרַץ לֵיהוּ כְּאֹרֶשׁ רַאֵשׁ תְּבוּרָה"

"Israel is holiness unto the Lord, the first fruit of his increase." (Jer. ii. 3.)

And now, my son, since you are informed of the virtue and dignity of that exalted and noble title, "my first-born son Israel," if sinners entice you to sell or barter your birthright for pottage of lentiles, acquaint them that this sort of traffic belongs to the sons of Esau, and not to the sons of Jacob, unto whom the word of the Lord came, "Israel shall be thy name."

I conclude this treatise with exhorting you, whenever you are called by the name of Israel, to let your heart be filled with joy, and your mind with gratitude to your God, for having conferred on you a title so noble, and an appellation so distinguished.
THE SECOND TREATISE

On the veracity of the Written and Oral Law, and that they are both of Divine Authority.

What constitutes and firmly establishes a true and faithful Israelite? His believing with a perfect faith in the Five Books of the Law of God, written by Moses, and called the Written Law, and in the Oral Law, which is the soul and sense of the Written Law.

That these two laws, which in truth and reality are but one and indivisible, were both, at one and the same time, deposited and delivered by God, through His servant Moses, the faithful of His house, to His peculiar people, the children of Israel, as their unalterable rule of life, and sure and effectual guide to eternal salvation.
Our Talmudists infer from the following verse —
"וַיֹּאמְר ה' בְּאֶרֶץ מִשְׁרֵי · אֲשֶׁר עָלֵיהּ הַהוֹרָה הָרִים · שָׁם ·
ַחֲמַת-נָהָר לְאֵת-לָיְתוֹ הַמְשָׁבֹת · הַמְּצוּזָה · הַמְּצוֹזָה ·
כֹּל-יְרוּם הַהוֹרָה הַיִּשְׁבָּה · אֶלָּנוּ הַרוּחַ · וְהַרוּחַ
שָׁבָכָב · הַמְּצוֹזָה · וּהַרוּחַ שֶׁבֶּעָלֶה םֶפֶח ·
"And the Lord said unto Moses, Come up to me unto the mount, and be there; and I will give thee the tables of stone, and the law and commandments’
(Ex. xxiv. 12),— observing that the words, הַרוּחַ Commandment, would be a double and useless expression, were these two words not to indicate and represent each a distinct idea: thus, the word הַרוּחַ the Law, is applicable to the Written Law; and the word מְצוּזָה Commandment, denotes the practical part of it, which is performed by virtue of the Oral Law, as will be elucidated at the close of this treatise.

Observe, that all the words contained בַּהוֹרֵינָן הקדשות in our Holy Law, from the beginning to the end, from the first word ‘בָּרָא עָתְיוֹן,’ to the last words, ‘לְעֵינֵי כָּל-יִשְׂרָאֵל,’ are all the words of God: whether historical or preceptive, they were all communicated from the Almighty God to Moses, and ordered to be written by Divine Authority.

To use the words of our Talmudists, אִם-ינְשָׁמָם we were dictated by God,” and repeated and written by Moses. It then follows, that whoever denies the veracity of the foregoing
observation, but believes and maintains that Moses wrote, in that Divine Law one word, or even a single letter, by his own authority, deviates from the true faith, and is not worthy to be called a true and faithful Israelite, agreeably to the words of our sages,

"כל אומרים משה, בה כב את שם שמעי, ואמר
כבר ב", בוה קלח המילים אמר: כב ע"ב, בה קלח המילים אמר.

who maintains that Moses wrote in the Law of God, one single word, or even one letter, by his own authority, treats the word of God with contempt.

Before I establish the legality of the Written and the Oral Law, and prove that they are of Divine authority, I shall take a view of the most remarkable events from the time of our first ancestor, the patriarch Abraham, down to that memorable period when the Decalogue was delivered on mount Sinai; and showing how the hand of God was so conspicuously visible, the acts of Providence so open in all the successive ages, in order to make it evident and manifest how greatly the care and attention of the Omnipotent are directed to the actions of men, that Israel may know God with His inseparable attributes:

as we find—

"למען trúcו בני בר ובני ארץ ישראל𝗱בשום א梣י אושרי שמעי בם ונשתחו
כבר ב": "And that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them, that ye may know that I am the Lord:" (Ex. x. 2.)
—and that they may be prepared for that most solemn and awful day, when they shall hear the voice of God himself. And as the greatest blessing and true prosperity of man consist in knowing and loving God, to regulate his conduct according to His holy will, and to inherit ultimately eternal life, all those stupendous miracles and acts of Divine Providence were also designed as ample lessons to all nations, to promote that great and general blessing promised by God to our father Jacob—

"וַעֲבֹרֶה בַּר, כֵּלֵי מְשַׁפָּחוֹת הָאֵדָם, בְּזוּרָה; "
"And through thee and thy seed shall all the families of the earth be blessed." (Gen. xxviii. 14.)

I shall now proceed agreeably to the wise explanation given by our sages of the two following verses of moral instruction:—

The Royal Moralist has placed two verses before us apparently contradictory of each other: viz.—

אָלֶּה תִּשְׁעַנְמוּ בְּמֶלֶךְ בֵּי דָּוִד, מַנְּחָה וָלֵבָנָה אַחִיתוֹ; "These are seven, with whom the king of Israel is pleased;"

The first, "Answer not a fool according to his folly, lest thou also be like unto him," and the following:—

"Answer a fool according to his folly, lest he be wise in his own conceit." (Prov. xxvi. 4. 5.) The apparent inconsistency of these two verses is reconciled and explained in the following manner, avoid answering a fool according to his folly, or entering into arguments with him respecting worldly affairs;
but answer him in religious matters, lest he be wise in his own conceit, continuing in his errors and causing others to err."

I shall avail myself of this opportunity (particularly at this present time when irreligion is disseminating its baneful influence) to rescue the sacred words of God from the attacks of the revilers of truth.

Holy Scripture and Revelation have two kinds of enemies:— the first are, those who ignorantly deny the facts recorded in the Holy Law, and who regard the Bible as fictitious and fabulous: their reason (if it may be so called) for disbelieving it, is, because they have not seen it. They are nearly similar to the atheist, who also denies the existence of God, merely because he has not seen Him. But the true reason is, their being struck with moral ablepsy, so as to have neither sight nor reason.

This reminds me of a fact recorded by one of our sages:— A powerful ruler of a certain heathen nation threatened a pious Israelite, one of his subjects, with severe punishment, if he did not procure him the sight of his God. One day the Israelite appeared with great joy, informing the ruler that, by imploring the favour of his God, his request had been granted; and that, on the morrow at noon, he should have the honor of a sight of his God. On the following day, the Israelite, accompanied by the heathen ruler, entered a field, and told him to look steadfastly into the sun for a few minutes, and that the deity
would then appear and become visible to him. The ruler soon exclaimed vehemently, that he had nearly lost his sight in the attempt. The Israelite then replied:—"This is only a luminary created by my God, and how can you so profanely desire to see the great God and Creator himself." The ruler rewarded the Israelite, and became a convert to his faith.

I shall, for the present, take the facts recorded in Scripture in a historical view, without considering their merit, or by what means and authority they were achieved. I shall also place them upon an equal footing with the writings of profane history, whereof the events respecting the fate of kingdoms and nations is never, or at least seldom, doubted. No rational person ever suspected the truth of the invasions of Great Britain by the Romans and by the Normans, and yet the facts recorded in Scripture of equal weight and magnitude, are treated with scorn; and the above infatuated doctrine is preached and applauded "כָּמָאָשׁ לִיצָא " in the seats of the scorners."

Will reason allow us to suppose that a series of events, recorded in Scripture, respecting the rise and fall of powerful nations and formidable kingdoms, are but the invention of those writers to advance their respective fame and credit? Can we suppose such events to be fictitious, as the preservation of Egypt and the surrounding nations from famine by the inspired Joseph;—the journey of Jacob, his
sons, and their families into that country;—the long servitude and bitter bondage of Israel there;—the wonderful deliverance and passage across the red sea on dry land, and the complete destruction of the king of Egypt and his mighty army;—the feeding of the many millions of Israel during forty years in the inhospitable deserts of Arabia;—the overthrow of their enemies, and particularly of the mighty kings, Sihon king of the Amorites, and Og king of Bashan, by Moses;—the conquest of the land of Canaan, and its thirty-one kings by Joshua;—and, of a later date, the deliverance of Hannaniah, Mishael, and Azariah, from the fiery furnace, and Daniel from the den of lions,—which occurred in the very presence of great monarchs and their nobles, and are consequently attested both by friends and foes:—amazing events resounding from one part of the world to another, and which if they were the creation of fancy would have early expired by unanimous contradiction, covered with contempt, and would finally have sunk into perpetual oblivion, instead of having been held sacred by all nations to the present day?

I conclude, that it is but stubborn ignorance and smarting guilt that would strive to banish truth: the cause of which is obvious;—fearing it to be true, they strive to think it false. This is the dreary refuge of the self-convicted.

The second sort of enemies of Holy Writ and Revelation, own and acknowledge the facts recorded in
Scripture as true and authentic, by denying the interference of the hand of Providence, and attributing all events to chance and nature; regarding the men by whom they were achieved as men of skill, artful cunning, and deep contrivance; and that the miracles and wonders supposed to be wrought by them in the name of God, were all deceptive, and impregnated with fraud and imposition. I shall, therefore, in order to refute their sophistical and fantastical arguments, place before you a series of facts from the time of the patriarch Abraham, to that very remarkable period when the Ten Commandments were delivered to Israel on Mount Sinai, and shall appeal to sound and logical reasoning, to decide whether the achievement of those facts, which was beyond the common course and limits of nature, was performed by the art and skill of men, or by the hand of Providence.

Was it the skill and power of man, or sole confidence in God, that animated the pious patriarch, Abraham, when he heard that his brother's son, Lot, was taken captive, to attack, with his three hundred and eighteen trained men, four kings with their formidable armies, and enabled him to defeat and put them to flight, and to retake the captives and their property? Was it an adventure for interest or gain? I refer to his conduct after the battle, in his reply to the king of Sodom, who offered him all the spoil, "I lift up my hand to the Lord, the most High God, possessor of
heaven and earth, that I will not take a thread, or a shoe-latchet, or any thing that belongs to thee."

Behold the integrity, and unlimited obedience to the will of God, of the second patriarch Isaac, who at the age of thirty-seven years suffered himself to be bound and laid on the altar as a burnt sacrifice to his God, even without reasoning with his father on that awful subject. A man of that piety and devotion is not to be supposed to possess any art, or even to have any inclination to make extraordinary efforts, to become so wealthy in the land in which he sojourned, as to awaken the jealousy of the king of Gerar, who ordered him to quit his kingdom in the following words;—"Depart from us, for thou hast grown exceeding mightier than we." (Gen.xxvi. 16.) Isaac then departed; but the same king came to him, accompanied by his ministers of state, and the generalissimo of his army; and they humbled themselves before the patriarch, soliciting him to establish a covenant and alliance with them, observing,—"We have surely seen that the Lord is with thee," thy blessing and prosperity is not within the sphere of nature "יִתְנְה בֵּית אָבַד הֵרֵד"," but "Thou art now the blessed of the Lord." (Gen. xxvi. 29.)

Let us now consider the final result of the unfortunate event, that befell the third pious patriarch, Jacob, the father of the twelve tribes, on his return from Laban to his parents, and to the land of his nativity:—
A prince, the ruler of the Hivites, ravished and defiled Jacob's only daughter. Two of his sons, who could not find means to punish the guilty ruler alone for his great and abominable crime, viz. polluting and degrading the daughter of the godly and holy patriarch, took the firm resolution, without the knowledge of their father, to destroy by stratagem all the male inhabitants of the place, whom they accused as accessory to the crime of their ruler. Their father, then, exposed unto them the danger that would arise from their imprudent conduct, observing "We are but few in number,"—and remarking that "all the inhabitants of the land may gather themselves against me, and destroy me and my household;" they replied "Should he deal with our sister as with a harlot." (Gen. xxxiv. 31.)

Let us now consider what extent of vengeance and retribution might be expected from the neighbouring princes. All the male inhabitants with their ruler slaughtered, their wives and children taken captive, and that by the sons of a stranger. "But the terror of God fell upon all the cities that were round about, and they pursued not after the sons of Jacob." (Gen. xxxv. 5.)

I cannot quit this subject, without observing that, according to the translation in the English Bible, the reply of the sons to their father's disapprobation, contains nothing but what was already known to him prior to his reproving them.
And as their answer contains no apparent justification of their hazardous conduct, their silence might have done as well as their reply.

The Hebrew word יִשְׂחָה from the radix יִשָּׁח the third person singular, future tense, translated by the English shall he deal (relating to the ruler), must here be taken in a general sense with regard to any person who should learn the above unfortunate event; and it bears the following sense:—

'Since our sister was defiled by violence (as expressed by the word יֵיעַעַת, which is, literally, he afflicted her), her innocence, her character, and that of our family, remain pure and unstained as before. The chastisement we have inflicted on them is a testimony of the ruler's guilt and our sister's innocence and purity; whereas our departing without avenging the gross offence, would have created a suspicion, that our sister had consented to the crime.' The answer must therefore be construed in the following sense— יִשָּׁחֵה יִשָּׁחֵה אֲשֶׁר אֶעָשָׁר עָנִיֵּנָה. Shall he (any one who may hear of the transaction) cast a reproach upon our sister (through suspicion) as a harlot?'

We come now to the origin of the descent of Israel into Egypt, which took place through Joseph, the beloved of his patriarchal father, who, from the degraded state of slavery, by a succession of events, in which the hand of Providence was visible, became elevated to the dignity of regent over the land of Egypt; which exaltation was an omen
to the whole nation of Israel, who were also redeemed from bondage, and exalted to be called a kingdom of priests, a holy nation, and a peculiar treasure to the Lord God of Israel.

Joseph, being aware that he was the precursor of great events, and that it was the will of Almighty God, who had many times communicated with his pious father, to conceal from him for a time, the existence and dignity of his son in Egypt, did not think it proper, therefore, to discover himself to his father. Even during the first nine years of his splendid rulership, he wept in silence over the sufferings of his parent, and left the issue and result of the event to Providence.

He was at last amply rewarded, by seeing his beloved and venerable parent in great prosperity; and beholding him, after many years of trouble and mourning, enjoying complete happiness, surrounded by all his children and their progeny, even to the fourth generation, walking in the righteous way of God, honored and respected by the Egyptians and their princes. As for Joseph, he had the honor and satisfaction to see his two sons, Ephraim and Manasseh, adopted by him as his own children, and dignified as the fathers of two distinct tribes; and at last he had the high satisfaction of fulfilling the last request of his pious father—that his remains should be taken into the holy land to be interred in the sepulchre of his fathers in the cave of Machpelah. This request
he executed in a most splendid manner, and, after the expiration of seventy days’ mourning solemnly observed by the Egyptians, Joseph and his brethren went up, accompanied by all the princes and nobles of Egypt, escorted by a great number of chariots and horsemen, and when they came beyond the Jordan, “they mourned with great and very sore lamentation, and there Joseph made a mourning for his father seven days” (Gen. i. 10), to the great astonishment of the inhabitants of the land of Canaan; who said “this is a grievous mourning to the Egyptians; wherefore the name of the place was called Abel Mizraim.” (Gen. i. 11.) Joseph afterwards closed his own valuable life at the age of one hundred and ten years, after a glorious and prosperous rulership of eighty years.

After the decease of Joseph and all that generation, the cruel bondage and servitude of the Israelites commenced. Moses, although educated as prince-royal in the palace of Pharaoh, was, by his natural virtue and meekness, induced to become attentive to the treatment of his degraded and suffering brethren, and, going out to visit them, he discovered a taskmaster cruelly beating one of his brethren.

Considering that the lives of his afflicted brethren were endangered by the ill-treatment of this murderous taskmaster, and finding that no redress for their grievances, nor justice for ill-treatment could be obtained, he took the resolution to destroy him;
but when Moses perceived that his patriotic conduct was fully discovered, and that the king sought to slay him, he quitted the land of Egypt.

Moses was eighty years old when he came with the first message from God to the king of Egypt; and it may be supposed that he would never have returned to his native country, if it had not been by the order of God. We find in the first communication from God to him, that he refused to go, saying, "Who am I, that I should bring the children of Israel out of Egypt?" observing also, "I am not eloquent, for I have an impediment in my speech." We may also suppose that his refusal originated from his natural modesty and great meekness, till the order of God became absolute:—"I will be with thee; and thy brother Aaron shall be thy speaker; and I will be with thy mouth, and with his mouth, and I will teach ye what ye shall do."

We now come to examine the merit of their mission, and in what manner it was performed.

Imagine two old and venerable men, with staves in their hands, making their appearance before the magnificent throne of a mighty monarch, surrounded by the grandees of his kingdom and his officers of state, and boldly addressing him in the following words;—"Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness." To this, the haughty monarch replied arrogantly, "Who is the Lord, that I am
to obey his voice, to let Israel go? I know not the Lord; neither will I let Israel go.” (Ex. v. 1. 2.)

We are induced to infer from that insolent answer, that he must have regarded Moses and Aaron, either as impostors, adventurers, or maniacs: what then could have prevented that haughty monarch; from exercising his authority in punishing them, either with death or imprisonment, for the great insult of degrading his dignity before his trembling subjects? There is no doubt that he intended to do so, but the hand of Providence prevented him.

To comment and illustrate duly on every Divine message and plague which took place, till the departure of Israel from Egypt, would be too prolix for our present subject. I shall therefore make a general remark, to show with what respect and lenity this ambitious monarch was treated.

He was earnestly cautioned of every calamity, and, as soon as he consented to let Israel go, his words and promises, which he so often violated, were accepted, and the plague ceased.

The lenient treatment shown to this ambitious king, produced a contrary effect, and occasioned the increase of inflictions, which is forcibly described in the genuine sense of the following words פִּלְגָּה לְרַז בַּר חֲדָשׁוֹ “and the Lord hardened the heart of Pharaoh” (Ex. ix. 12.), which have perplexed many readers by inducing the inquiry, how it is consistent in a just and merciful God to harden the heart of the king of Egypt to disobey, and to punish him
afterwards for that disobedience. But the truth is, that the God of Israel, who is “אֱלֹהֵי אֲשֶׁר דְּבַרְתָּם יְהֹוָה” “a God of truth, and without iniquity” (Deut. xxxii. 4.), did not interfere with the faculties of his mind; the king of Egypt remained a free agent, in choosing either obedience or disobedience. But the lenient treatment of God, as already observed, which would have produced gratitude and contrition in an humble heart, caused a contrary effect in the haughty heart of this ambitious monarch. Attributing these merciful dealings to a deficiency of the power of God, and the interference of his imaginary deity, even after his full confession — מַעַרְתָּם יְהֹוָה וּנְעָנֵי מִלָּהוּוּ וְזָרִים וּבְהַר חוֹרַב the Lord is just; and I and my people are wicked” (Ex. ix. 27.);—he returned to his first disobedience and obstinacy. This elucidation of the above verse is fully supported, and firmly established by the following moral observation of our sages:—

“בָּרוּךְ וְחֵѢדָסְתָּם שְׁמוֹפָצָן מִרְאֵת הָדוּר הָלֹא מַדָּה
רְחַמְסָה וְאָרוּרִים הָרְשָׁעָה שְׁמוֹפָצָן מִרְאֵת הָרוּחִים
לְמַדָּה הָדוּר:” “Blessed are the righteous who turn the attribute of justice into that of mercy. Cursed are the wicked who turn the attribute of mercy into that of justice.”

The righteous, when in adversity, acknowledge the hand of justice, examine and correct their actions, become, by their contrition and repentance, reconciled to God, and thus convert the hand of justice into that of mercy. But the wicked, intoxi-
cated with prosperity, which produces in them self-approval and arrogance, continue in their pernicious actions; nay, some of them, when beholding the great success of the ungodly, are excited and emboldened, to utter such words of blasphemy as the following—

"כָּל הַשָּׁעָה דִּתְפַּי בְּעֵינֵי ה' בַּחֲזֵה לְזָה אֱלֹהֵי הָעָמִים. אֶלָּא אִלְּהֵי הָעָמִים?"

"Every one that does evil is good in the sight of the Lord, and he delights in them; or, Where is the God of judgment?" (Malachi ii. 17.) And thus they turn ultimately the attribute of mercy into that of severe justice, as is plainly expressed by the inspired Psalmist—

"בַּעֲרוֹרָה בַּשַּׁעַם כְּפַר עֵשֶׁב. יִקְרַץ בֶּן מַעֲשֵׂי יָדֵי אָדָם. לֶחֶם לֶחֶם דֶּרֶךְ חֹי. אֶלָּא אִלְּהֵי הָעָמִים."

"When the wicked spring up as grass, and all the workers of iniquity do flourish, it is that they shall be destroyed for ever." (Ps. xcii. 7.)

Such was Pharaoh in his despotic authority and great splendour. Intoxicated with the wine of arrogancy, he dared to blaspheme, "Who is the Lord that I should obey his voice?" so that even the declaration of the magicians—"אִתָּם אָלֹהֵי הָאָרֶץ. This is a finger of God,"—and the remonstrance of his ministers, — "How long shall this man (i. e. Moses) be a snare unto us? let the men go that they may serve the Lord their God: knowest thou not yet that Egypt is destroyed,"—all these only-
extorted from him the concession of part of their request.

After the ninth plague, the king sent for Moses, and offered him more advantageous terms, which he rejected, saying: "There shall not a hoof be left behind."

The haughty and angry king then discovered his criminal inclination to destroy Moses, had he not been prevented by the hand of God; which we may infer from his absolute order and threat unto Moses, —"Get thee from me; take heed to thyself: see my face no more; for in that day thou seest my face, thou shalt die." To this Moses replied, "Thou hast spoken well, I will see thy face no more;" and he cautioned him at the same time of the last terrible plague, viz. "Thus saith the Lord, about midnight will I go out into the midst of Egypt; and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of beasts; and all these thy servants shall come down unto me, and bow themselves unto me, saying, Get thee out, and all the people that follow thee: and after that I will go out." (Exod. xi. 4—10.)

I find it proper to observe, that, out of respect to royalty, Moses omitted the word king in the above declaration, notwithstanding his foreknowledge that the king himself would come down in the night of the plague.
Notwithstanding all this, the heart of the king remained inflexible to the will of God, till that most dreadful night, when the Lord smote all the first-born in the land of Egypt, from the first-born of Pharaoh that was to sit on his throne, unto the first-born of the captive that was in the dungeon.

In that night, the king himself, his ministers, and all his servants, arose; and, calling for Moses and Aaron, granted their request without any conditions whatever, entreat ing them to depart without delay, and likewise imploring their blessing.

This is therefore the memorable night of the departure of Israel from Egypt, urged by the Egyptians, exclaiming, “We are all dead men!”

The signal for Israel’s departure was then given, long before break of day; and they begu their march, under the conduct of God and Moses, to the number of six hundred thousand men bearing arms, besides old men, women, and children, servants, and a great multitude of strangers who followed them on their march, and abundance of flocks, herds, and a variety of other cattle; leaving the Egyptians to mourn and bury their dead, whilst they were loaded with silver and gold, and costly raiment, paid for the labour enforced upon them during their bondage, according to the promise of God to their father Abraham, “They shall depart with great substance.”

The haughty king, and his proud and cruel nation, who were not sincere in their obedience to the
will of God, began to repent of their parting with the Israelites, and losing the benefit of their service; and thinking they might easily overtake them, being entangled in the wilderness and fatigued with their march, they prepared a very considerable army, consisting of six hundred of the choicest chariots, besides all the chariots of war that could be found in Egypt, and a multitude of horsemen and footmen, amounting (according to some writers) to six hundred war chariots, thirty thousand cavalry and two hundred thousand foot, or (as others assert) to one million of armed men in all; but as Moses does not particularize the precise amount, it is evident that they mustered their whole military power to avenge themselves, or to recover their loss.

Israel, filled with consternation at the sight of such a formidable army, that threatened to endanger their lives and freedom, implored the assistance of the Lord of Hosts; and, when their fear made them murmur, Moses soon pacified and comforted them with the assurance, that this would be the last time of their seeing the Egyptians.

God ordered then the people to begin their march towards the sea, and directed Moses at the same time to stretch out his rod, assuring them that the waters would forthwith divide themselves, to make way for Israel to go through as on dry land, whilst Pharaoh and his army, venturing to pursue them, would be overwhelmed by its waves.
Moses then obeyed, and made the divine signal; and a strong easterly wind divided that arm of the Red Sea, which opened a passage for Israel, who already had begun their march towards it. The angel of the Lord who conducted them by the pillar of fire instantly removed from the front to the rear of the host of Israel, and stood between them and the Egyptians, so that the column of fire produced a double effect, giving light to the Israelites in their march, and casting darkness over Pharaoh's camp, to prevent their perceiving what was doing in that of Israel.

And now, whilst Israel was passing through the destined passage, the waves arose in heaps and stood as a wall on each side of them; and the Egyptians, perceiving the Israelites marching off, resolved upon a close pursuit after them, and, filled with confidence to march through the sea as well as the Israelites, they pressed onwards.

But confusion and dismay seized on the pursuers, when their war-chariots, driving more and more heavily by the morning-watch, and other indications of God's fighting against them, made their military ardour abate, and caused them to resolve upon turning back and retreating from those whom they so eagerly pursued; but all their haste could not save them: and now, feeling with regret that their insolent conduct, after so many warnings, deserved the punishment that awaited them. God commanded Moses to
stretch out his rod once more; which was no sooner done, than the waves, which had been miraculously suspended, fell again by their own weight and overwhelmed Pharaoh and his host, so that not one of them escaped the common ruin; whilst Israel beheld, with wonder and amazement, the carcases and the rich spoils of their enemies, thrown upon the sea shore, according to the sacred writ—

“וְרָאָה יִשְׂרָאֵל אֲחַת נַעֲרֶים מִתֶּלֶשׁ שְׂפָת הָיָם.

“And Israel saw the Egyptians dead upon the sea shore.” (Ex. xiv. 30.)

I now lay before my readers the following verse, which requires elucidation:

“וְרָאָה יִשְׂרָאֵל אֲחַת רָד הָנָרָה אֵשׁ עֵשָׁה הִפְצַרְתָּם וַיֵּרָאָה וְחִטְבָּה אֲחַת הִפְצַרְתָּם וַיֵּרָאָה וְחִיטָה אֲחַת הִפְצַרְתָּם.

“And Israel saw that great work (mighty hand) which the Lord did upon the Egyptians, and the people feared the Lord, and believed the Lord, and his servant Moses.”

It cannot be supposed that Israel only acquired a fear and belief in the Lord after the passing of the Red Sea on dry land, and not before, as might be gathered from the words of the verse; for we find already, in the first communication from God to Israel, even prior to any plague taking place in Egypt, that they believed in the Lord and feared him, as is fully expressed: “And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction,
then they bowed their heads and worshipped.” (Ex. xiv. 31.) How much more must their belief have augmented, after the numerous miracles and plagues had taken place, and their departure from Egypt?

In the first communication from God to Moses, we find that God disapproved of the doubt and suspicion Moses entertained concerning the faith of his people, by saying “יהוה לא יאמנו לזרו but behold they will not believe me.” The famous commentator, Rashi, observes, that the token of the turning of the rod into a serpent; was likewise an allusion to his having adopted the profession of the serpent, by “לשתו רהיטו,” accusing Israel falsely;” and so likewise the second token, of his hand becoming leprous, - the peculiar punishment for that offence; as we find Miriam, having wrongfully censured her brother Moses, was punished with leprosy. All these go to establish the Faith of Israel, their fear and belief in God, when the first Divine message was communicated to them; and we cannot therefore admit that they made that acquisition only after passing the Red Sea.

Judicious reader, it is a maxim received by tradition, that wherever in Scripture the name, Israel ישראלי, and the word, יהודים the people, are used alternately in the same passage, and especially in the same verse, that the former implies the learned or superior class of persons of that nation; while the latter, יהודים the people, implies the unlearned or inferior class of society, and is very frequently
applicable to the mixed multitude, and those who were converted to the faith of Israel. By the assistance of this rule, you will discover the true sense, and obtain a full intelligence of the verse, "And Israel saw.""

The children of Israel, who already feared and believed in the Lord, were now sufficiently advanced to become invested with the Holy Spirit, to have a spiritual sight of the mighty hand of God stretched against the angel called "Shiran, the prince of Egypt;" as we find in Daniel xi. (Dan. x. 20.): but "the people," (applicable to the mixed multitude, who were converted to the faith of Israel, and joined them after their miraculous deliverance from Egypt,) were now, after the destruction of the Egyptians, advanced to the fear and belief in the Lord, and mission of Moses his servant.

According to the above rule, with regard to the distinction of the words, "Israel, and people, the whole chapter containing the unfortunate event of the worship of the golden calf, where the word "the people" is so often opposed to the word "Israel, must be construed as follows: The Egyptians, and strangers of other nations, (expressed by the word "people") who became proselytes to the faith of Israel, and joined them, were in reality the authors of that horrible crime; but
Israel” rendered themselves culpable, only in remaining silent spectators when the honour of God was concerned, and in not preventing, even at the the risk of their lives, the idolators from executing their horrible design.

Israel, who saw themselves saved that day out of the hands of the Egyptians, and beheld their cruel masters dead upon the sea-shore, became animated with the most lively sentiments of gratitude to their Almighty Deliverer: and, to celebrate this miraculous victory, a hymn was composed, extolling the greatness of God’s power manifested in this signal achievement, and in his amazing mercy towards his people.

Having divided the people into two great choirs, Moses placed himself and his brother Aaron at the head of the men; and at the head of the women he placed his sister Miriam.

The canticle was sung, and after every succeeding verse, the following first verse of the hymn was repeated in chorus:—

“אפרי דָּה, יְהוָה נַפְלָה; טומֵר רַבֶּה בְּיוֹם
“I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.” (Exod. xv. 1.)

By that great and wonderful deliverance of Israel, the name of the Omnipotent God and Creator was known, magnified and feared, as it is recorded:—
The people shall hear and be afraid; sorrow shall take hold of the inhabitants of Palestina. Then the dukes of Edom shall be amazed; the mighty men of Moab trembling shall take hold of them; all the inhabitants of Canaan shall melt away. (Ex. xv. 14, 15.)

The abode of Israel in the land of Egypt, from the descent of the patriarch Jacob and his family, until their deliverance from thence, amounts to two hundred and ten years.

There are many historians and expositors, who vary in their opinions respecting the computation of the time of Israel’s abode in Egypt. Some compute it to be four hundred years; others to be four hundred and thirty years; and as these writers deduce their authority from scriptural records, I shall, in order to show the error of those commentators, elucidate and explain those records in their true and genuine sense.

The computation of the four hundred years is erroneously taken by them from the following divine revelation made to the patriarch Abraham in the covenant between the pieces.” (Gen. xv. 9, 10.)
"Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation whom they shall serve, will I judge; and afterwards they shall come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation they shall come hither again: for the iniquity of the Amorites is not yet full."

(Gen. xv. 13, 14, 15, 16.)

I shall first prove that the time of four hundred years, in the above revelation, cannot relate to the sojourning of the patriarch's seed in the land of Egypt only, as supposed by these expositors: for, if we take the hundred and thirty-three years, the whole life of Kehoth, the son of Levi, who came down to Egypt with his grandfather Jacob, and the hundred and thirty-seven years of the whole life of Amrom, the son of Kehoth, and those of Moses, the son of Amrom, who was eighty years old when he brought Israel out of Egypt;—the number of all these years will only amount to three hundred and fifty. From these we may substract an allowance of years which Kehoth might have attained before he came down into Egypt, as likewise the years the two fathers, Kehoth and Amrom, might have lived before the birth of their children. This proves
demonstratively that the four hundred years במרית in the above revelation cannot relate to Egypt alone.

The spirit of the above divine communication is as follows:—God promised to Abraham in the covenant, to give the land of Canaan as an inheritance to his seed, and informed him at the same time, that the promised land could not be taken possession of, till the time of the fourth generation of Jacob’s children, because the iniquity of the Amorites would not be full till then: consequently that his seed, which is reckoned from the birth of Isaac (agreeably to the words כב בְּיִצְחָק יִקְרָא לִרְעֹן כִּי in Isaac shall thy seed be called,” Gen. xxi. 12.) should live in a land that was not theirs; alluding not only to Egypt exclusively, as supposed by some writers, but also to Canaan, Gerar, Mesopotamia, &c., wheresoever his seed lived, during the time of four hundred years.

Regarding what is added in this revelation, וְעִבְרֵיהֶם וְעַנְוָם אֲוֹרָה and shall serve them, and they shall afflict them,” it is commonly understood to be spoken circumstantially, and might, to prevent mis-construction, be put parenthetically: thus, “thy seed (from the birth of Isaac) shall be strangers in a land that is not theirs (and shall serve them and be afflicted) four hundred years;” which servitude and affliction must not be understood as the order of God, but that God foretold to Abraham that it would happen so that a certain nation that would grant them
hospitality, and receive them friendly, would, ultimately, keep them in bondage and afflict them; for which this nation shall be punished: and when the above time of four hundred years shall be expired, they shall have a happy and glorious deliverance, and go forth with great substance as the reward for their servitude; and that the fourth generation of the children of Jacob shall then return hither and possess the promised land, which promise, had it not been for the criminal conduct of the men sent to view the land, would have been performed in the beginning of the second year of Israel's departure from Egypt.

The four hundred and thirty years in the following declaration—

"The sojournings of the children of Israel who dwelt in (Mizraim) Egypt, was four hundred and thirty years," (Ex. xii. 40.), — commence from the period of the first covenant God made with Abraham, which took place thirty years prior to the birth of his son Isaac, including the sojournings of the patriarchs and their children in various countries as well as in Egypt.

The word מֶזֶרִים Mizraim, Egypt, is in Hebrew a characteristic name from the radix צֵרָה, and equal to the words—"I called upon the Lord in distress," (Ps. cxviii. 5.) implying
oppression, and applicable to any country where they were oppressed; the above verse includes, therefore, the sojourning of the patriarchs and their descendants, as likewise the oppression and persecutions, both of the fathers and their children which they suffered in the various countries during the above four hundred and thirty years.

It is justly observed by our sages that all that happened to the fathers should be considered as a "sign" to their children.

The patriarchs were, by the infinite wisdom of God, appointed to proclaim His holy name, and to disseminate the light of truth throughout the world; and by their manifold persecutions and miraculous deliverances, which always turned into joy and glory, the name of the Most High God was magnified and exalted.

The first patriarch Abraham, notwithstanding the great honour and respect paid to him by the sons of Heth in saying "We consider you a godly mighty prince among us," (Gen. xxiii. 6.), was still desirous to comply with the will of God (in the covenant between the pieces) to regard himself as a stranger, according to his own words—

"I am a stranger and a sojourner with you." (Gen. xxiii. 4.)
The second patriarch, when determined to descend into Egypt on account of a famine in the land of Canaan, God ordered him

“גֵּר בָּאֵרְךָ הָאָרֶץ וָאֲנָהּ יָשָׁבֶנִי בְּאֶבֶרְךָ”
“Sojourn in this land, and I will be with thee and will bless thee.” And of the patriarch Jacob, when he returned from Mesopotamia with his family, we have the following declaration—

“יוֹסֵּף יִשְׁבֶּן בָּאָרֶץ מִנְוַיָּר אֶבֶרְךָ בְּאֶבֶרְךָ”
“And Jacob dwelt in the land where his father was a stranger, in the land of Canaan.”

The lives of the patriarchs were a series of persecutions and deliverances in which the hand of Providence was visibly manifested. In his native country, Abraham was persecuted by Nimrod, king of Babylon, for his worshipping the true God, and finally compelled, together with his family, to leave his paternal soil, and take up his residence in Haran. He then separated himself from his father’s house by the express command of God, and went into the land of Canaan, a country wholly inhabited by idolaters; where he fearlessly proclaimed the worship of the true God, as we find “וּיקַרֶנָא ובשְׁם יְהוָה and he called there on the name of the Lord.” (Gen. xiii. 4.)

When Lot, his brother’s son, was made captive by Chedorlaomer and his allies, he sympathized with the distress of his nephew, and took the resolution to attack four formidable armies with but a handful of warriors, viz. three hundred and eighteen trained men. En-
couraged only by confidence in his God, he marched in pursuit of the conquerors, rescued Lot and his family, retook all the spoil, and restored it to the former possessors. It was then that the word of the Lord came to him in a vision saying:—

אַל תִּרְאוּ אֲבָרֶם. אֵנָכי מְנוּלִי. שֶׁבֶרֶךְ הָרוּבָה מָאָד.

"Fear not Abraham, I am thy shield, thy reward is exceeding great." (Gen. xv. 1.)

It is here to be observed, that the confederacy of the four kings, in making war, was designed for the destruction of Abraham by way of taking his nephew captive: he was, therefore, reassured by the Lord, after their overthrow, with the above promise of protection and prosperity.

The oppression Abraham suffered in Egypt, when the king violated the rights of hospitality in taking Sarah by force from him, and the result of that event, bear a striking likeness to the oppression of his children, and their ultimate deliverance from that country.

Famine was the cause of his descent, and also that of his children. His fear, when entering Egypt, as expressed to his wife in the following words:—

והָרֹאִים אָזֹאת אֵאָוָי יֵעָלָה

They (the Egyptians) will slay me, and save thee alive”—was a foreknowledge which was realized in the destruction of the male children, and the preservation of the female children by the order of the king of Egypt:—
THE FAITH OF ISRAEL.

"כֹּל הָעֵר בַּיְתֵךְ וְאַלְמָאֵר יָשְׁבֵּהוּ בָּלַיָּה בַּתְּרוּחַ;"

"Every son that is born ye shall cast into the river, and every daughter ye shall save alive," (Ex. i. 22.) and as the great plagues that befell Pharaoh and his household on Abraham's account, made him restore the patriarch's wife; even so, the great plague of the first-born of Egypt caused the king to come down at midnight to set Israel at liberty, craving, and accelerating their departure. Abraham departed, well rewarded for this atrocious treatment, as we find,—"And Abraham was very rich, (in coming out of Egypt) in cattle, in silver and gold," even so did Israel depart with great substance, as the reward for their cruel bondage and rigorous servitude so unjustly endured.

The pious patriarch Isaac was often ill-treated by the inhabitants of the land he sojourned in. A constant strife between the shepherds of Gerar and those of the patriarch was unjustly maintained. The wells of water were filled up, or otherwise demolished by his neighbours; and at last he was exiled by the king, who envied his prosperity; yet all this turned to his honour and glory; for the persecuting king humbled himself before Isaac, confessed his error, and called him the blessed of the Lord, and ardently solicited his friendship and covenant.

The third patriarch Jacob, in order to save his life from the criminal intention of his brother Esau,
fled from the mouth of a lion to that of a leopard. Laban, his mother's brother, received him at first as a friend, but successively sold him his two daughters for the price of a rigorous servitude of fourteen years, agreeably to the words of Jacob: —  והז באלים תורב "the intense heat consumed me by day, and the frost by night." (Gen, xxxi. 40.)

When willing to return to his parents, Jacob was, by the urgent solicitation of his uncle, persuaded to continue with him, acknowledging at the same time, that the blessing of God and the increase of his wealth came by the sole merit of his son-in-law.

Jacob accordingly served Laban six years more, for a stipulated reward, consisting of the speckled sheep that should be born in the flocks under his care; which agreement Laban treacherously changed many times: but by the blessing of God, the patriarch grew exceedingly rich.

Jacob, perceiving the intention of Laban to detain him for ever in a state of servitude, took the resolution to depart with his wives, children, and all his property, without the knowledge of his uncle. Laban pursued and overtook him, and as he was warned in a dream neither to hinder nor delay the patriarch's return to his parents, they made a covenant and parted amicably. Jacob, thus rescued from the hands of Laban, and reconciled with his brother Esau, and having happily escaped from Shechem, thought now to enjoy a life of rest and happiness.
in the land where his father sojourned. But this enjoyment was but of short duration, being interrupted by his constant mournings and lamentations during twenty-two years for the supposed loss of his beloved son Joseph, of whom he said אֲכָלֶהוּ מַרְאָה מַרְאָה יִשְׂרָאֵל an evil beast has devoured him, Joseph is without doubt rent in pieces.” (Gen. xxxvii. 33.)

But all these past unpleasant occurrences were succeeded by happy ones; and all his wounds were healed at last by the following balm of life.

The venerable patriarch, surprised by the glad tidings of the existence of his son Joseph, a ruler over all Egypt, went to that country, and there embraced him, surrounded by the nobles of the kingdom, and beheld all his virtuous family happy, honoured, and respected by the monarch and the people.

The glorious result of all these remarkable events relating to the holy patriarchs, was an omen to their descendants, whom the Lord God of Israel brought forth מֵהָרָה מַכָּרָה מַכָּרָה לִבְשֵׁד נַחֲלָה out of the iron furnace (Egypt) to be unto him a people of inheritance” (Deut. iv. 20), as recorded וְיִשְׂרָאֵל שָׁלֵשָׁה שָׁלֵשָׁה וַיְבָא יִשְׂרָאֵל שָׁלֵשָׁה וַיְבָא יִשְׂרָאֵל שָׁלֵשָׁה and it came to pass, at the end of the four hundred and thirty years, even the selfsame day, it came to pass that all the host of the Lord went out from the Land of Egypt.—(Ex. xii. 41.)
Reader! you will now find that the abode of the children of Israel in Egypt, amounts precisely to two hundred and ten years, by substracting from the four hundred years in the covenant between the pieces (taken from the birth of Isaac), one hundred and ninety years, viz. sixty years, the age of Isaac when Jacob was born, and the hundred and thirty years of Jacob when he came down into Egypt, yet as their servitude did not commence till after the death of Joseph and his brethren, it will only amount to one hundred and seventeen years; for, allowing that Levi, the son of Jacob, was about forty-four years old, when he came with his father into that country, he must consequently have lived there ninety-three years, his life being, according to Scripture, one hundred and thirty-seven years; and when these ninety-three years of his abode in Egypt are taken from the two hundred and ten years; there remain but one hundred and seventeen years of Egyptian thraldom.

The journey of Israel from the Red Sea to Mount Sinai.

They travelled three days from the Red Sea into the wilderness of Shur, but found no water; and when they discovered the waters of Marah, and found them too bitter to drink, the Lord directed Moses to a tree which sweetened the water as soon as he cast it in,

From thence they departed and encamped at Elim, where they found twelve fountains of water, and seventy palm trees, corresponding with the number,
of the twelve tribes of Israel and their seventy elders. They continued there about three weeks, up to the fourteenth of the second month, on which they decamped from this place, and entered, on the fifteenth of the same month, into the wilderness of Sin. Their provision becoming now exceedingly scarce, for the dough which they had brought with them out of Egypt and which supplied them sufficiently for one month, was now consumed; they began to murmur, which murmuring, however, met with no reproof, but on the contrary, they got a gracious promise from God to rain down bread from heaven unto them; and in order to make a further trial of their obedience, he commanded them to gather a certain ratio every morning, and to provide themselves on the sixth day with double the quantity, because they were not to expect any to fall on the seventh, which must be kept holy.

The following morning, at break of day, they followed Moses at some distance from the camp, where he shewed them a kind of white dew, resembling a small hoar frost, which covered the face of the earth; and Moses told them that this was the bread which God had promised to feed them with during their abode in the wilderness, commanding them to gather an אומר Omer for every head, which is about five pints, or forty-three eggs.

The people no sooner saw this new bread, than they were surprised at the strangeness of it, crying to one another, מנה Man-hu, manna, signifying
What or whence is this? they gave it therefore the name of man or manna.

They departed from the desert of Sin and pitched in Rephidim, where they murmured for the want of water; Moses then implored the Lord, who was pleased to dissipate his fears by promising to signalize this place with as miraculous a water as he had the last with a miraculous food. God commanded him to take the elders of Israel and all the people up to mount Horeb, assuring him, that upon smiting the rock with his rod, the water should immediately gush out from it, in such plentiful streams as would be more than sufficient to allay their thirst. Moses obeyed, and God vouchsafed to send them plenty of water, and in memory of their new murmuring, the place was called מַסָּא וּמְרִיבָה massah, tempting, and meribah, contention.

About this time, Israel being attacked by the Amalekites, Moses ordered his minister, Joshua, at the head of a sufficient force, to make head against them, whilst he himself went up to the mount to entreat God for his success: and Joshua discomfited Amalek and his people with the edge of the sword.

Moses was then commanded to record this signal victory, and to vow a lasting war against the Amalekites, till their very remembrance was quite blotted out. He also reared up an altar to God, and called it יִמְנַהי the Lord is my banner, to intimate that God,
who had made them declare war against Amalek, would not fail to crown it with success.

On the first day of the third month of the going forth of the children of Israel out of the land of Egypt, they came into the wilderness of Sinai; there, their abode proved the most interesting of all others, by the wonderful promulgation of the Divine Law. Moses, knowing that this was to be the scene of the most glorious wonders that mankind ever beheld, and the place from whence the peculiar law was to be delivered to them accompanied with the utmost terror and majesty, made them encamp before the celebrated mount of Sinai, that they might all be eye and ear-witnesses of the Divine Presence.

Whilst they were pitching their tents according to his direction, Moses went up to the mountain, where he was called by God, and commanded to remind the children of Israel of all the wonders and miracles God had wrought in their favour, and to offer them the law of God for their consideration and acceptance, in the following words—

"יהוה ראה תרשימ ארצה ישר מעשה לעצמי והשא את חכמה על כל דברי הכתוב, או אמרוו את הריבים של כל עשה בים, כי ליל כל הארץ, יהוה חדש ומלכות כל עשה, ינני קדוש, אלוהי חדשיםサイラאש!"

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you
unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people, for all the earth is mine. And ye shall be unto me a kingdom of priests, and a holy nation; these are the words which thou shalt speak unto the children of Israel.” (Exod. xix. 4—6.)

Moses came down, assembled the elders, and acquainted them and the people with the gracious Divine message, and they, in answer, promised all obedience to God’s commands, in the following words: — "כִּלְּכֶלָֹן אֵלֶּה דְּבַרְנוּ הבֶּן הַיְּבֵשָּׁהוּ all that the Lord hath spoken we will do.” (Ex. xix. 8.) Our sages observe that the reply of the people contains, besides the plain sense of their full obedience, an intimation "רצוני לארת את מכלנו" that it is their ardent wish and humble supplication to receive the Law from their God and King himself. When Moses had returned the words of the people unto the Lord, the Lord granted their request, saying unto Moses, "וְהָנָּה אֶנְתְּ בָא אֶלֶּה בֶּן הָעַדְּנָה יְבַשְּרוּ יִשְׂרָאֵל请你回去吧。人民们已经听见你的声音了。" Lo I come unto thee in a thick cloud that the people may hear when I speak with thee, and believe thee for ever.” (Ex. xix. 9.)

Moses returned, and charged them, by the command of God, to prepare themselves against the third day for the glorious scene, to wash their clothes, and abstain from all nuptial commerce, and prescribed
limits to them and forewarned them from approaching the mountain under the severest penalties.

"וַיְהִי בֹּשֶׁם הַשָּׁלֶּחֶשׁ בַּהֲוָיָה הַבָּקָר, וְזֶה כָּלַת בַּבָּקָר, וּנְעָן בָּכָל עַל הָרָה, בָּהֲוָיָה שֵׁם חָמָן זְרוּעֵר כְּלָה אֱלֹהִים פֶּן יְבָחֵזֶהוּ; וּזְרוּעֵר בַּהֲוָיָה הָרָה, וּסְתָיָה נְעָן בָּכָל, מְפֶנֶּי אֱלֹהִים יִדְעֵהּ וּבָאָשׁ וּפְלֹל, וְעָשֶׂה נְעָן בָּכָל הָנָבֵזֶה הָרָה, כָּל הָרָה מְאֹד; וּזֶה כָּלַת בְּשֶׁפֶר הָרָה, שֵׁם חָמָן זְרוּעֵר, אֱלֹהִים פֶּן יְבָחֵזֶהוּ; נְעָן בָּכָל:"

"And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." (Ex, xix. 16—19.)

Previous to an elucidation of these verses, it is necessary to remark that לְשׁוֹבֵר יָד אָדָם in order to accommodate the ear and conception of man, we find in Holy Writ terms and expressions relating to God wholly inconsistent with his divine nature.
Such terms and expressions when used in relation to God, must therefore not be understood in their literal sense as applicable to the changeable nature of man, but in a spiritual sense wholly abstracted from all corporeal ideas.

The word יָרָד to descend, must, in the above verse, "the Lord descended upon it," be explained, either as condescending, or, according to the Targum, "the Lord revealed himself," meaning that שְׁכָנָה הָיָה the Divine presence, or the glory of the Lord, was revealed unto them.

The word עַל cloud, so frequently used by revelation or Divine presence, as, והבּוֹדֶד רָאָה בִּשְׁכָנָה, and the glory of the Lord appeared in the cloud; again רָאָה בִּשְׁכָנָה for in a cloud will I be seen upon the mercy-seat, indicates that by our deficiency no clear and perfect sight can be obtained of the Deity; as God is invisible and his essence incomprehensible, his appearing therefore to man is but relating to his glory, by which his divine presence is made known to men according to their merit.

The above divine declaration unto Moses "I will come unto thee in a thick cloud," will now be rendered intelligible, namely, God made known to Moses, that notwithstanding his superiority above all other prophets, as confirmed by the words of God—

"With him will I speak mouth to mouth, even
apparently, and not in dark speeches.” (Num. xii. 8.) That on this most remarkable day the divine revelation unto him will be, in a less degree than before, expressed by the word "עֲבֹדַת הָעֵגֶן“ a thick cloud,” but adapted to the capacity of the people, that they may be enabled to hear and comprehend when I speak unto thee, and will consequently believe that thy mission is of divine authority for ever.

All our learned men are unanimous in the following opinion, that the first two commandments,

אֶבְרֶה יְהֹוָה הַלָּא יִרְאֶה לְךָ

“I am the Lord thy God, and thou shalt have no other gods,” (Ex. xx. 2, 3.) were communicated directly from God himself to the people. But the other eight commandments were communicated to them by the medium of Moses; and this opinion is taken from the following verse—

רָאָא הַיָּדָה הָעֵגֶן הַלָּא יִרְאֶה לְךָ. מֵשָׁרֵי יְבֵר

“And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.” (Ex. xix. 19.) The voice of God was heard in the sound of the trumpet, known by the incessant increasing power of that voice, so contrary to the natural decreasing voice of a trumpet; and we are informed in the above verse, that after the people heard the voice of God in communicating to them the first two commandments,
and as the voice of the trumpet sounded, and waxed louder and louder, more than they could endure, they then implored Moses, saying:

"דבֶּר אָתָּה שֵׁמְעַהּ, רֹאֲשֵׁי אָדָם אַלּוֹדְוֹי, וְנָא הֲמוּנִית.

"Speak thou with us, and we will hear; but let not God speak with us, lest we die (Ex. xx. 19); and as their request was granted, consequently Moses communicated unto them the other eight commandments; but God assisted him by a voice that he might be heard over all the camp of Israel: thus all the verses relating to that solemn occasion, are reconciled and explained by the following verses in Deuteronomy.

"אָתָּה חֲבֹרֵךְ אֱלֹהֵינוּ דֵּבֶּר הָאָרֶץ, וְנָא אֶלֶף בְּן קָדוֹסָם: בָּרָה מַחְסֹר הָאָרֶץ הָעָם הָעַדְרֵיהֶל, וְנָא נָרָחֲלֵל וָאֶלֶף, וְהַכְּבָּסָם שְׁנֵי שִּׁמְתֵּי הָאֲבָנִים: וְהָנָא אֶלֶף.

"These words the Lord spake unto all your assembly in the mount, out of the midst of the fire of the cloud, and of the thick darkness with a great voice, [incessantly, with out pause (Targum)]: and he wrote them on two tables of stone, and delivered them unto me. And it came to pass, when ye heard the voice out of the midst of the darkness, (for the mountain did burn with fire) that ye came near unto me, even all the heads of your tribes, and your elders. And ye said Behold, the Lord our God hath shewed us his glory, and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that
God doth talk with man, and he liveth. Now therefore why should we die? for this great fire will consume us. If we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh that has heard the voice of the living God speaking out of the midst of the fire, as we have, and lived. Go thou near, and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it”—

“וַיַּשְׁמִיעֵנִרִי אֶת כָּלָּ֣כְלָם בָּרָאָ֗בִים אֵלַ֥י”

“And the Lord heard the voice of your words when ye spake unto me, and the Lord said unto me, I have heard the voice of the words of this people which they have spoken unto thee, they have well said all that they have spoken. O that there were such an heart in them that they would fear me and keep all my commandments always, that it might be well with them and with their children for ever.”

“לָךְ אָמַרְתֶּם שָׁבָ֑ה לְכֹלֵ֖י אֶארֶץ: וַחֲיִוֹתָ֑ם נִגּוֹתִי֙ עַלְמֵי אֲבָדַ֔רְךָ אֲלֵיכָ֖ם כִּֽלָּהָֽאָמַֽרְתֶּם הַמַּכְוָצֵֽיקִים וְהַמַּשֺפֵֽטִים֙ אֵֽשֶׁר-הָלְמֵם-עַ֣שְׂרָא כָּמָ֔ר אֵֽשֶׁר-אֵ֖נִיכֶֽם נָגְדוּ לְֽהֵם-לְרָשֵֽׁתָהּ׃

“Go say to them get you into your tents again. But as for thee, stand thou here by me and I will speak unto thee all the commandments and the statutes and the judgments which thou shalt teach them that they may do them in the land which I give them to possess it.”—(Deut. v. 22—31.)

Thus, the Lord condescended to deliver the ten com-
mandments himself to his peculiar people—

וכ נא שמעוניי ב sứיפתיי נא מלבניי. רוא ויאשעון
to make known that the Lord is our Judge, the
Lord is our Lawgiver, the Lord is our King, he will
save us," by which His Law is established for ever, as
likewise the divine authority of the mission of his
faithful servant was testified by the myriads of
Israel, as declared by God:

ברעון שם הנב נברה יבר ובר יראם שלא

“that the people may hear when I speak with thee,
and believe thee for ever.”

Israel, according to the order of God, returned to
their tents, but Moses remained in the Mount which
was covered with a cloud:

אברעון ובר אברעון לרבא לחה לא אכל ובר לא משחה

“Forty days and forty nights he did not eat bread nor
drink water.”

By the great luminary and celebrated commentator,
Rabbi Moses Alshuch, we are favoured with a reason
why the abode of Moses in the mount was limited to
forty days and forty nights, observing, as the foetus is
formed in forty days and forty nights, even so much
time was Moses in the mount without taking any
nourishment, but subsisting by spiritual enjoyment,
to reform his nature, to rid himself of the inherent
frailties of man, to ameliorate and improve his spiritual
and intellectual faculties, and approximate himself to
the nature of an angel, in order to enable him to retain
in his memory כ"ל התורה שבשלמאיה הב ה Oral Law, likewise the sublime and intrinsic sense contained in פראת התורה the written Law, which sense is marked by our sages by the word פורס Pardas (an orchard), the four letters of the word פורס being the initials of the following words, expressing the four qualities of התורה שבשלמאיה the written Law, which are:—

פשת, רמות, ידוע,-peer, the plain sense; רמות, רמות; ידוע, hints or intimations (marked by dots or points); ידוע, a by-sense drawn by a critical investigation; ידוע, the secrets of the Law.

He was also informed of the nature and secrets of the whole creation, of the angelical and planetary, ethereal and terrestrial worlds, as recorded of him בך "וי היה נאמנ לעוה, he is faithful in all my house."

The Divine Law was delivered and communicated by Moses to Israel at different times, and as adapted and suitable to the various seasons, places, and circumstances during the forty years of their abode in the wilderness; when at the end of the forty years, when the law was completed, Moses deposited it in the hands of the Levites, to be put in the ark of the covenant of the Lord; as recorded:—

"וי היה משה כלות את דברי התורה והע建设用地, Conte, תינס: ימי משה ארצה והלויים נביאי. ידוע, בוחן, הלאמה remover את ספר התורה והע建设用地 שמעתי: "

"And it came to pass, when Moses had made an end
of writing the words of this Law in a book, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, Take this book of the law and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Deut. xxxi. 24—26.)

We received by tradition, that Moses distributed at the same time, twelve ספרי תורה books of the Law, written by his own hand, one to every tribe.

The method or order of instructing Israel in the Divine Law, was as follows:

Every passage or chapter of the written Law, whether historical or preceptive, Moses wrote by Divine authority, and placed it לפני בית דינה ולבני כל ישראל before his council or senate, called afterwards סנהדרין Sanhedrin, and before all Israel; this council consisted of שבעים וקימי Seventy Elders or Senators, the most learned and pious in Israel, of whom he was ראש בית דינן President.

Every chapter of the Written Law, was then discussed and explained according to the Oral Law, which Moses received coeval with the Written Law. The coherency and agreement of these two laws were likewise proved and established to show that this Oral Law is the
true and genuine sense of the Written Law; and that they are so intimately and inseparably connected, that they are, therefore, considered as one and indivisible.

Moses also instructed them in the practice of the

"שלש שלמים וארבעים ושניים נרות בחור"

thirteen divine rules received with the Oral Law," likewise of those rules, called by some of our learned intimations in the Written Law," as "מלענ" and "היפה והיפה" and perfect and imperfect words," and of all those called "הלכה למשה מסנים" that Moses received verbally at Sinai, by whose virtue the Law is expounded, and all difficult matters therein resolved and determined. He also informed them of the four qualities of the Sacred Law, marked by the word סדרות as already stated.

Aaron, the High-priest, was then honoured by appointment to repeat, for the improvement of Israel, all the learning and information taught by his brother Moses; after him, it was repeated by his sons; and finally by the elders: and then the Israelites gathered themselves by thousands and thousands in their respective academies for the study of the Law.

Every individual of Israel was permitted to write memorandums of the Oral Law, in order to assist his memory for his private use; but the public study and instruction was taught orally, as has been stated.

The following is an exact account of the various
presidents and their respective councils, from Moses to Ravashy and Raviny,” by whom the Talmud was compiled and formed, about four hundred years after the destruction of the Second Temple.

The Enumeration of the Names and Characters of forty Presidents, who transmitted the Oral Law by Tradition to their Successors, during the Space of seventeen hundred and eighty-seven Years.

Moses, our preceptor, the servant of the Lord.

Joshua, the son of Nun, Moses’ minister.

Phinehas, the son of Eleazar, the son of Aaron, the high-priest.

Eli, the high-priest.

Samuel, the prophet.

King David, before and after he was king.

Ahijah, the Shilonite, the prophet.

Elijah, the prophet.

Elisha, his disciple, the prophet.

Jehoiada, the high-priest.

Zechariah.

Hosea, the prophet.

Amos, the prophet.

Jesias, the prophet.

Micah, the prophet.
Joel, the prophet.
Nahum, the prophet.
Habakkuk, the prophet.
Zephaniah, the prophet.
Jeremiah, the prophet.
Baruch, the son of Neriah, in the time of the Babylonian captivity.

Ezra, the scribe, who was the president of the great assembly, amounting to one hundred and twenty of the most pious and learned in Israel. Some of them were prophets, as Haggai, Zechariah, and Malachi. Ezra went up, commissioned with full power from the King of Persia, to build the Temple of God, and he made great exertion to separate Israel from the daughters of strange nations, whom they married during the captivity of Babylon. He rendered himself likewise famous for the pious and religious regulations which he then established; and his erudition and knowledge in the Law of God entitled him to be called a second Moses, as is recorded of him—“For Ezra had prepared his heart to seek the Law of the Lord, and to do it, and to teach in Israel statutes and judgments.” (Ezra, vii. 10.)

Simon, the righteous, was the last of the great assembly, and was president and high-priest after Ezra the scribe.

Antigonus, a citizen of Socho.
Jose, the son of Joeser, president; and Jose, the son of Johanan, vice-president.

Joshua, son of Perachia, president; and Natai, the Arellite, vice-president.

Jehudah, the son of Tabai, president; and Simeon, the son of Shotach, vice-president.

Shemaiah and Abtalion; the first, president, and the second, vice-president: they were both proselytes.

Hillel, president; and Shamai, vice-president.

Rabbi Johanan, the son of Sachai, president; and Rabbi Simeon, the son of Hillel the aged, vice-president.

Rabbi Gamaliel, the aged.

His son, Rabbi Simeon.

His son, Rabbi Gamaliel.

Rabbi Jehudah, the prince, who was also called Rabin ha-kadosh, the holy or pious.

Rabbi Johanan, president; and Rabbi Samuel, vice-president.

Rabbi Huna.

Rabbah.

Rova.
Rabbi Ashi, president; and Raviny, vice-president; the compilers of the Babylonian Talmud.

Rabbi Jehudah, the prince, who was also called the pious or holy Rabbi, flourished in the reign of the emperor Antoninus, who honoured him with the title of prince; and it was generally believed that there never rose up one in Israel like him, where so much erudition and piety, wealth and glory were united. He, as president, and his sublime senate, the sanhedrin, took into consideration the deplorable state of Israel, who were then prevented, by their dispersion, and the wars which were then prevailing, from gathering themselves to their respective academies in thousands and ten thousands, as usual; and having been subjected to different nations, and overwhelmed with oppression, their memory became weakened, their acuteness of mind and soundness of intellect decreased, and erudition diminished. They judged it, therefore, proper to collect and compile all the instructions concerning the practical part of the six hundred and thirteenth Divine precepts, which was taught and asserted "בבית דינו של משה רבינו" in the sublime council or senate over which Moses held the presidency; likewise all that was established by all the successive "בית דינות," as a fence and preservation of our Divine Law. All these acts and religious duties, that were delivered
by tradition down to their time, and called "תורה השכינה, משכון에 חמשת ספרי תורה של ישראל" were now recorded, and concentrated into the grand and celebrated work, called "The six volumes of the Mishnah," in order that it might be sent to all parts of the globe, "that our holy Law may not be forgotten from Israel."

In the following chapter it will be seen that our learned rabbis were authorised by God to decide and determine all difficult matters in the Sacred Law, by which the Divine authority of the Oral Law is fully established.

"If there arise a matter too hard for thee in judgment, between blood and blood, between plea and plea, and between stroke and stroke, being matters of controversy within thy gates: then shalt thou arise,
and get thee up into the place which the Lord thy God shall choose; and thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire, and they shall shew thee the sentence of judgment: and thou shalt do according to the sentence which they of that place, which the Lord shall choose, shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the Law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do; thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. And all the people shall hear, and fear, and do no more presumptuously.” (Deut. xvii. 8—13.)

“And the Law of the Lord is perfect.” (Psalm xix. 7.) Our Sacred Law, dictated by the infinite wisdom of God, cannot be charged with any deficiency. Neither are our civil, criminal, matrimonial, and martial laws, &c., subject to any amendments or supplements as those laws composed by men.

The Divine Written Law, notwithstanding the conciseness of its style, comprises besides "the profound secrets" therein, the mo-
tive, design, and the practical part of the six hundred and thirteen precepts, in all conditions and circumstances; by which our path of rectitude is regulated in our duties relating to God, and in those relating to our fellow-creatures."

The "Divine Oral Law," received coeval with "the Written Law," containing the sense of the Written Law, is also provided with keys, rules, and axioms, to open and penetrate into the hidden places of the Written Law," and there discover its treasures and valuable instructions, agreeably to the words of the Royal Moralist,—

"If thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God."
(Prov. xi. 4, 5.)

The discussing and expounding of the Written Law, by the light of the Oral Law, is the work of our sages, and is called the study of the law, of which it is recorded that the study of the Law is equivalent to all those affirmative precepts; that the fruit thereof is enjoyed in this world, and the principal reward is preserved for the future. It is also asserted by one of our sages—
he that studies the law from a pure and disinterested motive has many merits; viz. that the whole world is under obligation to him, and that he is called a dear friend, dear to God, and dear to man. (Ethicks.) It was the will of the Omniscient God to deliver his Law to Israel in that peculiar manner, as stated above, in order that they should be occupied day and night, with searching and studying the Divine Law, which will prevent them from being enticed by the vanities of this world, and seduced from the path of rectitude, when, by their constant meditating in the Holy Law, they will discover the Divine wisdom therein, which will place all objects before them in a true light, and enable them to discern between perfect and imperfect happiness; as by that discovery they will perceive the great delight of spiritual gratification, a true taste of future prosperity, and a direct road to eternal salvation.

The above indisputable truth is most conspicuously expressed in the two following verses;—God commanded Joshua—

"Rk.Josh. 1:8. "לְשָׁמֵר לִפְנֵי עֹיֵדְנָךְ נָא וְלִשָּׁמֵר חֵן יְשָׁמְרוֹן לָךְ דִּבְרֵי אֱלֹהֵינוּ לְפָנֵי עַצְמוֹתֶיךָ."

"מִדַּמָּן צְדָקָה נָא לְשָׁמֵר נָא לְשָׁמֵר בֵּלָדָךְ וְלָבָשֶׁנּוּ לָךְ תּוֹכִי וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךְ וְנַפְשֵׁיךָ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךָ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךָ."

"לִשָּׁמֵר לִפְנֵי עַצְמוֹתֶיךָ לָךְ וְלָבָשֶׁנּוּ לָךְ תּוֹכִי וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךָ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךָ."

"זָהִיר וַתְּזַיֵּר לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשֵׁיךָ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ לָךְ וְלָבָשֶׁנּוּ לָךְ נַפְשְׁךָ וְתַחְתִּינוּ L

“Only be thou strong, and very courageous, that thou mayest observe to do according to all the law,
which Moses my servant commanded thee: turn not from it to the right hand nor to the left, that thou mayest prosper whithersoever thou goest."

"This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success." (Josh. i. 7, 8.)

As Joshua was the first who received the Oral Law from his master and preceptor Moses; he was therefore particularly reminded and commanded (in the first verse) to make the utmost efforts to observe to do according to all the Law, which Moses my servant commanded thee, evidently relating to the Oral Law, and therefore no mention is made in this verse (as in the second) of the words ספרא תורה יהוה לעשיה כל התורה ביבי to do according to all that is written therein." But the second verse clearly and openly points to the Written Law,—this book of the law shall not depart out of thy mouth and thou shalt meditate therein day and night, that thou mayest (by the assistance of the Oral Law discover) observe to do according to all that is written therein, for then thou shalt make thy way prosperous (in this world) and thou shalt have good success" (in the future). The chapter in Deuteronomy which I have already placed before you, to prove and establish the Divine
authority of the Oral Law, will now, after the above prefatory observations, be clear and open to all readers.

"if there arise a matter too hard for thee in judgment;"—the literal sense of the word is separated or concealed, and we are informed in the above sentence, that if the decision of any matter is concealed, it is from thee; as there is no deficiency in the Divine Law, which is called "perfect;" and we are likewise informed that the deficiency consists in the disability of finding the rule by which thou wouldst be enabled to discover in the Divine Law, the decision of the matter before thee, "being matters of controversy within thy gates," alluding to the disputation and debate in the Divine Law, between the learned judges of the minor courts of justice in your cities—

Then thou shalt go up into the place which the Lord thy God shall choose, and present thyself before the priests, the Levites (the learned members of the grand council called or unto the judge (the president of that council), and thou shalt enquire of them, and they shall shew thee the sentence of the judgment;" remark that the coming unto the priests, the Levites, must not be understood in an absolute sense, but the verse expresses that which was customary or usual, for, as the priests were generally men of erudition, they were frequently chosen as
members of the grand council, as foretold by Moses

“וְיִהוָּא מִשְׁפַּטּוֹ לֵיהוּבֶּךָ וְהוֹרָהָךָ לְיִשְׂרָאֵלָהוּ

“they (the Levites) shall teach Jacob thy judgment, and Israel

thy Law,” “וְיִהוָּא מִשְׁפַּטּוֹ לֵיהוּבֶּךָ וְהוֹרָהָךָ לְיִשְׂרָאֵלָהוּ

and thou shalt do according to the sentence which

they shall shew thee” “וְיִהוָּא מִשְׁפַּטּוֹ לֵיהוּבֶּךָ וְהוֹרָהָךָ לְיִשְׂרָאֵלָהוּ

and thou shalt observe to do according to all

that they inform thee.” The last sentence

is explained by the great luminary, Rabbi Moses Al-

shuch, in the following genuine sense;—“As the

study of the law is most acceptable, and is con-

sidered one of the best modes of worshipping God,

as declared by our sages that the place wherein

the Law of God is studied and discussed is honoured

with the Divine Presence, we are therefore com-

manded to keep, preserve, and transmit to our suc-

cessors, the various opinions of the learned judges

and their whole debate, as well as the decision of the

and thou shalt preserve it as if it was proper to

do, according to all the various instructions;” which

is supported by the following record in the Talmud—

the academy of and that of , must be re-
garded as the words of God, notwithstanding that

the decision is according to the opinion of one.

“וְיִהוָּא מִשְׁפַּטּוֹ לֵיהוּבֶּךָ וְהוֹרָהָךָ לְיִשְׂרָאֵלָהוּ

“According to the sentence of the law which they shall teach thee.”
The above commentator explains this sentence, that the decision of the Sanhedrin, must not be arbitrary, but they must show that their decision is founded and supported by the Law of God. It is to be observed, in support of the above commentator, that if the above two sentences are explained as in the English Bible, it would represent to our mind a threefold and useless repetition of one and the same sense.—נני תלמי מני וזר נבר עש— thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.” וראים The man that will do presumptuously and will not hearken unto the priest, that standeth to minister there, before the Lord thy God, or unto the judge (but protests against and treats their decision with contempt), even that man shall die, and thou shalt put away the evil from Israel;” that the execution of that man was deferred to the time of the first festival, when all Israel was ordered to appear in the Holy Temple before the Lord, we infer from the following verse—וכל העם יהושע וראים ולא יהודים שוע and all the people shall hear and fear and do no more presumptuously.”

Observe, we find that when certain men of Israel addressed Moses and Aaron in the following words:—“We are defiled by the dead body of a man; wherefore are we kept back that we may not offer an offering of the Lord (the paschal lamb) in his appointed season among the children of Israel?"
Moses replied to them, "stand still, and I will hear what the Lord will command concerning you." (Num. ix. 7, 8.) Likewise when the daughters of Zelophehad enquired of Moses, "Why should the name of our father be done away from among his family because he has no son? Give unto us therefore a possession among the brethren of our father."—we find "that Moses brought their cause before the Lord." (Numb. xxvii. 4, 5.) It might be therefore supposed that this should be continued after the death of Moses to have causes or any other points of Law decided by a communication of God through prophets, which might procure an opportunity for false prophets to derogate or change our Divine Law. We are therefore absolutely commanded—"thou shalt come unto the priests, the Levites, (generally members of the sublime council the Sanhedrin) or unto the judge (the president of that council) who will determine all these difficult points by their great knowledge in the law, and that, by the words of the Divine Law, consequently, the prophet that happens to be a member of the grand Sanhedrin, may declare his opinion by virtue of his knowledge in the law, but if his opinion is given as a direct communication from God, he is to be tried as a false prophet and accordingly punished with death.

Reader, as the Divine authority granted by the Holy One of Israel to the supreme council, the
to decide all matters too hard in judgment, and their decision was to be proved and shewn directly in the Divine Written Law, which was concealed from many learned judges; and by what? by the assistance of the Divine Oral Law and its divine rules, and the command of God, not to decline to the right hand or to the left from their words and decision; the punishment of death was inflicted on the learned judge who protested against their authority and decision; and all these, plainly recorded in our Written Law, will fully establish the Divine authority of the Oral Law as equal to the Written Law; and I am therefore induced to think that whoever disbelieves the Divine authority of the Oral Law, has never read the Written Law.

Our Divine Oral Law, which is now recorded, as already stated, comprises the six grand volumes of the Mishna; to which was added the following works to show the origin of the Mishna, and to explain; it the Babylonian Talmud, compiled by Raviny. and Rav Ashy, four hundred years after the destruction of the Second Holy Temple, also the Jerusalem Talmud, compiled by Rabbi Johanan, one hundred years before the compilation of the Babylonian Talmud: by virtue of these specified, sacred, and inviolable works, which in reality are no more than the true explanation, elucidation, and
sense of the Divine Written Law, our religious and moral conduct towards God and man is regulated, the performance or practice of our six hundred and thirteen precepts, whether articles of faith, ceremonial, or ritual, in all times, conditions, and circumstances, are fixed and established; and all our laws, civil, criminal, matrimonial, and martial, &c. are determined and decided. As it is but men of erudition, and well versed in the Talmud, after a long and steady practice, that know the worth and virtue of that work, and are able to draw the distilled waters from that fountain of wisdom, we have been therefore accommodated by our learned rabbies with a great number of abstracts from the Talmud; as the celebrated work, in four volumes, called ארבעה שערים "the four rows," a name borrowed from Scripture (the four rows of precious stones in the breast-plate), and ידホוים לחרים יד יד ה יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יד יd; we were also favoured with the celebrated works written by some of our Talmudists, called מחלקתא or Mechiluth or Medrashim, a commentary on our Divine Law, filled with wisdom, and illustrated with parables and allegorical writings; and since, with many works of our ancient and modern divine philosophers and learned rabbies, too numerous to be specified. We are also in possession of many works containing the secrets of the law: as, הרבר שלומך בנו ירושלם Sohar (lustre), written by ויהי.
Rabbi Simon the son of Jochi, during many years living in a cave separated from mankind, likewise what we call the writings of Rabbi Isaac Luria. All these secrets of the law are called יְהוָה יְהוָה וְיִשְׂרָאֵל • "the Law of the Lord;" in distinction of the revealed sense of the law which is then called יְהוָה יְהוָה וְיִשְׂרָאֵל • "the Law of Man," agreeably to the words of the inspired psalmist,

אֲשֶׁר יָשָׁב אוֹרֵךְ אַל הַלַּחְדָּה רַשָּׁה, יַבִּירָה הָפָסָה

לא שֶׁמֶד הַבְּמַשְׂבָּה לְצִים אַל שֶׁמֶד: כִּי אֵם בְּתָזוּר, הֶזֶּה בָּזוּרָה יִבְנֶה יִתְיָם רְאִילָה: וּדְיֵרָה יִשְׁתֶּהָ עַל מַלְאוֹם אַשֶּׁר פָּרָד יִתְיָם בָּתוּר: זֶהַ הַבְּשָׁם אַל בְּרָו.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of the sinners, nor sitteth in the seat of the scornful; but his delight or desire is in the law of the Lord (alluding to the secrets of the law). And in his law (the revealed sense of the law) doth he meditate day and night. And he shall be as a tree planted by the rivers of water, that gives his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. (Psal. i. 1. 2. 3.)"
THE THIRD TREATISE.

Containing Instructions respecting the proper Disposition of Man's Mind and his Inclination previous to his reading and meditating on the Divine Law, and other Scripture, with some indispensable preparatory Rules, in order to his reading with Success.

To discover the true sense of Holy Scripture, and reap that for which it was intended, requires דְַּאֵּרַא כַּּזְּפִּיטָא "the assistance of God," which is granted according to the merit of the reader.

We are instructed by the wise and learned Talmudists in the following moral truth—רְבֹּא לִשְׁמִיתָא וְלָא לְכַּלָּא מַשְּמִיתָא וְלָא רְבֹּא לִשְׁמִיתָא פְּרוּחָא וְלָא רְבֹּא לִשְׁמִיתָא מַשְּמִיתָא וְלָא רְבֹּא לִשְׁמִיתָא פְּרוּחָא "he that is inclined to be pure from guilt is assisted; but he that is inclined to be polluted with guilt, is left to his own free-will. Beware, therefore, of reading the sacred words of God with a sinister or improper view, but let your meditation be preceded by earnestly imploring the
assistance of God in the following words—

"Grant us light in thy law, and attach our hearts to thy commandments."

If there appear to you any inconsistency in the sacred words of God, let not your arrogance precipitate you into passing censure, but let your humility and modesty produce the contrary effect, considering that you are not wiser than your predecessors, nor can it be supposed that the words of God are less perfect than you are; you will then attribute the supposed contrariety to your defective sight and comprehension, and wait till you are more fitted to discover the true sense of the sacred words of God.

Be not anxious to penetrate into the secrets of the law or into matters above your capacity; follow the example of the inspired king, who solemnly declared in the following words—

"Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me" (Ps. cxxxi. 1), but let all your study and meditation be directed to one point, viz. to discover the true sense of the Divine Law, in order to perform all the commandments of God according to his holy will, and to find favour and good understanding in the sight of God and man. Let neither your curiosity excite you to make vain
enquiries in the historical part of the law: namely, why is the name or age of such and such a person omitted? or why is this or that not inserted? (the habit of some readers); for this kind of inquiry is improper and repugnant to the exalted dignity of the Divine Law. These historical records have been placed by the infinite wisdom of God in his Holy Law, to serve us as examples for our information and improvement; consequently, if the object of your inquiry could have contributed towards our improvement, it would undoubtedly not have been omitted.

When we reflect that the sacred code, the volume of Divine inspiration, containing the will of the Most High, was conveyed to man through the medium of the Hebrew language; and that its characters were formed by God himself, on the tablets of stone delivered on mount Sinai, we are induced to come to the following absolute conclusion, that the Divine Law, when translated, even in the most correct and elegant manner, is liable to lose most of its original grace, sublime sense, and all its peculiar virtue and advantages, and resembles a monarch divested of his splendour, and stripped of every appendage of royalty. Every man of sound penetration, and especially every rational Israelite, must then be firmly convinced of the truth of the above observation, and be fully aware of the peculiar advantages that will result from the study and knowledge of the sacred language. In support of the above observation, I shall place before
you a number of sentences in our Divine Law, which, in the Hebrew, are full of intelligence, but when translated, are stripped of all sense; viz.

"And Adam called his wife’s name Eve, because she was the mother of all living." (Gen. iii. 20.)

In the English text we are supplied, in this verse, with a reason why he called his wife’s name Eve; and yet that reason is not sufficient; whereas, in the Hebrew text, the reason is plain, i. e. the word הָאוֹד, haya, is life; and as she was the mother of all living; she was called הָאוֹד, haya, where the yod vau is substituted for the yod (a grammatical rule), in order to distinguish her name from the name הָאוֹד, which, in the Hebrew, is beast. Again,

"And she bare a son, and called his name Seth; for God hath appointed me another seed instead of Abel, whom Cain slew."—The English version of this passage is also unintelligible; but in the Hebrew we are supplied with two satisfactory reasons: first, his name was called Seth, from the root Seth, i. e. he put, or appointed, as in the English. To this plain reason, may be added a more satisfactory one; viz. the root Seth, signifies also foundation; and he was therefore called Seth, for from him the world was founded; by which we are instructed at the same time, that Adam
had already the foreknowledge of the annihilation of the seed of Cain in the flood, when only Noah with his sons, the descendants of Seth, remained. You may find in the law, innumerable sentences of this description.—I shall now introduce a verse which will prove at once the deficiency of the translation, and the loss of valuable information occasioned by not knowing the Hebrew—

"トップר ח农业大学, תואת הפטים כל מעדתי ובשר מברש.
לאתו וקורת אתיה, כְּכָּמָשׁ לַ夯ח תואת.
"

"And Adam said (when God introduced his wife unto him) this is now bone of my bone, and flesh of my flesh: she shall be called woman, because she was taken out of man." (Gen. ii. 23.)

Here the words, יאכזח הפנים this time, or as in the English, now which bears the same sense, might induce the reader to think that this was the second wife that was brought to him; and our celebrated commentator רashi Rashy, explains the words, this time, as an expression of satisfaction, having seen all other animals paired and himself single; and therefore when the woman was brought to him, he exclaimed, "לאתו וקורת אתיה, this time I am content." I shall show you now how the power of the Hebrew rises superior to every other language, and defies comparison.

The radical word מָעָם poam, which signifies this time, has also another signification, which is beating, that is palpitating, like a pulse, and therefore a bell, from its vibrations, is called in Hebrew מָעָם.
pangmon, from the root פַּעַם poam; and the sentence may be construed in the following sense, that when this stranger was introduced to Adam, he (feeling himself sympathetically excited) exclaimed "I am אָדָם אֱלֹהִים there is a beating or palpitation which I never felt before; and by that feeling I judge that this is bone of my bones, and flesh of my flesh: she shall therefore bear my name, and be called אִשָּׁה ishah, with the ה he, feminine, from my name, אִישׁ ish." In support of the last sense we find it related of Pharaoh, in the book of Genesis וַיְרָחָם his spirit palpitated, which is translated in English, his spirit was troubled.

After you have been informed, in this treatise, of the preparatory rules tending to the reading and meditating on the Divine Law with good success; it remains still to instruct you in the nature and virtue of the four sublime qualities of our Divine Law, as far as the space of this work will permit.

Our sages have chosen the word פָּרָדָס pardas, (orchard) to mark, by the four letters, the four sublime qualities of the Divine Law: they are,— Scriptures the plain intrinsic sense of the words of the law; דִּרְשׁוּ intimations by words, letters, and other marks in the law; דִּרְשָׁה the sense discovered by a critical investigation of the law; דִּרְשָׁא the secrets of the law.

I shall place before you the first verse in the Divine Law, by which you will be informed of the nature and virtue of the four specified, sublime qualities:—
בראשית בראש אלוהים את השמים ואת הארץ
the plain sense, is the general sense of the verse without investigating the words of the verse separately, and means no more than "in the beginning God created the heaven and the earth."

The virtue of the דרוֹשַׁה is to consider and investigate every word of the verse separately, by which valuable information is obtained.

On the above verse is made the following observations; first, the word על פְּאֵמָדַּי לְאַבָּאָההַ (agreeably to the Hebrew grammar) would be preferable to the word בראשיה; by which criticism we discover that the word בראשיה intimates the motive or design of the creation: viz. the world was created, because of Israel and the law—הראשית דָּרְבֻּךְ the Law (the first way ordered by God), and ישראל ראשית דָּבָאָהַ; and remained, therefore, preferable to the word בראשיה. The word בראשיה is preferable to the word על, because it implies שמה that the world was created out of nothing by the words of God. In the inquiry Why the four-lettered ineffable name of God is not put in the first verse of the Divine Law, preferably to the word ראשית אלוהים? we are led to discover that the world should have been created to be governed by the attribute of justice only; and this is conveyed to our idea by the name ראשית אלוהים, which is מִדָּר הַדַּיְת, the judge; but as the nature of
man is frail, and by the instability of his mind liable to error and sin; he could not stand by the attribute of justice alone: the world was therefore established to be ruled by the two grand attributes, Justice and Mercy, as expressed in the following verse:

אֵלֶה הָよֵלוֹת הָשָׁמְשׁוֹנָהּ וַחֲצֵרָתָהּ בְּהֵבָרָאָם. בָּעָם וֹשָׁהוּ דָּי
אֵלֶה אֶרֶץ שָׁמְשׁוֹן

These are the generations of the heavens and of the earth, when they were created, in the day that the Lord God made the earth and the heavens (Gen. ii. 4); for the ineffable name יָ haze (in the English Lord) according as it is written, implies what he has been, he is, and he will be, signifying eternal, and is expressive of the attribute of mercy, which, as a Creator, Father, and Preserver of his creation, he exercises compassion and lenity towards man; but אלהים God, signifying the power of God manifested in his works, is expressive of his justice; and when this word is applied to man, it also signifies a judge, as we find in Exodus, xxii. 6. כְּרָדִי the secrets of the Law; and for the knowledge of these secrets, King David implored God ardently, in the following words: נַעֲנַי אֲבוֹמְךָ Open thou mine eyes, that I may behold wondrous things out of thy Law” (Ps. cxix. 18).
THE FOURTH TREATISE.

On the Seven Precepts commanded to the Sons of Noah.

After the universal deluge, God established his covenant with Noah, his sons, and their seed after them; that the waters should no more become a flood to destroy all flesh. He blessed them at the same time, and commanded them to be fruitful, multiply and replenish the earth, and promised that the fear and dread of them should be upon every beast of the earth, every fowl of the air, and all the fishes of the sea; and he permitted them, for the first time, to feed upon animal flesh, as we find it recorded. "Every moving being that liveth shall be meat for you; even as the green herb (the appointed food for Adam) have I given you all things." (Gen. ix. 3.)

I shall not omit here a remark for your improvement,—that the dominion of man over all beasts and living creatures that move upon earth, was already included in the blessing of God to Adam, and was now, in the covenant made with the seed of Noah, repeated
for the following reason. Man's ruling over, and power of subduing, all beasts, is effected by the awful aspect of his countenance. The animal is terrified at that which is visible,—the true mark of that inward virtue, which is invisible. It is but the soul and reason of man that renders him superior to all other animals, according to the true sense of the word יהוה את האדם : "he made man in the image of God;" meaning that he endowed him with sense and reason.

The atrocious conduct, and vicious actions of those generations, which were at last exterminated by the universal deluge, deprived them of their invisible virtue, and reduced them to the level of the savage and brute creation. Their external dignity and awful impression became then debased, and speedily vanished; and they fell consequently a prey to ferocious beasts. This lost superiority of man over the brute creation was now restored; and it is, therefore, repeated in the Divine covenant made with Noah and his descendants. The following verse cannot be otherwise construed than in the very same sense; When Cain was reproached by God with the murder of his brother, and cursed to be a fugitive and a vagabond upon earth: he exclaimed, "my punishment is greater than I can bear!" "Behold thou hast driven me out this day from the face of the earth, and from thy face shall I be hid; and I shall be a fugitive and a vagabond upon earth, and it shall
come to pass, that every one that findeth me shall slay me.” (Gen. iv. 13, 14.)

It is evident, as at that time, only his father, mother, and wife, existed with him, that the fear of being slain must be relative to ferocious beasts. Cain was conscious of the loss of his internal virtue and superiority, by his wicked and criminal conduct towards his brother, and perceived likewise, by the sudden fear that seized him, that his majestic countenance and awful aspect must have disappeared; and he became, therefore, filled with terror of being devoured by ferocious beasts.

The sense of the verse “וַיַּרְא קָנַן מִשְׁמֹרָה וְשָׁכַע יָמָה ירָאשׁ that Cain was very wroth, and his countenance fell,” (Gen. iv. 5.) is plain and clear, and intimates that when Cain was wroth and murmured against God, both his internal virtue and external air were debased and diminished; but after his confession and contrition, the merciful God mitigated and delayed his punishment, and restored to him the commanding aspect of his countenance as before, which is plainly expressed by the words “וַיֶּשֶׁב יָמָה לְמַעַט לָבָד וְלָבָד וּלְמַעַט יִשָּׁרֵא יָמָה and the Lord set a mark upon Cain, lest any finding him should kill him.” (Gen. iv. 15.)

At this dispensation, the sons of Noah (a name including all nations) were, by the infinite wisdom of God, provided with שֵׁבֶט שְׁלֹשִׁים seven precepts sufficient for their social organization, and for directing their individual conduct to the attainment
of a future state of bliss and prosperity. They are
1st, not to blaspheme or profane the holy name of
God; 2nd, to beware of idolatry; 3rd, not to commit
murder; 4th, not to commit adultery; 5th, not to
steal; 6th, not to eat the flesh or the
blood of any beast or cattle, with the life thereof;
7th, to establish their own laws, and appoint judges
to execute them.

These seven precepts are seven grand rules; and,
when profoundly considered, will prove to contain a
great portion of the six hundred and thirteen precepts
of the peculiar Law of God; namely, not to profane
the name of God, includes to fear him, to obey his
commandments, and to imitate his attributes: to be-
ware of idolatry, is to withhold themselves from all
abominations practised by idolaters: not to shed
man's blood, comprises, undoubtedly, not to cause
man's death, or ruin his health by wounding him, or
putting him in fear of his life; not to imprison him un-
lawfully, or publicly affront him, by which his life may
be shortened: not to commit adultery, comprehends
fornication and all unnatural and incestuous con-
nexions: not to steal, includes not to cheat or de-
fraud, or to obtain other men's property by illegal
means; not to eat the flesh or the blood with the life
therein, is to keep from greediness, cruelty, and bru-
tality: and to establish their own Law, is founded
upon the above precepts; to administer justice and
judges to enforce it.
The Hebrew word יר in English, a stranger or sojourner, is from the שירש root, יר to sojourn, and is likewise applicable to a proselyte, who is a stranger of another nation. There are two sorts of proselytes, one is called יר צדיק a proselyte of the covenant, who is circumcised, and submits to the whole Law of Israel; and the other one, who adheres to the seven specified precepts, is called יר חרש, a proselyte of the gate, for he was permitted and tolerated to live in the Holy Land; but the word נכר, in English an alien, is applicable to an idolater, who is called ירא המשיח, a stranger in his worship.

Liberality to all mankind is inculcated very frequently in our holy Law, as we find:

"And if a stranger sojourn with thee in your land, ye shall not vex him. And thou shalt love him as thyself; for ye were strangers in the land of Egypt." (Leviticus, xix. 33, 34.) Nay, we are ordered even to support him, as

Ye shall not eat of any thing that dieth of itself: thou shalt give it unto the stranger that is in thy gates (the proselyte of the gate), that he may eat it, or sell it unto the stranger (idoler, Deut. xiv. 21.) The spirit of that verse is, that we should prefer to give it to the
proselyte of the gate as a present, rather than to sell it to the idolater. We are also strictly commanded
"לֹא תִּשְׁתַּמְרָה הִנָּהָ יִשְׂרָאֵל לָבֶּן הָאָרָֽמִי " thou shalt not
abhor an Egyptian, for thou wast a sojourner in his
land." (Deut. xxiii. 7.) If we are enjoined to be
liberal, even to those who afflicted us, how grateful
ought we then to be to those enlightened nations,
by whose moral principles and philanthropic feeling,
we rest secure from oppression, and enjoy the free
exercise of our worship and religion? Let us pray,
then, fervently to the God of Israel for their peace
and prosperity; for in their peace we shall find peace:
for a day will come when all dissensions will cease,
when the troubled world will be calmed to peace,
when all nations will invite us to conduct them to the
House of God, according to the words of the prophet:
"וְרָאָה יִשְׂרָאֵל הַמָּרְבָּא הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם הַיָּם.h"n

"And it shall come to pass, in the last days, that the
mountain of the Lord’s house shall be established in
the top of the mountains, and shall be exalted above
the hills; and all nations shall flow unto it And
many people shall go, and say, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his path: for out of Zion shall go forth the Law, and the word of the Lord from Jerusalem: and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the Lord." (Isaiah, ii. 5.)
THESE PART.

THE WAY OF ETERNAL LIFE.

INTRODUCTION.

After having treated in the first part, of the essence and theory of our Divine Law; and proved that both the Written and the Oral Law, are of Divine authority, I shall now treat, in this Second Part, (called the Way to Eternal Life) of the practical part of our divine precepts contained in that Law.

Our Divine Law contains six hundred and thirteen precepts, two hundred and forty-eight affirmatives, and three hundred and sixty-five negatives.

Numerous are the precepts to be observed only in the Holy Land: as the tithes to the Levites, to the poor, offerings to the priests, and various other gifts, &c. &c.

The following are still more numerous, as precepts concerning the holy Temple, laws of sacri-
fices, commandments to the priests and Levites, and
the laws of defilement and purification. The above
laws (with the exception of a few) cannot be per-
formed in our present condition and local situation
Matrimonial, civil, and criminal laws &c., are not in the sphere
of an individual; they are assigned to our presiding
Rabbies and their elders, whose province it is to decide, arrange, and cause them to be executed.
I shall, therefore, treat only of such precepts as are
incumbent on the individual, and depend-
ing on the person only.

This part of the work will be divided into ten parts
or sections, in imitation of the system adopted by the
great luminary and celebrated Rabbi, the author of
the famous work, called "The Two Tables of the Covenant." in which the precepts
are divided into ten sections, called volumes,
distinguished by names appropriated to the ten dif-
ferent times in the year; and which will be called in
this work Laws, as the following:

The Laws of the Working or
Week-days.
The Laws of the Sabbath.
The Laws of the Feast of the Passover.
The Laws of the Feast of the Weeks,
the day when the Ten Commandments were de-
vered on mount Sinai.
The Laws of the Past Days.
The Laws of the Feast of the First New Year.
The Laws of the Day of Atonement.
The Laws of the Feast of Tabernacles.
The Laws of the Days of Dedication, in which will be included the Laws of prayers according to the system of the author of the Two Tables of the Covenant.
The Laws of the Days of Pouring, the days of the miraculous escape of the Israelites from total annihilation and general massacre, as intended by Haman; this will also contain the Laws of Charity, by which means every individual will be instructed of the precepts, called חולים כברה, depending on the person only, from the beginning of the year to the end thereof; and which will be illustrated with the motive or design of these precepts, as much as the space of this small work shall permit.

The Laws of the Working or Week Days.

As soon as you awake in the morning, render thanks to the Omnipotent God, in the following words:
"I acknowledge and render thanks unto thee, O Eternal King! for having by compassion restored my soul into me: how great is my trust in thee!"

As in this acknowledgment, is neither the ineffable nor any dignified name of the Eternal God inserted: you are permitted to say it before washing your hands.

In order to remove uncleanness from your hands, caused by sleep, you must pour water, with a sound vessel, first upon your right hand, and then upon the left, and so three times alternately.

In this blessing, our sages found the words על נמשלת יים (to wash the hands) preferable to the words על רחצה (to wash); because, as the word נמשלת is, in Rabbinical Hebrew, a vessel, it expresses likewise to wash the hands by pouring out of a vessel; but not to dip or rinse them in the water, if possible to be avoided. Be careful to have the water covered near to your bed, to prevent you from going four yards without having your hands purified.

You are then to acknowledge the sovereignty of the omnipotent God, to declare that the Eternal God is one, and to Him alone worship is due; to subject your body, your soul, your wealth, under his dominion and providence; and to resign
your will to His holy will, and to the dictates of His
sacred unalterable law.

The above duty must be discharged in the follow-
ing manner; first, be cautious that your body and
your garments are clean, then cover yourselves with
a mantle or shawl, of the memorial fringes, put
on your phylacteries (proceed as in your Prayer-
book), and read the portion of “Hear, O Israel,” with devotion; and then the prayer of
the eighteen blessings, as established by the
learned men of the great congregation.

Illustration of the above precepts.

After we were exalted above all nations, by the
divine declaration, “I will take you to me for a people, and
I will be to you a God.” (Ex. viii. 7.) the God of
Israel condescended to draw that connexion still
nearer to him, by the ties of a matrimonial expres-
sion, as we find,

And I will betroth thee unto me for ever; yea, I will
betroth thee unto me in righteousness, and in judg-
ment, and in loving-kindness, and in mercies. I will
even betroth thee unto me in faithfulness; and thou shalt know the Lord.” (Hosea, ii. 19, 20.) We find also, that Israel shall say, when finding out his error and repenting,

I will go and return to my first husband; for then was it better with me than now.” (Hosea, ii. 7.)

The portion called קָרָאתָ שָמַעְתָּ, the reading of Shemang,” composed of three parts, from the selected chapters of the Divine Law, and incumbent upon every Israelite to read with great devotion morning and evening, bears a similitude to a matrimonial contract, containing the reciprocal engagements of a husband and his wife.

The first part expresses, in a most energetic style, the submission of an Israelite to his God, and obedience to his Law; it begins with the first essential or principle of our faith; namely, שִׁמְחַת יִשְׂרָאֵל היא אֲלֵיהוּ, “I rejoice at the name of Israel, O, Israel, that the Lord our God is one.” When the name יִשְׂרָאֵל Israel is traced whence it originated, viz, from our father Jacob, who received that name as a testimony of having wrestled with an angel and prevailed; it will remind us, that we are not under the control of any celestial agent; but directly under the immediate protection of that sole cause, the great God, and Creator of heaven and earth, who alone is entitled to our worship and adoration. The above verse is also expressive of the following important and metaphysical truth; that the
two attributes, justice and mercy (whereby punishments and rewards are effected), implied by the two great and dignified names “יהוה” the Lord our God,” are not produced by any change in the essence or nature of God: they emanate from one source in God; but their mutable operations derive their existence from man, who, by his free agency, can draw down the influence of those attributes in different directions, according to his merit and demerit.

We are exhorted in the next verse, “to love the Lord our God, with all our heart, with all our soul, and with all our might;” it indicates that we are to love and revere the Supreme Being, again termed “יהוה” the Lord thy God,” whether he manifests himself in the administration of justice, or in the exercise of mercy. The word “לTextLabel[522] with all thy heart,” indicates the rational and sensual inclinations, implying that our attention should also be directed to God, in all our domestic concerns; conjugal love, gathering wealth, and all our recreations should be לTextLabel[522] that they may afford us opportunities whereby we may shew our love for the Almighty God; by acting in all, and with all, according to His holy will; “לTextLabel[522] and with all thy soul,” the Hebrew word לTextLabel[522] indicates also life, commanding us even to sacrifice our lives for the glory of God; “לTextLabel[522] and with all thy might” (expresses likewise wealth); this is an emphatic exhortation to those who place their chief estimation in
worldly treasures, and value their money more than their lives.

We are then enjoined to have these words “engraven on the tablets of our heart, to teach them to our children, to speak of them when sitting in our house, and when walking in the way;” meaning to diffuse his Almighty name in every circle, and at every opportunity; even when we lie down, we should reflect and examine whether our actions of the past day were concordant to his will and decrees; and in rising up we should also prepare ourselves to regulate our conduct by the dictates of our holy Law.  

“and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and on thy gates.” (Deut. vi. 4—9.)

The second part contains the conditional promise of the God of Israel to provide for our maintenance, namely: “If ye will hearken diligently to my commandments which I command you this day, to love the Lord your God, and to serve him with all your heart, and with all your soul, then I will give you the rain of your land in due season: the first rain and latter rain, that thou mayest gather in thy corn, thy wine, and thine oil; and I will send grass in thy fields for thy cattle, that thou mayest eat and be satisfied. (Deut. xi. 13—15.) Thus, you will live comfortable and happy in your Holy Land; your mind free from any anxiety; neither enemy nor any other impedi-
ment, to obstruct the worship of your God and the fulfilling of his law, and ultimately inherit everlasting bliss and eternal salvation.

But if ye worship other gods, the heavens will be shut up, that there be no rain, the land will not yield her fruit, and ye shall speedily be driven from the good land which the Lord giveth you, &c. (Deut. xi. 17): this might be supposed to answer a complete divorce, but thanks to the merciful God who hath declared

"And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly and to break my covenant with them, for I am the Lord their God." (Leviticus, xxvi. 44.)

The third part, called מרסה צדית containing the precept of attaching the memorial fringes on the four corners of our garments, recalls also to our mind our deliverance from Egypt, wrought by the mighty hand of God: the duty of every Israelite to remember every morning and evening, of all the days of his life; expressed by these words, "I am the Lord your God who brought you out of the land of Egypt to be your God. I am the Lord your God." (Numbers, xv. 41.)

But in travelling through the tempestuous road of life, bewildered in darkness, and surrounded with temptations, we might soon be seduced from the path.
of virtue into the slippery ways of vice, and forget the decrees of God; he has therefore given us signs whereby we may counteract the baneful effects produced by ambition, the source of all our woe.

The eyes are the agents that introduce delusive phantoms to the heart, which being agitated with lust propels the hand to obtain by influence its desire.

In order, therefore, to restrain their dangerous tendency, we are exhorted to bind his words as a sign upon our hand, even the left hand (being the nearest to the heart), to remind us of the frailty and mutability of human power; and as frontlets between our eyes, upon our intellectual storehouses, as a check to our boasted wisdom; also to write them upon the posts of our houses, as a barrier to pride, and to draw our attention to that benevolent Hand from which we derive all our enjoyments.

The eyes are agitated by the dress of man, which generally distinguishes the rich man from the poor. In order, therefore, that our rich, showy, splendid coverings should not intoxicate our minds with ambition, so much hated and detested by our God, as the source of disobedience to his commandments, we are ordered to put the tāchōn memorial fringes, on the four corners of our garments, typically exhorting us of our faith and religious duty—the true glory; and to divest our minds from idle notions, ostentation and vain glory.

These memorial fringes are formed in the following
manner: after being fastened to the corners of the
garment. The first part is formed in the shape of a
twisted chain, made by the twisting round it with
one thread, shaped in the form of four links or parts,
separated by five knots, one at the beginning of the
first part, one at the end of the last part, and three
knots between the four parts of the whole; this chain
produces at the end the eight threads or fringes.

The first part of that chain represents to our
sight seven circles, or rings, formed by twisting
round it; the second part has eight rings, which
amounts to fifteen, equal to the number of the יּod
and the ה ה, the two first letters of the ineffable
name of God, called שֶם יֵאָרְבִּין; the
third part of eleven rings, marks the other two letters
of the same number, viz. the ג ה and ה ה, of that dignified and ineffable name of God; and
the last part, formed of thirteen rings, denotes the
word אֱלֹהִים, amounting also to thirteen, to remind us
of the first essential of our faith יְהִי אָלֹהִים the Eternal
God is One.

The name of the fringes in Hebrew קִנְתִּים contains
the number of six hundred; the eight fringes with theive knots are thirteen, which amounts together to
six hundred and thirteen, pointing typically to the six
hundred and thirteen precepts of our Sacred Law,
which is most conspicuously expressed by the words

והיה לכל ציון ת. ואורות אורות וברית את כל מצות ת. ומשים אתים אתים אלהerot אורות לַבְּבֵכם אורות עליכם.

אֵשֶׁר אֵשֶׁר וּנְלֶם אֵשֶׁר וּנְלֶם.
"And it shall be unto you for a (memorial) fringe that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye seek not after the inclinations of your heart, and the delight of your eyes, in the pursuit of which ye have been led astray." (Num. xv. 39.)

The time of the reading of the morning Shemang, begins when you are enabled to recognise by daylight, a man who is but slightly known to you, at a distance of four yards, until the fourth part of the day; yet, the most proper time is to read it when the sun begins to shine on the top of the mountains. After the fourth part of the day, when the time of it is already expired, you must [still read it as usual; but the merit of it will be only like one that reads in the Law.

The time of the reading of evening Shemang, begins with the appearance of the stars, and continues during the whole night. Remark, that notwithstanding the length of its time, it is not lawful after the appearance of the stars, to sit down to eat your regular and settled meal, or engage yourself in any business till you have first fulfilled your duty of reading evening Shemang, with the evening prayer. Our sages, as a fence to the law, have established the time of the reading Shemang till midnight; consequently
he that neglects the reading of it before midnight, is
guilty (though he must read it till day-light) of
having violated the fence of the law.

The time of the second or afternoon
prayer, commences when the sun
begins to decline, established at half an hour past
meridian; the duration of its time is always fixed by
our presiding Rabbies according to the seasons of the
year.

It is lawful and established in the most part of our
synagogues to read the evening Shemang, and the evening prayer, imme-
diately after the second prayer, although it is yet day-light. This was established to accommodate such men as could not attend in the night to pray with an assembly of ten Israelites; it is also supported by the following reason:

משכפלת ומכהת מאורית ומכהתי ששל עד מהלך
when the time of the second prayer expires, the time of evening Shemang with the evening prayer begins; it is still proper that these men should read the portion of Shemang again in the night.

It is unlawful to enjoy any thing without rendering
a blessing to God before and after the enjoyment, to
remind man that all his endeavours are of no avail
without the assistance of God, and to prevent him
from saying "My power and the might of mine hand hath gotten me this wealth." (Deut. viii. 17.)
Be very cautious of washing your hands and render the blessing before the eating of bread; and the saying of grace after; as it is recorded:

“And thou shalt eat, and be satisfied, and thou shalt bless the Lord thy God.” The strictness of the law requires the saying of grace after the eating of bread even if it be the size of an olive; for even so little as that may satisfy at times.

To show our gratitude to God for having favored us with his holy law, by which we may inherit eternal salvation, we are ordered likewise to render a blessing to the Lord our God before we perform any of his precepts, to thank him for having sanctified us with his commandments. But such precepts as are precarious, and depending on the will of another, are excepted, for the hand must be made before the performing of them, and if these precepts should not be executed, the name of God would have been taken in vain; therefore the precept to distribute charity to the poor, must be done without a blessing, lest the poor might disappear, or otherwise refuse to accept the charity; and for the very same reason, if a doubt prevails whether the blessing was said or not, things may be enjoyed, precepts performed without a blessing: and all this to avoid the taking the name of God in vain, even in a
blessing, consider, O man! how criminal you stand before your God, for having taken his Holy Name in vain in your worldly and empty conversations: tremble for the fate that may await you, according to the divine declaration:—

"For the Lord will not hold him guiltless that taketh his name in vain." (Ex. xx. 7.) Repent, therefore, with a true and sincere sorrow for what you have done, that you may be assisted by providence to avoid that great crime for ever.

Let your table be always adorned with a religious discourse either of the works of God or of his holy law, the salutary food for our soul. Say within yourself:—יהוה שיבשא בנו כל מה שנפש הלובליק is it right that my sensual part rejoice, and my soul be in mourning! imitate also your first ancestor, Abraham, in his practice of hospitality, to invite, according to your means, the poor and stranger to your table, or send a portion of your food to the needy. Thus, you will render your table similar to the מזבח ויהי שלחון אשת לו הלאו this is the table that is before the Lord.

From the language of the sacred text, כי ברך אתה וברך אתך כבש אשת ותשא "that the Eternal will bless you in all that you perform," you are convinced that activity and industry is required to obtain the Divine blessing: have, therefore, a perfect confidence in your God, in all your undertakings, with diligence, and
good advice: do not neglect what you can with integrity and justice possess, but beware to avoid all dangerous transactions, illegal gains, and unlawful commerce.

The duties incumbent upon a father towards his son are the following:—to have him circumcised; to redeem him, if he is the firstborn of his wife; to instruct him in the Sacred Law of God; to learn him a respectable trade; and to assist him in getting married. Our sages have appointed a proper time for instructing his son in the various degrees of literature and knowledge of our Holy Law.

At the age of five years he is to study Scripture; at ten, to study the Mishna, the Oral Law; at the age of thirteen, he enters into the duty of observing the precepts of the Law; at fifteen he is to study the Talmud; and at eighteen is the proper time to be married.

Children are blessings granted by Divine favour; they are entrusted to your care and responsibility for training them up in the path of virtue for the glory of their God and Creator. When the dawn of their reason begins to appear, let your first care be to teach them obedience, “for an obedient mind is ductile and
tender: but a stubborn breast takes no impression.”

“Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him.” (Prov. xxii. 15.) Correct them, therefore, betimes, lest thy indulgence be cruel, and evil become habitual. Study the temper and capacity of thine offspring, in order to model thy reproof and correction in proportion thereto; for, as the young osier groweth as it is bent, so is the success of the education of a child in the hands of its parents.

The above is most concisely expressed by the Royal Moralist:—

“Train up a child in the way he should go; and when he is old he will not depart from it.” (Prov. xxii. 6.) However your child may be the darling of your affection, beware that extreme fondness in the excess of your love do not prevent you from doing your duty. The danger of such neglect is testified in holy Scripture, which is written for your information and improvement:—

“And his father (king David) had not displeased him (Adonijah) at any time, in saying, why hast thou done so? and he also was a very goodly man: and his mother bare him (meaning, educated him) after Absalom.” (1 Kings i. 6.) may that example be im-
pressed in your mind, how the neglect of the inspired monarch in correcting and reproving the two sons (Absalom and Adonijah) of his extreme love and affection, caused him sorrow and grief: they turned rebellious against their lawful king and father; and Absalom, usurping his father’s throne, caused the shedding of blood in Israel, and both died an ignominious death. I conclude with the moral instruction of the Royal Philosopher: "correct thy son, and he shall give you rest, yea, he shall give delight unto thy soul." (Prov. xxix. 17.)

Let the fear of the Lord, and instruction in his Holy Law be the basis of your son’s conduct during life, and a virtuous race may probably be continued from generation to generation, by which will be realised the reciprocal glory of the fathers and their children, as recorded:

ענושה וקמה בני בנים ותרמא יציב מבית אבותך
“Grandchildren are the crown of their grandparents, and ancestors are the glory of their children.”

The duties of a Son towards his Parents.

Our Talmudists observe שלושה תורותין שבראשם הקיבוץ העברה ואביה ואימה three are partners in the formation of man: the Holy One, (blessed is he!), and his father and mother; and therefore when the Ten Commandments were divided: viz. the five called בנים אים ולמוקים, “duties of man relating to God only,” were placed in one of the tables of stone; and the other five, "duties of man towards his fellow-
creature,” on the other table. Yet, the commandment “Honour thy father and thy mother,” was still placed in the first table, ranked and united with the commandments containing the duties to our God and Creator; and for the same reason we find, in our Sacred Law, that the filial duties to parents are partly equal to those to the Creator: viz.

לְאָהָבוּ אֲחֵצֵר הָאֲלָדָה; לְאָבֵד אֲחֵצֵר הָמָּורָק, וְמָרוֹא יָדָוֹתָהּ;

to love the Lord thy God, and to honour the Lord with thy substance, and with the first fruits of all thine increase; and כְּבָד אֵת אֲבֵי, וְאֵת אֲמוֹתָהּ; thou shalt fear the Lord thy God; and אֶאֱשֶׁר דְּבָרְךָ אַבְרָם ה’; ye shall fear every man his father and his mother; אֶאֱשֶׁר דְּבָרְךָ בִּי יְהוָה, whosoever curseth his God shall bear his sin, and he that blasphemeth the name of the Lord, he shall surely be put to death (Lev. xxiv. 15. 16.); and וְאֵת אֶשֶּׁר לְעָבְדָה יְהוָה, and he that curseth his father, or his mother, shall surely be put to death (Exod. xxi. 17.) The filial duties towards his parents are called מַעְשֵׂי סְאָלְדָה, injunctions of reason: for if he consider the great responsibility of his parents in the discharge of their parental duties towards him, and the trouble and anxiety of mind he has caused them, his human reason and natural conscience would have taught him, as an act of gratitude, most of the filial duties commanded by the law of God. The name of a father, in the Sacred Language,
is בָּנָא aav, from the radix אֲבָה aavah, to will, to wish, for his parental affection causes him to crave, and to wish constantly for, the prosperity and happiness of his children. It is recorded in the Talmud that one of the sages declared that he considered himself happy in having lost his father and mother at a very tender age, and that he was consequently exempted from the danger of a breach in his duty towards them.

My son, let all the above observations and instructions be treasured up in your bosom, in order that you may not forget the fatal consequences of the neglect of your filial duty and obedience to your parents. Beware that the hand of scorn do not point its finger at you, when you become a parent yourself; for then the reproach of your own conscience will be more keen than the bite of an asp, and more venomous than the sting of a scorpion. Attend, therefore, to my counsel, and abide by my instruction, "לֶבֶן לְאַמָּת שָׁם אָכַל מְרִיתָא בְּעָלָם הֵא וְהַרְפֵּאֵת לַעֲלֵי הַבָּה for, in the practice of this holy, pleasant and delightful precept, is satisfaction, happiness, and prosperity on earth; and its reward is on high in the regions of bliss and immortality."

I shall now place before you an abstract of our Law of your filial duty viz. that the commandment “Honour thy father and thy mother,” consists in maintaining them, and providing for all their wants; and, when they are attacked by illness, in dressing and undressing them, in lifting
them in and out of bed, if required; —

and if you be even reduced to a state of mendicity, you

the precept to fear them, consists, not to sit in their

place, not to interrupt their discourse, nay, even not to

speak in their presence without their permission; and if

you should find them in the act of violating the Law of

God, where it is your duty to reprove them, that re-

proof must be performed without offending them,

namely, in the following words: "such and such an

act is a violation of the Law of God;" and even with-

out addressing yourself directly to them.

Not to throw away, or ruin your Time in the Seat of

the Scornful.

There is a way which seemeth right unto a man,

but the end thereof is the way of death. Even in

laughter the heart is sorrowful: and the end of that

mirth is heaviness." (Prov. xiv. 12. 13.)

This is a useful lesson to men, to prevent them from

frequenting the meeting-places of scorners, where

religion is ridiculed, virtue despised, and even

venerable age disregarded and scoffed at.

The meeting of these scornful persons under the
title of merry, witty, and fashionable men, may appear to the unwary an innocent pastime, but when these fascinating allurements shall gradually have extinguished every spark of virtue; that innocent pastime will then prove to him a demon of destruction; this is intended by the Royal Moralist in the first verse. He continueth (in the second verse) to say that the heart of the unwary is conscious of the danger; for even in laughter the heart is sorrowful, and perceiveth that the end of that mirth is heaviness. Reflect, therefore, seriously that the life of man is short, and the work that he is sent to accomplish is great; shun, therefore, the infection of debauched assemblies; let not your time be spent in frivolous things (nor in visiting irreligious assemblies); but let your days and nights be dedicated to more noble objects.

The Law of the Sabbath.

To rest and to keep the Sabbath holy, is one of those three precepts, distinguished from others, to be called signs or tokens. The first is the circumcision: as—

and ye shall circumcise the flesh of your foreskin: and it shall be a token of the covenant betwixt me
and you." (Gen. xvii. 11.) The precept of the binding of the _phylacteries_ (Phylacteries) on our hands and heads is also called a sign, as—

והיה לך לאות על ידך, ולובשם בינו עיןך, למען תמרת התורה על פיך, כי ביך חקק הוואים, ומעדים:

"And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that the Law of the Lord may be in thy mouth; for with a strong hand hath the Lord brought thee out of Egypt." (Ex. xiii. 9.) The precept of keeping holy the Sabbath is likewise called a sign, as recorded:—

רשום בין ישראל, את השבת, לישבת ארא השבת
לדוריה בירת עולם, כי גם בין ישראל, את היה
לישבת, כי ישבת ימים נשמה את השמים ואת האור.

ובוים ישכם שבת יהוה:

"Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever: for in six days the Lord made the heaven and the earth, and on the seventh day he rested." (Ex. xxxi. 16, 17.)

Every Israelite is thus provided with two signs, the circumcision and the binding of the _phylacteries_ (which were formerly worn the whole day), representing figuratively two witnesses of the everlasting covenant between God and the children of Israel.

The sign of resting and keeping the Sabbath holy, as the sign of resting and keeping all feasts of holy
convocation, is substituted for that of the phylacteries, which are therefore not used on the Sabbath and other feast-days of rest as a regard and consideration for them.

It is evident that the Omnipotent God who created the universe out of nothing said and it existed, he commanded and it stood firm, did not want six days, nor even any time to create the world, considering that the very time itself was created by him, being measured and regulated by the two great luminaries, the sun and the moon; likewise created and ordered —

"to rule over the day, and over the night, and to divide the light from the darkness." (Gen. i. 18.)

It is therefore manifest that the six days of the creation, as well as the resting on the Sabbath-day, are inconsistent with the nature of the great God and first cause.

All this was done to distinguish the seventh day from the six; and it was recorded as an example to imitate the Creator in resting and keeping the Sabbath holy. This excellent truth will be found in the intrinsic sense of the above verses containing the everlasting covenant of the Sabbath.

Every Hebraist knows that if the letter ב (beth) answering to the preposition on, be prefixed to the words ששת ימים six days, that it would then point to the space of time in which any thing may have been
performed, as — in six days”; whereas in Ex. xxxi. 16, the letter ב (beth) the preposition in, is omitted, and the words שֵׁשׁ עַשָּׂתִים six days, are in the accusative case, meaning that the Lord made the six days as well as the heaven and the earth; and in this sense it stands likewise in connection with the context in the following manner; “The children of Israel shall keep the Sabbath throughout their generations for a perpetual covenant between me and between the children of Israel; it is a sign for ever.”

The God who created time could not be in want of time, as is expressed by the following words (the six days alluding to the time, which the Lord created at the same period as the heaven and the earth): “And on the seventh day he rested,” which term “resting” is likewise inconsistent with the nature of the Deity. All this is conclusive, that six days were appointed for the creation, in order to distinguish them from the seventh, which Israel shall keep holy as a memorial of the creation.

The six working days, which are made subservient to the day of rest, are to remind us to make the world of labour likewise subservient to the world of rest. Our rabbis when speaking of the reward in the future world, used the following words מַעַלְתָּה בֵּרֵעַ שִׁבָּתָה, “he that prepareth on the day before the Sabbath, shall find to eat on the Sabbath.
Rabbi Eleazer Askenasy, the author of the work called "The Works of God," observes: we find in the Ten Commandments והארץ יום השבת ל手法ש “Remember the Sabbath-day to sanctify it”; but in the Ten Commandments, repeated by Moses, it is written: שומרי אחר יום השבת ל手法ש “Keep the Sabbath day to sanctify it,” on which our Talmudists observe: והארץ יומם בבר המשביעי אדוה נסתר that both terms, to remember, and to keep, were spoken by God in one expression. This may also be considered as an intimation of the connexion of the יום המנוחה the day of rest with עולם המנוחה the world of rest, namely, if you remember to sanctify the Sabbath in this world, you will inherit the Sabbath in the future world, implied by the word שביעי to keep, which bears also the sense to wait, or, to lay up in reserve for the future.

The above is fully corroborated by the psalm sung by the Levites in the Holy Temple on the Sabbath day:

"A psalm sung for the Sabbath day, a psalm sung for futurity, for the day that is wholly Sabbatical, and a life of everlasting rest."

To go to meet and receive the Sabbath.

I find it proper to make you attentive to a point which is by some neglected. It is the duty of every
true Israelite to clean himself, change his dress, and be prepared to attend at the Synagogue to meet and receive the Sabbath: as expressed in the Canticles sung in the Synagogue—

לֹֽאְרוּאַת שֶׁבָּתָהּ מְנוֹלָהּ בְּלָהַי מַצָּוִּי חֵרְבֶּה.

"Come on, and let us go to meet the Sabbath, for it is the source of the blessing."

לֵבָכָר שֶׁבָּתָהּ

To honor the Sabbath.

The Sabbath must be honored and distinguished from the working days, in your dress, in the furniture of your house, your table decorated according to your means, and covered with a clean cloth, also in the preparing of your victuals, and in the number of your dishes, and the number of your meals, which must not be less than שלוש שֶׁבָּתוֹת three meals: your lights must be increased and called ברכה the light of the Sabbath, which when lighted, a blessing must be made on that precept. It is also proper to be distinguished in the quickness of your steps from the working-days; and finally that neither your conversation nor even your mind shall be occupied with any work, or any speculation of traffic, or business.

To disengage and clear our thoughts on the Sabbath from all kind of work or business is forcibly intimated in the Ten Commandments:—

שָׁשַׁת יָמִים תַּעֲבֹר וְעַתָּהּ כְּלָהָיָם. יֵשׂ עַל הָלָהָיָם.

"Six days shalt thou labour and do all thy work:
but the seventh day is the Sabbath unto the Lord thy God. The word מֶלֶךְ כָּל, “that he shall do all his work” may be well adapted or suitable to an economical order, to be diligent, and to do all his work, and not part of it; but in the Ten Commandments the spirit of the verse is to distinguish the six days from the seventh; and what difference will it make to the God of Israel if all his work is done or part of it? and, consequently, the word מֶלֶךְ כָּל might be omitted. We are induced, therefore, to comprehend that the expression מֶלֶךְ כָּל to do all his work, is to contrive to disengage his mind from all work or business, as if all his work would have been done for ever, which sense stands well connected with the following verse: —

"and the seventh day shall be completely devoted to the Lord thy God,"

to be spent in literary and religious discourses.

The above is plainly expressed by the prophet Isaiah—

אם תשב משבה יומך, עשה חפצך בים קדשי.
קראת משבה עתים, לפניך הוא, מעובדך. הבורר
משנהו דרכיך, מעשה חפצך. רבר דבר: אנ
תעונת על ת"ה, הרכהך על בותך ארוך, והאמיתך;
נחלת שעיק אביך, כפי הוא, דבר:

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day: and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own
words. Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it.” (Is. lviii. 13. 14.)

Remark, although it is very proper for man to reflect over his conduct, and examine his actions, if they are agreeable to the will of God, every day of his life; it is nevertheless unlawful to do so on the Sabbath, which would be inconsistent with the word וְקָרָאת לֶשָׁבָת נִוְּנָּה and thou shalt call the Sabbath a delightful day,” which cannot be better performed than in the study of our holy law, as affirmed by the psalmist—

חרת הַדְּמֵם מַשּׁבֶּת נְפָשׁוּ פַּקְדֵי הָיִרָם מְשֹׁכֶהוּ לְבַנָּא מִלְוָת הֲרָה מְאֵר הַעֲנֵי.

“The law of the Lord is perfect, converting the soul: the statutes of the Lord are right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes.”

Our sages infer, from the verse "וְכִי אָתָה תְהַוָּם הַכְּבוֹמָם " remember the sabbath day, to sanctify it, that we shall make the blessing of the Sabbath with wine,” which is called קריסות sanctification. Remark, that it should be not less than a quarter of a pint of wine for sanctification. Where no wine proper for sanctification is to be had, sanctification must be made with bread,
from which a portion called חלה chalah must be taken, according to law.

The works forbidden to be done on the Sabbath, amount to thirty-nine-chief works; they have also their מחלות ח 자체 works, which you will find specified in the seventh section of the volume of the Sabbath.

From the commandment שמרא אشرح and they shall keep my keeping, we infer לשבועות ח useMemo that our לשבועות ח sages are ordered and authorised לשבועות ח to make a fence to the law if required.

They have found it requisite to establish a general fence to guard against infringing or violating unwillingly the laws of the Sabbath; this general fence is called מלבשת root, to abhor, by which we are forbidden to use, or even to touch, any instruments, tools, candlesticks, money, &c. which are used in any interdicted work, in order to prevent us from doing, unwillingly, the work itself.

The person that attends your fire on the Sabbath, should be instructed before the Sabbath of all that is required of him, as it is improper to give these direction on the Sabbath.

The lawful management with respect to your tea or coffee, or other victuals used on the Sabbath, as it depends on the construction of your ovens or stoves.
and other circumstances, your presiding Rabbi must therefore be consulted.

The Laws of the Feast of Passover.

In the beginning of the night of the fourteenth day in Nisan, the first month of the ecclesiastical year, we are ordered to search and examine with a scrupulous care, by the light of a wax taper, for leavened bread or any fermented matter in all the places and rooms of our habitations, and to destroy it by burning in the fire, in order that neither leaven nor leavened bread should be found or seen in our habitation during the feast of Passover.

Our Divine Law doth not absolutely enjoin to search for the leavened bread and destroy it with hands: but to dispossess ourselves of it by a declaration or even a fixed determination in our mind to make it void like the dust of the earth, and to render it free for any man to become the owner of it, according to the true sense of the word.
in the above verse, from the root שָׁבָּה, to make it cease to be our property by putting it out of our possession. Thus, if it should be even found in our dwelling-places during the days of the feast of Passover, there would be no violation of the following precept —

"There shall no leavened bread be seen with thee, neither shall leaven be seen with thee in all thy quarters;" (Ex. xiii. 7.) for the word נָּא מִזְבָּח expresses absolutely —

"Thy leavened bread must not be seen: but there is no offence in seeing the leaven or leavened bread the property of another." Our sages have ordered to search for it, and to clear our quarters from it, for the preservation of our law; for, as we are not separated from leavened bread during the whole year, if we should find it in our habitations on the days of Passover, we might perhaps in a mistake, eat it, or even if it should please our eyes we might recall it to our possession, and it would consequently become again our property, and thus cause us to violate the precept "לָא מִזְבָּח מִזְבָּח נָּא מִזְבָּח " thy leavened bread shall not be seen." The searching, therefore, for it carefully, and burning it before the feast of Passover will prevent us from transgressing even unwillingly.

The precept נָּא מִזְבָּח מִזְבָּח "thou
shall not offer the blood of my sacrifice with leavened bread;” (Ex. xxiii. 18.), orders that we must cease to eat the leavened bread, and that it must be out of our possession at noon of the fourteenth day of the month, the time when the offering of the paschal lamb begins; and the precept אֲרֵי בִּשְׁבִית הַאֲשֶׁר תִּשְׁבִּית שָׂאר מִנְאָרָיו likewise alludes to the day before the feast; and the words רצהים must be translated the day before, being equal to the verse וַהֲנֵן אֲשֶׁר אִדְמָם and not וַיֵּלֶד “was you born before Adam?” (Job xv. 7.) but our sages, as a fence to the law, have established the time of leaving off the eating of leavened bread and the burning of it, at ten o’clock, two hours before the time, for fear of a mistake in the time of the day.

Remark, that, notwithstanding the searching for the leavened bread, and the burning of it by fire, we must make, at the time of burning it, the declaration, that all the leavened bread or leaven that is in our possession, whether we have seen it or not, shall be void or null, and regarded as the dust of the earth. The same declaration, is made in the evening before the feast, after having searched for it.

נִרְבַּע פָּסָחַ לֵאָדָר יִשְׂרָאֵל. כִּפוּר בּוֹשָׁת מַלְאָכָה וֹדֵנִי

All laborious or mechanical works are unlawful in the afternoon of the four-
teenth day, the time when the offering of the Paschal Lamb doth begin; works wanting for the preparation of the feast are permitted; but such that could be done in the forenoon, as the cutting of your hair, your beard, &c. are not lawful. All works which are called דבור האבות irrecoverable, are permitted; viz. such a work begun already, and which, if discontinued, could not be rectified, nor the damage be repaired; or a man that is in extreme want of the wages of his work for the feast.

The laws of that day relating to permitted and un-permitted works, are just the same as on the half holidays which are between the first and the last days of the Feasts of Holy Convocation, of the Passover, and of the Tabernacles.

When the fourteenth day happens to be on the Sabbath, בريكסו תמים, the searching for the leavened bread, must take place on Thursday evening, and the burning of it on Friday; but the בכרית יובנ תמים declaring it void, and disregarded as the dust of the earth, is done on the Sabbath at ten o'clock.

The precept ’Ye shall eat nothing leavened’ (Ex. xii. 20), includes the forbidding of any food that happened to become mixed with leaven.

אום אסאר כמשור. The smallest particle of leaven that happened accidentally to become intermixed with any aliment, whether solid or liquid, even such
as are by nature exempted from rising or fermentation, that particle of leaven infects the whole, and renders it unlawful to be used. Be, therefore, cautious that your spices, sugars, tea, and coffee, and all grocery, oil, and all liquids, are free from the least taste or scent of leaven; for even any suspicion concerning the barrels, vessels, or tools used in manufacturing the above, should prevent you from using them on Passover.

Remember to examine your grocery, salt, &c., before Passover, in order to see them free from any grain or corn.

The crockery or earthenware used on Passover must be bought with some foresight; as some of the dealers thereof are accustomed to lend their earthenware out for use.

With respect to vessels of metal (as silver, gold, and copper, used the whole year), and which may be rendered כשר proper, according to Law, to be used in the days of Passover, I hope you will perceive the justice of the following observation; namely, as the rendering of them כשר lawful to be used, must be performed in various manners, depending in what way or mode they were used before, for, according as the pores of the metal vessel, imbibe or draw in, in the same manner it must be extracted or drawn out; and with regard to purifying such vessels as have spouts or tubes that cannot be properly cleaned, and cannot be made
proper to be used, it would be dangerous to offer any instruction here, I leave you therefore to consult your presiding Rabbi how to act in that point according to law.

Be, likewise, very cautious if you should have occasion before the Passover to sell your leavened whether stored in your warehouse or in your vessels, at home, or on the sea, that the contract or bill of sale and all other regulations be written and made according to the dictates of our law. Otherwise it might remain your property, during the Passover days; and you will then violate the precept of that no leaven shall be in your possession during the Passover, and you will also lose your property forever; for the leaven that remains the property of an Israelite during the Passover, is interdicted, and every Israelite forbidden to have any concern with it, namely, not to sell it or have any pecuniary interest in it, nor even to give it as a present to be enjoyed by men or beasts, whence any satisfaction, gratitude, or acknowledgment might arise from it. Remember, that the style of that contract should be according to the custom of the country; and the repository of the leaven must also be taken into consideration as well as various other regulations.

Any further instruction on that point, might be tedious, and might cause error; consult, therefore, your presiding Rabbi, and you will receive definite
instruction according to all circumstances and incidents.

All manner of work which is not lawful to be done on the Sabbath, is likewise unlawful to be done on the days of our holy feasts, except the work of preparing our food, as the baking of our bread, boiling and roasting of our meat, in which is included the carrying of things from our houses into the public places, and also to light fire for the use and convenience of that day, as recorded: "No manner of work shall be done in them, save the preparing of that which every living being must eat, that only may be done of you." (Ex. xiii. 16.)

From the words "that only may be done" we learn —

that the preparing of the victuals is permitted, but not the preparing of any utensils not any thing instrumental to enable him to prepare his food, which could have been done the day before the festival: consequently all that could not have been done the day before is permitted to be done on the holy feast.
The lawful works, as well as the unlawful, are very numerous; you will find them specified in the book called Orach Haym, the path of life, in the Laws of Festivals, or enquire of your learned, and they will inform you.” Some of our learned are of opinion that such food or victuals as lose not their flavour should be prepared the day before the feast; but that they may still be prepared on the feast-day when neglected the day before.

In our Divine Law, in order to distinguish Sabbath, and the Day of Atonement, from all other holy feasts in their degree of resting, we find that by the Sabbath and Day of Atonement, it expresseth כלא מלאכה no manner of work shall be done; but of our holy feasts it is written — כלא מלאכת תעודה לא תעשה “No servile work shall be done.” From the expression תעודה, servile, we are induced to observe that the work of our feast days should not be performed in so laborious a manner as on the working days, but should be done with ease, free from labour, and with some regard for the dignity of that day.

From the verse ויהב רבי משה את מומיא דיה בנין ישראל, “And Moses declared the feasts of the Lord unto the children of Israel;” (Lev. xxiii. 44.) our Talmudists infer—

כשה היה ליהושע שרהו ויהשמ הלכות והcherche:
that Moses ordained that the children of Israel should assemble themselves on their feast days to be instructed and edified with a religious discourse of the order of the day. They also ordered us to divide the feast day, the forenoon to be devoted to praise and offer thanks to God, and to deliver a solemn discourse to every congregation concerning the laws, reason, motive and design of the celebration of that solemn feast; and the afternoon to pass in feasting and rejoicing with our families, deduced from the two expressions, one "it shall be a feast to the Lord," and the other "the feast of tabernacles thou shalt make to thee:" again "and thou shalt rejoice with thy feast." The feast day was therefore divided as already observed. The great luminary Rabbi Moses Alshuch is of opinion that the answer of Moses to the king of Egypt bears the above sense: namely when the king said to Moses go and serve the Lord your God, but who are they that shall go? Moses answered him, "we will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds we will go: for it is a feast of the Lord unto us."

It is plain that the king wanted a security or a pledge of their return; for he said, "Let the men go and serve the Lord, and leave their families behind;" and at another time he agreed that the little
ones should also go, but leave their cattle behind; but Mōses informed him “that we can leave nothing behind, for as it is a feast to the Lord, all our cattle may be required for sacrifice, and that the feast is also for us to rejoice, which rejoicing cannot be complete without having our wives, our children, and all our families with us.”

To make it lawful, to prepare on the Feast-Day for the Sabbath.

From the verse והיה ביום השישי ורוכינו את אמרי ביא׳ “and it shall come to pass, that on the sixth day they shall prepare (for the Sabbath) that which they bring in;” (Ex. xvi. 5.) we infer והיה יום לוהי מטב. אמרי ים מטב משלוחו that on the sixth day which is (commonly) a working day, we shall prepare for the Sabbath, but that the feast-day which is likewise a day of rest, must not be made subservient, as to prepare on that day for the Sabbath: but our sages have established, that we shall begin to prepare on the day before the feast, for the Sabbath: thus the feast is not made subservient to the Sabbath, and the dignity of that day is preserved; and then, by preparing for the feast, the finishing of the preparation for the Sabbath may lawfully be done on the feast-day. Every master of the house is therefore obliged, when the Sabbath is preceded by a feast-day, to take, on
the day before the feast, a portion of bread (on the passover an unleavened cake) and a portion of boiled or roast meat or fish, make a blessing, and declare, in the presence of his wife and his domestics, that these victuals are prepared for the Sabbath, by which means the feast is not subservient to the Sabbath; and it is consequently lawful to prepare on the feast-day all that is wanting for the Sabbath-day. This religious ceremony is therefore called expressing a mixture of prepared victuals for the Sabbath.

In the Law of God we are commanded "you shall give to the priest, of the first of your dough," which is called the separating of a portion of our dough, which portion was, in the time of our temple, given to the priest; but as the priest cannot, at the present time, be purified according to our law, that very portion must be burned. Remark, then, as the taking of the above portion from the dough of your unleavened cakes, might not be very convenient, you are permitted to take that portion from your unleavened cakes after they are baked; let then all your cakes be joined close together under one cover; then make the blessing; take a portion and burn it; which must be performed before ḥō ś the feast.

We are instructed that it is proper to abstain from unleavened cakes, three days before the feast of Passover, in order to
render them rare and new to our sight and palate, and to eat them with desire and appetite on the first night of Passover, when it is incumbent upon every Israelite to eat the unleavened bread, according to the precept בְּעֵרָבֶתֶּמֶשׁ הָאֱלֹהִים מֵעָצַתָּם "in the evening ye shall eat unleavened cakes" (Ex. xii. 18), in commemoration that the dough which our ancestors prepared for their journey, had no time to ferment, and was baked unleavened, because of the urgency and haste of their departure from Egypt, being pressed and solicited by their masters to depart with despatch, and declaring vehemently that their delay would cause the death of them all; for the plague raged at that time with such violence, that there remained no house in all Egypt, without feeling the effect of the plague.

We are also strictly ordered to eat very little after three o'clock in the afternoon of the day before the feast כְּהֵי שֵׁאָמֵל מֵעָצַתָּם לְחָרְבּוֹ and in order that the unleavened cake should be eaten with appetite.

The work in Hebrew, with an English translation, called הָנִיהָ הֶרָדָה שִׁלְחָם מֶשֶׁח the narrative of the redemption of Israel from the bondage of Egypt, and generally in the possession of every Israelite, contains an ample instruction of all precepts, ceremonies, blessings, praises, and prayers, which are to be performed in that memorable night of our emancipation. I have, therefore, only to remark, that on this night of our liberty and emancipation, no distinction should prevail; and that the master of every house should invite to his
table all his servants, to perform all the duties incumbent upon every Israelite in this memorable night. As our deliverance from Egypt is one of the bases of our faith and religion, that rare opportunity should not be neglected, of exhorting all his family and the domestics of his house, and infusing into their minds the fear and love of God, and obedience to his law; according to the strict words in the law—

"And thou shalt shew thy son in that day, saying, this is done, because of that which the Lord did unto me when I came forth out of Egypt." (Ex. xiii. 8.)

It is the duty of the father, or the master to instruct them himself, in that night when all these precepts and ceremonies are performed, or at least to cause them to be instructed, that this is the most remarkable night in holy and profane history, when the hand of the Lord God of Israel was seen conspicuously by all the children of Israel, who, being dispersed over the whole land of Egypt, were joined and collected in a short time to one place, and coalesced into one body for their departure, as recorded—

"And how I bare you on eagles' wings, and brought you unto myself" (Ex. xix. 4); and who, when descending with their father Jacob into Egypt to sojourn there during the famine, numbered in all seventy
souls, but were increased during their abode there
(notwithstanding the ill-treatment and persecution
they suffered) to many millions, according to the
declaration—


“... And the children of Israel journeyed from Rameses
to Succoth about six hundred thousand on foot that
were men (from the age of twenty), beside children.”
(Ex. xii. 37). They now went out with
a high hand, well armed, and joined by a mixed
multitude of proselytes of different nations, with their
numerous herds and flocks, urged and pressed, after
mid-night when the plague of the first-born raged
in Egypt, to depart from the land, by the king him-
self, his ministers, and all Egypt, crying out vehe-
mently, “We are all dead men!” and imploring
them to depart, according to their own proposals,
and soliciting their blessing. They were also well
loaded with jewels of gold, and jewels of silver,
and raiment, according to the order of God to Moses,
and for the want of justice, did justice to themselves,
and paid themselves for the hard labour forced
upon them for such a length of time by their cruel
masters and oppressors; according to the com-
munication from Moses to the king of Egypt
before-hand, “and there shall be a great cry (in the
night when the plauge of the first-born took place)
throughout all the land of Egypt, such as there was
none like it, nor shall be like it any more; but against any of the children of Israel shall not a dog move his tongue against man or beast; that ye may know how that the Lord doth put a difference between the Egyptians and Israel; and all these thy servants shall come down unto me, and bow down themselves unto me, saying, Depart with all the people that follow thee; and after that I will go out." (Exod. xi. 6, 7, 8.)

This solemn night was appointed by the God of Israel for many various deliverances of his chosen people from their enemies by wonderful miracles; as the total annihilation of the army of the king of Assyria before Jerusalem, and the downfall and ignominious death of Haman, &c.; and it is the opinion of our learned, that the redemption of this our last captivity, and the return to our glory will also take place in this month; and all this is undoubtedly expressed by the following verse—

"It is a night to be much observed unto the Lord, for bringing them out from the land of Egypt: this is that night of the Lord, to be observed of all the children of Israel, in their generations." (Ex. xii. 42.)

It has been remarked that the name of this month is expressive of its peculiar virtue; it is called ניסים, nissim, and as the ב may be changed for the ב, (a grammatical rule) it can be rendered ניסים nissim, the month for miracles.
The Precept of counting the Seven Weeks.

We are ordered to count from the second night of Passover, and to continue to count every following night, by adding one day to the past number, specifying the days and the weeks till the seven weeks are completed; when the feast of weeks is to be celebrated, according to the Divine order—

"And ye shall count unto you from the morrow after the Sabbath (the first day of the feast of Passover), from the day that ye brought the sheaf of the wave-offering; seven Sabbaths shall be complete." (Lev. xxiii. 15.)

If you should forget to count in the night (the beginning of the following day), you must count in the day-time, without ברכה making the blessing, and continue to count with a blessing; but if one complete day should be omitted from performing the precept of counting, the continuation of counting must then be performed without a blessing.

These seven weeks should be observed in many cases as a time of mourning, owing to the demise of the great number of the disciples of Rabbi Angkoba, in these seven weeks.
The Laws of the Feast of the Weeks.

We are ordered to count seven weeks from the second day of the Feast of Passover; the day of the cutting of the new barley, to be offered as a wave-offering before the Lord; and the day after the seven weeks, which is the sixth day of Sivan, the third month of our ecclesiastical year, the Feast of the Weeks is to be celebrated and kept holy; the same day when the new meat-offering of wheat was offered unto the Lord, which consisted of two wave-loaves of two tenth deals of fine flour, baked with leaven, which was also called the first fruits unto the Lord; as we find:

"And the Lord spake unto Moses saying: Speak unto
the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the first-fruits of your harvest unto the priest: and he shall wave the sheaf before the Lord, to be accepted for you: on the morrow after the Sabbath (the first resting-day of the Feast of Passover) the priest shall wave it: and ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings. And ye shall count unto you, from the morrow after the Sabbath; from the day that ye brought the sheaf of the wave-offering, seven Sabbaths shall be complete: even unto the morrow after the seventh Sabbath shall ye number fifty days (the Feast of Weeks); and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves of two tenth deals: they shall be of fine flour; they shall be baken with leaven; they are the first fruits unto the Lord.” (Lev. xxiii. 9—17.)

This very day, the Feast of Weeks (the sixth day of the month סיוון Sivan), is that most solemn and remarkable day when the children of Israel received the Decalogue on Mount Sinai, saw the Divine glory, and heard the voice of their God and Creator. Israel had been encamped from the first day of the third month, before Mount Sinai, where Moses com-
municated unto them his divine message by offering the Divine Law for their acceptance. And afterwards Israel consented to accept the Law, as is expressed by the following words: "All that the Lord has spoken we will do," which answer contains, besides the sense of their full obedience to the Divine proposals, that it is also their humble petition רצוננו לראות את מלכינו כז' הד' המרשקינן that the Eternal God is our Lawgiver. The God of Israel granted their request, and ordered Moses to sanctify the people, which did not consist only in their bodily purification; but their mind was likewise edified and instructed by Moses in valuable lessons of חכמה אלוהית divine wisdom, in order to be qualified to become invested with the Holy Spirit, and to be rendered sufficiently meritorious to receive a degree of revelation on that solemn day, by which the Law of God should be firmly established for ever. And that Moses is the faithful servant of God, and all his missions and communications to them are of Divine authority, will be witnessed and testified by the millions of Israelites.

All this is most forcibly expressed by the following verse:

"And the Lord said unto Moses, Behold I come unto
thee in a thick cloud, that the people may hear when I speak with thee, and believe in thee (in thy words) for ever.” (Exod. xix. 9.) Which verse bears the following sense:—“the Lord said unto Moses, lo! I come unto thee in a thick cloud (a figure of a dark vision), meaning, this time I do not reveal myself unto thee according to thy merit as usual, but according to the merit and capacity of the people; that they may hear when I speak with thee, which will cause them to believe in thy Divine mission for ever.”

And so it came to pass, that, after Israel heard the two first commandments: אֶרֶץ לֹא יִרְדֶּה לְךָ; אֵלֶּה יְהֹוָה אֱלֹהִים: “I am the Lord, thy God,” and “Thou shalt have no other Gods” by the voice of God, which was heard as a supernaturally increasing voice of a trumpet, and not like the decreasing voice of an ordinary trumpet, they became seized with such terror, that they implored Moses—דֵּרֶךְ אֶרֶץ שִׁמְךָ הָעָהָלָה: וָאֵלֶּה יְהֹוָה שִׁמְךָ אֱלֹהֵי אָנֵהוּ שִׁמְךָ פֶּן תַּמְרוּ: “Speak thou with us, and we will hear: but let not God speak with us, lest we die.” (Ex. xx. 19); which was accored, and Moses spake the other eight commandments; but God assisted his voice so that it might be heard over the whole camp: and thus the two first commandments were heard direct by the voice of God without any medium; but the other eight commandments were also heard from God by the medium of Moses.
All this is most clearly expressed by the following verse:

ייה קול השופר והחלפ והם נפרדו מ Spending all the
והשכפים שנענו כלפלו.

"And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice." The spirit of this verse is: when the voice of the trumpet (which was the voice of God, in communicating to them the two first commandments) sounded long, and waxed louder and louder, Israel became so terrified that they implored Moses, as stated above: the result was, that Moses spake the other eight commandments; but God assisted him by a voice.

Reader, the counting of the seven weeks, from the second day of the feast of Passover, till the Feast of the Weeks, is a part of the law of purification. We find in our law, that the person who has been defiled, though the cause of the defilement is removed, can still not be regarded as clean; but seven days must be counted towards the purification; and after the seven days the person is pronounced clean; and then the final purification in the water takes place. Even so was Israel defiled by the abominations or idolatry of their masters, the Egyptians; and notwithstanding that Israel knew the God of their fathers, and did not intermarry with the Egyptians, yet, by the erroneous doctrine of regarding the host of heaven
as mediators between God and man (as stated, p. 134. in the first treatise of this work), they paid homage and adoration to those imaginary deities. The Egyptians, by their imaginary astrology, worshipped the ram, in honor of the sign in the Zodiac in the figure of a ram, as we find, when the king of Egypt said to Moses and Aaron, “Go ye, sacrifice to your God in the land,” Moses said, “It is not proper so to do: for we shall sacrifice the abomination of the Egyptians to the Lord our God.”

“Behold, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?” (Ex. viii. 26.) Israel, having thus been defiled by their association with the idolatrous Egyptians, and having, by that intercourse, profaned the ineffable name of the Eternal God, called שם שדך אơבנ the name of four letters, were ordered to prepare a lamb openly on the tenth of the month ניסן in the presence of their cruel task-masters, notwithstanding the danger of exasperating them by the devoting to slaughter of what the Egyptians considered a sacred animal; and this lamb so prepared, being kept four days, was to be slain on the fourteenth. During these four days, therefore, the Israelites were exposed to great danger from the irritation of their oppressors, and, in fact, were venturing their lives in a peculiar manner, as they were rendered unable to defend themselves, had the idolators fallen upon them, by the illness resulting from circumcision, to
which they had submitted, in order to be qualified to partake of the Pascal Lamb.

The lamb having been slain, its blood sprinkled on the door posts, its flesh eaten on the night of the fifteenth, and its bones preserved unbroken, that its skeleton might at once be known as that of a lamb, and Israel having departed, according to the promise of the God of their fathers, the cause of their pollution was wholly taken away, and they were ordered to count, from the 16th of the month, seven weeks for their purification from this great national defilement, being seven times more than the seven days which are necessary to be counted in the ordinary purification from personal pollution. The days of purification ended on the fifth day of Sivan, and on the sixth, they were completely purified.

It is an established custom to pass the night of the Feast of the Weeks in the study of our holy law; and it is also customary to decorate the Synagogue and our dwelling-houses with spreading grass and flowers, and erecting trees in honor of this feast, which is also called the feast of the first ripe fruit.

הַלּוֹחַ֥ תּוֹנֵ֥ית

*The Law of the Fast Days.*

As the Fast of the Day of Atonement is peculiarly distinguished from all other fast-days, viz. it is the only fast-day recorded in our Sa-
cred Law, and ordered to be kept holy as the Sabbath. It is also absolute, not depending upon, or originating from, any occurrence, as all the other fast-days; it is therefore not incorporated with the other fasts, and a separate section will be devoted to it called—

The fasts, generally called the four fasts originating from sorrowful events, will be abolished at our redemption, and the restoration of that which we have lost; as predicted by the prophet:

Thus saith the Lord of Hosts, the fast of the fourth month, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah, joy and gladness, and cheerful feasts: therefore love the truth and peace.” (Zech. vili. 19.)

The fast of the fourth is called the Seventeenth Day in Thamus, the fourth month of our ecclesiastical year, the day when Jerusalem was taken by the Romans; but in the time of the first temple, the city of Jerusalem was broken up by the king of Babylon on the ninth of the same month.

The fast of the fifth month is called the ninth day in the fifth month Aab, the most lamented day, when the first Temple of the Lord, the king’s palace, and all the great palaces were destroyed and burnt
by Nebuzaradan, the servant of the king of Babylon; and the second Temple was destroyed and burnt by the Romans nearly five hundred years after, on the same day of the year.

The fast of the seventh month is called the Fast of Gedaliah, on the third day of the seventh month, Tishry, the deplorable day when that just and pious man (Gedaliah), after having been promoted by the king of Babylon as lord over all the Israelites that were not carried away captives, with the promise of his gracious protection, was treacherously killed, with all the Israelites and Chaldeans that were with him, by Ishmael of the royal party; and in consequence of that event, all the Israelites that were in the land fled into Egypt. Our Sages observe—

נודלי חיותו חיזותי ישיבת ביתה אלוהים.

"The death of the righteous is to be lamented as the burning of the house of God."

The fast of the tenth month is called the tenth day in the tenth month Tevath, the day when the king of Babylon came with his host, and encamped and built forts against Jerusalem round about.

I must not omit to remark, that the men commissioned by Moses to survey and search the land of Canaan, returned to the camp of Israel on the ninth day of the fifth month, when they excited the people by their calumnious report to murmur and rebel; and their perverted heart caused them to weep that night without cause or reason: that
very day was therefore appointed as an act of retaliation, to be a day of woe, calamity, weeping, and lamentation, to their descendants, if they should transgress: and, agreeably to that decree, both Temples,—the first by the Chaldeans, and the second by the Romans—were destroyed and burned on the same day: and to that very night the prophet Jeremiah pointed, in Lam. i. 2.—

בכה הכה בלילה שיר הבאה בימים שורב
“She weepeth sore in that night.”

The fast of the ninth day in the fifth month, Aab, must be performed scrupulously, and with more rigid accuracy and strictness, in many points, than the other three specified.

The fast of the three is kept from day-light till evening: but the fast of the ninth day in Aab is kept from evening till evening.

The five afflictions observed on the day of atonement must also be observed on that fast-day, which are—

אכילה · שורת · שعاط · נגילה · מנוחת המסה

to abstain from eating, drinking, washing, putting on shoes, and to be separated from all nuptial commerce.

The fingers only are permitted to be washed, as requisite to the performing of prayers. That fast-day must also be observed as a day of sorrow and mourning, which is to be performed in the following manner:—before the beginning of the fast in the evening, a meal called שעתה המפשקת consisting of some
fruit, and bread and water, is to be served up in deep silence before the master of the house, and the men of his household, when sitting on the ground, on a sackcloth without shoes.

The Lamentations of Jeremiah, and other selected laments are read in the Synagogue in that night, by a small wax-light in a sorrowful tone suitable to that occasion. The forenoon of the fast should be passed in all acts of mourning in the Synagogue, and at the same time all traffic and mechanical work is prohibited according to the law of mourning. Some pious persons keep the afternoon with the same devotion. The phylacteries and the шאלים שלצולא.hu דנהתי the shawls of the memorial fringes which are not used in the morning, are used at the afternoon prayer, when the hands and face are permitted to be washed as usual. When the fast-day of the month Aab happens to be on a Sunday, when the religious ceremony of the כבוד the Sabbath from the working-days cannot be performed on Saturday-night as usual, the blessing over the light must be made before you begin to read the lamentation: You must not forget לואזראים אדנא to vindicate the justice of God by the words בורא רבי והמאור “Blessed is the true Judge!” before you begin to read the lamentations of Jeremiah.

Pregnant women, and those that give suck, are permitted to eat on all fasts if required by them. But on the fast of the ninth
day in Aab, it is their absolute duty to fast, except in case of illness or necessity, and in that case the opinion of the physician and the presiding Rabbi should be consulted. Children are also not quite exempted; and if they are not able to fast the whole day, they should fast part of the day, according to their age and ableness. Whoever beholds the holy Temple, the city of Jerusalem, or any other cities of Judah, in their present destructive state, must rend his clothes, and never sew them up properly.

Your buildings, banquets, festivals, and all your rejoicings should not be complete, so as to have something deficient, and as a mark of our sorrow and mourning for our holy Temple, and the city of Jerusalem, and our lost glory:—

כַּלְכָּלָה אֶלֶּה, וּפַרְשָׁא-בָּשָׁתָה. רָדְתָה בָּשָׁתָה.

“For he that mourns for Jerusalem, will participate in her glory.”

הָלֵבָּת רַאֲשׁ הַשָּׁבָּתָה.

The Laws of the Feast of the New Year.

That solemn day, agreeably to the number of its virtues, bears three appellations: — the first name (which corresponds with the two others) is יָם הָרְוָעָה, the day of blowing the trumpet, as is recorded —

בְּחָרֵם הַשָּׁבִי אֶלֶּה, לְחָרֵם הַשָּׁבִי, מֹלַכָּה דַּעְשֵׁה וּיוֹ חָרֵם לְכָּנָף:

כָּלַּלֲכָּלָה עַבְרָה לְאֶשֶׁר יִוְּמָה: יָם הָרְוָעָה וּיוֹ חָרֵם לְכָּנָף.
"And in the seventh month, in the first day of the month, ye shall have an holy convocation; ye shall do no servile work; it is a day of blowing the trumpet unto you." (Num. xxix. 1.)

The second name of that solemn day is ראי Jaune, the beginning of the first day of the year, as recorded in the Mishnah:

בשנים ובשביתות ראש השנה וחדש

"The first day in Tishry is the beginning of the year," as received by tradition from Moses, our preceptor, and his sublime council. By that divine authority (as stated in the second treatise), corroborated by astronomical demonstration, this day was established as the day of the creation of the world. The above truth is forcibly intimated by the following communication, from God to Moses and Aaron:

"And the Lord spake unto Moses and Aaron in the land of Egypt, saying: this month shall be unto you the beginning of months, it shall be the first of the months of the year unto you." (Exod. xii. 1, 2.)

The Divine communication doth not express that this month (נisan) shall be the beginning of the year (as supposed by some), but the beginning of the months; and it is very probable that the above Divine declaration is repeated for that reason: and the second
part of the verse must be considered as the explanation of the first part, namely; — it shall be the first of the months of the year unto you, but not to the year itself.

The peculiar expression of the word לֶבֶן in the above verse: “It shall be the first of the month unto you,” plainly indicates, that the declaration has no concern with the Creation, nor with the שָׁנָה גְּבוֹשָׁיָה natural year, which must be common to all nations.

All this is conclusive, that the dignity granted to this month (גֵּס Nissin) to be called the first of months, was in commemoration of our redemption from Egypt, the house of bondage; and our exaltation to become servants of the Lord, and to be called: 스ַגְלָה מַכֶּל הַעֲבָדִים, מִמַּלְכָּה בְּהֵיתוֹ, נִיחוּד קריתו "A peculiar treasure, a kingdom of priests, and a holy nation"; consequently, the month Nissin must be called the first of our ecclesiastical year; but the first day of the month Tishry is the beginning of our שָׁנָה גְּבוֹשָׁיָה natural or civil year.

This day (by traditional authority) is also called — וי בְּיוֹדִיד the day of judgment: the day which the Lord of Hosts has chosen to investigate the yearly actions of all human beings, to weigh their merits and demerits; by which the fate of nations, countries, kingdoms, empires and individuals, is decided; — as it is said —

"נהל אַמְרַת בַּי בָּי הַלּוֹדוֹעָה יִדְרֹב אָדָם אֵין לְדוֹעָה, וְאֵין לְדוֹוָעָה, יִדְרֹב לֺעְשַׁב אֵין לְשֹׁוֹת נְכָרָה כְּפֶדָּה לְדוֹוָעָה " לְדוֹוָעָה.
“And in this day, the decree is passed against provinces and countries,—which are to suffer by the sword, and which are to enjoy peace; which are to suffer by famine, and which are to enjoy an abundance; and the fate of individuals is also determined.”

This truth is fully confirmed by the words of the inspired psalmist, lxxxii. 3—4.

הקש יבוחש שופר בכמה לוה חונן בק חוטארל
רוא, משמש לאליה יבק

“Blow upon the trumpet in the new moon, in the time appointed, on our solemn feast-day; for this is a statute to Israel, and a day of judgment to the God of Jacob.”

After the ceremony of blowing the trumpet, we declare the reason thereof by loudly proclaiming

ויהי הדוק תבל החמש למשה לדעתי פֶּם צור שולימ י":

“This is the day of the creation of the universe, and consequently the anniversary day when the Almighty God formed this extensive empire, and established himself over it as a king, a father, a provider, a benefactor, a preserver, a redeemer, and a judge.”

We proceed to point out another reason of our blowing the trumpet, by proclaiming that this is also a day of judgment when all mankind are summoned to stand for trial before God.

The trumpet is therefore blown to give the alarm, and to make us awake from yearly slumber or lethargy, to return to our God with a full repentance of our base actions, and to reconcile ourselves
to our merciful Father, with a contrite heart; for our king and father requires no more than a sincere confession, as we find it said—

כֵּלֵ֥ל אֶת פִּימוּת הַרְשָׁעַתּ֥וּ יַעֲשֶׂנֶּ֖ב אֶל הֲוָ֣א

"Take words with you and return unto the Lord." (Hos. xiv. 3.) We find also—

כֵּלֵל אֶת פִּימוּת הַרְשָׁעַתּוּ יַעֲשֶׂנֶּ֖ב אֶל הֲוָ֣א

"For I delight not in the death of the wicked, but that he return from his ways, and live; and this particularly relates to the ten days of repentance and penitence, from the new year unto the day of Atonement. It is so expressed by the prophet—

וַיָּרֶם הַשֶּׁבֶט הַגִּבְרָיוֹת כִּרוּבָׁ וְיָוֹם רְשָׁעַתּוּ יַעֲשֶׂנֶּ֖ב אֶל נַעֲשֶׂנֶּ֖ב אֶל הֲוָ֣א יִרְוְטוּ

“Seek ye the Lord while he may be found; call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.” (Is. lv. 6, 7). The blowing of the trumpet is also to remind us to live and to act according to the dictates of our holy law which the Lord our God condescended to deliver himself unto us on mount Sinai by the sound of the trumpet, as recorded—

וַיִּרְבָּה הַשֵּׁבֶט הַגִּבְרָיוֹת כָּל הָעָלָּמִים יִמְרָא הַגִּבְרָיוֹת כָּל הָעָלָּמִים

"And when the voice of the trumpet sounded long
and waxed louder and louder, Moses spake and God answered him by a voice.” (Ex. xix. 19.) This ceremony will also fill our souls with hope and delight in anticipation of our expected redemption, when we shall be fully reconciled to the Lord our God, and shall return to our former dignity and holiness; which redemption will also be accompanied by the sounding of the great trumpet, as we find in holy Scripture—

"And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem." (Is. xxvii. 13.)

The commandment of blowing the trumpet on this solemn day will then remind us—

"That the Lord is our judge, the Lord is our lawgiver, the Lord is our king, he will save us."

It is an established custom, that in the first night of our new year, the master of every house should distribute (at table after קידוש sanctification) to every one of his house-hold a part of an apple dipped in honey accompanied by the following short prayer:

**May it be thy holy will to grant us**
a new happy year as sweet as honey. The faculties of our mind are affected by our five senses; and as the above short prayer is performed at table, the sweet taste of honey was deemed a proper stimulus to say it with devotion: the following custom must also be considered in the same moral sense, namely, the ceremony of going, in the afternoon of the first day of the New Year, to the sea or river, and performing the following prayer—

"Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage: he retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depth of the sea: thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Mich. viii. 18, 19, 20.

The above prayer: "And thou wilt cast all their sins into the depth of the sea," will probably be said with more devotion in sight of the sea. All our customs are founded on wisdom, and should therefore be strictly observed.
The Laws of the Day of Atonement.

On the tenth day of Tishry, the first month of A. M. and the seventh of our ecclesiastical year, is the Day of Atonement, as commanded in our Divine Law:

"And the Lord spake unto Moses, saying, verily on the tenth day of this month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever
soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings. It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.” (Lev. xxiii. 26, 32.)

It was on the tenth day of the seventh month Tishry, when Moses came down from the mount Sinai, with the second tables of stone, containing the Ten Commandments; and also with the joyful tidings of the Divine pardon for the enormous crime of the golden calf; and, as a mark of their reconciliation to the God of Israel, and their restoration to his favour, he brought with him the Divine order—

ינשה ילה מקדים רשבניה בורכם.

“And let them make me a sanctuary (the tabernacle) that I may dwell among them.” (Ex. xxv. 8.) As no account is given in Scripture, of the date of the going up of Moses into the mount, nor of his coming down at various times, and as it is left to the abilities of the biblical scholar to discover it, I find it, therefore, requisite to collect the verses relating to that account, in order to prove the veracity of the above date.

On the sixth day of כשבאן, the third month of our ecclesiastical year, we received the Ten Commandments: the following day Moses went up into the mount, according to the order of God—
"Come up to me into the mount and be there; and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." (Ex. xxiv. 12.) Moses remained on the mount forty days and forty nights, which ended on the seventh day of the fourth month, Tammuz.

And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant, and the Lord said unto me, Arise, get thee down quickly from hence, for thy people which thou hast brought forth out of Egypt have corrupted themselves. (Deut. ix. 11, 12.) And when Moses came down nigh unto the camp, and saw the calf, and the dancing before it, his anger waxed hot, and he cast the tables out of his hands, and brake them beneath the mount.

"And it came to pass on the morrow that Moses said unto the people, ye have sinned a great sin: and now I will go up unto the Lord; peradventure I will make an atonement for your sin." (Ex. xxxii. 30.)
Moses went up accordingly on the eighteenth of Tamuz, the fourth, and remained again forty days and forty nights in constant prayer, which ended on the twenty-ninth of the month of Aab, the fifth, as recorded:—

"Thus I fell down before the Lord, forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you." (Deut. ix. 25.)

At the end of the second forty days and forty nights we find—

"And the Lord said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were on the first tables which thou brakest; and be ready in the morning, and come up in the morning unto Mount Sinai, and present thyself there to me on the top of the mount." (Ex. xxxiv. 1. 2.)

According to the Divine order, Moses went up to receive the second tables of the testimony on the first day of the month Elul, the sixth, and remained there again forty days and forty nights which ended on the tenth day of the month Tishry, the seventh, as we find—
And I stayed in the mount, according to the first time, forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy thee. (Deut. x. 10.)

Our celebrated commentator Rashy, in elucidating the above verse, observes that the words כים וראשיות according to the first time, indicate that the last forty days and forty nights were in the favour of God again, as the first forty days and forty nights before the crime of the golden calf was committed; but the second forty days and forty nights were in anger of God.

Thus, as the enormous crime of idolatry was pardoned, and Israel restored unto the favour of the merciful God of Israel, and as a testimony before all nations, of Israel's reconciliation to their God was marked by the delightful Divine order, "On the tenth of the seventh month Tishry, let them make for me a sanctuary, and I will dwell among them." This very same day was therefore peculiarly established as a day of atonement throughout all their generations.

The ten days מראש החשון from the Feast of the New Year till the Day of Atonement, are called ימי תשובה the ten days of repentance and penitence. Our learned have divided the days of judgment or justice into three classes, viz. —
the fate of empires and individuals is decreed on the feast of the New Year, but these decrees are still suspended till the Day of Atonement, when it is sealed (a figure of being confirmed); yet the merciful God who delights not in the death of the ungodly, but that they should repent and live, has deferred the delivery of the fatal decrees to be executed till the seventh day of the Feast of Tabernacles, which is denominated the day when those fatal decrees are given over to be executed.

Observe, the Omnipotent God who created time, cannot be in want of time; and, therefore, the appointing of days for judgment is inconsistent with his Divine nature; but all this was a kindness and a favour of our merciful God conferred on man to appoint him a time to examine his conduct of the whole year, to repent of his errors and to become reconciled to his God.

We are ordered to feast well on the day before the Day of Atonement, in order to gain strength to fast; also to change our dress for the best, in honour of the Day of Atonement and the Sabbath of rest, and to show our confidence in our God, who will determine our decree, to enjoy a happy, long life.
The fasting and resting of the Day of Atonement is a complete day; as it is recorded:—“From evening unto evening shall ye celebrate your Sabbath.”—

The spirit of that verse is, that the virtue of the Day of Atonement itself, with a sincere repentance, will cleanse him from all transgressions relating to God only; but transgressions between man and his fellow-creature require absolutely the reconciliation of the offended.

And he must still add from the workingday to the holiday, which is now established to amount from an hour to an hour and a half before night. One of our commentators observes, as the two letters ו vau and nun, at the end of a noun, are diminutive letters; as, איש איש a man, איש איש a little man; צבע צבע green, צבע צבע greenish; so are the two words שבת שבת the day of rest, and שבת שבת the small time of resting, which is added from the working day.
The Fast of the Day of Atonement includes the following five afflictions:—to abstain from eating and drinking; washing the hands, face, or any part of the body, except the fingers, which are permitted to be washed, as requisite to perform his prayers; not to put on his shoes; and to abstain from all nuptial commerce, for this is a day of forsaking, sin, iniquity, and transgression; a day when the children of Israel should be like angels, free from hatred, envy, malice, and contention.

On the Day of Atonement every one must confess his sins ten times; five times in five prayers by himself alone, and five times with the congregation; corresponding in number with the ten days of repentance.

A girl at the age of twelve years and one day, and a boy at the age of thirteen years and one day, are bound to observe all religious duties, and they must fast the complete day. At the age of eleven years, whether male or female, they should be trained up to
all religious duties; and also to be tried if they are able to fast. At the age of nine or ten years they should fast a part of the day, according to their strength.

Pregnant women and those who give suck are obliged to fast, and, in case of illness, are considered as all other persons.

“A woman, in the first three days of her confinement, must not fast at all. From three till seven days it depends on her own declaration if she is able to fast or not; but after seven days she is considered as all other persons.

When pregnant women or any other sick persons are ordered (to avoid danger) to eat on the Day of Atonement, they should take a small portion at one time (if it will relieve them); and with a certain delay between one time and the other, in order to prevent them from eating or drinking such a portion at one time, as would render a healthy person guilty of the cutting off of his soul from among his people.

I find it requisite to elucidate, in this section,
Eternal God, so often repeated by the children of Israel on the Day of Atonement.

Moses asked of the Eternal God: "I beseech thee, shew me thy glory;" to which the answer of the Lord was:

לֹא תְכַכֵּל לִצְבְּעָה אֲחֵי פֶּן יְכִלוּ רָאָיִן הָאֵדָע וְהָיָה;

"Thou canst not see my face (alluding to the Essence of God), for there shall no man see me, and live:" —

אַתֶּכָה אֲחֵי אָסְרֵי, וְפָנֵי לֹא רָאָה.

"but thou shalt see my back or behind me," i.e. what I am not, or my works; but my face, i.e. my Essence shall not be seen. At the same time, the following Divine favour was granted to Moses:

וַיהי אָנָא אֶעְבֶּר כָּל מֹסָף וְשָׁמַע פֹּנֶךְ ‏כְּרָא חֵטֵא בְּשָׁמַיָּהוּ;<

"And the Lord said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." (Ex. xxxiii. 19.)

God instructed Moses, accordingly, in the thirteen Attributes, accompanied with the Divine promise:

כְּלָה וּמַשְׁמַע בְּנֵי כָּפִיר הָוָה לִפְנֵי הָוָה כֵּעָה;

"When my children shall proclaim the following thirteen Divine precepts before me, with the intention of imitating them they shall be heard:" these attributes are specified in the following order:

יַעֲבֵר הָיָה לְפַנּוֹקֹדָה, וּלְפַנּוֹ אַל הָוָה וְהוֹמָד, אָדָם;

 consolation, and the Lord shall make known the law, and declare the statutes, and the judgments;
And the Lord passed by before him and proclaimed—

"And the Eternal, in the attribute of mercy towards man before he sinneth; di l'asher shatmav in the attribute of mercy, after the sin has been committed and repented of; al' rov mahat hodem. Alov in the attribute of kindness, merciful and gracious; orav hem, l'zirim hem shemay l'hovat hen, long-suffering, delaying the punishment peradventure they might repent; rov hem, l'zirim hem shemay l'hovat hen, abundant in goodness to those who have not sufficient merit, and are in need of mercy; amata, l'zerek shemor ma'abot reyonot in the attribute of truth, to reward amply those who do his will: nazar hodem l'olamim reserving the blessings due to man's virtue for thousands of generations; l'zerek hodem l'olamim, l'olam, l'ashken zevim, and clearing the guilty who repent, but not cleansing those who are impenitent; pok'd, rov hodem l'olamim, rov hem, bu'ne ha'ashken ha'olam; pok'd, l'zerek hodem l'olamim, l'olam, l'ashken zevim, and visiting the iniquity of the fathers upon the children, and upon the children's children even unto the third and fourth generation—if the children should continue to walk in the way of their fathers, as we also find it expressed in another place—"to those that hate me."
It is customary to blow the trumpet after the last prayer called נטילה (Netilah) to commemorate the Jubilee that was on the Day of Atonement, and also to proclaim that the feast days do now begin.

It is also very proper to begin some work towards the erecting of the Tabernacle to go from the performing of one Divine precept to the other.

The Laws of the Feast of Tabernacles.

On the fifteenth day of Tishry, the first month of the A. M. and the seventh of our ecclesiastical year, is the Feast of Tabernacles: as we find—
And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, the fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days unto the Lord. On the first day shall be an holy convocation: ye shall do no servile work therein. Seven days ye shall offer an offering made by fire unto the Lord: on the eighth day shall be an holy convocation unto you: and ye shall offer an offering made by fire unto the Lord: it is a solemn assembly; and ye shall do no servile work therein. These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat offering, a sacrifice, and drink-offerings, every thing upon this day: beside the Sabbaths of the Lord, and beside your gifts, and beside all your vows, and beside all your farewell offerings, which ye give unto the Lord. Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on
the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day a beautiful fruit of the tree (called in Hebrew אֲרוֹג, a kind of citron), branches of palm trees, and branches of a thick-leaved tree, and willows of the brook; and ye shall rejoice before the Lord your God seven days; and ye shall keep it a feast unto the Lord seven days in the year, it shall be a statute for ever in your generations: ye shall celebrate it in the seventh month. Ye shall dwell in booths, that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God. And Moses declared unto the children of Israel the feasts of the Lord.” (Lev. xxiii. 33—4.)

We are ordered —

“Three times in a year shall all thy males appear before the Lord thy God in the place which the Lord shall choose; in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles, and they shall not appear before the Lord empty: every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee.” — (Lev. xvi. 16—17.)

The feast of the unleavened bread is called לֵי הָרָהוֹנִי the time of our liberty or emancipation;
the feast of weeks is called נֵסָיָהּ הַרְחֵדָה the time of the receiving of our law; and the Feast of Tabernacles is called נֵסָיָהּ שְׁמַעַת הָעָדָה the time of our rejoicing, which should not consist only in feasting, but also in a religious rejoicing, whereof the time of the Feast of Tabernacles is the most proper, being only four days after the Day of Atonement; wherein we are confident that the God of Israel has pardoned all our past errors and transgressions, and that we are fully restored to his favor.

The royal philosopher undoubtedly alluded to the Feast of Tabernacles when he said—

לֹא אכֹל בְּשַׁמַּהְיָה לָמָּהָר יְשַׁרְתָּה בְּלֵב מוב יִתָּם יִכְּבּוּ רְצֵה הַאֱלֹהִים אַתָּה מְנוֹשֵׁה׃

"Go, eat thy bread with joy, and drink thy wine with a merry heart: for God has already accepted thy works." (Ecc. ix. 7.)

Our learned observe, that, according to the words of our Divine Law, that Israel shall celebrate the Feast of Tabernacles, and dwell seven days in booths, "that your generations may know that I caused Israel to dwell in booths when I brought them out of the land of Egypt;" the Feast of Tabernacles should be celebrated in the month ניסן (Nissan), the first month, the time when Israel went out of Egypt: were it not for the following reason: that in the month Nissan, which answers to the month of April, the time of the spring, the generality of men are inclined to quit their houses and palaces in the cities, to enjoy
a rural life, and dwelling in country-houses, and sitting in booths erected in their gardens, to inhale the pure and sweet air of the country. At such a time of the year the dwelling in booths would be a very indifferent commemoration, whereas in the month תשרי Tishry, answering to the month October, the end of the harvest, and the beginning of the winter season, when the generality of men are quitting their country-seats to enter into the cities; at such a time the celebrating of the Feast of Tabernacles, and dwelling in booths is a very strong commemoration of Israel’s dwelling in booths (alluding also to the עננים בחור when they went out of the land of Egypt.

לפיים מעוזי שמחת ההקט. ולשמחת תנומה והבכורים:
The commandment is: “To rejoice in the feast, and also to cause the poor and needy to rejoice”; as we find —

 wspmah bahapr ‘athah b’nah yashar ‘ashur ve’matir. ’ohli
vvnr yehim v’almoni ’asher b’sherir:

“And thou shalt rejoice in thy feast, thou and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that are within thy gates.” (Deut. xvi. 14.) In this verse he is reminded by his God: I made thy four to rejoice, viz. thy son, thy daughter, thy man-servant, thy maid-servant: be not guilty of ingratitude, but make my four to rejoice, viz. the Levite, the stranger, the fatherless, and the widow.
Ye shall dwell in booths seven days: your Tabernacle shall be, during these seven days, your chief habitation to eat, to drink, to sleep, to study in, &c. &c. except when the weather proves inconvenient, and hinders you from rejoicing in your feasts: you may then quit the Tabernacle.

The Laws of the Days of Dedication.

The eight days from the twenty-fifth of כסלו the ninth month of our ecclesiastical year, till the second day of the month ניסן the tenth, were established, consecrated, and devoted, to offer thanks to the Omnipotent God of Israel, and to commemorate the deliverance of Israel from the subjection and oppression, tyranny and unrelenting persecution, of גֵּרֶם יִשְׂרָאֵל the Greek Monarchy; which, in the time of our second Temple, aimed at universal reign, and Israel became tributary to the Greeks, who, in executing the greatest cruelties, left nothing untried to make Israel violate the Sacred Law, and to cause it to fall into oblivion. Thousands of the nobles of Israel, their learned, their priests, and their women and children, fell victims, and suffered martyrdom in opposing the wicked will of that monarchy; till at last the merciful God heard the groaning of his children, Israel, and animated, by
the Divine Spirit, one Matthias, the son of Johanan, the High Priest, and his sons, and other valiant and pious men in Israel, to avenge themselves and attack (though few in number) the numerous experienced warriors and conquerors of the world, of whom the great armies of the Greeks were composed; driving them to flight, and exterminating them with great slaughter and havock, and finally clearing the Holy Land of them, and becoming independent of their cruel masters and enemies.

המשה ומשהו שליחים,aroo לفاءי הנוואים, לאה מזאו שמן הקדש, ב нарушен כמהת אסר שירויות. ייוניע לא לרזורות. לחרים על התיהת בך סחומ מצוא חותם.

After the deliverance and riddance of their cruel and barbarous enemies, they came, on the twenty-fifth day of the month Kislev, to purify and consecrate the Holy Temple; but no oil could be found, to light the temple according to law, for all the vessels had been opened, used, and defiled by the hosts of Greeks who occupied the Holy Temple, and all places adjacent to it.

It was likewise impracticable to manufacture holy oil to be used in the Holy Temple; for most of the inhabitants of Jerusalem, and its neighbouring places were defiled by the dead bodies of the numerous Greeks that were slaughtered in those places, which, according to the law of purification, would require eight days before they could be called clean, and qualified to make and prepare שמן קדיש holy oil.
Providentially, a small bottle filled with holy oil was found sealed up with the seal of the High Priest, sufficient to light the מַנְנוּרָה candlestick one day; but it was the will of the Almighty God to shew respect and care for his people Israel, and for his Holy Temple, and the quantity of holy oil sufficient for one day lasted for eight days, till they could procure clean and holy oil.

The following ordinance was therefore established by the great council called סַנְחֶדְרִין Sanhedrin, founded on the law of God, and by the Divine authority, under the precept —

לֹא תַעֲרֹר מַצָ' חָיָב אָשָר יָדָיו לָחוּץ לָךְ וְיִשְׂרָאֵל

"Thou shalt not decline from the word which they shall tell thee, to the right hand nor to the left."

(Deut. xvii. 11.)

כָּל בֶּן גֹּזַל מְשֻׁרָאֵל חָיָב לְאִירָלִים גָּוִית חֵכָה בָּחֹד
בִּיתוֹ לְפֵרְסָם הָכָּה וְזֹכְרָה מַנְמֵר הָסְדֵּר לְיָשַׁר קָי
וֹךְ יִשְׁמֹר לְחוּץ

It is incumbent upon every master of the house to light up רָוֹן the lights of the days of dedication in his house; but it is still more proper, if possible, that every male child who is already trained up and qualified to observe the law, should also light them, which is performed in the following manner:—begin the first night to light one on the right side of your candlestick; add to it, during the eight days, one every day; observe, that the ברכה blessing should be made over that light which is added, at the same time declaring—

הנָּרָת הַלְּוָלָה יְדוּשׁ שְׂדֵר וְזֹכָה לְנָרָת הַלְּוָלָה שְׂדֵר וְזֹכָה
that these lights are holy, and it is unlawful to use them to any purpose of convenience, but only to make manifest the Divine Providence, and to offer thanksgivings and praises to the Holy One of Israel for the above miracle.

These days were not established as days of rest, but to offer up praise, and render thanks to the Eternal God of Israel: They are distinguished from other days by adding whole Psalms and reading whole Psalms, i.e. the Psalms ordered to be sung on our feasts and holidays. And on these days it is forbidden to fast and mourn in them.

The Laws of Prayers.

It has been observed in the introduction to the second part of this work, that the Laws of Prayers will be placed near the Laws of the days of dedication, in imitation of the celebrated work called עלות תפילין, the two tables of the covenant.

It is incumbent upon every Israelite to offer up to God three times a day three.
eighteen blessings, as established by the Ashkenazi community, containing the prayer for the annihilation of apostates and Epicureans. These prayers are the morning prayer, the afternoon prayer, and the evening prayer, corroborated by the words of the inspired Monarch: "עֵשָׁה בִּשְׂדֵה יַעֲבֹרִי אֶפְשָׂר, "The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even." (Num. xxviii. 4.) that Abraham established the morning prayer, Isaac the afternoon prayer, and Jacob the evening prayer.
The evening prayer is to agree with the burning of the limbs and the fat upon the altar, during the whole night; והפלת מוספי ירחי ושבת וים and the additional prayers of the first days of the months, and of the Sabbaths and feasts are to agree with the additional burnt-offerings of the day, and since we have lost the Temple, and the offerings have ceased, these prayers have been substituted instead of our offerings and sacrifices, agreeably to the words of the prophet—תקו עמכם דבריך רוחו אל אליו ושלאmah פורים שפונים "Take with you words, and return to the Lord; and we will substitute the prayer of our lips instead of calves." (Hos. xiv. 2.)

It is improper to go to the house of any person for the purpose of saluting him_before his morning prayer; but if one has some business to transact at his house, or if one meet him in the street, he shall salute him with the words — צארא טבא להימ, or wish him good morning, but not with the word שלום (Shalom) which is a name of God, and not to be spoken to any person before his devotions. Before his morning prayer it is also proper to avoid bowing or paying a compliment to any person. It is very proper to stand in prayer before the Omnipotent God, כﬠיבדא קמה פה, in a humble posture, שעני למשמ, יربح למשמ, his eyes directed to the ground, and his heart to heaven. לעלם יוחהו והרוחה מעני, והיה כר ותחתל let him, before he performs his prayers, distribute some charity to the poor, agreeably to the words
THE FAITH OF ISRAEL.

When you meet in your prayer with the ineffable name of God, namely, the name of four letters, your mind must be directed to the explanation of that name according to the word commonly spoken in place of it, which is, that he is the Lord of the universe, and also to the explanation according as it is written, which is, he is, he has been, he is, and he will be, or the Eternal. The name אלהים God, signifies that he is the Omnipotent, and that all power and might and strength originate in God, who is the source of all power.

As these prayers are instituted instead of the offerings, they should be performed with the same care and virtue as קרבן the burnt-offering itself. The prayer of the eighteen blessings, must be presented standing as by the offering; a constant place should be fixed where one should stand to perform his prayer, as the sacrifices had their fixed places where they were slain, and the blood of them sprinkled, he should also have peculiar garments appropriated to his prayer, to agree with the
priestly garments, and particularly that his mind should be filled with awe and reverence, and to know that he stands—

לָרוּמְיוֹ מַלְּאֵךְ חָלוֹלִים נְדוֹרָה בֵּרוֹרָה הָאָדָם
Before the king of kings, the Holy One, blessed be He; and to clear his mind from all strange thoughts during the time of the prayer, as any strange thought renders the offering פסלה defective, and is an impediment to its being accepted.

ולשֶׁבֶר בָּעָל לְבָכָהּ וְיִתֶּלֶת שְׁכַוֵּית בַּעֲרוֹבָהּ
And to serve him with all the heart, requires him to direct his prayer to God; for prayer requires the attention of the heart: this service is therefore called עבידה labour, for it requires very great efforts to keep the lips and mind in unison during his prayer, Imitate therefore our holy and pious men, who reflected בְּרוֹפֵּס הַיָּד וַיַּעֲבֹרֶהָ on the greatness of their God till their mind was filled with awe and reverence, and prepared to offer their prayer as a substitute of an offering to God in our Holy Temple.

The Law of Purim.

The name מַרְיָם (Purim) is the plural of the word מַרְיָם pur, which is lot, as For Haman and his wise men cast lots to know the most proper day in the year, when the general massacre and total
annihilation of the
Judeans or Jews should
take place, which was determined to be the thirteenth
of the month אדר (Adar), the twelfth of our ecclesi-
astical year; as it was the will of God

כ מפר הוא נפש לירחי

that the lot which Haman cast turned to our advan-
tage; and the very same day was appointed for the
Jews to be avenged of their enemies. In the pro-
vinces, the Jews destroyed their enemies, by order of
the king, on the thirteenth, and rejoiced and feasted
on the fourteenth; but in Shushan, the king’s resi-
dence, they destroyed their enemies on the fourteenth,
and feasted and rejoiced on the fifteenth. The thir-
teenth was ordered as a fast-day, to commemorate the
fasting of Esther, and the two following
days, the fourteenth and the fifteenth, were established
by Mordecai and Queen Esther, and sanctioned by
the men of the great congregation, to commemorate their miraculous delivery from total
annihilation, and that they should be distinguished
by reading the history of Esther, and be celebrated
with feasting and rejoicing, sending portions one to
the other, as a mark of concord and fraternity, and
distributing amply charity and gifts to the poor and
needy, to enable them to provide for these days, and
to rejoice and feast as well as their rich brethren.

It is incumbent upon both sexes, and even children,
to hear the reading of the history of Esther, even those who are constantly occupied in studying the law, and are therefore exempted from other duties, are obliged to hear the reading of the history of Esther; which must be read in the night, and repeated in the morning of the fourteenth; but in Shushan, the king’s residence, and those cities that have been fortified in the time of Joshua, the son of Nun, the reading and feasting should be on the fifteenth.

אֵין אָמוּרֵים הֵלֶּל עָלָי חָנָם הָנְעָשָׁה בָּחוּרָה לָאָרוֹן.

That part of the Psalms called הֵלֶּל (Hallel), ordered to be sung by the congregation in the Synagogue, on all our festivals and holidays, are not to be said on that day. The reason thereof, that הֵלֶּל (Hallel) begins with the words שֵׁם יְהוָה הוָאָלָל עָבְדֵי יְהוָה "Praise ye the Lord; praise ye, servants of the Lord;" and as at that time, notwithstanding our miraculous escape, and the prevailing over our enemies, we remained still subjects and servants to the King of Persia; therefore the reading of the history of Esther is instead of הֵלֶּל (Hallel), and answers the same purpose. That history must be read from a roll of parchment written with care and perfection, equal to our ספר תורה Sacred Law. The blessing before the reading, to the Holy One of Israel, and their Almighty Redeemer, is to be made by the reader, and answered and affirmed by the congregation with the word אָמַן (amen).
The congregation must hear the reading attentively, and many verses, after having been heard from the reader, are to be repeated by the congregation with shouts of joy and gratitude to God to declare and make manifest the miraculous escape from the intended general massacre of all the Israelites, both young and old, little ones and women, in one day, and the spoiling of their property; and praises are to be offered to the Lord God of Israel, for having delivered us in those days from death to life, from darkness to light, from grief and sorrow to joy, from a state of debasement and degradation to a state of exaltation; as it is recorded in this history — that all the princes and rulers reverenced the Jews; for the fear of them fell upon all the nations, according to the words of God:

“And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them, and to break my covenant with them: for I am the Lord their God.”

(Lev. xxvi. 44.)

We find in the volume of Megilah that on the first day of the month Adar, the twelfth, it was usually proclaimed, that the time is near that every Israelite should bring to the treasurers of the Holy Temple his
the half of a shekel (Shekel) a certain weight of silver, in order that every Israelite should have his share in קרבן הים the daily sacrifices that were offered in the Temple, morning and evening; for with that silver were bought the daily sacrifices during the whole year, from the first day of ניסן Nissan till the next ניסן Nissan.

In memorial of that, it is now customary for every Israelite to bring his מלחים והשך half of a shekel, before the reading of the מגילה Megilah, to the Synagogue, where the treasurers of the synagogue attend to receive it. Our sages observe the great difference between king Solomon the wise and Ahasuerus, king of Persia and Media: the first said—

החריתCarol למלעך ליישם בטן את בשרו ולב נגף והחכמה

"I sought in my heart to strengthen my flesh with wine, yet leading my heart with wisdom" (Eccl. ii. 3): so as the wine should not strike to the heart. But king Ahasuerus conducted himself very differently; he drank till the wine struck to his heart, and כחםلعب מלך המלך ובין when the heart of the king was merry with wine (Est. i. 10.), which was the cause of the sorrowful event of the death of the queen Vashti, and the great grief and sorrow of the king. Let the words of our sages serve you as a valuable lesson: namely, that whenever you rejoice and feast on מפורים Purim, or on any other festival, let the wine strengthen your flesh, but beware that it strike not to your heart; you will then act according to the Divine precept.קברון עשויה
The Laws of Charity.

The Laws of Charity are placed among the laws of Purim (in imitation of the celebrated work, called the two tables of the covenant, as observed in the introduction to the second part).

"If there be among you a poor man of one of thy brethren within any of thy gates, in the land which the Lord thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand against thy poor brother; but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in that
which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all thou puttest thine hand unto. For the poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land.” (Deut. xv. 7—11.)

We are instructed by the royal moralist:—

“The rich and poor meet together: the Lord is the maker of them all.” (Prov. xxii. 2.) The spirit of this verse is: Let not prejudice suppose that the state of poverty should always be considered as a chastisement, and consequently an act of retributive justice; for the Lord (which ineffable name of God is מִדְחָר הָדוֹרָם the attribute of mercy), makes them both rich and poor; which may be compared to a wise and skilful physician, who, after having well examined the constitution and cause of illness of two patients under his care, prescribed for one a high and rich diet, and for the other, a low and poor diet, for their cure and restoration to health.
We may yet discover in the above verse more valuable information. The royal moralist has placed before us the dangerous effects of wealth and poverty.

"Two things have I required of thee: deny me them not before I die: Remove from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me; Lest I be full, and deny thee, and say, Who is the Lord? (the dangerous effect of riches) or lest I be poor and steal, and take the name of my God in vain." (Prov. xxx. 7—9.)

The moralist has therefore likewise instructed us of the salutary effects of both conditions, the opulent, and the indigent; and, which may also be regarded as a preventive and antidote to the dangerous effects of the two conditions, as stated in the last verse: namely, "טישׁי ורֶשׁ נבָּשׁוּת. " the rich and the poor meet together," there the word נבשׂוות (meet together), is expressive of the free access and admittance of the poor to the rich. The word נבשׂוות alludes to the circumstance that the rich meets the request of the poor in relieving him from his distress, and accompanies that relief by a kind reception and consolation.

The term נבשׂור Maker, in the English text, signifies also in the Hebrew text, edifier, rectifier, and im-
prover; and the second part of the verse bears the following sense: that the Lord has established in this world the rich and the poor, in order that the one should be edified by the other, viz.: the poor by his humble condition, and the rich by acts of charity and benevolence: they will also be prevented from the above specified dangerous tendency, the poor having been kindly received, consoled, and relieved, will most probably not venture his life nor honour, by stealing; and the rich, who has already made the acquisition of meekness, to countenance the poor, and to patronize him, according to the will of God, will surely not deny God.

The construction of the above verses is founded on in the following words of our Sacred Law: —

"And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard: thou shalt leave them for the poor and stranger: I am the Lord your God, ye shall not steal neither deal falsely, neither lie one to another, and ye shall not swear by my
name falsely, neither shalt thou profane the name of thy God: I am the Lord. (Lev. xix. 9—12.)

By a critical investigation of the above verses, we shall discover their true and genuine sense, namely, that it appears very strange that the first part of the following verses is given in the plural number, and the second part is given in the singular, as the verse—

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest;" and at the end of these, it is again in the plural, as: "I am the Lord your God:" likewise in the first part of this verse, it is in the plural; "ye shall not steal": and at the end of the same verse, it is in the singular; "neither shalt thou profane the name of thy God."

In the first verse, the proprietor of the field or the vineyard is reminded, that, as the poor and stranger are entitled to the small portion of the increase of his land, by the command of God, they should be regarded as partners in the reaping of his harvest; and this part of the verse is, therefore, placed in the plural; "When ye [alluding to the proprietor of the field, and the poor] reap the harvest of your land:" he is then commanded to treat them as partners with the utmost respect, namely; "Thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest, and thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard, thou shalt leave them for the
poor and stranger; I am the Lord your God." The end of this verse is, in the plural, expressive: 'I am the God of the poor as well as I am your God; and it is therefore my absolute desire that you regard him as a proprietor, and leave the corners of the field for him to reap.' Be cautious, therefore, to give to the poor that which is allotted to him by the Law of God, without offending or insulting him, lest you should be the cause of the dangerous effects of poverty, and accessory to his crimes; this is therefore given in the plural: "Ye shall not steal, neither deal falsely; neither lie one to another; and ye shall not swear by my name falsely. Neither shalt thou profane the name of thy God," alludes to the proprietor of the land only, and is therefore in the singular.

The many observations made on the treatment of the poor and needy, may be found in the plain and simple sense of the words of my first text; and it is therefore needless to be repeated.

I shall close this section with a valuable lesson to all men; but most particularly to men of superior qualifications and easy circumstances.

"Thus saith the Lord: let not the wise man glory in his wisdom; neither let the mighty man glory in his
might: let not the rich man glory in his riches; but let him that glorieth, glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving-kindness, judgment, and righteousness in the earth: for in these things I delight, saith the Lord.” (Jerem. ix. 23, 24.)

Experience has taught us that men of the above qualifications have often proved destructive to the world, and at last to themselves: therefore, “let the wise man not glory in his wisdom, neither the mighty man in his might; nor the rich man in his riches,” “but in that which is effected by these qualifications, which cannot be better obtained than by understanding and knowing me; and they will find, that I, the Lord, being omniscient, exercise loving-kindness; and as omnipotent, I do justice; and with my riches I exercise righteousness and charity; for in these do I delight, and these qualifications were granted to men that they should imitate my attributes.”

[The author has to apologise for inserting the following portion of his work in this place, as it ought, in strict propriety, to have appeared previously, in page 201; but ill health, during the printing of his work, prevented his giving that close attention to this latter part which he ought to have done; and he did not discover the omission till it was too late.]
The Precept of taking four Species of Vegetable Productions, and rejoicing before the Lord.

The above four species are explained typically by the learned commentators; but the first and plain reason of this precept, is, that the Feast of Tabernacles is also called the Feast of the Harvest; and the taking of the above four species, every one the best of its genus, will stimulate the rejoicing, and rendering thanks to God for the abundance of the harvest.

The seventh day of the feast is called the day when many prayers are offered up to the Eternal God for the blessing of the waters; and it is therefore customary for every one to take a bunch of willows of the brook called Hoshena, agreeably to the name of the prayers of this day: and a certain prayer is offered up in the time of beating off the bunch of willows; which
beating-off should be very moderate, in regard to the half-holidays; and, as this day is the last day of the ימי כהן ימי להורר הָדֵּבָרָם יָמִים, the whole night thereof is passed in reading Deuteronomy, Psalms, and the study of the Mishna.

The eighth day is called the Feast of Solemn Assembly, wherein prayers are offered up, that the rain should be for a blessing and abundance.

The last day of this feast is also called the Day of Rejoicing over the Sacred Law. In the time of our Holy Temple, it was likewise called — the rejoicing of the drawing of the water, according to the verse —

"And ye shall draw water with joy from the fountains of salvation." The Law of God is divided into as many portions as there are weeks in the year, and every Sabbath a portion is read, and it is on the above day that the last portion of the Law is read; it is, therefore, called the Day of Rejoicing over the Law; and it is followed immediately by the reading of the first portion, to indicate that there is no real beginning nor end to the Divine Law; for had sin not obscured the spiritual sight of man, he would have discovered the secret sense of the Law, which is but the combination of the sacred names of God; and therefore if one letter should be omitted in the סֵפֶר הָדֵּבָר הָדֵּבָה Divine Law, even from the sentence
And Timna was concubine to Eliphas, Esau's son' (Gen. iii. 21).—the sacredness of that omission, become diminished and rendered imperfect and improper to be used in our Synagogue till it be rectified; and although the above historical sentence, in its first and plain sense, might appear to you of no moment, yet, in the sacred sense of the Law of God, which entirely consists of a combination of the sacred names of the Eternal, the deficiency of one letter in that verse, is of the same importance as the omission of a letter in the Ten Commandments.

In support of the above truth, that there is no real end to the Divine Law, I shall close this section, by placing before you the coherence and connection of the last verse in Deuteronomy with the first verse of Genesis.

It is evident, that, by the wonders and miracles that God wrought in Egypt, his Holy Name, as the Eternal God and Creator, was known and feared throughout the world, as we find by the caution given to the King of Egypt 'By that thou shalt know that I am the Eternal God and Creator;' for the works of nature can only be changed by the Creator of nature: and that is forcibly expressed by the connection of the last verse with the first verse of our Holy Law:—
"In all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all that great terror which Moses shewed in the sight of all Israel;" and this proves and establishes that in the beginning God created the heaven and the earth.

Our sages, when speaking of future reward, used the following words:

"Prepare yourselves in the vestibule, that you may be admitted to the presence chamber."

This life is but the threshold of eternity, which will be an everlasting day of joy to those who abstain from sin on earth: and when the soul's great faculties and powers shall have been cultured and exercised in virtue, matured by study, disciplined by care, and made subservient to the great design, it will be removed to more congenial climes. When men's capacities shall have received their due degree of discipline on earth they will then attain their ultimate perfection, and there enjoy the harvest of their toils, rising in glory.
eminence, power, and prosperity, as they on earth excelled in virtue and wisdom.

The instinctive propensity of the soul of man, which stimulates to incessant efforts for the attainment of complete happiness, plainly intimates that permanent felicity is essential to the perfection of a divine nature; but the experience of mankind conclusively testifies that the ultimate happiness of a spiritual being is manifestly reserved for a future state of intellectual existence, and not attainable in this terrestrial life.

Vainly the human mind pursues the ardent wish, the propulsive desire—from the early dawn of opening manhood, until the declining evening of life; but unavailing are all its efforts, and ineffectual all its attempts:—it grasps at substances, and infolds a shadow. The final felicity of an immortal being can only be attained in the incorporeal regions of celestial blessedness. No situation in society, however elevated, can induce, nor rank, however dignified, command it: the sequestered peasant courts it in the retirement of his humble cottage,—the monarch sighs for its possession on his imperial throne. Death only can transmit the earth-bound spirit to its native heaven: then, and then only, will the unshackled soul realize its pious hopes, and consummate its ardent aspirations.

Man shall exist hereafter: immortal is his soul: and this eternal truth his soul had known, though never priest had preached it in his ears; nay, though
the great Creator had withheld his gracious revelation from mankind—that holy compact with his creature, man; had its inspired tongue been silent on this theme, and righteous Heaven concealed its blessed purpose, man's own internal feeling had declared the glorious truth coeval with his being.

As the faculties of the soul are only perceived by man, through the medium of its agent the body, it follows that the reward of the soul and its prosperity, when separated from the body, cannot be comprehended; and many writers have been therefore induced to represent that reward, in terms wholly relating to material things which are inconsistent with the nature of a spiritual existence.

The spiritual reward of the soul, when separated from the body, is given by our sages in the following few words—

השלום והנה אוים בו לא אכילה. לא שרהו ולא Leakage ושבים, ועפרותיהם בראשותם. ונתיי.Movie דשנהו.

In the future world there is neither eating nor drinking, but the righteous are sitting, with crowns (glory) on their heads, and are gratified by the enjoyment of the luster of the Divine Presence.

In order to render the words of our sages fully intelligible, it is requisite to place before you the following observations:—

Our Ḥevishim senses, are five—

והש חראתי. והש נשומעת. והשخير. והש חמס. והש יה´tם.
the sight, the hearing, the smell, the taste, and the touch; three of these sense bear a spiritual sense as well as a corporeal one, and are therefore used to express the Divine actions: as, רואתנו and the Lord saw (a spiritual sight), שמענו and the Lord comprehended, and ריחנו and the Lord smelled the sweet savour, i.e. he was pleased to accept the burnt-offering of Noah, or he attracted to himself the sweet savour of the good action of Noah, and it is therefore expressed by the word ריחנו and he smelled, which is done by attraction; but the two other senses, the taste, and the touch, are merely corporeal and animal.

The words of our sages are now full of intelligence, and the reward of the immortal soul is rendered clear and open, that it may be comprehended by every capacity.

The immortal soul is spiritual, and cannot be otherwise rewarded than by spiritual gratification, which consists in the enjoyment of the lustre of the Divine presence, as expressed by the words וה♖וֹתְנֵנוּ and that blissful state is perfect, and cannot be disturbed by the frailties of nature, for השעיל there is neither eating nor drinking, nor any sensual or carnal sense; that complete felicity is neither precarious nor subject to change, for דַרְיָקֶה יִשְׁבֵּנוּ the righteous are sitting,” is expressive of being established in that prosperous situation for ever; and their crowns on their heads,
indicates that their glory is not precarious; for it is only to be attributed to their virtuous actions which are the reward itself.

Is it not rapturous happiness to know that a compassionate God regards his children with parental care, and in his good time will recompense their faith, and piety? Where is the soul that rejoices not in the thought?—An age of glory for an hour of pain! In this exalted Being be all our trust—on his transcendent mercy let us repose; for happy indeed is their portion whose hope and refuge is in Israel’s God.

Shelosh Emorim Tikroim L’gurim

The Thirteen Essentials of our Sacred Law, according to Maimonides.

Thou shalt, in the first place, believe that there is above all beings, One who is the cause of all causes, and the end of each—immutable, and to whose perfections no limits can be assigned.

Thou shalt also believe that He is not corporeal, nor his power like unto ours, either of such as are intermixed or unmingled with matter.

He is one, not by unity of quantity: for, to his nature, in whatever form it may be considered, multitude and division are alike impossible.

No attribute of necessity can to him be conjoined: so as to form a component part of him.

He possesses a comprehensive knowledge of all our particulars, and, through the attributes of justice and mercy, which are essential to the character of a wise leader, he will recompense and chastise.
He is Eternal, and never has ceased to be so, and to him alone is due worship and adoration. All others have been created, and merit no worship.

Human nature is, among all mutable beings the most excellent; but that within, which is immortal, is more noble.

The seed of Israel are the people of the Eternal, the flock of his pasture, the chosen among men, and the treasure of creation. Therefore is the providence of God more particular, and his attention to their actions more minute.

Through the love which he bore towards them and their fathers, he caused them to inherit a Holy Law which knows no change.

It was delivered through Moses, the prince of all pastors; the superior of all prophets that ever have existed.

Moreover, he caused them to inhabit a chosen land, the source of all true perfection and blessings of the earth.

They have been nurtured in certain sciences, and possessed purity of knowledge; for which reason they were denominated, the first people in wisdom and science.

But afterwards, their transgressions separated between them and God. The splendour of Providence was obscured; their land was desolated, their Holy Temple destroyed, and they were led away captive by their enemies.

The nations in whose land they sojourned, held them in derision, and despised their dispersion.

But the time will come, when all their peculiar grandeur will return as in their first state; when the kingdom of the house of David shall be re-established. Then wisdom will shoot up, their glory increase and the earth will be full of the knowledge of the Lord, as the waters cover the sea. May our eyes behold it, and our virtue accelerate it!

The accomplishment of all temporal good, will be the resurrection with the same body and soul that were first united, by which will be made manifest the works of God, which are terrible and great.

Blessed be the Lord for ever.—Amen and Amen!