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THE GREAT MYSTERY;

OR,

HOW CAN THREE BE ONE?

BY THE

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PRESBYTER ANGL. ECCL.

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הַיְהוָה אֵינֶן יְהוָה :

וְהָאֵל עַל גַּב דְּקָרִינָן אֶחָד :

הַיְהוָה אֵינֶן יְהוָה :

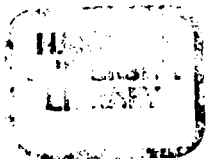
אֵלֵּא בְּהוֹיָנָא דְרוּחַ קֹדֶשְׁתָּא אֲתִידַע :

(וְהוּד שְׁמוֹת דְּהַ מַּגְבֵּי אֲמַשְׁמַדִּים) :

How can they (the Three) be One?

Are they verily One, because we call them One?

How Three can be One, can only be known through the revelation of the Holy Spirit. (Sohar, vol. ii., p. 43, versa., p. 22, s.)



1893
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P R E F A C E .

THE object of this little book is to prove, that the Jewish Church, before the Christian era, held the doctrine of the Holy Trinity as a fundamental and cardinal Article of Faith. Yea, the Jews held this doctrine pure and undefiled up to the end of the second century after Christ ; and, as contained and declared in the Holy Scriptures, it has been set forth to demonstration in their authenticated and most ancient books, as the reader will see from the quotations in these pages. Hence it is, that we do not find in the New Testament any objections raised by the Jews to this doctrine, though they rejected, so unjustly, the claims of Jesus of Nazareth to be the true Messiah.

The quotations from the Holy Scriptures, and from the Chaldee Paraphrases, as well as from other ancient Jewish works, have been given in the original languages, that the reader may be able to judge of their faithfulness.

The translation, subjoined to these quotations, is to enable those, who are not con-

versant with those languages, to see that the Gospel of fulfilment teaches no other doctrine than was revealed in the Gospel of promise.

The author of this little book requests the reader to bear in mind, that the Holy Scriptures, and nothing but the Holy Scriptures, are the basis upon which he holds that the doctrine of the Trinity is founded ; and quotations from human writings, however old, venerable, and authenticated, are only employed to shew to our brethren, the Jews, how inconsistent they are in rejecting Christianity on account of this doctrine, professing, as they do, to follow closely their forefathers, who, it is here proved, believed it necessary to salvation.

Moreover, the Christian reader will perceive from the quotations adduced from those ancient Jewish Doctors, how unfounded and ignorant is the assertion of the Unitarians, "*that the Apostles invented the doctrine of the Trinity, in order so much the more easily to gain over the idolatrous nations to their new religion.*"

No! our reply is, *the Apostles inherited their faith in the Triune Jehovah from their fathers, who had it through Divine revelation in the Word of God.*

The autobiographic form of this little book has been chosen, not only because it seemed best adapted to the subject in hand, but also with the view of presenting to the reader a faithful portrait of an Israelite in pursuit of Divine knowledge, thus giving to the exposition of these deep yet saving doctrines, life and animation. This Israelite is known to the author as his own self; and the statements with regard to him are, therefore, to all intents and purposes, matters of fact.

The writer of these pages has purposely avoided introducing quotations from the New Testament Scriptures as proofs of this doctrine, inasmuch as the Jews will never admit them as such; but the New Testament Scriptures have been, and ever will be, to the author, all-sufficient; and on their testimony, independently of any of these human writings of the ancient Jewish Church, he receives and believes this blessed doctrine with all his heart.

THE AUTHOR.

AMSTERDAM, 1863.

CONTENTS.

PART I.

PARAGRAPH.	PAGE.
1 Nathanael gives an account of himself	1
2 The effect of Divine life in the soul	1
3 Nathanael explains the plan of inquiry he pursued	3
4 Nathanael gives us a sketch of the lives of these Jewish- Church Fathers	4
Onkelos	4
Jonathan ben Uziel	5
The holy Sohar, ס' הזוהר הקדוש	5
Tikoone Hasohar, תקוני הזוהר	6
ספר יצירה, The book of the Creation	6
5 A grammatical axiom in the Hebrew language	7
6 Logical agreement between the subject and the predicate, or between the noun and the verb	8

PART II.

THE GOD OF ISRAEL.

1 Nathanael examines whether God has revealed Himself in a threefold nature	10
His name, אלהים	10
2 Nathanael's irresistible desire for the knowledge of God	11
3 The זוהר, Sohar, teaches Nathanael רזא דשלושא, the mys- tery of the Trinity explained by the word אלהים, (Sohar iii., p. 65, Amsterdam Ed.) תלה דריגן, The Three steps in the Godhead	12
4 Nathanael's reflections, and that דריגן ג' cannot mean certain attributes in God (Sohar iii., p. 281)	13, 14
5 Corroboration of the truth stated in the former para- graph	14

PARAGRAPH.	PAGE.
God is Light in His Trinity in Unity	14
Sohar iii., p. 288, versa.....	14
God revealed with Three Heads united in One	15
The Trinity in Unity proved from Ps. lxi. 12, חקני הוהו (Cap. xxxviii., p. 113, Amsterdam Ed.)	16
6 The world has been created by the ג' הוהו, the Three substantive Beings in the הוהו, in the Unity of the Godhead	17
7 Nathanael believes that there is but One God, but three- fold in His nature	21
Interpretation of Deut. vi. 4, שמע ישראל ה'	22—24
8 Explanation of the preceding paragraph: the Three Persons in the Unity of the Trinity have one will and purpose.....	24
The signification of הוהו, the higher intelligences, Angels, and הוהו, the implanted ones	24
9 R. Menachem, of Recanati, unfolds the mystery of the Trinity in the Unity from Deut. vi. 4.	25
10 In the mystery of the creation of man, the mystery of the Trinity in the Unity revealed	27
11 Nathanael meets another friend, whom he introduces in the number of his teachers	30
12 The Unity in the Trinity, and the Trinity in the Unity	31
13 Subject and predicate both in the plural	32
14 The key to the mystery of the Trinity in the Unity, and the Unity in the Trinity	33
ל' הוהו, the Three Spirits in the Godhead united into One	34
15 Only in the שכינה, Shechinah, that is, in Him, who is the brightness of the glory of God, the Middle-Pillar in the Godhead, can the mystery of the Three in One, and the One in Three, be seen	3
Philo Judæus	35, 36
16 Nathanael's determination to investigate the revelation of each of the Three self-existing Beings in the Trinity	36

PART III.

FIRST DIVISION.

PARAGRAPH.	PAGE.
1 Nathanael finds in the Scriptures, what his instructors also teach : the mystery of the revelation of each of the Three Spirits, תלו רוחן, תלו רוח, also called תלו רוח, the Three Beings, in the Unity of the Godhead	37
2 י'הו'ה, i.e., The Word of the Lord is called 'יהוה' Jehovah	38
3 מימרא ד'י, The Word of the Lord is the Creator of man and of the world	39
4 The Patriarchs believed in מימרא ד'י, the Word Jehovah	40
5 Who was the Lawgiver?	41
6 Father Abraham's faith	42
7 In whose name our Father Abraham prayed	43
8 Whom did Moses, our Teacher, worship?	43
9 Moses committed the faith of the Patriarchs to the keeping of their descendants	44
10 No oath was valid amongst my ancestors, except by the מימרא ד'י, the Word of the Lord	45
11 The reason why my ancestors swore by מימרא ד'י, the Word of the Lord	47
12 The command of the ancient teachers of Israel	48
13 מימרא ד'י, the Word of the Lord must be obeyed as God	49
14 Nathanael discovers that God never made any covenant with any of the Patriarchs, except through the mediation of מימרא ד'י, the Word of the Lord	50
15 Nathanael is led to believe that there is no salvation but מימרא ד'י, the Word of the Lord	52

SECOND DIVISION.

1 מימרא ד'י, the Word of the Lord, is מלאך הברית, the Angel of the Covenant	55
2 מלאך הברית, the Angel of the Covenant is an uncreated Being, and styled אלהים יחיד, and אדון, the Lord	55
3 There is no Redeemer besides the Angel of the Covenant	57
4 Nathanael discovers a great truth : God revealed Himself in מלאך הברית, the Angel of the Covenant	58

PARAGRAPH.	PAGE.
5 The עקדה, or the mystery of the offering up of Isaac	60
6 Nathanael visits in spirit the Mountain of Horeb	65
7 This Angel of the Covenant, מלאך הברית, is the Shechinah, the glory of God	66
8 The promise	67
9 The Angel of the Covenant is to be obeyed, for God is in Him	69
10 More light breaks in upon Nathanael's mind	73

THIRD DIVISION.

1 Nathanael discovers that מִימֵרָא דִּי, the WORD of the Lord, is not only called the מלאך הברית, Angel of the Covenant, but also מטטרון, the Metatron	73
2 Signification of the name Metatron, מטטרון	74
3 No one, not even Moses, has ever seen God ; but he saw the Metatron, who appeared unto him	75
4 מטטרון, Metatron, the first begotten of God	76
5 מטטרון, Metatron, highly exalted	77
6 מטטרון, the Metatron, is the only Mediator between God and man	79
7 שׂרִי, the Almighty has revealed Himself in no other than in the מטטרון, Metatron, the Keeper of Israel	82
8 מטטרון, Metatron, is called the Son of God	82

FOURTH DIVISION.

The Son of God.

1 עמודא דאמצעיתא, the Middle-Pillar in the Godhead has revealed Himself as the Son of God, begotten from eternity	84 and 86
2 The Son of God is from eternity, an emanation from God, therefore called 'יהוה', Jehovah	85
3 The Son of God is the fountain of light, begotten from eternity	86
4 Triumphant faith in the Son of God	91
The faithful Shepherd	92
5 R. Simeon ben Jochai's prayer	93
His Exhortation	94

PART IV.

אֱלֹהֵי הַקֹּדֶשׁ, *The Holy Spirit.*

PARAGRAPH.	PAGE.
1 Nathanael is led into the inner chamber of light	94
2 The Holy Spirit is a substantive Being in the Godhead, the Creator of the world	95
3 Inference drawn, namely, from whom the Holy Spirit proceeds	96
4 A query, namely: Is the Holy Spirit the effect of some invisible influence of God?	98
5 The Holy Spirit has all the Divine attributes	99
6 What is the office of the Holy Spirit?	100
7 How can I know God from His Word?	101
8 The Holy Spirit was from the beginning the Guide of the Israel of God	102
9 The Holy Spirit has sent the prophets, and spoken through them	103
10 The Holy Spirit shall quicken the dead	105
11 Nathanael's retrospective view, and entertains encourag- ing expectations.....	107
Conclusion, containing an Appeal	109
Error of modern Judaism. Abraham ben David teaches a little and a great God	109

THE GREAT MYSTERY.

PART I.

§ 1.

NATHANAEL GIVES AN ACCOUNT OF HIMSELF.

I HAVE some peculiar and good reasons for calling myself *Nathanael*. I am a real and not an imaginary person, and all that I am communicating in this little volume has verily and in reality taken place in my mind, when it pleased our God to bring me out of a turbulent ocean of soul-distressing doubts and fears, strivings and wrestlings with the powers of darkness and with my own heart, by nature, *stone*, (Ezek. xxxvi. 26,) into the glorious liberty of the children of God.

This was a free and gracious gift of God, as my adopted name, *Nathanael*, signifies.

§ 2.

THE EFFECT OF DIVINE LIFE IN THE SOUL.

When divine life is poured into the soul through the Holy Spirit, there is an insatiable thirst for the heavenly truth of רזא דשלושא, " *The mystery of the*

Trinity." This thirst can only be quenched through the teaching of the Holy Spirit, when He reveals God unto the soul through His word.¹ (Sohar, vol. ii., p. 43, versa.) *The Bible, and nothing but the Bible*, is designed by God to be unto us the rule of our faith and practice; but alas! His people, the children of Israel, invented, in their vain imaginations, a variety of traditions, and exalted them above the Word of God, thus making the law and the prophets of none effect. The sad consequence resulting therefrom was, that the children of Israel lost the right and scriptural knowledge of God, which only a very few retained. As early as the second century of the Christian era, those few had died out. In the rabbinic writings of the subsequent five or six centuries, we find only extracts from the teaching of their ancient masters, and these oftentimes darkened with interpolations. What God said through His prophet Jeremiah (ch. ii. 13), has not ceased sounding forth: "*My people have committed two evils: they have forsaken Me the Fountain of living waters, and hewed them out cisterns, broken cisterns, which can hold no water.*"

Great moral power is required to emerge out of such a state of ignorance, into which my people, the children of Israel, have fallen. This power is not in man, but is of God; and He says (Ezek. xxxvi. 37,) כֹּה אָמַר אֲדֹנָי יְהוִה עוֹד זָמַת אֲדָרַשׁ לְבַיִת יִשְׂרָאֵל: "*Thus saith the Lord God, I will yet for this be inquired of by the house of Israel.*" It is, there-

¹ See motto on the reverse of the title page.

fore, my prayer : הדריכני באמתך ולמדני כי אתה :
 : "Lead me in Thy
truth, and teach me; for Thou art the God of my
salvation; on Thee do I wait all the day." (Psalm
 xxv. 5.)

§ 3.

NATHANAEL EXPLAINS THE PLAN OF ENQUIRY
 WHICH HE PURSUED.

I took from the heavily-burdened shelves of my library *the Book of all Books*, קהלות משה, *The Biblia Magna Hebraica*, and said, *Thou shalt be my Instructor!* and my prayer was, בסתם חכמה תודיעני "In the hidden part Thou shalt make me to know wisdom." (Ps. li. 8.)

But while I felt that the holy Scriptures were sufficient, and alone to be trusted, to lead me into all truth necessary to salvation, I wished also to consult the writings of the ancient teachers of my nation; some of whom lived before the Christian era, and others somewhat later. These writers, it is true, being but fallible men, are to be followed so far only as their teaching and doctrine agree with the holy Scriptures; but nevertheless I was anxious to know what *these Jewish-church Fathers* thought upon the subject about which I was enquiring; and accordingly I made diligent search in the archives, where I found certain records, which informed me what authority these men had in the synagogue, and still have, and what their faith respecting רוח דשלושא, *the Mystery of the Trinity*, was.

NATHANAEL GIVES US A SKETCH OF THE LIVES OF
THESE JEWISH-CHURCH FATHERS.

Onkelos.—Onkelos, surnamed זִקְרָא the Proselyte, was probably descended from the Gentiles, and had embraced the true religion. He lived long before the rabbinic schools came into existence, though the precise time cannot be ascertained with certainty. Most probably he flourished in the time of, or at the return from, the Babylonish captivity, when our nation had lost the knowledge of their holy mother tongue, the Hebrew language, and the mass of the people only understood the Chaldee. (שלשלת, חקבלה, p. 20.) Onkelos translated the Pentateuch into Chaldee, and paraphrased certain passages. This paraphrase or translation is called the Targum.

This paraphrase on the Pentateuch has had, in the Jewish Church, the same authority as the Hebrew text, and was always read in the synagogues after the Hebrew had been read. It is even erroneously considered as having been inspired by God, as we read in חתרוגום היא קבלה, שלשלת חקבלה, p. 20, *i.e.*, “ This paraphrase has Moses, our master of blessed memory, (*lit.*, Peace be upon him,) received upon Sinai.” But after it had been entirely forgotten, this crown was restored in all its lustre through Onkelos, the Proselyte. This paraphrase is of such canonical authority, that it is said by our rabbies, חמוסיף עליו חרי זה מחרף ומגדף : *i.e.*, “ He who adds any thing to it, behold ! he is a

base blasphemer." Thus much regarding the authority of Onkelos.

Jonathan ben Uziel.—This celebrated teacher was the chief disciple of Hillel the Great, and wrote his paraphrase long before the destruction of our holy temple, (צמח דוד, p. 17, col. ii.; 18, col. iii.; and 35, col. i.,) and his paraphrase possessed in the synagogue canonical authority.

The Chaldee paraphrase, called the תרגום ירושלמי i.e., the Jerusalem paraphrase.—This paraphrase of the Pentateuch is also said to have been written by Jonathan ben Uziel. It contains only very short paraphrastic notes, and not on all the verses, but is of great value, having preserved, faithfully and without alloy, the faith of my forefathers respecting the nature of God, and of some other important doctrines founded upon God's holy Word.

When I considered that these Chaldee paraphrases were written in such remote times as those before the Christian era, and by men of so great authority as to be acknowledged by the whole of my nation, throughout the world, I could not but feel anxious to know their faith and teaching, respecting the nature and essence of God. The paraphrase, therefore, of the Pentateuch, by Onkelos, and those of the Pentateuch, and of the major and minor prophets, by Jonathan ben Uziel, I said, I will carefully consult.

The holy Sohar, הזוהר הקדוש (the holy Light.)—How great was my joy, when I found this most extraordinary book in my father's library—a book so replete with profound mysteries, written in a style

so lofty, and in a language understood by few in our age. I exclaimed, *I will also consult thee: but much as I love thee, yet thou must be beneath the Word of God.* Thy testimony I cannot receive, further than it agrees with Moses and the prophets.

This book is known among my people as the holy book Sohar. It was written by R. Simeon ben Jochai, and his son R. Eliezer is said to have assisted him.

They flourished shortly after the destruction of our Holy City by the Romans. On account of a decree of death passed against them by one of the Roman emperors, both father and son hid themselves in a cave,² where they wrote this wonderful book, which is considered among my nation to be of the highest authority in things pertaining to the knowledge of the nature and essence of God.

The statements regarding R. Simeon ben Jochai and R. Eliezer, and the legends, in which the veneration of my nation for the holy book Sohar is wrapped up, shew that they have considered that in it has been preserved the right knowledge of God; what He is in His nature and essence.

There is another book of R. Simeon ben Jochai in existence, called תְּקוּנֵי דְחַזְרָה, "The propositions of the Sohar," of which I shall make some use.

סֵפֶר יִצְרָח *The Book of the Creation.*—This book is said to have been written by our father Abraham. (Title page, Mantua Ed.) R. Moses Butarili (also called Butril) says in his commentary on this very extraordinary book, (p. 21, col. 1.)

² At Bukéa, in Galilee.

חבר אברהם אבינו זה הספר הנקרא ספר יצירה:
i.e., "Our father Abraham wrote this book, which
 is called the book of the Creation." All the rabbies
 are of this opinion.

Of course I do not believe this; for then we
 should find it in רי"ך, *i.e.*, amongst the canonical
 books; yet it is of great antiquity. Though written
 in pure Hebrew, the style is difficult to be un-
 derstood. The book has great authority in the
 synagogue.

It is probable that it may have been written
 shortly before or soon after the Babylonish captivity.
 Though this hypothesis may be disputed, at any rate
 it existed before the Christian era.

§ 5.

A GRAMMATICAL AXIOM IN THE HEBREW LANGUAGE.

Every one who is acquainted with the rudiments
 of the Hebrew and Chaldee languages, must know
 that God, in the holy Writings, very often speaks of
 Himself in the plural. The passages are numerous,
 in which, instead of a grammatical agreement be-
 tween the subject and predicate, we meet with a
 construction, which some modern grammarians, who
 possess more of the so-called philosophical than of
 the real knowledge of the oriental languages, call a
pluralis excellentiæ. This helps them out of every
 apparent difficulty. Such a *pluralis excellentiæ* was,
 however, a thing unknown to Moses and the
 prophets. Pharaoh, Nebuchadnezzar, David, and

all the other kings, throughout תִּינִיךְ, (the Law, the Prophets, and the Hagiographa,) speak in the singular, and not as modern kings in the plural. They do not say *we*, but *I*, command; as in Gen. xli. 41; Dan. iii. 29; Ezra i. 2, etc., etc.

§ 6.

LOGICAL AGREEMENT BETWEEN THE SUBJECT AND THE PREDICATE, OR BETWEEN THE NOUN AND VERB.

A few examples will suffice. In Gen. xxix. 26, 27, we find Laban saying to Jacob, לֹא יַעֲשֶׂה כֵן בְּמִקוֹמֵנוּ לְתַתּוֹת הַצְעִירָה לְפָנֵי הַבְּכִירָה : מִלֵּא שִׁבְעָה זֹאת וְנָתַנָּה לְךָ גַם אֶת זֹאת בְּעַבְדָּהּ אֲשֶׁר תַּעֲבֹד עִמָּדִי : *i.e.*, "It must not be done so *in our place*, to give the younger before the first-born. Fulfil her week, and *we* will give thee this also for the service which thou shalt serve with me." The pronoun would be, as in the former members of the verse, in the plural, namely, "with us," if Laban had spoken as modern mighty men in the *pluralis excellentiæ*. He would also have had a fitting opportunity of letting Jacob feel his importance and weight, when he overtook him in his flight, (Gen. xxxi. 26—31,) but he spoke in the singular.

The logical agreement between the subject and the predicate, is Laban saying, (verse 26,) "in our place," (verse 27,) "we will give;" *i.e.*, I, Laban, and my household, will give. Then Laban adds,

“For the service which thou shalt serve with me,” employing the singular number, he alone being Jacob’s master.

Thus also we find, 1 Kings xii. 9, that Rehoboam said, : מה אתם נועצים ונשיב דבר את העם הזה : *i.e.*, “What counsel give ye, that we may answer this people?”

“We” means, I and my companions. The king speaks in his own name, and in the name of those with whom he had united himself, as the context shews. (See also 2 Sam. xvi. 20; Job xviii. 2; Dan. ii. 36.)

I plainly perceive that, in those times, the great ones of the earth did not use a *pluralis excellentiæ*. Deep, however, is the mystery of the logical agreement between the noun and its verb in those passages which refer to God, as I shall endeavour to shew in the following part.

PART II.

THE GOD OF ISRAEL.

§ 1.

NATHANAEL EXAMINES WHETHER GOD HAS REVEALED HIMSELF IN A THREEFOLD NATURE.

HIS NAME.

ON opening my Bible, the very first sentence drew my mind forcibly into deep meditation. בראשית ברא אלהים, that is, "In the beginning אלהים (God) (He) created." I cannot make ברא (He created), being in the singular, agree *grammatically* with אלהים (God) in the plural. There must therefore be a *logical* agreement between the noun and the verb.

Our later rabbies, having imbibed infidel notions, could give me no assistance. Even the rabbies of the twelfth century, as Aben Ezra, speak of God as speaking like modern kings. If our great master, Moses, of blessed memory, had known of such a use of the plural in reference to God, he would have put the verb also in the plural בראו, "*they created.*" At any rate אלהים is a plural.

I went to R. Bechai, (Gen. i. 1, p. 1, col. 2,) and

he explained to me the word אלהים in the following manner :—

אלהים • השם הזה שתי מלות אל הם • והנה הנח
פירש הי"וד • הי"וד וזכור את בוראך מלא בי"וד •
והמשכיל יבין •

That is, Elohim (אלהים) is compounded of two words, אל הם *i.e.*, *These are God*. The plural is expressed by the letter jod, (י"וד) as in Eccles. xii. 1, וזכור את בוראך, "Remember now thy Creator." The letter jod in בוראך expresses the plural, and we should therefore translate בוראך "*Thy Creators*." והמשכיל יבין. "He that is wise will understand it."

§ 2.

NATHANAEL'S IRRESISTIBLE DESIRE FOR THE KNOWLEDGE OF GOD.

Having received this valuable instruction, I felt a desire to search further into the mystery implied in the word אלהים (God).

That אלהים is a plural, I cannot deny; and that there is only One God is a truth which approves itself to my mind; but it is my bounden duty to search after a right knowledge of the God of my fathers, in order to see the vast superiority of the God of Israel over the God of the Moslems: the wide difference between אלהים (the God) of the Bible, and אלה of the Koran, who is no God.

THE **רז"א** **דשלושא** **נאחאנא**, SOHAR, TEACHES NATHANAEL
THE MYSTERY OF THE TRINITY EXPRESSED BY
THE WORD **אלהים**.

In my anxiety of mind, I went to one of the Fathers, and sought instruction respecting the nature of God. R. Simeon ben Jochai gave me the following light on this subject, so profoundly interesting to us Israelites. (Sohar, vol. iii., p. 65, Amsterdam Edition.)

1 רבי אלעזר הוה יתיב קמיה דר"ש אבוי • אמר
ליה הא תנינן אלהים בכל אתר דינא הוא • יוד
הא ואיו היא אית אתר דאקרי אלהים • כגון אדני
יהוה • אמאי אקרי אלהים והא אתוון רחמי אינון
בכל אתר :

1. R. Eliezer sat before his father and said : “ Since we have learned that אלהים (God) expresses in every place the justice of God, how is it that wherever we meet יהוה, (Gen. xv. 8,) that יהוה is pronounced אֱלֹהִים, though the letters of the word יהוה, express always the mercy of God?”³

2 אמר ליה הכי הוא כתיב בקרא • דכתיב • וידעת
היום והשבות אל לבבך כי יהוה הוא האלהים
וכתיב יי הוא האלהים :

2. He answered him : “ It is written in the Scripture, (Deut. iv. 39,) ‘ Know therefore this day, and

³ The Rabbin's remarks on the connexion in which אלהים and יהוה are always said to stand, is one with which we must not be supposed to coincide. His words, however, necessarily involve a belief in a Triune God.

consider in thine heart, that (יהוה) the Lord He is (אלהים) God.”

3 אמר ליה מלח דא ידענא דבאתר אית דינא דאית רחמי :

3. The other replied: “ I know that sometimes justice can exist with mercy, and mercy with justice.”

4 אמר ליה ת"ח דהכי הוא יהו"ה בכל אתר רחמי • ובשעת דמהפכי חייבין רחמיון לדינא כדין כתיב יהוה וקרינן לה אלהים :

4. He said: “ Come and see ; it is thus. The name יהוה (Jehovah) certainly expresses mercy ; but when mercy must be turned into justice, then the word written יהוה (Lord) is read אלהים (God.)”

5 אבל הא חזי רזא דמלח ב דרגין אינון • וכל דרגא ודרגא בלחודוי • ואעיג דכלא חד • ומתקשרי בחד • ולא מתפרשי דא מן דא :

5. “ Eliezer’s father said to him : Come and see the mystery of the word, יהוה Jehovah : there are three steps, each existing by itself ; nevertheless they are One, and so united that one cannot be separated from the other.”

§ 4.

NATHANAEL’S REFLECTIONS.

It is clear to my mind that the unity of the three steps cannot mean certain attributes of God. Which three of the attributes should be meant by the three steps ? Why only three instead of all ? One attribute in the Godhead is as great as another. By these *three*

steps must be understood *three* distinct and substantive beings in אלהים (God.) This appears to have been the doctrine of my fathers, which R. Simeon ben Jochai and other ancient teachers have preserved in their esteemed writings.⁴

כ"ב כלילא מתלת דרגין. כ' כתר. ב' בינה. יהו"ה : כליל תרווייהו: *i.e.*, the two and twenty letters (of the Hebrew alphabet) comprehend *the three steps*: (כ) the letter *Kaph*, signifies the crown (our heavenly Father); and the letter (ב) *Beth*, *the understanding* (the Son, because the Hebrew word for בינה *understanding*, has implied the two words, בן יה the Son of God), and Jehovah includes both.

§ 5.

CORROBORATION OF THE TRUTH STATED IN THE FORMER PARAGRAPH.

I find that I am not too bold in supposing that my Fathers considered that these *three steps* in אלהים (God) are three substantive beings united in one; for R. Simeon ben Jochai explains himself, (Sohar, vol. iii., p. 288, versa, Amsterdam Ed.,) saying :

God is Light in His Trinity in Unity.

וארח צדיקים כאור נה. ועל דא כתיב אז תהענב על יי. ומתאי ארחא מתנחרין כל שאר ארחין דתליין בזעיר אנפין. האי עתיקא סבא דסבין. כתר

⁴ Sohar, vol. iii., p. 281, versa.

עלאה לעילא דמתעטרין ביה כל עטרין וכטרין . מתנחרין כל בוצינין מניה ומתלהטין . והוא הוא בוצינא עלאה טמירא דלא אתידע . האי עתיקא קדישא אשתכח בתלת רישין . וכליל בחד רישא . והוא הוא רישא עלאה לעילא לעילא . ובגין דעתיקא קדישא אתרשים בתלת . אף הכי כל שאר בוצינין דנחרין מיניה כלילן בתלת . עוד עתיקא אתרשים בתרין . כללא דעתיקא בתרין הוא . כתרא עלאה דכל עלאין . רישא דכל רישי וההוא דהוי לעילא מן דא דלא אתידע . כך כל שאר בוצינין סתימין בהרין . עוד עתיקא קדישא אתרשים ואסתים בחד . והוא חד . וכלא הוא חד . כך כל שאר בוצינין מתקשרין i.e., (Prov. iv. 18,) "*But the path of the just is as the shining light ;*" and on this account it is written, (Is. lviii. 14,) "*Then thou shalt delight thyself in the Lord.*" Who is that Path, from which all paths derive their light, and upon which the lesser lights depend ?

It is the Ancient One, (Dan. vii. 13,) the cause of all causes,⁵ that exalted Crown, through whom all diadems and crowns exist.⁶ Every thing that is light receives its light from Him, and is made to shine through Him, and He is the highest and hidden light, which cannot be known.⁷

The Ancient Holy One is revealed⁸ with three Heads, which are united in One, and that Head is thrice exalted. The Ancient Holy One is described as being Three; it is because the other Lights⁹

⁵ The primitive cause.

⁷ Compare 1 Tim. vi. 16.

⁶ The Crown of crowns.

⁸ *Lit., found.*

⁹ That these lights are two, is plain from what follows, and that *two lights* are meant, will clearly be shewn in the following parts of this work.

emanating from Him are included in the Three. Yet the Ancient One is described as being two. (Dan. vii. 13.) The Ancient One includes these two.¹ He is the Crown of all that is exalted; the Chief of the chief, so exalted, that He cannot be known to perfection. Thus the other lights² are two complete ones, yet is the Ancient Holy One described and complete as one, and He is one, positively one; thus are the other lights united and glorified in one; because they are one.

I find also in the other celebrated work of R. Simeon ben Jochai, תקוני הזוהר, (cap. xxxviii., p. 113, Amsterdam Ed.,) these words:—

שכינתא עלאה כלילא מתלת ספירן עלאין ועלייהו
אתמר אחת דבר אלהים שתיים זו שמעתי אחת
ושתיים הא תלת ספירן עלאין דאתמר בחון אחת
אחת ואחת תלת אחדין ודא היא אחת דבר
אלהים שתיים זו שמעתי זו ביה עבד לון אחד:
i.e., the exalted Shechina comprehends the Three
highest Sephiroth;³ of Him (God) it is said, (Ps.
lxi. 2,) "God hath spoken once; twice have I heard

¹ *i.e.*, the two are found in Him.

² *Lit.*, Shining Ones.

³ Though under the name *Sephiroth*, ten attributes of God are sometimes understood (from לבנת הספיר Exod. xxiv. 10, *vide* R. Bechai, p. 114, *versa*, col. 2, Amsterdam Ed.) "And they saw the God of Israel: and there was under His feet, as it were, a paved work of sapphire stone;" yet we shall see in the sequel, that *Sephiroth* oftentimes signify, as in the passage quoted above from תקונה הזוהר, יהוה אלהינו, יהוה 1, Jehovah; 2, our God; 3, Jehovah; the *Three Heads* in the Godhead.

this." Once and twice means the Three exalted Sephiroth, of whom it is said: Once, once, and once; that is, Three united in One. This is the mystery: God hath spoken, one, two,—I heard One (God). אחד has the same numerical value as אחד *One*, namely:

ז ,	$\text{ז} = 7$	אחד	$\text{א} = 1$
	$\text{ו} = 6$		$\text{ח} = 8$
	<hr style="width: 50%; margin: 0 auto;"/>		$\text{ד} = 4$
	13		<hr style="width: 50%; margin: 0 auto;"/>
			13 ⁴

§ 6.

THE WORLD HAS BEEN CREATED BY THE $\text{שלושה$
THE THREE SUBSTANTIVE BEINGS IN THE אחד
THE UNITY OF THE GODHEAD.

A contemporary of R. Simeon ben Jochai speaks, if possible, still more plainly of *Three* distinct שלושה Beings in the one undivided Godhead. R. Eliezer Hakkalir writes on Genesis i. 1. (See ספר יצירה , p. 28, versa, Mant. Ed.) thus:—

כשברא הקב"ה את עולמו בראו בני ספרים • והם
קפ"ר • וקפ"ר • וקפ"ר • והם רמזים לשלשת הויותיו
וכתוב במעשה בראשית • אלה תולדות השמים
והארץ בהבראם • ואמרו רז"ל ב"הא פירש באות
היא נברא העולם • ובזאת האות יש ב' הויות • והו'

⁴ It is very likely that a Christian reading this, may smile at the Jews attaching so much value to such a mystical way of expounding holy writ. But the Jews say, these calculations are an external shell for an internal truth.

סוד התורה באמרה בראשית ברא אלהים וכ"ו • ואחר
 כך אמר ביום עשות יהוה אלהים ארץ ושמים •
 והמשורר ע"ה אמר • בדבר יהוה שמים נעשו
 וברוח פיו כל צבאם :

i.e., "When God created the world, He created it through the Three Sephiroth, namely, through Sopher, Sapher, and Vesaphur, by which the Three *הויות* (Beings) are meant; because it is written in the history of the creation, Gen. ii. 4, 'These are the generations of the heavens and the earth, *בהבראם*, when they were created.' Our rabbies, of blessed memory, have expounded the letter *ה*, in the word *בהבראם*, thus: through the letter *ה* He created; thus the world is created through the letter *ה*; because in this letter *ה* (signifying "Jehovah") are indicated the three Beings (*הויות*), and this is the secret of the law, when saying, 'in the beginning God created,' etc.; and afterwards when it is said, 'In the day that the Lord God *יהוה אלהים* made the earth and heavens.' The Psalmist (peace be upon him) said, Ps. xxxiii. 6, 'By the Word of the Lord were the heavens made, and all the host of them by the Spirit of His mouth.' "

And again, (p. 29,) says the same writer:—

והרב אדון מורי ז"ל ביאר ספ"ר ספ"ר וספ"ר י"ה
 ית"ה אלהים. ר"ל בנ' אלו השמות נברא העולם:
i.e., "The Rabbi, my Lord Teacher of blessed memory, explained Sopher, Sapher, and Sippur, to be synonymous to Ja, Jehovah, and God, (Elohim,) meaning to say, that the world was created by these three Names."⁵

⁵ The ancient Jewish teachers were anxious to avoid any

The most corroborating evidence of the ancient belief in the truth stated above, that the **ג' הוי"ו**, the three Beings in the Unity of the Godhead, created the world, I read in **ספר יצירה** (p. 20, versa, Mant. Ed.)

.....חַקַּק יְהוָה יְהוּדָה צְבָאוֹת אֱלֹהֵי
יִשְׂרָאֵל אֱלֹהִים חַיִּים וּמֶלֶךְ עוֹלָם אֵל רַחוּם וְחַנוּן
רַם וְנֹשֵׂא שׁוֹכֵן עַד מְרוֹם וְקָדוֹשׁ שְׁמוֹ בְּשִׁלְשָׁה
סְפָרִים בְּסֵפֶר וּסְפָר וּסְפִיפּוּר :

i.e., "Ja, Jehovah of hosts, the God of Israel, the living God, the everlasting King, the merciful and gracious, the high and exalted One, inhabiting eternity, the heaven, holy is His name, created⁶ the world through Sepher, Sapher, and Sippur, (the three Beings, **ג' הוי"ו**, in the Godhead.)"

The very same doctrine I find taught by R. Menachem, of Recanati, in his Commentary on Deut. x. 17, (p. 278, col. 2, Venice Edition.)

כִּי יְיָ אֱלֹהֵיכֶם וְגו' כָּבֵר הוֹדַעְתִּיךְ כַּמָּח פַּעַמִּים

expression, which might imply any corporeal idea respecting the adorable Godhead: therefore they used this expression, *Three Names*; modern writers would say *three Persons*, without therefore attaching to it any corporeal idea; *God is a Spirit*. By **שְׁמֵי** Name, the Jewish writers mean very often *God*. **ג' שְׁמוֹת** mean here the Three Divine beings in God. **שְׁמֵי** Name, is often used in the Holy Scriptures instead of **יהוה** Jehovah: Psalm xx. 1; liv. 3, (Hebrew text). Prov. xviii. 10; Isaiah xxx. 27.

⁶ **חַקַּק** signifies commonly *to engrave, to hew out*. The author of **יצירה** **ס'** uses it in the sense *to create, to establish, to fix*. His commentator, R. Moses Butarili says on this passage: p. 23 versa, col. 2, **רִל חַקַּק וּבְרָא אֶת עוֹלָמוֹ קָיָים לְצָחוֹ שְׁלֵא**, *i.e.*, The author means by **חַקַּק**, He created the world and established it for ever, that it shall not be moved.

כי אין בתורה אפילו אות אחת שאין הררין גדולים תלויים בה • וחבן כי הזכיר כאן כי השם המיוחד תחילה ואחריו אלהי האלהים ואחריו אדוני האדונים • וכן במזמור הודו ל'י כי טוב • אחריו הודו לאלהי האלהים • ואחריו הודו לאדני האדנים וחרמו בהם לשלשה חויות הראשונות • ועל הראשון הזכיר לעושה נפלאות גדולות לבדו כענין הנאמר בספר יצירה בלב נתבות פליאות חכמה • ועל השני אמר לעושה השמים בתבונה • ועל השלישי לרוקע הארץ על המים וגי האל הגדל הגבר • והנורא • האל הוא אל עליון • הגדל הגבר : *i.e.*, “For the Lord your God, &c. I have oftentimes made thee to know, that there is not in the law (the Pentateuch) a single letter upon which great matters do not depend. Consider, he (Moses) mentions here first God’s especial name, יהוה Jehovah, and then, the God of gods, and then the Lord of lords. So in Ps. cxxxvi. 1—3: ‘O give thanks unto the Lord, for He is good;’ then, ‘O give thanks unto the God of gods;’ and then: ‘O give thanks unto the Lord of lords.’ He alludes with these three names of God to the *Three first Beings* in the Godhead. Of the first, he (David) says, ver. 4, ‘To Him who alone doeth great wonders.’ (According to the opinion of the book, יצירה, pp. 20 and 102, col. 1.) Concerning the second (הוייה) Being, saith David,

⁷ *Lit.*, The chapter commencing with these words: “Through thirty-two breathings the wonders of God’s wisdom have been revealed.” That is, in the first chapter of Genesis, we find thirty-two times God speaking (breathing) when He created the particular parts of the creation. (R. Abad’s commentary on the book *Jetzira*, p. 1, Mantua Ed.)

ver. 5, 'To Him, who by *Wisdom* (Prov. viii.) made the heavens.' Concerning the third (חוי"ח) Being, he saith, ver. 6, 'To Him that stretched out the earth above the waters,' &c. The God, the great, the mighty, and the terrible one. The God, that is, God the highest. With these three adjectives, great, mighty, and terrible, he alludes to the original Beings (*lit.*, Fathers.)"

§ 7.

NATHANAEL BELIEVES THAT THERE IS BUT ONE GOD, BUT THREEFOLD IN HIS NATURE.

It is the duty of every Israelite to make a daily confession of his faith in רי"ח דשלוש"ה, the mystery of the Trinity, and Unity in Trinity, when saying his prayers. This confession is not taken from human but divine writ, namely, from Deut. vi. 4, : שמע ישראל יהוה יהוה אלהינו יהוה אחד *i.e.*, "*Hear, O Israel, the Lord our God is one Lord.*" In these words we hear first the singular יהוה, Jehovah, then the plural אלהינו, *our God*, (strictly *Gods*), and then again the singular, *Jehovah*, concluding with אחד, One, meaning to say, "*These Three substantive Beings are the One God.*"

I found, to my infinite joy, that this interpretation of this passage had been considered in the Jewish Church, long before the Christian era, the only true one.

Thus we read in Sohar, (vol. ii., p. 43, versa, Amsterdam Edition,)

1 יחוד דכל יומא • איהו יחוד למנדע ולשוואח
רעותא :

1. The prescribed daily form of prayer, (a confession of the Unity in the Godhead,) has for its object, that thou shalt know and comprehend it.

2 יחודא דא • הא אמרן בכמה דוכתי יחיד דכל
מא איהו יחוד דקרא • שמע ישראל יי קדמאח •
אלהינו יי • הא כלהו חד • ועיד אקרי אחד :

2. We have said in many places, that this daily form of prayer is one of those passages concerning the Unity, which is taught in the Scriptures. In Deut. vi. 4, we read first יהוה, (Jehovah,) then, אלהינו, (our God,) and again, יהוה, (Jehovah,) which together make one Unity.

3 הא תלת שמחן אינון • היך אינון חד ואף על
גב דקרינון אחד • היך אינון חד • אלא בחזיונא
דרוח קודשא אתיידע • ואינון בחיוו דעינא סתימא •
למנדע דתלתא אלין אחד :

3. But how can three Names⁸ be one? Are they verily one, because we call them one? How three can be one can only be known through the revelation of the Holy Spirit, and, in fact, with closed eyes.⁹

⁸ i.e., The Three substantive Beings. (See foot note, p. 18.)

⁹ This refers literally to the custom, that when we say this prayer, (Deut. vi. 4,) "*Hear, O Israel,*" we shut our eyes. The scholar will perceive, that the Rabbi means to say, that even with *closed eyes* (with a deficient understanding) we can know by revelation (ברחיו) that "*These Three are One in the Godhead.*"

4 וְדָא אִיהוּ רִזָּא דְקוּל דְאִשְׁתַּמַּע • קוּל אִיהוּ חַד •
וְאִיהוּ תַלְתָּא גּוּוּנִין • אִשָּׁא וְרוּחָא וּמֵיא • וְכִלְהוּ חַד
בְּרִזָּא דְקוּל :

4. This is also the mystery of the voice. The voice is heard only as one sound, yet it consists of three substances, fire, wind, and water, but all three are one, as indicated through the mystery of the voice.

5 וְאִף חַכְא יְיָ אֱלֹהֵינוּ יְיָ אִינּוֹן חַד תַּלְתָּא גּוּוּנִין
דְאִינּוֹן חַד • וְדָא אִיהוּ קוּל דְעַבִּיד בְּרִנְשׁ בִּיחֻדָּא
וְלִשְׁוֹאָה רַעוּתִיָּה בִּיחֻדָּא דְכִלָּא מֵאִין סוּף עַד סוּפָא
דְכִלָּא • בְּחַאי קוּל דְקָא עַבִּיד בְּחַנֵּי תַלְתָּא דְאִינּוֹן חַד :

5. Thus are (in this place, Deut. vi. 4,) יְהוָה יהוה, “The Lord, our God, the Lord,” but One Unity, three Substantive Beings which are One ; and this is indicated by the voice which a person uses in reading the words, “Hear, O Israel,” thereby comprehending with the understanding (will) the most perfect Unity of Him who is infinite ; because all three (Jehovah, Elohim, Jehovah,) are read with one voice, which indicates a Trinity.

6 וְדָא אִיהוּ יְחֻדָּא דְכִל יוּמָא דְאַתְגְּלִי בְּרִזָּא דְרוּחַ
קְדֻשָּׁא :

6. And this is the daily (confession of faith) of the Unity, which is revealed by the Holy Ghost in a mystery.

7 וְכַמָּה גּוּוּנִין דִּיחֻדָּא אַתְעֵרוּ וְכִלְהוּ קִשּׁוּט • מֵאִין
דְעַבִּיד חַאי עַבִּיד וּמִן דְעַבִּיד חַאי עַבִּיד :

7. Although there are so many Persons¹ united in the Unity, yet each Person is a Verity, (a true one ;) what the one does, that does the other.

§ 8.

EXPLANATION OF THE PRECEDING PARAGRAPH.

ומן עבד האי עבד, “ *What the one doeth, that doeth the other,*” which is evident from the Unity they form, as there cannot be any difference of will or purpose among them. The attributes of the one must be the attributes of the other, as is taught by R. Menachem, of Recanati ; his words are these : (pp. 266, § ואתחנן כי.) ושעם ואתה הראית לדעת כי יהוה הוא האלהים • חכוונה שלא לקצת בנטיעות כי אף אל פי שתמדות נזכרים בלשונות רבים כל מה שיש בזה יש בזה וכל אחד וכי • ורזין אילון לא אתמסרו בר למחצדי הקלא קדישא וכתוב סוד אדני : i.e., “the reason why it is said: ‘Unto thee it was shewed, that thou mightest know, that the Lord He is God,’ (Deut. xxxiv. 35,) is the desire that thou shouldest not separate the Inherent ones,² the גווינין, the three Persons united in

¹ גווינין or, as above, (4) substances, also with the signification of “excellent ones,” “mighty ones,” as in the Targum, Eccles. v. 7, גוברין גווינין, “strong men.” גון occurs also in the sense of “form,” “manner.”

² By נטיעות *lit.*, the Implanted-ones, the ancients mean the original threefold plant, שלשה אבות, which brought forth the נפרדים, the separated-ones, the higher intelligences, the angels. R. Simeon ben Jochai, speaking of the threefold

the *איין סוף*, the eternal,) although the attributes are spoken of in the plural, yet whatever attributes are in the one are also in the other." (Here follows a quotation from the Sohar.) R. Menachem concludes: "These are secrets which are revealed only to those who are reaping upon the holy field, as it is written, (Ps. xxv. 14,) 'The secret of the Lord is with them that fear Him.'"

§ 9.

NATHANAEL REMAINS IN THE COMPANY OF R. MENACHEM, OF RECANATI, WHO UNFOLDS TO HIM THE MYSTERY OF THE *רזא דשלושא*, TRINITY IN THE UNITY, FROM DEUT. VI. 4, AS R. SIMEON BEN JOCHAI IN § 7, P. 21.

That in this our daily confession of faith, (Deut. vi. 4,) the mystery of the threefold nature in the Unity of the Godhead is undeniably revealed, is clearly taught by another of our celebrated rabbies, R. Menachem, of Recanati, in his Commentary on the Pentateuch. His words are these (p. 267, Venice Edition, § *ואתחזק*):

שמע ישראל יי אלהינו יי אחד • הפסוק הזה
שורש האמונה • ועל כן הזכירו אחר • הדברות

nature in the Unity of the Godhead, says, Sohar, vol. iii., p. 231, *תלת ענפי אבות דאינון יהוה אלהנו יהוה*, i.e., There are Three Original Branches—*Jehovah, Our-God, Jehovah*.

והעקר בו לפי הכוונה • ופי' מלת שמע ישראל
 שפירושו מלשון וישמע שאול מלשון אסיפה וחבור •
 והכוונה בו שלא לקצץ בנטיעות בין אחת לאחת
 עד האחד מאין סוף יתעלה • והזכיר שלשה שמות
 והרמז בהם לשלשה אבות העליונים :

i.e., “ ‘Hear, O Israel, the Lord our God is one Lord.’ This verse is the root of our faith (religion), therefore Moses records it after the ten commandments. The reason (that there is said יהוה, Lord, אלהינו, our God, and יהוה, Lord) is, because the word שמע does not here signify *Hear*; but to gather together, to unite, as in 1 Sam. xv. 4, ‘Saul gathered together the people.’ The meaning implied is, The Inherent-Ones³ are so united together, one in the other without end, they being the exalted God. He mentions the three names mystically, to indicate the three exalted original Ones, (*lit.*, Fathers.)”

This doctrine I find in all the Ancients; thus, for brevity's sake, I shall only mention what the book teaches (p. 88 versa, and p. 89 versa, Mant. Edition):

..... שלשה אבות ותולדותיהון
 שלשה אחד לבדו עומד

i.e., “ There are three original ones, (*lit.*, Fathers,) and their generations (the Angels). Three there are, each exists by Himself (though they are one.)

³ *Lit.*, Implanted-Ones.

§ 10.

NATHANAEL PONDERES OVER THE MYSTERY OF THE CREATION OF MAN, AND DISCOVERS THE **דָּת אֱלֹהִים**, THE MYSTERY OF THE TRINITY IN THE UNITY, REVEALED THEREIN.

I pondered much upon the mystery which hovers over the creation of the first of mankind, Adam and Eve.

I went to my only certain guide, the Word of God, and my spirit within became deeply engaged with these words, (Gen. i. 26,) **נַעֲשֵׂה אָדָם בְּצַלְמֵנוּ**, "Let us make man in our image."

God evidently speaks here in the plural. To whom does He speak? No less than three times is the word *us* repeated in one verse. I find that all our modern rabbies, from the twelfth century downwards, have had no small perplexity about these words. Those who maintain that **נַעֲשֵׂה** is to be rendered in a passive sense, "there is made," (the Niphal,) and that the words "in our image, after our likeness," are added by Moses, are, as Aben Ezra observes, "without sense," **זוּהוּ הַפֶּרֶשׁ הַסֵּר לֵב**.

But it appears to me that also Rashi, Aben Ezra, and the Yalkud Chadash, (Nitsachon, p. 13, col. 2,) could not have been in earnest, when they maintained that God, the Creator, took counsel with His creatures, the angels. I exclaim, with the prophet of old, **אֵת מִי נִעַץ**, "With whom took He counsel," **וַיְבִיחֵנוּ**, "and who has instructed Him?" (Is. xl. 14.)

I felt very much pained in my mind that our

modern teachers had fallen into such ignorance with respect to spiritual things, that R. Yitschak, (Nitsachon, p. 13, col. 2,) and even R. Abarbanel, teach, that in the passage mentioned above, the great Creator asked the earth to help to create man, and that He said to the earth, "Let us make man;" implying that the great God could bring forth the whole of the inferior creatures, but, for the creation of man, He needed the assistance of His creatures. Truly such teaching is, as Aben Ezra saith, **לב, חסר**, "void of understanding."

I went with a wounded spirit to my ancient teacher, R. Simeon ben Jochai, and he gave me the following instruction (Sohar, Gen., p. 22, Amsterdam Ed.):

1 **ויאמר אלהי געשה אדם. סוד יי ליראיו וכו' :**

1. And God said, "Let us make man." "The secret of the Lord is with them that fear Him." (Ps. xxv. 14.)

After some sentences which we do not insert, we read :

2 **פתח ואמר למלכא דהוה ליה כמה בניינין למבני והוה ליה אומנא וההוא אומנא לא הוה עבד מדעם אלא מרשו דמלכא כדא ואהיה אצלו אמון :**

2. He, *i.e.*, R. Simeon, began and said : A certain king had a variety of buildings to be erected ; and he had a master-builder, who, however, was not permitted to do anything without the king's permission, as is said, (Prov. viii. 30,) "Then I was by him as a master-builder."

3 **מלכא ודאי איחו חכמה עילצה לעילא . ועמודא דאמצעיתא מלכא לתתא :**

3. The king is evidently the Wisdom in the heavens above, and the Middle-pillar is the king upon the earth.

4 אלהים אומנא לעילא, אלהים
אומנא לתתא, ודא שכינתא דלתתא :

4. Elohim, is the master-builder above, and Elohim, is the master-builder below, and this is the Shechinah upon the earth.

5 וכל בניינן דהוה, בארע אצילותא הוה :
5. The buildings could only come through the Emanation from God (the Father).

6 אמר אבא באמירא יהא כדין וכדין, ומיד
הוה כד"א ויאמר יהי אור ויהי אור • ויאמר, הוה
אמר לאלהים יהי אור :

6. The Father spake through the WORD, מימרא, this and that be, and immediately it was; as it is written, (Gen. i. 3,) and He, Elohim, said, "Let there be light, and there was light."

7 מארי דבנינא איהו אומר, ואומנא עביד מיד •
וחכי כל בניינן בארע אצילותא הוה • אמר יהי
רקיע יהי מארת וכלא אתעבד מיד :

7. The Lord of Creation commanded, and the master-builder did it. Thus the Emanation⁴ of God created all things. He said, let there be a firmament, let there be light, and it was immediately.

8 כד מלא לעלמא דפרודא, (דאיהו עולם הנבדלים)
אמר אומנא למארי בניינא נעשה אדם בצלמנו כדמותנו :

⁴ We shall in the sequel find that by the Emanation is meant the מימרא, "the uncreated Word."

whom did the Highest say this? (Answer.) The Highest said it to Jehovah."

I thanked my old friend for his kind instruction, and felt much encouraged to press forward in my search after the *רזא דשלושא*, the mystery of the Trinity in the *המיידוד*, the Unity.

§ 12.

THE UNITY IN THE TRINITY, AND THE TRINITY IN THE UNITY.

I have investigated those passages in Holy Writ, where we find God as the subject of the verb, in the plural number; but followed immediately by another passage, in which God is spoken of in the singular. This shews us that there is only One God, though there is a Trinity, and that the Trinity in Unity, and the Unity in the Trinity, is the God whom we worship. Our teachers, in ancient times, expressed this truth, when speaking of the *ג' דרגין*, "Three Steps, or *ג' הויות*, Three Beings, or *תלת ענפי אבן*, the Three Original Branches," that these Three are One, yet each exists of Himself; as the author of the book *ס יצירה* expresses it, p. 89, versa, *שלושה כל אחד לבדו עומד*, that is, "*There are Three, but each exists of Himself.*"

Thus we find, (Gen. i. 26,) *נעשה אדם בצלמנו*, כדמותנו, "Let us make man in our image, after our likeness," God speaking in the plural; and then there follows a sentence in the singular, (verse 27,) *ויברא אלהים את האדם בצלמו*, "So God created

man in His own image ;” meaning to intimate that God, אלהים, in whom are שלשה הויות, “Three Beings,” is only One God. Again, in Gen. xi. 5, Moses speaks of God in the singular, ויירד יי לראות, “And the Lord came down to see the city.” In the 7th verse God Himself speaks in the plural, הבה נרדה ונבלה שם וגי, “Go to, let us go down, and *we* will confound their language.”

§ 13.

SUBJECT AND PREDICATE BOTH IN THE PLURAL.

If our teacher Moses, and our Prophets of blessed memory, had used the verb or the adjective attached to the name of God, אלהים, always in the singular, many objections might have been urged against this primitive doctrine, רזא דשילושא, “The mystery of the Trinity in הַמְיוּחַד, the Unity;” but there are not a few passages in the holy Scriptures, in which the adjective or the verb, joined with אלהים, is also in the plural. For example, (Gen. xx. 13,) התעו אתי אלהים, “And it came to pass, when Elohim (they) caused me to wander from my father’s house.” Gen. xxxv. 7, כי שם נגלו אליו אלהים, “Because there Elohim (they) appeared unto Him.” Jos. xxiv. 19, אלהים קדשים הוא, “Elohim, holy Ones ;” *i.e.*, “He is a holy God.” (2 Sam. vii. 23.) ומי כעמך כישראל גוי אחד בארץ אשר הלכו אלהים לפדות לו לעם ולשום לו שם וגי :

“And what one nation in the earth is like Thy people, even like Israel, whom Elohim (they) went

to redeem for Himself, and to make Him a name," &c.

Psalm lviii. 12, אֵד יֵשׁ אֱלֹהִים שֹׁפְטִים בָּאָרֶץ, "Verily He is Elohim—(they are) judging in the earth."

Isaiah liv. 5, בַּעֲלִיד עֲשִׂיד, "Thy makers are thine husbands," *i.e.*, "Thy maker is thine husband."

§ 14.

THE KEY TO THE MYSTERY OF THE TRINITY IN UNITY, AND THE UNITY IN TRINITY.

I continued my search in the Sohar for the key of this great mystery, the threefold nature in the Unity of Elohim, and found the following passage (Sohar, Gen., p. 15, versa, Amsterdam Ed.):

יְהוָה אֱלֹהֵינוּ יְהוָה אֵלֵינוּ תְּלַת אֱלֹהִים לְקַבֵּל רִזָּה דָא
עֲלָאָה בְּרֵאשִׁית בְּרָא אֱלֹהִים, *i.e.*, Jehovah, Elo-
henoo, (our God,) Jehovah, (Deut. vi. 4,) are (*i.e.*,
denote) the Three Steps in the Godhead, by which
we can comprehend the profound mystery implied in
the words, "*In the beginning* אֱלֹהִים, *Elohim*, (God,)
created," &c. (Gen. i. 1.)

Thus my teacher, R. Simeon ben Jochai, instructed me (Sohar, vol. iii., p. 26) that these three steps in אֱלֹהִים (God) are three Spirits, each existing of itself, yet united into One. His words are these:—

בְּנִין דְּתַלְתָּ רֹחִין קְשִׁירִין כְּחַדָּא • רֹחַ תְּתָאָה •
דַּאֲקָרִי רֹחַ תְּקַדְשׁ • רֹחַ דְּלִגּוּ בְּאַמְצַעִית' דַּאֲקָרִי רֹחַ
חֲכָמָה וּבִינָה • וְכֵן אֲקָרִי רֹחַ תְּתָאָה
רֹחַ עֲלָאָה דְּאִיְהוּ סְתִים בְּחַשְׁיָא • דְּבִיה קִיּוּמִין כָּל

: רוחין קדישין. וכל אנפין נחירין : *i.e.*, "Thus are the three Spirits united in one. The Spirit which is downwards, (that is, counting *three*,) who is called the Holy Spirit; the Spirit which is the middle pillar, who is called the Spirit of Wisdom and of Understanding, also called רוח רתא, the Spirit below.⁶ The upper Spirit is hidden in secret; in Him are existing all holy Spirits, (רוח הקדש, the Holy Spirit, and the middle-pillar,) and all that is light," (*lit.*, all faces giving light.)

§ 15.

ONLY IN THE שכינה, THE SHECHINAH, THAT IS, IN HIM WHO IS THE BRIGHTNESS OF THE GLORY OF GOD, THE MIDDLE-PILLAR IN THE GODHEAD, CAN THE MYSTERY OF THE THREE IN ONE, AND THE ONE IN THREE, BE SEEN.

Rabbi Simeon ben Jochai, in his instruction about prayer, alluding to Cant. ii. 6, "*His left hand is under my head, and His right hand does embrace me*," says, (תקוני הזוהר, p. 66, versa, ch. xviii., Amsterdam Edition):

ת"ח יהוה אדני איהו קב"ה ושכינתיה בתריין
שוקין . יהוה לימינא אדני לשמאלא . ואינון

⁶ In the original text there is a parenthesis: "But that Spirit which goes forth from the horn comprehends fire and water." The ram's-horn, which is blown on new year's day, represents the lamb, which God provided instead of Isaac. (Gen. xxii. 13.) The threefold sound with the ram's-horn is an emblem of the threefold nature in the Unity of the Godhead.

אספקלריאה המאירה • ואספקלריאה שאינה מאירה •
 בצדיק תרווייהו חד יאהדונהי • והכי בתרין דרועין
 יהוה לימינא אדני לשמאלא • בעמודא דאמצעיתא
 יאהדונהי תרווייהו ביהודא חדא בסוד אמן וכ' :
i.e., “Come and see! Jehovah and Adonai (the Lord)
 and His Shechinah, are the Holy blessed one, and
 His Shechinah is between two lines : Jehovah to the
 right, and Adonai, the Lord, to the left; and they
 are a bright glass,⁷ but without the Shechinah it is
 a dark glass.⁸ In the righteous-One, the Shechinah,
 are Jehovah Adonai one.” The same figurative
 language we find Cant. ii. 6—the two arms, Jehovah
 to the right, and Adonai to the left. “In the middle
 pillar, in the mysterious *Amen*,⁹ are Jehovah and
Adonai One Unity.¹ *

⁷ המאירה, *Lit.*, giving light. Comp. Ps. xxxvi. 10, (Engl.
 version, ver. 9.) באורך נראה אור, “*In thy light we shall
 see light.*” אספקלריאה, *glass, mirror*. Comp. 2 Cor. iii. 18.

⁸ *Lit.*, Not giving light.

⁹ בסוד אמן, *Lit.*, “*In the mystery of Him who is the
 Truth*,” Is. lxxv. 16. אשר המהברך בארץ יתברך אלהי אמן, *i.e.*, “That he who blesseth himself in the earth, shall
 bless himself in the God of Truth.” אמן, contracted for אמנת
 אמת, as בת, a daughter, for בְּנֵית, fem. of בן, a son.

¹ By *Adonai*, the Lord, R. Simeon ben Jochai means the
 רוח הקודש, the Holy Spirit; whilst by יהוה, he means our
 heavenly Father.

The שכּינָה, Shechinah, commonly translated “the glory of
 God,” means literally *the dwelling, the presence of God*, who
 dwelt in the Holy of Holiest in the Shechinah, called by my
 teacher, R. Simeon ben Jochai, in the above passage “*the
 Righteous One, the Amen*,” (the Truth,) and the Middle-pillar.

* This passage is fully explained by Philo, the Jew, who
 flourished in the year 40, after Christ. He was a man of high

§ 16.

NATHANAEL'S DETERMINATION TO INVESTIGATE THE
REVELATION OF EACH OF THE THREE SELF-EX-
ISTING BEINGS IN THE TRINITY.

Since there are in the Unity of the Godhead three distinct subsistences, (יהויות,) each being perfect in itself, each called יהוה, Jehovah, yet only *One God*, it necessarily follows that a revelation of each of them must have been made. Without this, there could not have been any knowledge of their existence.

I must therefore investigate this point, and ascertain whether such revelations, such distinct subsistences, have been vouchsafed.

authority amongst his nation. He was one of the three ambassadors sent to Caligula, to beg the removal of the Emperor's statue out of the Holy of the Holiest. Philo, in his work, "The Migration of Abraham," has this remarkable passage, almost verbatim with the above, p. 367:—

“Πατήρ μὲν τῶν ὅλων ὁ μέσος, ὃς ἐν ταῖς ἱεραῖς γραφαῖς κυρίῳ ὀνόματι καλεῖται ὁ Ὄν· αἱ δὲ παρ’ ἑκατέρᾳ πρεσβύταται καὶ ἐγγύταται τοῦ Ὄντος Δυνάμεις· ὧν ἡ μὲν ποιητικὴ, ἡ δὲ βασιλικὴ προσαγορεύεται· καὶ ἡ μὲν ποιητικὴ Θεός· ταύτη γὰρ ἔθηκε καὶ διεκόσμησε τὸ πᾶν, ἡ γὰρ βασιλικὴ Κύριος· θέμις γὰρ ἄρχειν καὶ κρατεῖν τὸ πεποιηκὸς τοῦ γενομένου· δορυφορούμενος οὖν ὁ Μέσος ὑφ’ ἑκατέρας τῶν δυνάμεων πα-
έχει τῇ ὀρατικῇ διανοίᾳ τοτὲ μὲν ἐνὸς τοτὲ δὲ τριῶν φαντασίαν.”
i.e., The Father of all things is in the middle, who in the sacred Scriptures is called by His proper name, *He that is*, (ὁ Ὄν;) but on each side are the powers, (Δυνάμεις,) (two in number,) which are most ancient and nearest to Him;

PART III.

FIRST DIVISION.

§ 1.

NATHANAEL FINDS IN THE SCRIPTURES, WHAT HIS INSTRUCTORS ALSO TEACH: THE MYSTERY OF THE REVELATION OF EACH OF THE THREE SPIRITS, תלת רוּחִין, ALSO CALLED תלת דוּוֹיִת, THE THREE BEINGS, IN THE UNITY OF THE GODHEAD.

It was not necessary for me to investigate the mystery of the manifestation of Him, whom we Israelites address in our prayers, אֲבִינוּ שְׁבַשְׁמַיִם, "Our Father, who art in heaven," because I have never doubted the existence of Him who has said, וַיֹּאמֶר אֲנִי אֵיךָ כְבוֹדִי, "If then I be a Father, where is mine honour?" (Mal. i. 6;) but I have been led by a power, once unknown to me, into the inquiry, how the other two רוּחִין, Spirits, have revealed themselves. In what manner רִיחַ דְּקָדֵשׁ, the

one of which is called *the Creative*, the other the *Royal Power*. The Creative Power is *God*, (θεός,) for by it He has placed and set in order all things; and the Royal Power is called *Lord*, (Κυριος,) for it is right that the Maker should govern and command that which is made. He, therefore, who is the middle, being attended by each of His powers, presents to the intelligent mind the appearance sometimes of *One*, sometimes of *Three*. (See also Philo's work, "Sacrifice of Abel and Cain," p. 139.)

Holy Spirit and the רוח דאמצעיתא, the Spirit which is the middle pillar in the Godhead, have been manifested.

I found that the רוח דאמצעיתא, the Spirit which is the middle pillar in the Godhead, has revealed Himself as the ממריא יי, "the WORD of the Lord," as the uncreated, self-existing WORD, to which WORD the Holy Scriptures ascribe the holy name יהוה, Jehovah, and all the attributes of God.

This middle Spirit is not called פתגמה, because that always expresses what we call a word, an idea clothed with the articulation of our organs of speech; but מימרא, in the Greek, λόγος.

§ 2.

מימרא יי, *i.e.*, THE WORD OF THE LORD, IS CALLED
יהוה, JEHOVAH.

Our God has declared by the Prophet Isaiah, (xlii. 8,) אני יהוה הוא שמי וכבודי לאחר לא אתן, "I am the Lord: that is my name: and my glory will I not give to another." What a stream of light was poured into my mind, when investigating the mystery contained in these words, ויהוה המטיר על סדום ועל עמרה גפריית ואש מאת יהוה מן השמים, "Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven." (Gen. xix. 24.) My teacher, Jonathan ben Uziel, taught me, by his Jerusalem Paraphrase, (תרגום)

(ירושלמי,) that the Lord (יהוה) mentioned in this passage of Scripture, is the WORD of the Lord. ומימריה די"י הוה מחית על עמא דסדום ועמורה. . . . גופריתא ואשתא מן קדם י"י מן שמיא *i.e.*, "And the WORD of the Lord caused to descend upon the people of Sodom and Gomorrhah, brimstone and fire from the Lord from heaven."

§ 3.

מימרא י"י, THE WORD OF THE LORD, IS THE CREATOR OF MAN AND OF THE WORLD.

That this WORD is the essential and uncreated WORD, one of the תלת רשין (the Three Heads, p. 15), which are One, is evident from His being the Creator of man, as the Jerusalem Paraphrase of Jonathan ben Uziel (Gen. i. 27) faithfully teaches me, saying: וברא מימרא די"י ית אדם בדמותיה בדמות מן קדם י"י ברא י"י זכר וזוגיה ברא יתהון *i.e.*, "And the WORD of Jehovah created man in His likeness, in the likeness of Jehovah, Jehovah created, male and female created He them."

I clearly perceive that the WORD is called Jehovah, and that through Him (the uncreated, self-existing WORD) all things, visible and invisible, were created. Thus I read in the Jerusalem Targum. (Exodus iii. 14.)

ואמר מימריה די"י למשח דין דאמר לעלמא הוי וחוי • ועתיד למימר ליה הוי והוי • ואמר כדין חומר לבני ישראל אחיה שלחני אליכם *i.e.*, "And the WORD of the Lord said unto Moses: I am He

who said unto the world, Be ! and it was: and who in the future shall say to it, Be ! and it shall be. And He said: Thus thou shalt say to the children of Israel : I Am hath sent me unto you.”

§ 4.

THE PATRIARCHS BELIEVED IN מִימְרָא יי, THE WORD JEHOVAH.

I see the patriarch Jacob, staff in hand, ready to proceed in the morning, on the way to his uncle Laban. The night before, he has had the wonderful vision, in a dream, of the ladder reaching from the earth to heaven, and the Lord standing above it, and repeating the promise which had been made in covenant with our father Abraham. He lingers at Bethel, and vows a vow, saying (Gen. xxviii. 20, 21):

וידר יעקב נדר לאמר אם־יהיה אלהים עמדי ושמרני
בדרך הזה אשר אנכי הולך ונתן לי לחם לאכל
ובגד ללבש : ושבתני בשלום אלי־בית אבי והיה יהוה
לי לאלהים : והאבן הזאת אשר שמתני מצבה יהיה
בית אלהים וכל אשר תתן־לי עשר אעשרנו לך :

“ And Jacob vowed a vow, saying, If God will be with me, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace ; then shall the Lord be my God.”

My teacher, Onkelos, in his Chaldee Paraphrase, renders the vow of father Jacob in the following manner :—

וקים יעקב קים למימר • אם יהי מימרא די' במעדי
 וישרנני באורחא הדא די אנא אזל ויתן לי לחים
 למיכל וכסו למלבוש ואתוב בשלם לבית אבא ויהי
 מימרא די' לי לאלהא :

i.e., “ And Jacob vowed a vow, saying, If the WORD of Jehovah will be my support, and will keep me in the way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father’s house in peace ; then shall the WORD of Jehovah be my God.”

This also was the faith of my nation at the time when Jonathan ben Uziel wrote the Jerusalem Paraphrase, in which I find it written on Deuteronomy xxvi. 17 :

ית מימרא די' אמליכתון עליכון יומא דין למהוי
 לכון לאלהא • ומימרא די' אמלך עליכון לשמיה
 לעם חביביא היך סגולה היך מה די מליל לכון
 ולמטר כל פקודוי :

i.e., “ This day you have made the WORD of Jehovah to be King over you, to be your God. And the WORD of Jehovah shall rule over you, having a right² hereto, over a people beloved, as His peculiar people ; as He has spoken unto you, that you should keep all His commandments.”

§ 5.

WHO WAS THE LAWGIVER ?

The ancient faith of my nation was, that the
 מימרא די', the WORD of the Lord, was the Lawgiver.

² לשמיה, “ In His own name.”

That no other than מימרא דיי, the WORD of Jehovah, has been their Lawgiver, is proved from the words of the Jerusalem Targum, on Exodus xx. 1, in which we read as follows:—

ומלל מימרא דיי ית כל שבח דבריא אליו למימר :
i.e. “And the WORD of the Lord spake all these glorious words (עשרת הדברות).”

§ 6.

FATHER ABRAHAM'S FAITH.

It is evident that the faith of Jacob was the same as that of our father Abraham, for I find that Abraham believed in the מימרא דיי, the WORD of the Lord, according to the testimony of Onkelos, in his paraphrase of Genesis xv. 6 :

וחימין במימרא דיי וחשבה ליה לזכו :
i.e., “Abraham believed in the Word of the Lord, and He counted it to him for righteousness.”

Again, we see our father Abraham's faith in the Memra, the uncreated WORD, at the offering up of his son Isaac. Upon Isaac asking, (Gen. xxii. 7,) איח חשה לעלה, “Where is the lamb for a burnt-offering?” our father Abraham replied, according to the Jerusalem Targum :

מימרא דיי יודמן לי אמרא וינין לה את הוא
 לעלתא ברי :

i.e., “The WORD of the Lord will provide me a lamb ; and if not, then thou, my son, shalt be the burnt-offering.”

§ 7.

IN WHOSE NAME OUR FATHER ABRAHAM PRAYED.

I find that Abraham prayed in the name of the WORD of the Lord, and addressed his prayers to Him, as the מימרא די'י. This is taught by the Jerusalem Targum (Gen. xxii. 14) :

ופלח וצלי אברהם בשם מימריה: די'י ואמר את
הוא די'י דחמי ולא מתחמי :

i.e., "And Abraham worshipped and prayed in the name of the WORD of the Lord, and said, Thou art the Lord who dost see, but Thou canst not be seen."

This faith Abraham had taught his household, for we find Hagar using the same language as her master, Abraham, according to the Jerusalem Targum (Gen. xvi. 13) :

ואודית חגר וצלית בשם מימריה די'י דאתגלי עליה
אמרה בריך את הוא אלהא קים כל עלמיה די
חמית בצערי :

i.e., "And Hagar praised and prayed in the name of the WORD of the Lord, who had revealed Himself unto her : she said, Blessed art Thou, O God, who livest to all eternity, who hast seen my affliction."

§ 8.

WHOM DID MOSES, OUR TEACHER, WORSHIP?

My heart leapt for joy when my teacher, Jonathan ben Uziel, in his Jerusalem Targum, taught me that

our great Teacher, Moses, our master of blessed memory, never worshipped any other but the *מימרא די'י*, the WORD of the Lord. (Targum Jerusalem, Num. x. 35, 36.)

והוה כד הוה ארונא נטל • הוה משה קאים ידוי
 בצלו ואמר • קום כען מימרא די'י בתקופ חילך
 ויתבדרון בעלי דבביהון דעמד ויערקון שנאך מן
 קדמד • וכד ארונא הוי שרי • הוה משה זקף ידוי
 בצלו ואמר • חזור כען מימרא די'י מן תקופ רוגזך
 ותוב עלן ברחמד טביא ובריך רבותא ואסני אלפיא
 דבני ישראל :

i.e., “ It came to pass when the ark was lifted up, Moses stood with his hands lifted up in prayer, and said ; Stand up now, O WORD of the Lord, in the strength of Thy might, and let the enemies of Thy people be scattered, and those that hate Thee flee from before Thee. And when the ark came to rest, Moses lifted up his hands in prayer, and said : Return now, O WORD of the Lord, from the might of Thine anger, and come to us in Thy mercies, which are so good, and bless the ten thousands, and multiply the thousands of the children of Israel.”

§ 9.

MOSES COMMITTED THE FAITH OF THE PATRIARCHS
 TO THE KEEPING OF THEIR DESCENDANTS.

I find that the children of Israel, having been brought in safety through the Red Sea, obtained the testimony. In Exodus xiv. 31, we read, ויאמינו

ביהוה ובמשה עבדו, *i.e.*, "They believed in the Lord and in His servant Moses."

Onkelos, in order to preserve the true faith of the children of Israel, paraphrases these words thus: ויהמינו במימרא דרבי ובנביאות משה עבד יד, *i.e.*, "And they believed in the WORD of the Lord, and in the prophecy of Moses, His servant."

§ 10.

NO OATH WAS VALID AMONGST MY ANCESTORS, EXCEPT BY מימרא דרבי, THE WORD OF THE LORD.

The Lord, our God, is jealous of His glory, and His holy name He cannot impart to any created being. This essential and self-existing מימרא, WORD, must necessarily be a part of the essence in the Godhead, otherwise Jonathan ben Uziel would not have told the people that the Church, from the beginning up to his own time, considered no oath valid unless taken in the name of the מימרא דרבי, the WORD of the Lord.

Moses says, (Deut. vi. 13,) את יהוה אלהיך תירא, "Thou shalt fear the Lord thy God, and serve Him, and shalt swear by His name." This passage, Jonathan ben Uziel paraphrases :

מן קדם רבי אלהכון תהוון דחלין וקדמוי תפלחון .
ובשום מימרי רבי בשקוט הומון :

i.e., "Ye shall fear before the presence of the Lord

your God, and before Him ye shall worship, and by the name of the WORD of the Lord ye shall swear in truth."

Hence I perceive, that as long as the faith of the primitive Church of my nation was preserved in its purity, no oath was taken in a court of justice, but by the name of the WORD of the Lord. A few instances out of many may suffice to prove this.

I find Rahab saying to the spies of Joshua (Josh. ii. 12):

ועתה השבעו נא לי ביהוה כי עשיתי עמכם חסד
ועשיתם גם אתם עם בית אבי חסד ונתתם לי אות
אמת :

i.e., "Now therefore swear unto me by the Lord, since I have shewed you kindness, that ye will also show kindness unto my father's house, and give me a true token." This passage is thus paraphrased by Jonathan ben Uziel :

וכען קיימו כען לי במימרא דיי ארי עבדית עמכון
טיבו ותעבדון אף אחון עם בית אבא טיבו
ותתנון לי אר דקשוט :

i.e., "Now therefore swear unto me by the WORD of the Lord, since I have shewed you kindness, that ye will also shew kindness unto my father's house, and give me a true token."

Following the thread of the history of the pure faith, as retained in Israel, I learn that the elders swore by no other than the *מימרא דיי*, the WORD of the Lord, according to the Paraphrase of Jonathan ben Uziel, on Josh. ix. 19 :

ואמרו כל רברביא לכל כנשתא • אנחנא קיימנא

להון במימרא דיי אלהא ישראל • וכען לא נכול
לאנוקה בהון :

i.e., “But all the princes said unto all the congregation, We have sworn unto them by the WORD of the Lord, the God of Israel; and now, therefore, we dare not injure them.”

Even the Heathen knew that Israel swore by no other than by the WORD of the Lord; hence the elders of Gilead, according to the Paraphrase of Jonathan ben Uziel, (Judges xi. 10,) said :

ואמרו סבי גלעד ליפתח מימרא דיי יהא סחיד
ביננא אם לא בפתגמך כן נעביד :

i.e., “And the elders of Gilead said to Jephthah: The WORD of the Lord be witness between us, if we do not according to thy word.”

§ 11.

THE REASON WHY MY ANCESTORS SWORE BY
מימרא דיי, THE WORD OF THE LORD.

They believed in the WORD of the Lord as being truly God. Thus we have, according to the Paraphrase of Jonathan ben Uziel, Jonathan saying to David (1 Sam. xx. 23):

ופתגמא די מללנא אנא ואת • דא מימרא דיי ביני
ובינך סחיד עד עלמא :

i.e., “And as touching the matter which thou and I have spoken of, behold, the WORD of the Lord be witness between me and thee for ever.”

According to the Chaldee Paraphrase, Jonathan, on parting with David, says (verse 42) :

ואמר יחונתן לדוד אזל לשלם דקימנא תרוינא אנחנא
 בשמא ד"י למימר מימרא ד"י יהי סהיד בינא ובינך
 ובין בני ובין בנך עד עלמא :

i.e., "And Jonathan said to David, Go in peace, forasmuch as we have sworn both of us in the name of the Lord, saying, The WORD of the Lord be witness between me and thee, and between my son and thy son for ever."

§ 12.

THE COMMAND OF THE ANCIENT TEACHERS OF ISRAEL.

Our ancient teachers were very anxious that Israel should preserve the pure faith which had been committed to them. Thus I find the exhortation in Psalm lxii. 9 :

בטחו בו בכל עת עם שפכו לפניו לבבכם אלהים
 מחסה לנו סלה :

i.e., "Trust in Him at all times; pour out your heart before Him: God is a refuge for us. Selah:" which in the Chaldee Paraphrase is thus expressed :

סברו במימריה בכל עדן עמא דבית ישראל שדו
 קדמיי זחוחי לבכון אמרו אלהא סבר לנא לעלמיו :

i.e., "Trust in the WORD of the Lord at all times, O people of the house of Israel! pour out before Him the sighings of your heart; say, God is our trust for ever."

§ 13.

THE WORD OF THE LORD MUST BE
OBEYED AS GOD.

Having discovered the path to the profound treasures of Divine truth, I was led onward, by my ancient teachers, and drank the refreshing streams of the cloven rock of ages. Thus I was enabled to discover that my forefathers had steadfastly believed that our great teacher, Moses, of blessed memory, required from the children of Israel the strictest obedience to מִימְרָא דִּיִּי, the WORD of the Lord. I read in Deut. xxviii. 1, 2:

וְיָחִי אִם שָׁמוֹעַ תִּשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֵר
לַעֲשׂוֹת אֵת כָּל מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם וְנִתְּנָךְ
יְהוָה אֱלֹהֶיךָ עֲלִיּוֹן עַל כָּל גּוֹיֵי הָאָרֶץ: וּבָאוּ עֲלֶיךָ
כָּל הַבְּרָכוֹת הָאֵלֶּה וְהִשִּׁיבְךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה
אֱלֹהֶיךָ:

i.e., "And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all His commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God."

Onkelos has this paraphrase upon these words :

וְיָחִי אִם קִבְּלָא תְּקַבֵּל לְמִימְרָא דִּיִּי אֱלֹהֶיךָ לְמַטָּר
לְמַעַבְדַּיִת כָּל פְּקוּדוֹתָיו דִּי אֲנָא מְפַקְדִּי לְךָ יוֹמָא דִּין
וְיִתְּנָךְ יְיָ אֱלֹהֶיךָ עֲלָאָה עַל כָּל עַמְמֵי אַרְעָא וְיִיתְּרוֹן
D

עלך כל ברכיא האלין וידבקונך • ארי תקבל
למימרא דיי אלהך :

i.e., “And it shall come to pass, if thou shalt hearken diligently to the WORD of the Lord thy God, to observe and to do all His commandments which I command thee this day, the Lord thy God will set thee on high above all nations on the earth. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the WORD of the Lord thy God.”

In case of disobedience to the WORD of the Lord, Moses threatens that all the curses of the Law should come upon the people, as Onkelos paraphrases in Deut. xxviii. 15 :

ויהי אם לא תקבל למימרא דיי אלהך למטר
למעבד ית כל פקודוהי וקימוהי די אנא מפקד לך
יומא דין • וייתון עלך כל לוטיא האלין וידבקונך :

i.e., “But it shall come to pass, if ye will not hearken to the WORD of the Lord thy God, to observe and to do all His commandments and His statutes which I command thee this day, that all these curses shall come upon thee and overtake (or cleave unto) thee.”

§ 14.

NATHANAEL DISCOVERS THAT GOD NEVER MADE A COVENANT WITH ANY OF THE PATRIARCHS EXCEPT THROUGH THE MEDIATION OF מִימְרָא דֵי יְיָ, THE WORD OF THE LORD.

Having discovered, through my teachers, that מִימְרָא, the WORD, was the lawgiver on Mount Sinai,

the question presented itself to my mind: *Has God ever made a covenant except through מימרא דרי, the WORD of the Lord?*

I found the following facts preserved in the תרגומים Paraphrases. We read in Gen. ix. 17:

וַיֹּאמֶר אֱלֹהִים אֶל נֹחַ זֹאת אֹת הַבְּרִית אֲשֶׁר הִקְמֵתִי
בֵּינִי וּבֵין כָּל בֶּשֶׂר אֲשֶׁר עַל הָאָרֶץ :

i.e., "And God said unto Noah, This is the token of the covenant, which I have established between Me and all flesh that is upon the earth." Which Onkelos thus paraphrases :

וַאֲמַר יְיָ לְנֹחַ דָּא אַתְּ קַיָּם דִּי אַקִּימִית בֵּין מִימְרֵי
וּבֵין כָּל בִּשְׂרָא דִּי עַל אַרְעָא :

i.e., "And the Lord said unto Noah, This is the token of the covenant which I have established between My WORD, and between all flesh that is upon the earth."

Again, I read in Genesis xvii. 7 :

וַחֲקַמְתִּי אֶת בְּרִיתִי בֵּינִי וּבֵינְךָ וּבֵין זַרְעֲךָ אַחֲרַיִךְ
לְדֹרֹתָם לְבְרִית עוֹלָם לְחַיֹּת לְךָ לְאַלְחִים וּלְזַרְעֲךָ
אַחֲרַיִךְ :

i.e., "And I will establish my covenant between Me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Paraphrased by Onkelos :

וְאֶקִּים יְתִי קִימִי בֵּין מִמְרֵי וּבֵינְךָ וְכִי :

i.e., "And I will establish my covenant between My WORD and between thee," &c.

§ 15.

NATHANAEL IS LED TO BELIEVE THAT THERE IS NO SALVATION BUT IN מִימְרָא דִּיִּי, THE WORD OF THE LORD.

Having seen that God had never made a covenant except through or with the WORD, as the Representative or Mediator of His people, I examined whether מִימְרָא דִּיִּי, the WORD of the Lord, may not be the Saviour so often mentioned in the Holy Scriptures. My mind became satisfied on this subject, by considering the following passages.

When dying, Jacob, blessing his children, exclaimed, (Gen. xlix. 18,) לִישׁוּעָתְךָ קָרִיתִי יְהוָה, "I have waited for Thy salvation, O Lord!" These words Jonathan ben Uziel paraphrases, in his Jerusalem Targum, in this manner:

אמר אבונן יעקב לא לפורקניה דגדעון בר יואש סבית נפשי דחיא שעה ולא לפורקניה דשמשון דחוא פורקן עביר אלא לפורקנא דאמרת במימרך למיתו לעמד בני ישראל ליח לפורקנד סבית נפשי:

i.e., "Our father Jacob said: My soul does not wait for a salvation such as that wrought out by Gideon, the son of Joas, for that was but temporal; neither for a salvation like that of Samson, which was only transitory; but for that salvation which Thou hast promised to come, through Thy WORD, unto Thy people, the children of Israel; for Thy salvation my soul hopes."

That this was one of the cardinal points in the creed of my forefathers, is manifest from many

passages of Holy Writ, as expounded by the Ancient paraphrasts, especially by Jonathan ben Uziel. I shall only cite two, out of many passages which have poured light into my mind. In Is. xlv. 17, 25, I read :

ישראל נושע ביהוה תשועת עולמים • ביהוה יצדקו
ויתהללו כל זרע ישראל :

i.e., “ But Israel shall be saved in the Lord with an everlasting salvation. In the Lord shall all the seed of Israel be justified, and shall glory.”

Jonathan ben Uziel renders this passage thus :

ישראל יתפריק במימרא דיי פורקן עלמיא • במימרא
דיי יזכון וישתבחון כל זרעא דישראל :

i.e., “ Israel shall be saved in the WORD of the Lord with an everlasting salvation. In the WORD of the Lord shall all the seed of Israel be justified, and (in the WORD of the Lord) they shall glory.”

In whatever part of the Holy Scriptures everlasting salvation is mentioned, we find that it is wrought out by no other than the WORD of the Lord. Thus, for example, we read in Hosea i. 7 :

ואת בית יהודה ארחם והושעתים ביהוה אלהיהם :

i.e., “ But I will have mercy upon the house of Judah, and will save them by the Lord their God.”

This Jonathan ben Uziel paraphrases :

ועל דבית יהודה ארחם ואפרקנון במימרא דיי
אלהיהון :

i.e., “ But I will have mercy upon the house of Judah, and I will save them by the WORD of the Lord their God.”

I perceive that this passage speaks of *two* persons :

I, Jehovah, will have mercy—I, Jehovah, will save; and this mercy and this salvation shall be brought about by another person, namely, by the WORD of the Lord, which WORD is their God. No wonder that Daniel prayed to be heard for the sake of the Lord. (Daniel ix. 17.)

ועתה שמע אלהינו אל תפלת עבדך ואל תחנוניו
 וחאר פניך על מקדשך השמם למען אדני :

i.e., “Now therefore, O our God, hear the prayer of Thy servant, and his supplications, and cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord’s sake.” R. Simeon explained this passage, thus, (Sohar, part iii., p. 21, versa :)

מאי טעמא למען אדני דלא ישתכח לבל מ
 דייזריה :

i.e., “What is the reason that he says for אדני, the Lord’s sake? Because Jehovah cannot be found except in אדני, the Lord, who is His dwelling.”³

I find the same doctrine in *ס' יצירה*, in the Commentary of הרמב"ד, (R. Abraham ben David,) p. 32, versa :

וידוע כי שם אדני טובב בשם יהוה אלהינו יהוה :
i.e., “It is thus known that אדני, the Lord, comprehends⁴ Jehovah, (Elohim,) our God, Jehovah.”

³ Regarding this mystery that God is only to be found in אדני, who is *ממטרוך* read Third Division, § 5.

⁴ *Lit.*, encompasses.

SECOND DIVISION.

§ 1.

מִימְרָא דִּיִּי, THE WORD OF THE LORD IS, מְלַאךְ
חֲבֵרִית, THE ANGEL OF THE COVENANT.

Every thinking man will readily grant that, when the spirit has once tasted of the truth, it cannot rest till the fountain head is found. I had been convinced that רִיחַ דְּאֲמַצְעִיתָא, the Middle-Spirit has revealed Himself as the essential and substantive WORD, and I became desirous to know who could be מְלַאךְ חֲבֵרִית, the Angel of the Covenant in Mal. iii. 1, and so often mentioned in the תְּרַבּוּמִין, the Chaldee paraphrases and other very ancient books of our learned teachers; men whom we regard as having so great authority in matters of faith, that hardly any one would think of doubting what they pronounced to be truth.

I have had the good fortune to discover that מְלַאךְ חֲבֵרִית, the Angel of the Covenant, is the same person as מִימְרָא דִּיִּי, the WORD of the Lord.

§ 2.

מְלַאךְ חֲבֵרִית, THE ANGEL OF THE COVENANT, IS AN
UNCREATED BEING, AND IS STYLED יְהוּחַ, אֱלֹהִים,
AND אֲדוֹן, THE LORD.

The patriarch Jacob is on the threshold of the true Canaan, and he blesses the children of his beloved Joseph. In Genesis xlviii. 15, we read these words:

האלהים אשר התהלכו אבותי לפניו אברחם ויצחק :
האלהים הרעה אתי מעודי עד היום הזה :
המלאך הנאל אתי מכל רע יברך את הנערים :

i.e., "The God, before whom my fathers Abraham and Isaac did walk the God which fed me all my life long unto this day (verse 16,) the Angel which redeemed me from all evil, bless the lads."

One can perceive, without any great amount of learning, that He who is to bless the lads is no other than the נאל, the Redeemer, who is called אלהים, God.

To my no small delight, I found Jacob's words expounded in עבודת הקדוש, written by the famous R. Mair ben Gabai, (part iii., p. 95, versa, according to the Lemberg Ed :)

מה שיאמת שזה המלאך אינו מן הנפרדים אמרו
יברך את הנערים וחלילה לאבינו הקדוש ע"ה
שיבקש מהנפרד שיברך את בניו כי אין ברכה
מתבקשת כי אם ממי שבידו ורשותו לברך שהוא
היחוד המיוחד ית' והמבקש בזולתו אין לו אלוה וג' :

i.e., "The truth that this Angel is not one of those (created) intelligences, is corroborated through the words, 'Bless the lads.' Be it far from our holy patriarch, (peace be upon him!) that he should have sought a blessing for his children from a created Angel; because no blessing may be sought except from Him who has the power and authority to bless, and that is He, who alone is the One blessed God. Whosoever seeks a blessing from any other, has no God."

I find the same author using, if possible, even plainer language in his work, (part iv., p. 189.) His words are :

אפשר לומר עוד כי ר' יוחנן מודה שלא הגיעו
 הדברות לישראל על יד אמצעי בפשטן של כתובים •
 והמלאך שהזכיר אינו מן הנפרדים אבל הוא המלאך
 הנואל והוא שכתוב בו • ויסע מלאך האלקים •
 מלאך שהוא האלהים והוא המשמיע הדברות
 לישראל שנאמר וידבר אלהים את כל הדברים
 האלה :

i.e., “ We may even say more, (as R. Johannan agrees with me,) that the Ten Commandments have not come to Israel only through the mediator (Moses), according to the literal meaning of the Scriptures. It was the ANGEL whom the patriarch Jacob makes mention of, which ANGEL is not one of the (created) intelligences, but the ANGEL, the Redeemer, of whom it is written, (Exod. xiv. 19,) ‘ The Angel removed,’ and this Angel is God ; He it is who made Israel to hear the Ten Commandments, as it is written, (Exod. xx. 1,) ‘ And God spake all these words.’ ”⁵

§ 3.

THERE IS NO REDEEMER BESIDES THE ANGEL OF
 THE COVENANT (מלאך הברית).

Father Jacob’s prayer, that the Angel of the Covenant might bless his children, was the fruit of his faith in that everlasting ANGEL. This doctrine,

⁵ See p. 41, § 5.

my teacher, R. Simeon ben Jochai, taught me.
(Sohar, Gen., p. 232, Amsterdam Ed :)

המלאך הנואל אתי מכל רע :

i.e., "The ANGEL who delivered me from all evil."

1 תא חזי כתיב הנה אנכי שולח מלאך רב :

1. Come and see, it is written, (Exod. xxiii. 20,) "Behold, I send an ANGEL before thee," &c.

2 דא הוא מלאך דאיתו פרוקא דעלמא • נטירו

דבני נשא • והאי איתו דאזמין ברכאן לכל עלמא :

2. This is that Angel, who is the Redeemer of the world, the keeper of the children of men ; and He it is who has prepared blessings for the world.

3 בנין דאיתו נטיל לון בקדמיתה • ולבתר איתו

אזמין לון בערמא :

3. Because He has taken them (these blessings) from the beginning, in order to bestow them afterwards on the world.

4 ובנין דא כתיב הנה אנכי שולח מלאך לפניך

רב :

4. Therefore it is written, (Exod. xxiii. 20,) "Behold, I send an ANGEL before thee."

§ 4.

NATHANAEL DISCOVERS A GREAT TRUTH : GOD REVEALED HIMSELF IN מלאך הברית, THE ANGEL OF THE COVENANT.

I was led to inquire how God revealed Himself to the patriarchs, and made known to them the

mysteries of His Covenant, and the result of my investigations was: "That no one has seen God at any time, but in the ANGEL of the Covenant." We read in Genesis xxxi. 11:

ויאמר אלי מלאך האלהים בחלום:

i.e., "And the Angel of God spake to me in a dream." My ancestors believed that this ANGEL was the uncreated מלאך הברית, ANGEL of the Covenant, as I read in עבודת הקדש, (part iii., cap. xxxi., p. 120:)

מה שכתוב ויאמר אלי מלאך האלהים בחלום יעקב ויאמר הנני אין זה מן הנפרדים אבל הוא מלאך הנואל אותו מכל רע ולזה אמר אנכי האל בית אל • ונקרא מלאך לסוד שאבאר במה שאבא בסיעתא דשמיא והוא הנאמר בו וירא מלאך יהוה אליו בלבת אש מתוך הסנה • ולפי שהוא מלאך פניו ופני האדם עצמו • תרגום בו • ואתגלי מלאכא דיי • שוה לאמרו • וירא אליו יהוה • הנאמר באברהם ויצחק • ושוה לאמרו • וירא אלהים אל יעקב וי • ואלו היה הנראה בסנה מן הנפרדים • לא היה משה ע"ה מסתיר פניו ממנו וי •

i.e., "Concerning what is written, And the Angel of God spake unto me in a dream, saying Jacob: and I said, Here am I."—This Angel is not one of the created Angels,⁶ but is that Angel who had redeemed him from all evil, (Gen. xxxi. 13,) and which said unto him, "I am the God of Bethel." He is called מלאך, Angel, on account of the mystery

⁶ If the chapter from which this extract is taken had not been so long, I would have given it entire.

which I will explain in the sequel, (with God's help, when I come to that passage.) He is the same of whom it is said, (Exod. iii. 2,) "And the ANGEL of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush;" and He is thus called because He is the Angel of God's countenance,⁷ (Heb. i. 3,) and He has the face of a man. Onkelos has translated, Exod. iii. 1, The glory of the Lord appeared unto him, "And the Angel of the Lord appeared unto him," as if he had said: Jehovah appeared unto him, as it is said of Abraham and Isaac, (Gen. xviii. 1; xxvi. 2—25,) "And (אלהים) God appeared unto Jacob," &c., &c. If He, who appeared in the bush, (Exod. iii. 2,) had been one of the (created) intelligences, Moses would not have hidden his face; but He was, as this my teacher instructed me, מלאך חברית, the Angel of the Covenant, in whom God revealed Himself; therefore He is called God.

§ 5.

THE עקדה, OR THE MYSTERY OF THE OFFERING UP OF ISAAC.

The עקדה, the offering up of Isaac, has always been considered by our nation as containing a great mystery. Hence it is, that the twenty-second

⁷ i.e., The express image of His person; because פנים, face, or person, as in the phrase לֹא יֵשֵׁא פָנִים, which regardeth not persons. (Deut. x. 17; Isa. lxiii. 9.)

chapter of Genesis is read in the synagogue on the second New Year's day, (יוצר ליום ב' ריחש).

The mystery in this extraordinary transaction is two-fold. In Isaac we see the Messiah as spoken of in Isaiah liii., and in Daniel ix. 26, יכרת משיח ואין לו, "Messiah shall be cut off, but not for Himself;" and then again it teaches us that מלאך הברית, the Angel of the Covenant, is one of the תלת רישין בחד, כלילין בחד, the Three Heads united in One God-head; or, as otherwise expressed, One of the תלת רוחין, Three Spirits united in One; or, as the author of ס' יצירה, שלש האבות, the Three Fathers (originals). This became clear to my mind while pondering over Gen. xxii. 11, and following verses, in which we read:

11 ויקרא אליו מלאך יהוה מן השמים ויאמר
אברהם אברהם ויאמר הנני:

11. "And the ANGEL of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I."

12 ויאמר אל תשלח ידך אל הנער ואל תעש
לו מאומה כי עתה ידעתי כי ירא אלהים אתה ולא
חסכת את בנך אתה יחיד ממני:

12. "And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me."

15 ויקרא מלאך יהוה אל אברהם שנית מן
השמים:

15. "And the ANGEL of the Lord called unto Abraham out of heaven the second time,"

16 ויאמר בי נשבעתי נאם יהוה כי יען אשר
 עשית את הדבר הזה ולא חשכת את בנך את
 יחידך :

16. "And said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son :"

17 כי בך אברכך וי :

17. "That in blessing I will bless thee," &c., &c.

I perceive, from the 12th verse, that this Angel is Omniscient; He seeth the fear of God in the heart of father Abraham; and He who is Omniscient must be God. Also that in saying, (ver. 12,) *thou hast not withheld thy son from ME*, for if he had been a created Angel, he would have said *from Him*. In the 16th verse, this Angel swears by Himself, which no created Angel would dare to do, for the created being must swear by one greater than himself, by his Creator. But this Angel being God, He could swear by none greater, and swore by Himself. Hence David has said, (Psalm cv. 9 :)

אשר כרת את אברחם ושבועתו לישחק :

i.e., "Which (covenant) He made with Abraham, and His oath unto Isaac."

I perceive, from the 17th verse, that no created, but only the uncreated מלאך הנאל, the Angel, the Redeemer, which is the same as the מלאך חברית, the Angel of the Covenant, could bless, (see p. 55, § 2,) and give the promise, (verse 18,) וחתברכו בזרעך כל, "And in Thy seed shall all the nations of the earth be blessed."

However, lest I might be mistaken in my inter-

pretation of this passage, I went to one of my teachers, R. Bechai, whose valuable words (p. 35, col. 1) were the following :

וצריך אתה לדעת כי מה שתמצא בפרש' זו כי
המנסה הוא האלהים ומלאך השם יתבר' מונע.
הענין עם דרך הקבלה. יתפקחו עיני הלב. כי
אין המלאך הזה מן הנפרדים רק מן הנטיעות אשר
אין להפריד ולקצץ בהם. שאלו היה מן הנפרדים.
לא היה אברחם שומע לקולו בבטול מה שצוהו
תאלהים. גם המלאך לא היה רשאי לומר. ולא
חשכת מִפְנֵי אֱלֹהִים מִפְנֵי. אבל המלאך הזה הוא
מהנטיעות. והוא המלאך הגדול והוא שעליו נאמר.
ויסע מלאך האלהים. ואינו סמוך רק באר'. ומה
שחזכירו בכאן מלאך. כלומר מלאך שבקרבו השם.
והוא שנאמר עליו כי שמי בקרבו. ומזה הזכירו
בפסוק. המלאך הגואל וג' בקרב הארץ. והוא
האדון אשר בו הרחמים. ומפני שהוא האדון אמר
לשון ממני. ומפני שהוא הרחמים אמר אחרי
הקרבו. כי נשבעתי נאם השם. וכן תמצא שחזכיר
קודם הקרבן. אלהים יראה לו השה. ואחרי הקרבן
חזכיר השם יראה והבטיחו במד' רחמים שיברך את
זרעו ברבוי עצום וג' :

i.e., "It is necessary that thou shouldst understand what in this section (Gen. xxii.) is related; namely, that He who is tempting (Abraham) is God, and He who is restraining (the execution of the command) is the ANGEL of the blessed God."

The explanation of this transaction, according to the Cabbala,⁸ is this :

The eyes of Abraham's understanding were opened, (he saw) that this ANGEL was not one of the

⁸ Cabbala, the mysterious doctrines of the ancient doctors.

(created) intelligences,⁹ but one of the Inherent Ones,¹ which cannot be separated, nor cut off one from the other. If this Angel had been one of the (created) intelligences, Abraham would not have obeyed his voice, when restraining him to do what God had commanded him; yea, an Angel would have no authority to say, "Thou hast not withholden thy son from me, but would have said, from Him." But this Angel was one of the Inherent Ones, the great Angel, of whom it is said, (Exod. xiv. 19,) The Angel, God, removed. (אלהים, 'God is not in the genitive; but is explanatory of מלאך, Angel.) He making mention of that Angel is as if he had said: It is that ANGEL in whom my name is, (Exod. xxiii. 20,) and in fact it was that ANGEL of whom it is said, "for my name is in Him."

With reference to the passage, (Gen. xlviii. 16,) "The ANGEL who has redeemed me," &c., (to the end of the verse, "In the midst of the earth,") this Angel is יהוה, the Lord, who has bowels of mercy; and because He was the Lord, He could say: Thou hast not withholden thy son from Me; and because He has bowels of mercy, He said, after the offering up of Isaac (verse 16): "By myself have I sworn, saith the Lord." Thus thou dost find, that, before the sacrifice (of Isaac) it is said (verse 8): "God will provide Himself a lamb;" and, after the sacrifice, it is said: "God has provided." According to His attribute of mercy, He promises him to bless his seed, that they should become numerous and mighty, &c.

⁹ See page 24.

¹ *Lit.*, Implanted ones.

NATHANAEL VISITS IN SPIRIT THE MOUNTAIN OF
HOREB, (Exod. iii. 2.)

I often mentally follow our great teacher, Moses, from his cradle of bulrushes to Pharaoh's court, thence to the place where his suffering brethren dwelt, in the midst of whom he much preferred to be, rather than in the palace of the great and cruel king; because God was with His people. I follow the great prophet in his flight and sojourn with Jethro in the land of Midian, and accompany him with his flock to the foot of Horeb. (Exod. iii. 1.)

In the second verse of the third chapter of Exodus, I read: 'וירא מלאך יהוה אליו בלבת אש וכו', i.e., "And the Angel of the Lord appeared unto him in a flame of fire," &c.

Was it not very natural that an earnest desire should arise in my mind to know what my forefathers, who had preserved the faith in regard to the threefold nature in the Unity of the Godhead, have taught their children respecting this Angel? On referring to one of my teachers, I received the following instruction (Bechai, p. 75, col. 1):

ודעת הרמבן ז"ל בפרשא הזאת • כי מה שאמר
וירא מלאך יהוה אליו בלבת אש • ומה שאמר
ויקרא אליו אלהים • הכל אחד • וזהו שאמר מלאך
יהוה מתוך הסנה • ואמר אלהים מתוך הסנה •
וכן תמצא על חים שכתוב ויסע מלאך אלהים •
והוא באור ולא סמוך • ואל תתמה איך יסתיר משה
פניו מן המלאך • כי המלאך הנזכר בכאן • הוא

המלאך חגואל שכתוב בו אנכי חאל בית אל • וכן
אמר בכאן • אנכי אלהי אביך • אלהי אברהם • אלהי
יצחק • ואלהי יעקב • והוא שנאמר כי שמי בקרבו :

i.e., “The opinion of R. Moses ben Nachman, of blessed memory, respecting this section (of the law) is, (ver. 2,) It is said: “An Angel of the Lord appeared unto him in a flame of fire,” and (ver. 4,) אלהים, “God called unto him.” This is all one, (*i.e.*, the ANGEL being called God,) namely, whether he saith “The ANGEL (out of the midst of the bush), or אלהים, God spake to him out of the midst of the bush.” Thus you find it by the Red Sea, (Exod. xiv. 19,) where it is written: “the ANGEL—God removed.” אלהים (God) is not the genitive case, but is explanatory of מלאך (Angel). Therefore be not astonished that Moses hid his face (ver. 6) before this ANGEL; because this Angel mentioned here is the ANGEL, the Redeemer, concerning whom it is written, (Gen. xxxi. 13,) “I am the God of Bethel;” and here, (ver. 6,) “I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob.” It is the same of whom it is said, (Exod. xxiii. 21,) “My name is in Him.”

§ 7.

THIS ANGEL OF THE COVENANT, מלאך הברית, IS
THE שכינה, SHECHINAH, THE GLORY OF GOD.

Regarding the certainty of מלאך הברית, the ANGEL of the Covenant, being in the pillar and in the cloud, my valuable teacher, R. Menachem, of

Recanati, gave me the following instruction (p. 123, sect. בשלח, Exod. xiv. 19; compare xiii. 21):

ויסע מלאך האלהים וג' • המלאך הזה הוא בית דינו של הקדוש ברוך הוא ומלת האלהים אינה סמוכה • וכן אמרו רבותינו זכרונם לברכה ירדו לים שכינה עמם שנאמר ויסע מלאך האלהים • אם כן המלאך הזה הוא השכינה ונקראת מלאך שר העולם יען חיות הנהגת העולם על ידה :

i.e., “ And the Angel, who is אלהים, God, removed, &c. This ANGEL belongs to the court of justice of the Holy One, (God,) blessed be His name. The word אלהים, God, is not in the genitive case, (therefore we must translate : the ANGEL ׀ who is אלהים, God.) And likewise our Rabbies, of blessed memory, have said that the Shechinah of the Lord went down with them to the sea; hence it is said : the ANGEL, who is God, removed, (Exod. xiv. 19.) If this ANGEL is the Shechinah, then it (the Shechinah) is called ANGEL, and the Prince of the world, because the government is placed in His hands.”²

§ 8.

THE PROMISE.

It was not Moses, but מלאך הברית, the ANGEL of the Covenant, who led the children of Israel out of Egypt, and brought them into the promised land, for this ANGEL was in the pillar and in the cloud, according to the promise which God gave to Moses,

² See page 35.

our great teacher of blessed memory. In Exodus xxiii. 20, we hear God saying :

הנה אנכי שלח מלאך לפניך לשמרך בדרך
ולהביאך אל המקום אשר הכנתי :

i.e., " Behold, I send an ANGEL before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

R. Moses ben Nachman explained these words to me, thus :

ועל דרך האמת המלאך הזה שהובטחו בכאן • הוא
המלאך הנואל אשר השם הגדול בקרבו • כי ביה
יהיה צור עולמים • והוא שאמר אנכי האל בית אל
וכי ויקראנו הכתוב מלאך • בעבור כל הנהגות
העולם הזה במדה החיה וכי :

i.e., " According to the truth this ANGEL, promised here, the ANGEL, the Redeemer, in whom is the great name;³ for in the Lord Jehovah is everlasting strength, the Rock of Ages. He is the same, who has said: 'I am the God of Beth-el,' (Gen. xxxi. 13,) &c. The Scriptures have called Him מלאך, ANGEL, (Ambassador,) because through this designation of an Ambassador, we learn that the world is governed through Him."

³ R. Moses Butarili says (ספר יצירה, p. 49, col. 1):
: כי שמו הוא עצמו שחרי שמו יהוה והוא עצמו
i.e., " For *His name is Himself*; because His name is Jehovah,
and this is Himself."

Thus *His name is in Him* will mean: *the fulness of the Godhead is in Him.*

THE ANGEL OF THE COVENANT, מלאך הברית, IS TO
BE OBEYED, FOR GOD IS IN HIM.

In Exodus xxiii. 21, we read of Jehovah saying :
חשמר מפניו ושמע בקלו אל תמר בו כי לא ישא
לפשעכם כי שמי בקרבו :

“Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions : for My Name is in Him.”

Though already taught that God was manifested in this Angel of the Covenant, and that He is one of the שלש הויות, the Three Eternals, which are One in the אין סוף, in Him who is without beginning or end, yet I could not refrain from listening to the farther teaching of R. Bechai, regarding the Divine essence of the Angel of the Covenant. I found the following important remarks (p. 113, versa, col. 1) :

המלאך הזה אינו מן הנפרדים החוטאין שכת'
בהם • ובמלאכיו ישים תהלה • והתהלה היתה ממה
שתלו הכח בעצמם • בענין סדום • כשאמרו כי
משחיתים אנחנו • אבל הוא מן הנסיעות • וזהו
שדרשו במדרש תנחומא • כי לא ישא לפשעכם •
לפי שהוא מן הכת שאינן חוטאין • והוא מטטרוני •
שר הפנים • ולכך אמר לישמרך בדרך • כי הרגום
משמרת מטרת • והוא מדת הדין • ולכך אמר לפניך
כלשון לפניו ילך דבר ויצא רשף לרגליו • ואומר כי
ילך מלאכי לפניך • וזהו לשון מלאכי • כלומר
מלאכי החביב אצלי • שעל ידו אני נודע בעולם •
ועליו נאמר פני ילכו • כשבקש משה ואמר • הודיעני
נא את דרכך • בקש ממנו מדה • שיהיה נודע בה •

והשיב לו • פני ילכו • וזהו ומלאך פניו חושיעם •
 מלאך שהוא פניו • ועל כן אמר וצרתי את צורריך
 על ידו • ואמר עוד ותכחדתיו • כי במדת הדין
 נכחדתים האויבים • ומה שנקרא מלאך • והוא אינו
 מן הנפרדים מפני שנחנ' העולם בו • שהוא מדת
 הדין :

ומה שאמר השמר מפניו • כי במדת הדין • יש
 לו לאדם לישמר שלא יענש בחטאו • ולכך הזכיר בו
 לשון שמירה ולשון פנים • ואמר ושמע בקולו • אזכרה
 שלא יקצצו בנטיעות • ולכך אמר מיד • אל תמר
 בו • ודרשו ז"ל אל תמר בו • אל תמירני בו • אלא
 שיתבונן כי הכל אחד והכל מיוחד • בלי פרוד • כי
 לא ישא לפשעכם • ואמר כי המלאך הזה יש לו כח
 לשאת הפשעים והסליחה מסורה בידו • ואף על פי
 כן לא ישא לפשעכם אם תמר בו • כי כל הממר בו
 ממר בשמי המיוחד שבקרבו • ומה שחזכיר דוד ע"ה
 כי עמך הסליחה • ודרשו ר"ל לא מסרת אותה
 למלאך באור זה למלאך מן הנפרדים וגי' :

i.e., "This Angel is not one of those (created) intelligences,⁴ which can sin, of whom it is said, (Job iv. 18,) 'His Angels He charged with folly,' and this folly (appeared) when they assumed to themselves the power, that they were destroying Sodom,⁵ (Gen. xix. 13.) But this Angel is one of the Inherent Ones" (according to the opinion of Tanchum.)⁶

"For He will not pardon your transgressions."
 Because He belongs to that class of Beings which

⁴ See page 24.

⁵ *Lit.*, in the case of Sodom, when they said: "We are destroying."

⁶ A high authority.

cannot sin ; yea, He is Metatron,⁷ the Prince of His (God's) countenance, and therefore it is said : " to keep thee in the way." The Chaldee Paraphrase translates משמרת (keeping) with מטרת, so that מטטרון (Metatron) signifies a guard (or watchman), which (office) expresses His attribute of justice ;⁸ thus He says, " before thy face;" as the expression occurs, (Hab. iii. 5,) לפניו ילך דבר ויצא רשף לרגליו, " Before His face went the pestilence, and burning coals (burning death) went forth at His feet."

And He says, Mine ANGEL ; by which He would say, Mine ANGEL, who is my beloved One, through whom I am made known in the world, and concerning whom it is written, (Exod. xxxiii. 14,) " My presence⁹ shall go with thee."

When Moses begged of God, saying, (ver. 13,) " Show me now Thy way," he besought from Him something (a revelation of one of His attributes) by which he might know Him, and He replied : " My presence shall go;" this (presence or countenance, or express image) is He of whom it is written, (Is. lxiii. 9,) " The Angel of His countenance saved them," namely, the Angel who is God's countenance ; therefore He said, (Exod. xxiii. 22,) " I will be an adversary to thine adversaries through Him," and He adds, (ver. 23,) " And I will cut them off;" because on account of His attribute of justice are His enemies cut off.

⁷ שמר ישראל (Psalm cxxi. 4.)

⁸ מטרת A guard, also a sentinel (Chaldee Paraphrase, 1 Samuel xiv. 12.)

⁹ *Lit.*, face or express image.

With reference to His being called מלאך, Angel, you will know that He is not one of those created intelligences, because the world is governed by Him, for He is the very entity of justice.

It is said: "Beware of Him,"¹ for, on account of the justice of God, man ought to watch himself that he be not punished for his sins; thus He mentions with reference to Him (this Angel) "Watching" and "countenance."²

"Obey His voice." There is a warning that they should not vex the INHERENT ONES in the Godhead, therefore there is immediately added: "Provoke Him not," which words our Rabbies of blessed memory have explained: "Do not provoke Me in Him," but let him bear in mind that all are One, and all are the מיוחד, the only One God, without being divided.

"For He will not pardon your transgression." Although this Angel has power to forgive sins, and the power of pardon is delivered into His hand, yet He will not pardon your sins, if you provoke Him; because whoever provokes Him, provokes My name, that is, provokes God in Him. When David, of blessed memory, says, Psalm cxxx. 4: "But there is forgiveness with thee," our Rabbies of blessed memory were of opinion, that such power to forgive sin is not delivered to any of the created intelligences.

¹ *Lit.*, Beware from before His countenance.

² The meaning is: Watch thyself not to fall into sin, because this Angel is the express image of God's countenance; God's attributes are revealed in Him.

§ 10.

MORE LIGHT BREAKS IN UPON NATHANAEL'S MIND.

Having obtained this knowledge regarding the Angel of the Covenant, מלאך הברית, I think that I understand what our prophet Malachi, (ch. iii. 1,) says of this Angel.

הנני שלח מלאכי ופנה דרך לפני ופתאם יבוא אל
היכלו האדון אשר אתם מבקשים ומלאך הברית
אשר אתם חפצים הנה בא אמר יהוה צבאות :

“ Behold, I will send my messenger, and he shall prepare the way before Me : and the Lord, whom ye seek, shall suddenly come to His temple, even the Angel of the Covenant whom ye delight in. He shall come, saith the Lord of hosts.”

I perceive now, that this Angel of the Covenant is the Lord, whose the temple was, He being worshiped therein.

THIRD DIVISION.

§ 1.

NATHANAEL DISCOVERS THAT מִימְרָא דִי' THE WORD OF THE LORD, IS NOT ONLY CALLED THE מלאך הברית, THE ANGEL OF THE COVENANT, BUT ALSO מטטרון, THE METATRON.

I have always prayed on one of our most solemn festival days,³ that God would answer my prayers

³ יוצר ליום א' של ראש השנה * סדר תקיעת שופר * ידי רצון ונ' :

for the sake of Metatron, without knowing who Metatron was, until let into the mystery through my worthy, ancient teachers. Rabbi Simeon ben Jochai taught me, Sohar, vol. iii., p. 227, Amsterdam Ed.:
 עמודא דאמצעיתא איהו מטטרון לאשלמא לעילא
 כגוינא דתפארת :

i.e., "The Middle Pillar (in the Godhead) is the Metatron, who has accomplished peace above, according to the glorious state there."

§ 2.

SIGNIFICATION OF THE NAME מטטרון, METATRON.

I read in Exod. xxiv. 1, ואל משה אמר עלה אל ה' ויהוה ור, *i.e.*, "And he said unto Moses, Come up unto the Lord," &c. R. Bechai taught me, p. 114, col. 1, Amsterdam Ed :

ואל משה אמר השם המיוחד עלה אל ה' זהו מטטרון.....ונקרא בשם הזה לפי שבשם הזה נכללים שתי לשונות חמורים על ענינו והוא אדון ושליח.....ועוד יכלול ענין שלישי מלשון שמירה כי תרגום משמרת מטרות ועל שהוא שומר העולם נקרא שומר ישראל והנה מתוך הוראת שמו השגנו שהוא אדון לכל מה שתחתיו שכל צבא העליונים והתחתונים הלא הם ברשותו ותחת ידו'.....:

i.e., God said to Moses, Come up unto the Lord; this is Metatron. He is called by this name Metatron, because in this name are implied two significations, which indicate His character, He is Lord and Messenger. There is also a third idea implied in

the name Metatron; it signifies a **KEEPER**; for in the Chaldee language, a keeper (or watchman) is called "Matherath;" and because He is the **KEEPER** (preserver) of the world, He is called (Ps. cxxi. 4) "The **KEEPER** of Israel." 'From the signification of His name, we learn that He is the Lord over all which is below; because all the hosts of heaven, and all things upon the earth, are put under His power and might.

§ 3.

NO ONE, NOT EVEN MOSES, HAS EVER SEEN GOD,
BUT HE SAW THE METATRON, WHO APPEARED
UNTO HIM.

I consulted R. Menachem, of Recanati, on this passage, (Exod. xxiv. 1,) ואל משה אמר עלה אל, i.e., "And he said unto Moses, Come up unto the Lord," and found this explanation (p. 145, col. 1):

השם הגדול יתעלה המדבר למשה אמר לו
שיעלה אל יי זה מטטרון שנקרא בשם המיוחד
לפעמי' שהרמוז בו על השכינה הנקראת כך ושם
עלה כל' עלה אל מקום הכבוד אשר שם המלאך
הגואל ולא יבא אל השם הגדול כי לא יראני האדם
רחי :

i.e., The great and exalted God is speaking to Moses; He saith to him, that he should come up to Jehovah, which is Metatron, who is oftentimes called with the name of God, alluding to the Shechinah, the glory of the Lord, which is thus called. And the reason why he saith Come up, is as

if he had said: Ascend to the place of glory, where there is the Angel, the Redeemer; because no one can come to the great God: for (it is written in Exod. xxxiii. 20) "There shall no man see Me and live."

We Jews believe, that Moses was instructed in all Divine knowledge by no other than by מטטרון, "The KEEPER of Israel, (ספר יצירה, p. 15, versa, preface of חראבד, Mantua Ed.)

רבו של משה רבינו מטטרון :

i.e., "The Teacher of our master Moses was *Metatron*."

§ 4.

מטטרון, METATRON, THE FIRST-BEGOTTEN OF GOD

My faithful teacher, R. Simeon ben Jochai, took me into one of the inner chambers of the mystery of the saving knowledge of God, and instructed me that Metatron existed from eternity. (Sohar, Gen., p. 126, versa, מדרש נעלם):

ויאמר אברהם אל עבדו זקן ביתו המושל ובי • מהו אל עבדו • אי בחכמתא דא נסתכל מהו אל עבדו • אבר רבי נהוראי לא נסתכל • אלא במה שאמר עבדו • עבדו של מקום • הקרוב לעבודתו • ומאי איהו • זה מטטרון כדקאמרן דאיהו עתיד ליפוח לגוף בבתי קברי • חתיד ויאמר אברתם אל עבדו • זה מטטרון עבדו של מקום • זקן ביתו שהוא תחלת בריותיו של מקום • המושל בכל אשר לו שנתן לו הקביה ממשלה על כל צבאותיו :

i.e., Gen. xxiv. 2: "And Abraham said unto his

oldest servant of his house," &c. Who is this of whom it is said, to his servant? In what sense must this be understood? Who is this servant? R. Nehori answered: It is in no other sense to be understood than expressed in the word עבדו, His servant, the servant of God, the nearest to (*i.e.*, the chief in) His service. And who is He? מטטרון, Metatron, as said. He is appointed to glorify the bodies which are in the grave.

This is the meaning of the words, Abraham said to his servant, *i.e.*, to the servant of God. This servant is Metatron, the eldest of His (God's) house, who is the first-begotten⁴ of the creatures of God, who is the ruler of all He has; because God has committed to Him the government over all His hosts.⁵

§ 5.

מטטרון, METATRON, HIGHLY EXALTED.

Our venerable teachers, up to about a century and a half before the destruction of our holy city and temple, have, it cannot be doubted, entered into the deep recesses of the mysteries hidden in the Word of God, and some few of their disciples have preserved the knowledge of the mysteries, which we find in their works still extant.

⁴ תחלת, rad : חלל in the Piel, to beget.

⁵ Nathanael does not think that this exposition of this passage of Holy Writ is correct; but it proves that the Ancients believed that Metatron is *the first begotten*. (Heb. i. 6.)

In my researches after knowledge of the nature, titles, and office of מטטרון, Metatron, in the economy of God, I found rich veins of the hidden wisdom of God, of which, for want of space, I can give but a few. Thus אוריתאות, R. Akiba,⁶ p. 11, col. 3, gives us some of Metatron's titles, which reveal His nature.

מטטרון מלאך שר הפנים • מלאך שר התורה •
 מלאך שר הגבורה • מלאך שר הכבוד • מלאך שר
 החיכל • מלאך שר המלכים • מלאך שר הרוזנים •
 מלאך שר השרים • מים וגבוהים רבים ונכבדים
 שבשמים ובארץ :

i.e., Metatron is the Angel, the Prince of God's countenance ; the Angel, the Prince of the Law ; the Angel, the Prince of might ; the Angel, the Prince of glory ; the Angel, the Prince of the temple ; the Angel, the Prince of kings ; the Angel, the Prince of lords ; the Angel, the Prince of the high, exalted, mighty Princes in the heavens and on the earth.

In ברית מנוחה, p. 37, col. 2, I read :

והוא מושל על כל המושלים ומלך על כל המלכים
 שליט מאוד • ועל כן קראו המקובלים מטטרון מריע
 זיז • כלומר שליט ומושל בגבורה לממשלתו • כי
 הוא ראשית דרכי אל , וג' :

i.e., He (Metatron) is a Ruler over all Rulers and over all Kings, ruling with power ; therefore the Cabbalists call him Metatron Merya Sis, which signifies, Ruling and governing with might and dominion ; because He is the beginning of the ways of God. (Prov. viii. 22.)

⁶ R. Akiba lived in the beginning of the first century after the destruction of Jerusalem.

מטטרון, METATRON, IS THE ONLY MEDIATOR
BETWEEN GOD AND MAN.

In Exod. xx. 19, it is written :

ויאמרו אל משה דבר אתה עמנו ונשמעה ואל
ידבר עמנו אלהים פן נמות :

i.e., " And they said unto Moses, Speak thou with us and we will hear ; but let not God speak with us, lest we die." Reading this passage, and knowing that my nation, the children of Israel, never approached God without the mediation of a priest, or of the High Priest, I went to my teacher, R. Simeon ben Jochai, to inquire whether any mortal and sinful man dare approach God without a mediator, and I received the following instruction. (An extract from Sohar, vol. ii., Exodus, p. 51, Amsterdam Ed.) :

1 לשמור את דרך עץ החיים :

1. (Gen. iii. 24,) " To keep the way of the tree of life."

2 מאן דרך עץ החיים דא היא מטרוניתא רבתא *
דחיא ארחא לההוא אילנא רברבא תקיף * אילנא
דחיי :

2. Who is the way to the tree of life? It is the great Metatron,⁷ for He is the way to that great Tree, to that mighty Tree of life.

⁷ In the Hebrew, and its cognate dialects, the feminine form expresses tender love. R. Simeon ben Jochai speaks here, and in other places in his works, of Metatron in the feminine form, in order to express the great love our heavenly Father has to Metatron.

3 הח'ד ויסע מלאך האלהים ההולך לפני מחני ישראל וילך מאחריהם :

3. Thus it is written, Exod. xiv. 19: "The Angel of God, which went before the camp of Israel, removed and went behind them."

4 וכי מלאך האלהים אהרית :

4. And Metatron is called the Angel of God.

5 ת"ח הכי אר"ש אתקין קב"ה קמיה היכלא קדישא • היכלא עילאח • קרתא קדישא • קרתא עלאח • ירושלים עיר הקדש אקרי :

5. Come and see, thus says R. Simeon. The holy One, blessed be He, has prepared for Himself a holy temple above in the heavens, a holy city, a city in the heavens, and called it Jerusalem, the holy city.⁸

6 כל שליחותא דבעי מלכא • מבי מטרוניתא נפקא :

6. Every petition sent to the king, must go through Metatron.

7 וכל שליחותא מתתא למלכא ודבעי מלכא לבי מטרוניתא עייל בקדמיתא • ומחמן למלכא :

7. Every message and petition from here below,

⁸ All the ancients believed in such a heavenly and spiritual Jerusalem; thus the Chaldee paraphrase, Psalm cxxii. 3:— ירושלם דמתבניא ברקיעא היך קרתא דאתחברא לח • כחודא בארעא • i.e., Jerusalem is builded in the firmament, (in heaven,) as a city that is compact together, as the one on the earth.

must first go to Metatron, and from thence to the king.

8 אשתכח דמטרוניתא איהו שליחא דכלא • מעילא לתתא • ומתתא לעילא :

8. Metatron is the Mediator of all that cometh from heaven down to the earth, or from the earth up to heaven.

9 ועל דא איהו שליחא מכלא • הה"ד • ויסע מלאך האלהים ההולך לפני מחנה ישראל • ישראל דלעילא :

9. And because he is the Mediator of all, it is written, Exod. xiv. 19: "And the Angel of God, which went before the camp of Israel, removed; that is, before Israel which is above."

10 מלאך האלהים • ההוא דכתיב ביה וי"י הולך לפניהם וב והאי ללכת יומם ולילה כמת דאוקמוה :

10. This Angel of God is the same of whom it is written, Exod. xiii. 21: "And Jehovah went before them," &c., to go by day and by night, as the ancients have expounded it.

11 כל מאן דיצטרך למללא עמי לא יכיל למללא עמי עד דאודע לה למטרוניתא :

11. Whoever will speak to me (says God) shall not be able to do so, till he has made it known to Metatron.

12 כך הקדוש ב"ה מסגיאות חביבותא ורחימותא דיליה בכ"י אפקיד כלא ברשותא :

12. Thus the holy One, blessed be He, on account of the great love to, and mercy which He has over, the congregation of Israel, commits her (the congregation) to Metatron's care.⁹

⁹ Comp. Eph. i. 22, 23; Col. ii. 10.

13 מה מעביר לה' אלהי כל ביתא דילי יהא
 בידחא וגי מכאן ולהלאה את חוי נשרא לי ההיד
 שומר ישראל וגי :

13. What shall I do for him (Metatron)? I will commit my whole house into His hand, &c.¹ Henceforward be thou a KEEPER, as it is written, Psalm cxxi. 4: "The KEEPER of Israel," &c.

§ 7.

שדי, THE ALMIGHTY, HAS REVEALED HIMSELF IN NO OTHER THAN IN THE מטטרון, METATRON, THE KEEPER OF ISRAEL.

It follows that if God has revealed Himself in the uncreated, self-existing WORD משרא יי, which is also called the Angel of the Covenant, מלאך חברית, who is the מטטרון, that the Almighty שדי has revealed Himself in מטטרון, the KEEPER of Israel.

This was also the faith of my ancestors, as I find in Sohar, vol. iii., p. 231, the following passage:

ולבוש דשדי מטטרון :

i.e., The garment of the Almighty is the Metatron.² Compare 2 Cor. v. 19; 1 Tim. iii. 16.

§ 8.

מטטרון, METATRON, IS CALLED THE SON OF GOD.

I could mention many secrets respecting Metatron, into which my teachers have led me, but for sake

¹ Comp. St. Matt. xi. 27; xxviii. 18; Eph. i. 20—23; Phil. ii. 8—11, &c., &c.

² See Part iii., Division ii., § 4, p. 58.

of brevity, I shall only mention this one. In the commentary of R. Moses Butarili on the book *ס יצירה*, I read, (p. 85, col. 1, *מנובוה* Ed., ch. v., § 1,) these words:

בעלי קבלה קראו לספירה שנית שם מטטרון שהוא
שם למטה משם בן ה' ובענין יהושע באמרו הלנו
אתה אם לצרינו ויאמר לו כי אני שר צבא יהודה
עתה באתי :

i.e., "The Cabbalists call the second Sefhira³ Metatron, the **KEEPER**, which is an inferior name to his name *the Son of God*." When Joshua said, Josh. v. 13—15: "Art thou for us, or for our adversaries? He said, Nay, as a prince of the host of the Lord, I am come," &c. Metatron appeared unto Joshua, &c.

FOURTH DIVISION.

§ 1.

עמודא דאמצעיתא, THE MIDDLE PILLAR IN THE
GODHEAD, HAS REVEALED HIMSELF AS THE SON
OF GOD.

Having penetrated thus far the mystery of the nature of God, and seen what the faith of my fathers had been at the time when the candlestick was burning in all its effulgent glory in the sanctuary, I

³ Page 17.

took up the second Psalm, which speaks of no other than of Metatron, the Son of God. Consider the 7th and 12th verses :

7 אספרה אל חק יהוה אמר אלי בני אני היום
ילדתיך :

12 נשקו בר פן יאנק ותאבדו דרך כי יבער כמעט
אפו אשרי כל חוסי בו :

i.e., “ I will declare the decree : the Lord hath said unto Me, Thou art My Son ; this day have I begotten Thee.⁴ Kiss the Son, lest He be angry and ye perish from the way, when His wrath is kindled but a little. Blessed are all they that put their trust in Him.”

I first searched out the manner in which the word היום, (this day,) is used by the sacred writers, and found that it sometimes expresses eternity, as in Isaiah xliii. 13, גם מיום אני הוא, *i.e.*, “ Yea, before the day was, I am He,” that is, from Eternity, as Jonathan ben Uziel translates אף מעלמה אנה הוא, “ I am also from Eternity.”

Thus is היום “this day” used in the second Psalm in the sense of *ἡμέρα αἰῶνος*, *day of eternity*, so that He who is here called by God My Son, must be from Eternity.⁵

⁴ Ὄταν δὲ καὶ τὸ ἄριστον ἢ τὸ γεννηθῆσαν, ἐξ ἀνάγκης σύνεστω αὐτῷ ὥστε ἑτερότητι μόνον κεχωρίσθαι. *i.e.*, When that which begat is most perfect, that which is begotten necessarily co-exists with it, so as to differ only by personal diversity. (Eus. Præp. Evang., lib. xi., cap. 17.)

⁵ Vide Glassii Philologiæ Sacræ, p. 174, col. 2, et. p. 443.

NATHANAEL IS INSTRUCTED THAT THE SON OF GOD IS FROM ETERNITY AN EMANATION FROM GOD, THEREFORE CALLED 'יְהוָה', JEHOVAH.

Regarding the essence of מטטרון, "the KEEPER of Israel," who is the same person as He, of whom it is said in the second Psalm, בְּנִי אַתָּה אֲנִי הַיּוֹם יִלְדָתִיךָ, "Thou art My Son; this day have I begotten Thee," I read the following in תְּקוּנֵי הַזֹּהָר, cap. 67, p. 130 :

וְאִית אָדָם דְּאִית אָדָם וְאִיְהוּ מַלְאָךְ וְדָא מַטְטְרוֹן
 וְאִית אָדָם בְּדִיוֹקְנָא דְקַבְ"ה דְּאִיְהוּ אֲצִילוּתִיה וְדָא יוֹד
 הָא וְאִוּ הָא' וְלִית בֵּיה בְּרִיאָה וְיִצְרָא וְעִשְׂיָה אֵלָא
 אֲצִילוּתָא :

i.e., "There is a perfect Man,⁶ who is an Angel. This Angel is Metatron, the KEEPER of Israel; He is a man in the image of the Holy One, blessed be He, who is an Emanation from Him (from God); yea, He (the Metatron) is Jehovah; of Him cannot be said, He is created, formed, or made; but He is the Emanation from God.

This agrees exactly with what is written, Jer. xxiii. 5, 6, of צִמְחַ דְּדָוִד, *David's Branch*, that though He shall be a perfect man, yet He is יְהוָה צְדָקָנוּ "The Lord our Righteousness."

⁶ Or, There is a Man, if a Man He is.

§ 3.

THE SON OF GOD, THE FOUNTAIN OF LIGHT, BEGOTTEN FROM ETERNITY.

In the seventh verse of the second Psalm, it is written, ילדתיך, “*I have begotten Thee.*” It is beyond the limits of human understanding to comprehend the mystery contained in these words, “*I have begotten Thee,*” nevertheless, some light has been thrown upon it by one of my chosen teachers, R. Simeon ben Jochai, in his book Sohar, (Gen., p. 16, versa,) which I will faithfully transcribe and divide into verses :

1 ויאמר אלהים יהי אור ויהי אור :

1. And God said, Let there be light, and there was light. (Gen. i. 3.)

2 מהכא איהו שירותא לאשכח בניזין • היך
אתברי עלמא בפרט :

2. Here is the beginning of finding treasures (of hidden wisdom), how the world was created in its particular parts.

3 דעד חכא הוה בכלל • ובתר אתהדר כלל •
למחוי כלל • ופרט וכלל :

3. Till now, (namely, till He said, *Let there be light,*) was the creation standing before Him as a whole;⁷ but after He said ויהי אור, “Let there

⁷ The meaning is, that the creation came first forth as a chaos, and afterwards the separate parts were formed through the words, Let be.

be light," the creation in its whole underwent a change, and we hear of its particular and general parts.

4 עד הכא תוה כלא תליא באוירא מרזא דאין סוף :

4. Till now, that He said יהי אור, "Let there be light," was the universe suspended in the air, through the secret (power) of Him, who is without beginning and end.

5 כיון דאתפשט חילא בחיכלא עלאה רזא דאלהים • כתיב ביה אמירה ויאמר אלהים • דהא לעילא לא כתיב ביה אמירה בפרט ואף ע"ג דבראשית מאמר הוא אבל לא כתיב ביה ויאמר :

5. As soon as the secret One in אלהים, (God) made Himself known in the exalted temple above, the word "God said," ויאמר אלהים, was heard,⁸ though at first it was not heard, whilst the particular parts of the creation were not yet in existence ; yet the sentence "in the beginning God created heaven and earth" is a perfect one, though the word ויאמר, "He said," is not expressed.

6 דא ויאמר איהו קיימא למשאל ולמנדע :

6. This word ויאמר, "He said," is a sentence which implies a question, to know *who that light is* ?⁹

7 ויאמר חילא דאתרם ארמותא בחשאי מרזא דאין סוף ברזא דמחשבה :

⁸ *Lit.*, written.

⁹ Compare Isaiah xlix. 6, ונתתיך לאור הגוים

7. ויאמר, (by transposition of the letters **מי אור**,) Who is this Light? The power (the Person) which has taken in a secret (*lit.*, hidden) manner the abundant gifts, out of the secret thoughts of Him, who is without end (God).¹

8 ויאמר • השתא אוליד החוה היכלא ממה דאתעדיאת מזרע דקדש • ואוליד בחשאי • והחווה דאתיליד אשתמע לבר • מאן דאוליד ליה אוליד בחשאי • דלא אשתמע כלל כיון דנפק מניה מאן דנפק אתעביד קול דאשתמע לבר :

8. ויאמר, (He said,) now begat *He* in this Temple which He had conceived of the holy seed, and begat it in secret: He, who is begotten is publicly² proclaimed by Him, who has begotten Him in secret,³ though how His emanation was, is nowhere heard of; whereas, of every other thing which cometh forth, a voice is produced, which is heard openly.

9 יהי אור • כל מה דנפק ברזא דא דנפק :

9. “*Let there be light.*” Everything which has come forth, has come forth through this secretly begotten One.

R. Simeon ben Jochai here tells us, how everything which is light, has come forth from one point in the Godhead. By one point in the Godhead, he

¹ According to the foot-note of the Amsterdam Ed. שמשם התחילות התרומות והמעשרות השפע הברכה מלעילא: From thence the beginning of the heave offerings, tithes, and the abundant gifts from heaven.

² *lit.*, without; hence publicly, openly—Hebrew בחוץ לבר

³ *lit.*, in silence, secret, incomprehensible.

means One of the Three, which, though Three, are only One. This point (נקודה) is the fountain of light remaining in אין סוף, in Him who is without end, because He is without beginning; and he adds:

ובניכ כלא אחיד דא בדא • נהיר בהאי ובהאי •
 כד סליק כלא סלקן ואתאחדן ביה :

i.e., Therefore all light is united, one with the other giving light here and there. This light penetrates all degrees, from the lowest degree of natural, to the highest degree of spiritual light, and all that is light is united in Him, who is the LIGHT.⁴

He saith on the same page:

יהי אור דהוא אל גדול •.....וירא אלחים את
 האור כי טוב • דא עמודא דאמצעיתא :

i.e., *Let there be Light.* This Light is the great God⁵.*And God saw the Light, that it was good.* This Light is the Middle Pillar in the Godhead.⁶

That the Middle Pillar in the Godhead is the Son of God, begotten of the Father from eternity, R.

⁴ St. John viii. 12; xii. 35, 36, 46.

⁵ Bechai makes a remarkable observation, (p. 4, versa, col. 2.)

ויאמר אלחים יהי אור לרמוז על ימות המשיח שהזכיר בו
 הכתוב קומי אורי כי בא אורך וכבוד יי עליך זרח :
i.e., And God said, "Let there be light," to indicate the coming (*lit.*, days) of the Messiah, of whom it is said: Arise, shine; for Thy Light is come, and the glory of the Lord is risen in Thee. (Is. lx. 1.) Also Bechai calls the Messiah *Light*.

⁶ Φῶς δεύτερον κατὰ πάντα ἐαυτῷ ἀφωμοιῶμενον. *i.e.*, A second Light like in all things to Himself. (Philo, as quoted by Euseb., Demonstr. Evang., lib. iv., cap. iii.)

Simeon ben Jochai teaches not only in this passage, but in many other places in his valuable works.

To quote but one.

Speaking on Prov. xxvii. 10, he says, (Sohar, vol. ii., p. 115, versa):

שכן קרוב מאח רחוק דהיינו עמודא
דאמצעיתא דאיהו בן-יהוה :

i.e., "Better is a neighbour that is near, than a brother far off. This neighbour is the Middle Pillar in the Godhead, which is the Son of God."

The chambers of light, into which the Word of God led me respecting this interesting subject, are so numerous, that the space of these pages will not permit me to open more of them to my readers; to conclude, I shall just communicate to them, what I saw in the last one of these chambers.

Pondering over Prov. viii. 14, *אני בינה לי גבורה*, "*I am Understanding—I have strength*," I had not a shadow of doubt, that *Understanding* means here the same *self-existing Understanding* as *חכמה*, the *self-existing Wisdom*, the Son of God, speaking in this chapter, which truth R. Simeon ben Jochai corroborates. (Sohar, vol. iii., p. 290.)

מחו בינת י אלא כד אתחבר דא בדא ירד בהא י
:ואפיקת בן ואולידת וניכ בינה מקרי בן יה וג :

i.e., Who is the Understanding? (Prov. viii. 14.) When Jod (Jehovah) is united with Jod, (Jehovah,) a Son is born, and therefore *בינה*, Understanding, is called *בן-יהוה*, the Son of God.⁷

⁷ *בינה* is composed of *בן* and *יה*, by transposition of the letters. See foot note, page 84.

§ 4.

MY ANCESTORS' TRIUMPHING FAITH IN THE SON
OF GOD.

Having been led by my teachers to a knowledge of the mystery of the 7th verse of the second Psalm, I sought earnestly their instructions as to the right meaning of the 12th verse: נשקו בר פן ינאף ור, *i.e.*, "Kiss the Son, lest He be angry," &c.

Observation. That בר does not signify, in this place, purity or virtue, as the more modern writers render it, is plain enough from the second and third members of the verse: פן ינאף, "Lest He be angry," and אשרי כל דוסי בו, "Blessed are all they that put their trust in Him;" or as Jonathan paraphrases it, טוביה לכל דסברין במימריה, *i.e.*, "Blessed are all who trust in the Memra," (THE WORD.) Moreover, we know that in the more poetical parts of the inspired writings, the ancient Chaldee words and forms are used: thus בר for בן (a son) is used not only in this Psalm, but also in Proverbs xxxi. 2: מה ברי ומה בר בטני ומה בר נדרי: *i.e.*, "What, my son? and what, the son of my womb? the son of my vows?"

We find that Aben Ezra expounds the passage with the following words:

עבדו את יי כנגד על יי ונשקו בר כנגד על
משיחו והנה פי בר כמו מה ברי ומה בר בטני
וכן כתוב בני אתח:

i.e., "Serve the Lord, (v. 11,) refers to Jehovah; and Kiss the Son, refers to the Messiah; and the

signification of בר, son, is as we find it, (Prov. xxxi. 2,) "What, my son," &c.

I went to one of our oldest teachers, who, as I said in my introduction, lived above seventeen hundred years ago, to be taught how to interpret these words, נשקו בר, "Kiss the Son," and my soul drank of the pure and refreshing water of Divine knowledge. Before transcribing his solemn words of triumphing faith, I must remark that our ancient teachers, who are called "The Cabbalistical School," undoubtedly preserved the pure doctrine of the blessed Godhead. When, however, they imparted knowledge to their initiated pupils, they frequently made use of allegorical expressions, and sometimes of certain calculations from the numbers represented by the letters which a word contained. In this manner, they hid their mysteries from the uninitiated until they were properly prepared to receive them. Thus in Sohar, vol. iii., p. 307, versa, Amsterdam Ed.,⁸ I found the following instruction respecting the words נשקו בר, "Kiss the Son." Rabbi Simeon ben Jochai proves from Is. xix. 1, that Jehovah spoken of there as riding upon a swift cloud to execute judgment upon Egypt, is no other than "the Son of God" spoken of in the second Psalm, ver. 12, נשקו בר ובי, "Kiss the Son." These are his words of triumphing faith :

1 אנת הוא רעיא מדימנא :

1. Thou art the faithful Shepherd.

⁸ Sohar, Genes. שייך (Addenda) p. 18, versa, we find the same passage, but evidently with an interpolation, which is rectified in the third volume, as quoted on the following page.

2 עלך אתמר נשקו בר :

2. Concerning Thee it is said, (Psalm ii. 12,) "Kiss the Son."

3 ואנת רב לתתא • רבן דישראל :

3. Thou art the mighty One of the earth, the Lord of Israel.

4 רבן דמלאכי השרת • בר לעילא • בר דקביה ושכינתא :

4. The Lord of the serving Angels, the Son of the Highest, the Son of the Holy One, blessed be He, yea, the Shechinah.⁹

5 אתמר לגבי דוד • גם ה' העביר חטאתך לא תמות • בהאי ג'ם (גאל משחת) אתכפר דוד :

5. "It is said with reference to David, 2 Sam. xii. 13: The Lord also hath put away thy sin; thou shalt not die." Through the Redeemer from destruction, was David reconciled to God.

§ 5.

R. SIMEON BEN JOCHAI'S PRAYER AND EXHORTATION.

(תקוני הזוהר, cap. xviii., p. 65, Amsterdam Ed.)

The Prayer.

קום רבי שמעון וכלהו וכלהו חבריא ואמר • רעיא מהימנא רבן דכל נביאיא • קום אתער משנתך • דהא אנת איהו בכל נביאיא כגוינא דשמשא :

i.e., "R. Simeon arose with all his companions and

⁹ What the Shechinah signifies, see part ii., § 15, page 34.

said : O faithful Shepherd, Lord of all the prophets ! arise and awake from Thy sleep ; for Thou art to all the prophets as the sun."

The Exhortation.

(Sohar, vol. iii., p. 281, versa, Amsterdam Ed.)

רעיא מחימנא ודאי אנת חוה ברא דילי ודשכינתא •
רבנן ומלאכין נשקו בר • קמו כלחו ונשקו ליה
וקבילו ליח לרב ומלכא עליהו :

i.e., "God said, Faithful Shepherd ! verily Thou art my Son, yea, the Shechinah ; ye mighty and ye Angels ! Kiss the Son. (Psalm ii. 12.) All of ye arise and kiss Him, and receive Him as your Lord and King."

P A R T I V.

רוח הקודש, THE HOLY SPIRIT.

§ 1.

NATHANAEL IS LED INTO THE INNER CHAMBER OF LIGHT.

Having been instructed by the Holy Scriptures how the עמודא דאצערותא, the Middle Pillar in the Godhead, has revealed Himself as the מימרא דיי, or as the מלאך הברית, the Angel of the Covenant, or as the מטטרוֹן, the Keeper of Israel, I became desirous to know how the חזיוֹן, Subsistence in the

Godhead, רוח תתא דאקרי רוח הקודש, the Spirit who is below, called the Holy Spirit, has revealed Himself.

I did not go to our modern teachers, who have lost every trace of the way to the inner chambers of the pure truth, but kept close to the Word of God and to my ancient teachers, as I had done hitherto, and received from them the following instruction.

§ 2.

רוח הקודש, THE HOLY SPIRIT IS A SUBSTANTIVE BEING IN THE GODHEAD, THE CREATOR OF THE WORLD.

The Word of God, as expounded by R. Simeon ben Jochai, has taught me that there are three Spirits in the Godhead, (p. 33, § 14,) and that one is called רוח עלאה, the Upper Spirit, to distinguish Him from רוח דלנו דאמצעיתא, the Spirit which is the Middle Pillar, and from רוח תתא, the Spirit below, which is called the Holy Spirit (דאקרי רוח הקודש).

Though these Spirits are united in One, in the המיוחד, the One God, yet each exists of Himself. Thus רוח הקודש, the Holy Spirit, is not a transitory effect produced by God, not an abstract power or attribute, but a *Spirit*, self-existing and substantive, as the author of ספר יצירה (according to the Word of God) teaches me (pp. 49, 50, Mantua Ed.):

רוח אלהים חיים ברוך ומבורך שמו של חי
העולמים. קול ורוח ודבור זהו רוח הקודש.....
רוח מרוח חקק וחצב בה:

i.e., Blessed be the name of the living God, of Him who liveth for ever. By *Voice, Wind, and Speech* (is revealed) the Holy Spirit....Spirit of Spirit, by whom He (God) created and hewed out the world.

This translation is according to R. Moses Butarili, the famous commentator of ס' יצירה (p. 50, Mantua Ed.):

.....רוח מרוח • ביאור • רוח מרוח הקדש רל
רוח היוצא מרוח אלהים החיים היינו רוח שניה
ובה נברא רום ותחת וארבע רוחות ונ :

i.e., *Spirit of Spirit*. Explanation: Spirit of the Holy Spirit, by which the author of ס' יצירה means to say: The Spirit who proceeds from the Spirit, the living God. This is the second Spirit, through whom were created the heaven and the earth. (*Lit.*, that which is above, and that which is below, and the four winds.)

This is explained by R. Simeon ben Jochai (Sohar, Gen., p. 16, Amsterdam Ed.):

רוח אלהים רוח קודשא דנפיק מאלהים חיים ודא
מרחפת על פני המים :

i.e., The Spirit of God, is the Holy Spirit, who proceeds from the living God, and this (Spirit) moved upon the face of the water. (Gen. i. 2.)

§ 3.

AN INFERENCE DRAWN FROM THE ABOVE.

If רוח הקדש, the Holy Spirit proceeds from אלהים, God, then He must proceed from the שתי הרוחות, the two other subsistences in the Godhead :

the One whom we designate *Heavenly Father*, אבינו שבשמים; and the other הוי"ח, BEING, who is designated עמודא דאמצעיתא, *the Middle Pillar*; otherwise there could be no Unity in the Godhead. And we know that in the Trinity none is afore or after other, none is greater or less than another; but all ג הוי"ח, the Three BEINGS, are co-eternal and co-equal: שלשה אחד לבדו עומד, "Three there are; each exists by Himself, though they are One." (סי יצירה, p. 89, versa, Mantua Ed.)

I sought instruction from R. Bechai, and found it written (p. 4, versa, Amsterdam Ed.):

רוח אלהים זה רוחו של משיח:
i.e., "The Spirit of God is the Spirit of the Messiah."

I went for advice to R. Simeon ben Jochai, who directed me to his תקונא עשרין, p. 104, ושי"ת, where I also learnt the Unity of the Church of God with her Bridegroom, the Middle Pillar in the Godhead:

אחד אחד דתרין שושנים דא יהוה עליה אתמר
ביום חתוא יחיה יי אחד ושמו אחד • ואיהו עמודא
דאמצעיתא חרועה בשושנים וחושבניה אחד • אחד
שושנה תתאה בה דחילו ואיתו יראה • שושנה
עלאה רחימו דאהבא וכיה אתמר אם תעירו ואם
תעוררו את האהבה עד שתחפץ • כמה ייתון לאתערא
לח בימינא ואיהו לא רעית בחו עד דייתי רעיא
מחימנא דאתמר בית ורוח אלהים דאיהו רוח דמשיח •
דאתמר בית ונחה עליו רוח יי :

i.e., "One and one make Two lilies. This is Jehovah, of whom it is said, (Zech. xiv. 9,) In

that day shall there be one Lord, and His name One. And He, the Middle Pillar, is considered to be One with these Lilies, among whom feeds, &c.¹ (Cant. ii. 16.) One Lily (*i.e.*, the Church militant) is below, in the world; in her is the fear of God, and He (*i.e.*, the Middle Pillar) is her fear. The Lily, which is above, in the heavens, (*i.e.*, the Church triumphant,) is my dearly beloved: concerning her it is said, (Cant. ii. 7,) “*I charge you, O daughters of Jerusalem, by the roes, and by the hinds of the field, that ye stir not up, nor awake my love, till He*”² (*i.e.*, the Middle Pillar) *please.*”

When shall they come to stir Her up, she being in His right hand, (Cant. ii. 6,) and He has no pleasure in it? When the faithful Shepherd shall come,³ of whom it is written, *lit.*, “said,”) “and the Spirit of God is proceeding from Him,” this is the Spirit of the Messiah, of whom it is written, (Is. xi. 2,) (*lit.*, “said,”) “the Spirit of the Lord shall rest upon Him.”

§ 4.

A QUERY.

I asked R. Simeon ben Jochai whether רוח הקדש, the Holy Spirit, may not be the effect of some

¹ Sohar, vol. iii., p. 286, versa, חקב"ח כתפוח כ"י כשושנה, *i.e.*, The Holy-One, blessed be He, is like an apple, (Cant. ii. 3,) and the congregation of Israel is as a lily.

² According to this interpretation is the feminine form שרתחפץ used for the masculine שרתחפץ, to denote the unity of the two subjects, as the following member shews.

³ See page 93. “Thou art the faithful Shepherd,” &c.

invisible influence of God as the first cause of everything Holy? His answer was, That רוח הקדש, the Holy Spirit is Himself the primitive cause of all that is holy and good and of all Divine knowledge. His words were these (תקוני הזהר, § xxx., p. 109, versa, Amsterdam Ed.):

איהו רוח המשיח כמה דאתמר ואיהו רוח הקדש
ואיהו רוח חכמה ובינה רוח עצה וגבורה רוח דעת
ויראת יי' :

i.e., "It is the Spirit of the Messiah, as it is said, Yea, it is the Holy Spirit, who is the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge, and of the fear of the Lord." (Is. xi. 2.)

§ 5.

רוח הקדש, THE HOLY SPIRIT, HAS ALL THE DIVINE
ATTRIBUTES: HE IS OMNIPOTENT, OMNIPRESENT,
AND OMNISCIENT.

I have been instructed in ס' יצירה, p. 50, that רוח הקדש, the Holy Spirit, is רוח מרוח; that is, Spirit of Spirit, which is אלהים חיים, the living God, who is a Spirit. It follows, therefore, that the Holy Spirit must have the same Divine attributes as God; hence we read in Psalm cxxxix. 7—10:

אנה אלך מרוחך ואנח מפניך אברח: אם אסק
שמים שם אתה ואציעה שאול הנד: אשא כנפי שחר
אשכנה באחרית ים: גם שם ידך תנחני ותאחזני
ימינך: ואמר אך חשך ישופני ולילה אור בעדני:
גם חשך לא יחשיך ממך ולילה כיום יאיר כחשיכה
כאורה:

i.e., “Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me,” &c.

רוח הקדש, the Holy Spirit, being God, I am taught by our prophet Isaiah, xl. 13, that He is Almighty, and ordereth all things in heaven and earth after His sovereign will:

מי תכן את רוח יהוה ואיש עצתו יודיענו :
i.e., “Who has directed the Spirit of the Lord, or being His counsellor, has taught Him?”

That the רוח יהוה, the Spirit of the Lord, is the Holy Spirit, Jonathan ben Uziel teaches me in his Targum, rendering it thus: מן תקין ית רוח קודשא;
i.e., “Who has directed the Holy Spirit?”

§ 6.

WHAT IS THE OFFICE OF רוח הקדש, THE HOLY SPIRIT?

After having been taught by my teachers what the office of מטטרון, the Keeper of Israel, was and is in the economy of God, my mind became engrossed with the thought of what office the Holy Spirit has.

I found that רוח הקדש, the Holy Spirit, in the divine dispensations, had to rule, to guide, and to

instruct men in all that is holy and good; but that man, before and after the deluge, had, with only few exceptions, resisted and rebelled against Him. In Genesis vi. 3, we read as follows:

וַיֹּאמֶר יְהוָה לֹא יִדּוֹן רוּחִי בָאָדָם לְעֹלָם בְּשֹׁנֵם הוּא
בָּשָׂר וְהָיוּ יָמָיו מֵאָחָ וְעֹשִׂים שָׁנָה :

i.e., "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh," &c.

Modern writers, as quoted by R. Aben Ezra, take it to be the soul of man which is called the Spirit of God, but not so my venerable and ancient teachers. The Chaldee paraphrase of Jonathan ben Uziel has these words:

הֲלֹא יִהְיֶינָה רוּחַ קִדְשִׁי בְהוֹם מִן בְּגִלְלַי דִּי יַעֲבֹדוּן
עוֹבְדֵינִי מִבֵּין וְהָאֵל אֲבֵאִישׁוֹ עוֹבְדֵיהוֹן :

i.e., "Have I not given My Holy Spirit in them, in order that they should do good works, but behold, they have corrupted their works?"

§ 7.

HOW CAN I KNOW GOD FROM HIS WORD.

Many who read the Word of God, and study it day and night, continue nevertheless to have very confused and imperfect ideas of the nature and government of God, though possessed of vigorous understandings and much learning. R. Simeon ben Jochai gave me this lesson, that none can know God, that תלת רוחין, Three Spirits,¹ can be one, except

¹ See page 33.

רוח הקדש, the Holy Spirit, reveals this secret to him. His words are these :

הא תלת שמיהן אינון • היך אינון חד ואף על גב
דקרינן אחד אינון חד : היך אינון חד : אלא בחזיונא
דרוח קודשא אתיידע וג' :

i.e., “ But how can three Names¹ be one? Are they really one, because we call them one? How three can be one, can only be known through the revelation of the Holy Spirit,” &c. (See part ii., § 7, p. 22, 3.)

§ 8.

רוח הקדש, THE HOLY SPIRIT, WAS, FROM THE
BEGINNING, THE GUIDE OF THE ISRAEL OF GOD.

In Deut. xxxii. 12, it is said :

יהוה בודד ינחנו ואין עמו אל נכר :
i.e., “ So the Lord alone did lead him, and there was no strange God with him.”

When I compare this passage with Isaiah lxiii. 14, I find that this was the Lord, the Holy Spirit.

כבהמה בבקעה חרד רוח יהוה תניחנו כן נחנת
עמד לעשות לך שם תפארת :

i.e., “ As a beast goeth down into the valley, the Spirit of the Lord caused him to rest: so didst Thou lead Thy people, to make Thyself a glorious name.”

These words are thus explained by Aben Ezra :

ואחר צאתם מהים חוליכם השם כמדבר • כבהמה
שחיא יורדת בבקעה לאש • כן רוח השם נחה את
ישראל :

¹ The signification of *Names* or *Name*, see p. 18, Note 5. שם
in the rabbinic language often signifies *God*.

i.e., "After having come out of the sea, has God led them through the wilderness; as a beast safely descends into the valley, so did the Spirit of God lead Israel."

רוח הקדש, the Holy Spirit, here called יי-הויה, Jehovah, which He is, was Israel's guide. But Israel, in the wilderness, sinned against the Holy Spirit, and had to bear His judgments, as we read, (Is. lxiii. 10):

והמה מרו ועצבו את רוח קדשו ויהפך להם לאויב
 הוא נלחם בם :

i.e., "But they rebelled and vexed His Holy Spirit, therefore He was turned to be their enemy, and He fought against them."

An Inference.

Only a living and substantive Being can be vexed, and not an inanimate and unintelligent power or attribute; therefore the Holy Spirit must be, as He is, one of the three חויות, Beings, in the מיוחד, the only true God.

§ 9.

רוח הקדש, THE HOLY SPIRIT, HAS SENT THE PROPHETS, AND SPOKEN THROUGH THEM.

In Isaiah xlvi. 16, we read: ועתה אדני יהוה שלחני ורוחו, *i.e.*, "And now the Lord God, and His Spirit, hath sent Me."

To the three חויות, or ספירות, Beings, in the

Unity of the Godhead, is here ascribed the act of sending the prophet,¹ which is quite in agreement with what we read in Isaiah vi. 8 :

ואשמע את קול אדני אמר את מי אשלח ומי ילך
לנו ואמר הנני שלחני :

i.e., "Also I heard the voice of the Lord, saying, Whom shall I send, and who shall go for US? Then said I, Here am I; send me."

David's last words were (2 Sam. xxiii. 2) :

רוח יהוה דבר בי ומלתו על לשוני :

i.e., "The Spirit of the Lord spake by me, and His word was in my tongue." Which Jonathan ben Uziel paraphrases thus :

אמר דוד ברוח נבואה דיי אנא ממלל אלין ופתנמי
קודשיה בפומי אנא סדר :

i.e., "David said, By the Spirit of the prophecy of the Lord I am speaking these things, and the words of His holiness I set in order in my mouth."

Thus it is that R. Moses Butarili instructs me, in his commentary on ספר יצירה, p. 49, Mantua Ed. :

ומעלת רוח הקדש נחלקת לנבוא לשלשה מדרגות
וזהו סוד קול ורוח ודבר : וכתב הרב רבי אהרן

¹ To יהוה • ורוחו • אדני, is ascribed the sending of the prophet. See p. 34, § 15. *These Three being united in One.* Moreover, see p. 24, No. 7. "What the One of the Three in the Godhead does, that does the other."

"The Father, the Son, and the Holy Ghost, work all things inseparably; not that each of them is unable to work by Himself; but that they all three are one God, one Spirit, one nature; as reason, will, memory, are one soul," &c.—(Roger Hutchinson, "The Image of God," p. 164, Cambridge Ed., 1842.)

חַנּוּדוֹל זֶל קוֹל כִּנְגַד קוֹל אֱלֹהִים חַיִּים • רוּחַ כִּנְגַד
וּבְרוּחַ פִּיּוֹ כֵל צַבָּאָם • דְּבַר כִּנְגַד בְּדַבַּר ה' שָׁמַיִם
נַעֲשׂוּ :

i.e., “The excellency of the Holy Spirit was imparted to prophecy in three different degrees, and this is the mystery of voice, wind, (breath,) and speech.”¹

“R. Aaron the great, of blessed memory, wrote, (the Holy Spirit revealed Himself,) by קוֹל, a *voice*, as in Deut. v. 23, (English version, v. 26,) ‘The voice of the living God;’ by רוּחַ, *wind*, (breath,) as in Ps. xxxiii. 6, ‘All the hosts of them were made by the breath of His mouth;’ by דְּבַר, in the same passage, ‘By the speech (or Word) of the Lord were the heavens made.’”

§ 10.

רוּחַ הַקֹּדֶשׁ, THE HOLY SPIRIT, SHALL QUICKEN THE
DEAD.

In the prophecies of Ezekiel, (ch. xxxvii.,) we read of the quickening of the dry bones. It is not necessary to touch upon the question whether this chapter refers to the resurrection of my beloved nation from the death of sin to the life of righteousness, or to the resurrection of the dead, רְחִיית רַחֲמַיִם, or both. It is enough to know that our forefathers believed that this resurrection, this quickening of the dry bones, spoken of by Ezekiel, is to be brought

¹ Compare 1 Cor. xii. 4—12; Acts xiii. 2.

about by the quickening power of the Holy Spirit, *as a Substantive Being*, one of the Three exalted ones, תלת ספירות, in the אין סוף, in Him who is without end, because He had no beginning—God.

R. Eliezer, the son of Hyrkan, a disciple of R. Gamaliel, (who lived seventy-two years after Christ,) in his פרקים, ch. xxxiii., gave me the following instruction :

רבי פנחס אומר לאחר כ' שנים שנתרבו כולם
 בבבל שרתה רוח הקדש על יחזקאל • והוציא
 לבקעת דורא • וחראהו עצמות יבשות הרבה מאד •
 אמר לו בן אדם מה אתה רואה • אמר לו אני רואה
 כאן עצמות יבשות • אמר לו יש בי כח להחיות
 אותן • לא אמר הנביא רבונו של עולם יש בך כח
 לעשות יותר מאלו • אלא אמר יי אלהים אתה
 ידעת • כאלו לא האמין • לפיכך לא נקברו עצמותיו
 בארץ ישראל :

i.e., “R. Pinchas said, twenty years after the slaughter of the captives¹ in Babylon, the Holy Spirit came (*lit.*, *dwelt*) upon Ezekiel, and led him out into the valley of Durah; He shewed him very dry bones. He (the Holy Spirit) said unto him, Son of Man, what seest thou? He said unto Him, I see here dry bones. He said, Have I power to cause them to live? The prophet did not reply, O Lord of the universe! Thou hast power to do even more than this; but he said, O Lord God, Thou knowest; as if he did not believe that the Holy Spirit was able to give life to

¹ כולם, *lit.*, *all of them*, meaning a great number of captives.

these dry bones. Therefore his bones were not buried in the land of Israel.”²

I observed in the exposition given by R. Pinehas, that he believed that the Holy Spirit is a substantive Being. He calls Him the God of the Universe, and Lord God, according to the true faith of the fathers.

§ 11.

NATHANAEL TAKES A RETROSPECTIVE VIEW, AND ENTERTAINS ENCOURAGING EXPECTATIONS.

When I examine everything which is made known regarding the host of Patriarchs, Prophets, and Teachers, up to the time of the Maccabees, I perceive that the Holy Spirit had rested upon them. My teachers also shew me that in the days of the Messiah, He shall again be poured out in a fuller measure; that is, He shall reveal more fully the hidden mysteries of God, and of divine things. Thus R. Simeon ben Jochai imparted to me this encouraging expectation, in these words, (Sohar, vol. iii., דאזינו, p. 289, Amsterdam Ed.):

וְדָא רוּחָא נְפִיק מִמּוּחָא סְתִימָא * וְאִקְרִי רוּחָא דְחַיִּי *
 וּבְחַאי רוּחָא זְמִינִין לְמַנְדַּע חֲכָמָתָא בְּזַמְנָא דְמַלְכָא
 מְשִׁיחָא דְכָתִיב וְנַחַת עָלָיו רוּחַ יְיָ רוּחַ חֲכָמָה
 וּבִינָה רַב :

i.e., “And this is the Spirit who proceeds from the

² R. Eliezer believed, as I see, in the Personality and Deity of the Holy Spirit.

secret mind,³ (God,) and is called the Spirit of Life. And this Spirit is ready to give knowledge of wisdom at the time of the King Messiah, as it is written, (Is. xi. 2,) And the Spirit of the Lord shall rest upon Him, the Spirit of wisdom and understanding," &c.

The teaching of R. Simeon is supported by that of all the prophets. For example, in Joel iii., English version, ii. 28, we read:—

וְיָחִי אַחֲרָי כֵּן אֲשַׁפֹּךְ אֶת רוּחִי עַל כָּל בָּשָׂר וְנִבְאוּ
בָנִיכֶם וּבְנֹתֵיכֶם זִקְנֵיכֶם חִלְמוֹת יַחֲלֹמוּן בְּחֹרֵיכֶם
חֲזִינֹת יִרְאוּ : וְגַם עַל הַעֲבָדִים וְעַל הַשְּׁפָחוֹת בַּיָּמִים
הַהֵמָּה אֲשַׁפֹּךְ אֶת רוּחִי :

i.e., "And it shall come to pass afterward, that I will pour out My Spirit upon all flesh ; and your sons and your daughters shall prophecy, and your old men shall dream dreams, your young men shall see visions ; and also upon the servants and upon the handmaids in those days will I pour out My Spirit."

Jonathan ben Uziel teaches me that no other Spirit but the Holy Spirit is meant. His words are :

וְיָחִי בְּתֵר כֵּן אֲשַׁפֹּךְ יְת רוּחַ קֹדֶשׁי וְג' :

i.e., "And it shall come to pass afterward, that I will pour out My Holy Spirit," &c.

In Zech. xii. 10, we also read :

וּשְׁפַכְתִּי עַל בֵּית דָּוִד וְעַל יוֹשְׁבֵי יְרוּשָׁלַם רוּחַ חַן
וְהִחַנְנוּנִים וְהִבִּישׁוּ אֵלַי אֶת אֲשֶׁר דָּקְרוּ וּסְפְדוּ עָלַי
כַּמְסַפֵּד עַל הַיְחִיד וְהִמַּר עָלַי כַּחֲמַר עַל הַבְּכוֹר :

³ מוֹחַ, *Lit.*, marrow, brain, mind ; medulla, the quintessence of anything.

i.e., " And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications ; and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his firstborn."

Conclusion.

I now appeal to every candid and unprejudiced Israelite or Christian, who has read these pages, whether I am not right in maintaining *that the Jewish Church before the Christian era, and in the first two centuries of the same, held דשלושא רוח, the Doctrine of the Trinity, as a fundamental and cardinal article of the true faith ?*

Again, I would ask every true and candid Israelite or Christian, who has read this little book, whether he can still persist in charging the Christian religion with Polytheism, or a species of Polytheism ? Alas ! *Judaism*, as it is at present, denies the true and Scriptural faith of her ancient and primitive Church, and teaches *that there is a great and a little Jehovah*. Read הר"אב"ד ספר זקדמת דת ה יצירה דף ה.

ומטטרון ער הפנים הנקרא אדני הקטן • ובפרשת וחיז עקב כי עיניכם הראות את כל מעשה יהוה הגדול אשר עשה מכלל שיש קטן • ועל זה נאמר בתורה השמר מפניו ושמע בקולו אל תמר בו כי לא ישא לפשעכם ולא אמר כי לא אשח לפשעכם :

i.e., "And Metatron, (the Keeper of Israel,) the Prince of God's countenance, is called *the little God*. In the section וְהִיָּה עִקְבָּהּ, (Deut. xi. 7,) it is written, But your eyes have seen all the acts *the great Jehovah* has done, implying² *that there is also a little One*, therefore it is said in the Thora, (the Law, Exod. xxiii. 21,) Beware of Him, obey His voice, provoke Him not; for *He* will not pardon your transgressions; but He does not say, *I* will not pardon your transgressions."

Such a doctrine as R. Abad thus teaches, every sincere and true Israelite will abhor with me; for he will see how modern Judaism has perverted not only the Holy Scriptures, but also the doctrine of the Trinity, and also that respecting Metatron, the שֵׁר תַּפְנִיִּים, the Prince, the express image of God's face or person.

² The original text is, אֵת כָּל מַעֲשֵׂה יְהוָה הַגְּדֹל אֵת כָּל מַעֲשֵׂה אֲשֶׁר עָשָׂה, "All the great acts of the Lord which He did." The construction is *mediate*, that is, the word יְהוָה, Lord, is placed between מַעֲשֵׂה, acts, in stat. constr., and הַגְּדֹל, the great, the genitive case. This construction is very common in the Hebrew. (See Gen. vii. 6; Is. xix. 8; xl. 12, וְכָל בְּשֵׁלִישׁ עֶפְרַיִם הָאֶרֶץ. Hos. xiv. 3, כָּל חֲשָׂא עוֹן, &c., &c.) R. Abad perverts the Holy Scriptures in this and the following clause, from Exodus xxiii. 21, to establish his doctrine of Polytheism, that there is אֲדֹנָי קָטָן, a *little Lord*, and יְהוָה גְּדֹל, a *great Lord*. He transposes the adjective "*great*," belonging to "*act*," and places it before "*LORD*." In the quotation from Exod. xxiii. 21, he labours to make out that there are *two* who can forgive sin, a little and a great Jehovah.

The Holy Scriptures, as shewn in these pages, and our ancient teachers have taught me, that *all the Three Substantive Beings in the* מיוחד, Unity of the Godhead, have one will and purpose; if One forgives transgression, the Others do so too.

וכמה נונין דיהודא אתערין וכלהו קשומי מן דעביד
האי עביד ומן דעביד האי עביד :

“ *Although there are so many Persons united in the Unity, yet each Person is a Verity, (a true One,) what the One does, that does the Other.*” (Sohar, vol. ii., p. 43, versa, Amsterdam Ed., p. 23, 7.)

Because modern Judaism has stopped up the fountain of the waters of salvation, it is my prayer :

חושע יהוה את שארית ישראל :

“ *O Lord, save Thy people, the remnant of Israel.*”

תם ונשלם שבח לאל בורא עולם :

ERRATA.

- In page 16, line 17, *for* $\omega\pi\iota$ *read*..... $\omega\pi\tau$.
- " " " 21, " Ps. lxii. 2 .. " Ps. lxii. 12.
- " 24, " 19, " Deut. xxxiv " Deut. iv.
- " 30, last line " γ' " γ .
- " 36, lines 26, 27, " *παεχει* " *παρεχει*.
- " 94, line 5 from bottom, *for* $\mu\eta\tau\epsilon\sigma\tau\epsilon\tau\alpha$, *read* $\mu\eta\tau\epsilon\sigma\tau\epsilon\tau\alpha$.

FIRST INDEX OF TEXTS EXPLAINED OR REFERRED TO.

GENESIS.

Chap.	Verse.	Page.
i.	1.... 10, 17,	33
—	2	96
—	3.... 29,	86
—	26.....27,	31
—	27	39
ii.	4.....	18
iii.	24.....	79
vi.	3.....	101
vii.	6.....	110
ix.	17.....	51
xi.	5.....	32
xv.	6.....	42
—	8.....	12
xvi.	13.....	43
xvii.	7.....	51
xviii.	1.....	60
xix.	13.....	70
—	24.....	38
xx.	13.....	32
xxii.	63
—	7.....	42
—	11.....	61
—	13.....	34
—	14.....	43
xxiv.	2.....	76
xxvi.	2—25.....	60
xxviii.	20, 21.....	40
xxix.	26, 27.....	8
xxxi.	11.....	59
—	13.... 59, 66,	68
—	26—31.....	8
xxxv.	7.....	32
xli.	41.....	8

GENESIS.

Chap.	Verse.	Page.
xlvi.	15.....	55
—	16.....	64
xlix.	18.....	52

EXODUS.

iii.	1.....	60, 65
—	2.....	60, 65
—	14.....	39
xiii.	21.....	67, 81
xiv.	19.... 57, 64, 66	
		67, 80, 81
—	31.....	44
xx.	1.....	42, 57
—	19.....	79
xxiii.	20.... 58, 64, 68	
—	21....66, 69, 110	
—	22.....	71
xxiv.	1.....	74, 75
—	10.....	16
xxxiii.	14.....	71
—	20.....	76

NUMBERS.

x.	35, 36....44
----	--------------

DEUTERONOMY.

iv.	35.....	24
—	39.....	12
v.	26.....	105
vi.	4.... 21, 22, 23	
		25, 33
—	13.....	45
[x.	17.....	19, 60

DEUTERONOMY.

Chap.	Verse.	Page.
xi.	7	109
xxvi.	17	41
xxviii.	1, 2	49
—	15	50
xxxii.	12	102

JOSHUA.

ii.	12	46
v.	13—15	83
ix.	19	46
xxiv.	19	32

JUDGES.

xi.	10	47
-----	----	----

1 SAMUEL.

xiv.	12	71
xv.	4	26
xx.	23	47

2 SAMUEL.

vii.	23	32
xvi.	20	9
xxiii.	2	104

1 KINGS.

xii.	9	9
------	---	---

EZRA.

i.	2	8
----	---	---

JOB.

iv.	18	70
xviii.	2	9

PSALMS.

Psalm		
ii.	7	84
—	12	91, 92, 94
xx.	2	19
xxv.	5	3
—	14	25, 28
xxxiii.	6	18, 105
xxxvi.	10	35

PSALMS.

Psalm	Verse.	Page.
li.	8	3
lviii.	12	33
lxii.	9	48
—	12	16
cv.	9	62
cxxi.	4	71, 75, 82
cxvii.	3	80
cxviii.	4	72
cxviii.	1—3	20
cxviii.	7—10	99

PROVERBS.

Chap.		
iv.	18	15
viii.		21
—	14	90
—	20	28
—	22	78
xviii.	10	19
xxvii.	10	90
xxxi.	2	91, 92

ECCLESIASTES.

v.	7	24
xii.	1	11

CANT.

ii.	3	98
—	6	34, 35, 98
—	7	98
—	16	98

ISAIAH.

vi.	8	104
xi.	2	98, 99, 107
xix.	1	92
—	8	110
xxx.	27	19
xl.	12	110
—	13	100
—	14	27
xlii.	8	38
xliii.	13	84
xliv.	17, 25	53
xlvi.	16	103
xlix.	6	87
liii.		61
liv.	5	33
lviii.	14	15

ISAIAH.

Chap.	Verse.	Page.
lx.	1.....	89
—	12.....	110
lxiii.	9.....	60, 71
—	10.....	103
—	14.....	102
lxv.	16.....	35

JEREMIAH.

ii.	13.....	2
xxiii.	5, 6.....	85

EZEKIEL.

xxxvi.	26.....	1
—	37.....	2
—	5, 6.....	85
xxxvii.	105

DANIEL.

ii.	36.....	9
iii.	29.....	8
vii.	13.....	15, 16
ix.	17.....	54
—	26.....	61

HOSEA.

i.	7.....	53
xiv.	3.....	110

JOEL.

ii.	28.....	108
-----	---------	-----

HABAKKUK.

iii.	5.....	71
------	--------	----

ZECHARIAH.

xii.	10.....	108
xiv.	9.....	97

MALACHI.

i.	6.....	37
iii.	6.....	55, 73

ST. MATTHEW.

Chap.	Verse.	Page.
xi.	27.....	82
xxviii.	18.....	82

ST. JOHN.

viii.	12.....	89
xii.	35, 36, 46.....	89

ACTS.

v.	19.....	82
xiii.	2.....	104

1 CORINTHIANS.

xii.	4—12.....	105
------	-----------	-----

2 CORINTHIANS.

iii.	18.....	35
v.	19.....	82

EPHESIANS.

i.	20—23.....	82
—	22, 23.....	81

PHILIPPIANS.

ii.	8—11.....	82
-----	-----------	----

COLOSSIANS.

ii.	10.....	81
-----	---------	----

1 TIMOTHY.

iii.	16.....	82
vi.	16.....	15

HEBREWS.

i.	3.....	60
—	6.....	77

THE SECOND INDEX OF AUTHORS QUOTED.

	PAGE.
⚔* Sohar, Vol. I., Gen. p. 15, versa	33
_____ 16	86, 96
_____ ⚔ (Addenda) p. 18, versa	92
_____ 22	28
_____ 22, versa	30
_____ 126, versa, ⚔⚔⚔	76
_____ 232	58
_____ II. 43	2, 21
_____ 43, versa, p. 23, 7	111
_____ 51	79
_____ III. 21, versa	54
_____ 26	33
_____ 65	12
_____ 227	74
_____ 231	25, 82
_____ 281, versa	14, 94
_____ 286, versa	98
_____ 288, versa	14
_____ 289	107
_____ 290	90
_____ 307	92
⚔⚔⚔ † Chap. xviii. p. 65	93
_____ 66, versa	34
_____ 104	97
_____ § XXX. 109, versa	99
_____ chap. xxxviii. 118	16
_____ lxvii. 130	85
⚔⚔⚔ ‡ p. 1	20
_____ 15, versa, preface to ⚔⚔⚔	76
_____ 20, versa	19
_____ 20 and 102, col. i.	20
_____ 28, versa	17
_____ 29	18
_____ 32, versa, ⚔⚔⚔	54
_____ 49, col. i.	68, 104

* ⚔⚔⚔ Amsterdam Edition.

† Amsterdam Edition.

‡ Mantua Edition.

	PAGE.
ספר יצירה, pp. 49, 50.....	95, 96
_____ 88, versa, p. 89, versa	29
_____ 85, col. i., chap. v., § i.	83
_____ 89, versa.....	31, 97
R. Menachem, of Recanati,* p. 123, § וְשֵׁלָה, Exodus xiv. 19	67
_____ 145, col. i.	75
_____ 226, § אַחֲרָיִם	24
_____ 276, § אַחֲרָיִם	25
p. 278, col. ii.	19
R. Bechai, † Gen. i. 1, p. 1, col. ii.....	10
_____ 4, versa	97
_____ 35, col. i.....	63
_____ 75, col. i.....	65
_____ 113, versa, col. i.....	69
_____ 114, col. i.....	74
_____ 114, versa, col. ii.....	16
R. Moses Butarili, Commentary וְיָצָא, p. 21, col. i.	6
_____ 23, versa, col. ii.	19
Targum Jerusalem, Gen. xvi. 13	43
_____ xxii. 14	43
_____ Exodus xx. 1	42
_____ Numb. x. 35, 36	44
Paraphrase of Jonathan ben Uziel, Deut. vi. 13	45
_____ xxvi. 17	41
_____ Josh. ix. 19	46
_____ Judges xi. 10	47
_____ 1 Sam. xx. 23	47
_____ 42	48
_____ 1 Sam. xiv. 12	71
_____ Ps. cxvii. 3	80
Paraphrase of Onkelos, Gen. xv. 6	42
_____ Ex. xiv. 31	45
_____ Deut. xxviii. 15	50
עבודת הקדש, R. Mair ben Gabai, † Part III., p. 95, versa ..	56
_____ chap. xxxi., p. 120	59
_____ Part IV., p. 189.....	57
Philo, p. 3, 1640, Paris Edition	84
_____ Migration of Abraham, p. 367	36

* Venice Edition. † Amsterdam Edition.
 † Lemberg Edition.

	PAGE.
שלושה הקבלה p. 20	4
גירסה מיוחדת p. 37, col. ii.....	78
דור יצאנו דור p. 17, col. ii. ; 18, col. iii. ; and 35, col. i.	5
Eus. Praep. Evang., lib. xi., chap. xvii.	84
Eus. Demonstr. Evang. lib. iv., cap. iii.	89
Nitsachon, p. 13, col. ii.	27, 28
R. Abraham ben David, p. 32, versa	54
R. Akiba, p. 11, col. iii.....	78
R. Eliezer, שרקים chap. xxxiii	106
Glassii Philologiae Sacrae, p. 174, col. ii., et p. 443	84
Roger Hutchinson, the Reformer	104

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